HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

v.45:1-10 12-52
1888

FRIENDS' INTELLIGENCER

UNITED WITH

The Friends' Journal.

INTELLIGENCER Vol. XLV. No. 1. | PHILADELPHIA, FIRST MONTH 7, 1888. | JOURNAL. Vol. XVI. No. 690.

WHITTIER.[1]

O, Poet, loved of all men!—thine the gift
In equal measure heart and mind to lift.
When War's shrill trumpet called to fields where life
Yielded to death, in slavery's bitter strife,
Thy prophet-lips, touched with a coal of flame
From freedom's altar-fires, spoke freedom's name!
That trumpet-sound,—ringing from North to South,
Steady and clear—was strengthened at thy mouth;
And all unfaltering through the stubborn fight
Thy voice and pen maintained the cause of Right!
Nor less is thine the power to move the heart
To deeper tenderness; the Poet's art
In thee is simply nature; and it sings
Of love, and homes by quiet wayside springs,
Of birds and breezes, and the fancies sweet
That touch thy memory from the wind-swept wheat!

But underlying all, breaking through creeds
And forms of doctrine, are the faith which leads,
The hope which rests on the eternal plan—
God's fatherhood, the brotherhood of man!
Thine too the charity which angels love,
Which measures by thy heart the heart above;
And for the wanderer who repentant turns
And, to regain his long-lost manhood, yearns—
Sees—in the place of an avenging rod,—
Forgiving pity, and the love of God!

Peace to thy age, O Poet!—Though
But weak my words may be,
The feeling which impels the pen
May make them worthy thee.

Unkind seems March; yet hath it buds
For April's blossoming;
And so thy winter promise holds
For Heaven's eternal spring

H. F.

VIEWS OF WILLIAM PENN.

[In response to an inquiry published some months ago, under the title "A Query," our friend Hugh Foulke suggested the closing portion of William Penn's volume, the "Rise and Progress of the People called Quakers," as a statement satisfactory to his own mind. We give it herewith.—EDS. INTELLIGENCER AND JOURNAL.]

FRIENDS, as you are the sons and daughters of Adam, and my brethren after the flesh, often and earnest have been my desires and prayers to God on your behalf, that you may come to know your Creator to be your Redeemer and Restorer to the holy image, that through sin you have lost, by the power and spirit of his Son, Jesus Christ, whom he hath given for the Light and Life of the world. And O, that you, who are called Christians would receive him into your hearts! For there it is you want him, and at that door he stands knocking that you might let him in, but you do not open to him: You are full of other guests, so that a manger is his lot among you now as well as of old. Yet you are full of profession, as were the Jews when he came among them, who knew him not, but rejected and evilly entreated him. So that if you come not to the possession and experience of what you profess, all your formality in religion will stand you in no stead in the day of God's judgment.

I beseech you ponder with yourselves your eternal condition and see what title, what ground, and foundation you have for your Christianity. If more than a profession and an historical belief of the Gospel? Have you known the baptism of fire, and the Holy Ghost, and the fan of Christ that winnows away the chaff in your minds, the carnal lusts and affections? That divine leaven of the kingdom, that, being received, leavens the whole lump of man, sanctifying him throughout in body, soul and spirit? If this be not the ground of your confidence, you are in a miserable estate.

You will say, perhaps, that though you are sinners, and live in daily commission of sin, and are not sanctified, as I have been speaking, yet you have faith in Christ, who has borne the curse for you, and in him you are complete by faith, his righteousness being imputed to you.

But, my friends, let me intreat you not to deceive yourselves in so important a point as is that of your immortal souls. If you have true faith in Christ, your faith will make you clean; it will sanctify you: For the saints, faith was their victory of old: By this they overcame sin within and sinful men without. And if thou art in Christ, thou walkest not after the flesh, but after the Spirit, whose fruits are manifest. Yea, thou art a new creature; new made, new fashioned; after God's will and mould. Old things are done away, and behold, all things are become new. New love, desires, will, affections, and practices. It is not any longer thou that livest; thou disobedient, carnal, worldly one; but it is Christ that liveth in thee; and to live is Christ, and to die is thy eternal gain: because thou art assured that thy corruptible

[1] A poem read at a celebration of John G. Whittier's birthday, at Providence Friends' Meeting-house, (Media, Pa.), Twelfth month 18, 1887.

v.45:1-10,
12-52
1888

shall put on incorruption, and thy mortal, immortality, and that thou hast a glorious house eternal in the heavens that will never wax old or pass away. All this follows being in Christ, as heat follows fire and light the sun.

Therefore have a care how you presume to rely upon such a notion as that you are in Christ, whilst in your old fallen nature. For what communion hath light with darkness, or Christ with Belial? Hear what the beloved disciple tells you: If we say we have fellowship with God and walk in darkness, we lie, and do not the truth. That is, if we go on in a sinful way, are captivated by our carnal affections, are not converted to God, we walk in darkness, and cannot possibly in that state have any fellowship with God. Christ clothes them with his righteousness that receive his grace in their hearts, and deny themselves,and take up his cross daily and follow him Christ's righteousness makes men inwardly holy, of holy minds, wills and practices. It is nevertheless Christ's, because we have it; for it is ours, not by nature, but by faith and adoption. It is the gift of God. But still, though not ours, as of or from ourselves, for in that sense it is Christ's, for it is of and from him; yet it is ours, and must be ours in possession, efficacy, and enjoyment, to do us any good; or Christ's righteousness will profit us nothing. It was after this manner that he was made, to the primitive Christians, righteousness, sanctification, justification, and redemption; and if ever you will have the comfort, kernel and marrow of the Christian religion, thus you must come to learn and obtain it.

Now, my friends, by what you have read, you may perceive that God has visited a poor people among you with this saving knowledge and testimony; whom he has upheld and increased to this day, notwithstanding the fierce opposition they have met withal. Despise not the meanness of this appearance. It was, and yet is, (we know) a day of small things, and of small account with too many,and many hard and ill names are given to it; but it is of God, it came from him because it leads to him. This we know, but we cannot make another to know it unless he will take the same way to know it that we took. The world talks of God, but what do they do? They pray for power, but reject the principle in which it is. If you would know God, and worship and serve God as you should do, you must come to the means he has ordained and given for that purpose. Some seek it in books, some in learned men, but what they look for is in themselves, though not of themselves, but they overlook it. The voice is too still, the seed too small, and the light shineth in darkness; they are abroad, and so cannot divide the spoil; but the woman that lost her silver found it at home, after she had lighted her candle and swept her house. Do you so too, and shall find what Pilate wanted to know, *viz.* truth. Truth in the inward parts so valuable in the sight of God.

The light of Christ within, who is the light of the world, (and so a light to you that tells you the truth of your condition) leads all that take heed unto it out of darkness into God's marvellous light. For light grows upon the obedient. It is sown for the righteous, and their way is a shining light, that shines forth more and more to the perfect day.

Wherefore, O friends, turn in, turn in, I beseech you. Where is the poison, there is the antidote. There you want Christ, and there you must find him, and, blessed be God, there you may find him. Seek and you shall find, I testify for God. But then you must seek aright, with your whole heart, as men that seek for their lives, yea, for their eternal lives; diligently, humbly, patiently, as those that can taste no pleasure, comfort, or satisfaction in anything else, unless you find him whom your souls want to know and love above all. O, it is a travail, a spiritual travail! let the carnal, profane world, think and say as it will. And through this path you must walk to the city of God, that has eternal foundations, if ever you will come there.

Well! and what does this blessed light do for you? Why, first, it sets all your sins in order before you. It detects the spirit of this world in all its baits and allurements, and shews how man came to fall from God, and the fallen estate he is in. Secondly, it begets a sense and sorrow, in such as believe in it, for this fearful lapse. You will then see him distinctly whom you have pierced, and all the blows and wounds you have given him by your disobedience, and how you have made him to serve with your sins; and you will weep and mourn for it, and your sorrow will be a godly sorrow. Thirdly, after this it will bring you to the holy watch, to take care that you do so no more, and that the enemy surprise you not again. Then thoughts, as well as words and works, will come to judgment, which is the way of holiness, in which the redeemed of the Lord do walk. Here you will come to love God above all, and your neighbors as yourselves. Nothing hurts, nothing harms, nothing makes afraid on this holy mountain. Now you come to be Christ's indeed, for you are his in nature and spirit, and not your own. And when you are thus Christ's then Christ is yours, and not before. And here communion with the Father, and with the Son you will know, and the efficacy of the blood of cleansing, even the blood of Jesus Christ, that immaculate Lamb which speaks better things than the blood of Abel, and which cleanseth from all sin the consciences of those that through the living faith come to be sprinkled with it from dead works to serve the living God.

LETTER TO AN ABSENT MEMBER.

[The following is the substance of a letter from an Overseer in a Western meeting to an absent member, and may be of interest to others than the person addressed.—EDS.]

IT is my inclination as a Friend and Christian to be concerned for the welfare of my brethren, and it is my duty as one of the overseers of our preparative meeting to have a special interest in its members,—to know of their whereabouts and of their interest in the society, and whatever else about them a well-wisher should know.

Nothing would please me better, so far as relates to thee, than to be assured that thou art a true Friend,—deserving the name according to the language of the Master, who said "Ye are my friends if ye do whatso-

ever I command you." The true servant of God, in every age, has been a "Friend" and a "Christian," a minder of "the Light," a yielder to the pure leadings of the spirit of God, and so a son of God; for "as many as are led by the spirit of God, they are the sons of God." I believe there never was an age nor nation of rational people in which the ever new covenant,—new in every individual soul,—"the Law written in the heart and placed in the inward part," was not known. I believe that "Christ within" has ever been, as now, "the hope of glory." This is the "child born" and the "son given" in every human soul, and is indeed entitled to the name of "Wonderful Counsellor . . . . and Prince of Peace." Through this holy anointing, this child of God, this inward Teacher, "He hath shown unto thee, O man! what is good, and that he requires of thee to do justly, to love mercy ,and to walk humbly with thy God,"—with this faithful and heavenly teacher. The same truth was declared by the apostle when he said "The grace of God which brings salvation hath appeared unto *all* men, teaching us, that, denying all ungodliness and the world's lusts, we should live soberly, righteously, and Godly in this present world." Plato, the ancient Greek sage and philosopher, knew of the same holy teaching when he was enlightened to declare with reference to his own duty,—a truth to which the spirit of Truth in every soul responds amen!—"Nothing is more sure to me than that I ought to be as good and as noble as I can." The same Divine Saviour taught the Chinese philosopher, Confucius, the same supremely excellent Golden Rule which Jesus afterwards announced in Judea, "All things whatsoever ye would that others should do unto you, do ye even so unto them." And by the same "Christ within" the old Roman, Justinian, was enabled to teach that "Justice is a constant and perpetual desire to give unto others those things which we require for ourselves." Such "Scriptures" are as holy as any written by Moses, or Ezra, or Luke, or Paul, for they are "given by inspiration of God" and "are profitable for doctrine, for reproof, for instruction in righteousness, that the man of God may be perfect,—thoroughly furnished unto every good work."

To be humbly obedient to this heavenly counsellor is to be the choicest kind of a Friend,—is to be in fellowship with the Father and with the Son, and to know much of the bliss of heaven.

Are these thy views? and is it thy concern and labor to be a faithful follower of this our Heavenly King? When we are united in this great engagement, we become a precious Society of Friends, indeed.

While it is sad to remember how few come up to the full measure of their privileges in these regards, it is comforting to believe that few are totally negligent, and that many are struggling on in a considerable degree of faithfulness.

Please let me know somewhat of thy feelings as to these matters, and of thy interest in them, and also of thy interest in our Religious Society, and if thou valuest thy rights of membership. * *

WHAT CONSTITUTES A FRIENDS' SCHOOL.

[This Essay, by President Sharpless, of Haverford College, published in *The Student* for Twelfth month, will be found very suggestive, we think, for the school work which our friends have in charge.—EDS.]

I WILL introduce the subject by inquiring what are some of the noticeable deficiencies of Friends' schools in this neighborhood. It goes without saying that there has been a great advance in the interest in schools and the quality of the work done therein in a few years past. Any one whose memory goes back ten years will be forcibly impressed by this fact. Could we set the school of that period by the school of this as vividly as the contrasts were made in our recent Centennial, I am sure we should all be surprised. Even if we consider only the improvements made during the lifetime of this association, there is abundant ground for encouragement. The association itself is an exponent, as well as to some slight extent the cause, of the present condition of things Ten years ago its existence would not have been possible, and its present life is the very best assurance of the present and the best hope for the future. It would not be surprising if the time would come when we should be proud of our school system. An inquiry into deficiencies is therefore made in the certainty of no irremediable and fundamental faults coming to light, but rather with the prospect that an acknowledgment and clear view of them will lead to their extinction.

One of the deficiencies which I believe exists, but which may not be generally acknowledged, is the lack of provision for systematic physical education. I say this with a knowledge of what is done in certain quarters towards this end. But, before the right thing will be done, we must adopt this principle—that physical education is as important as mental and as difficult to secure, and hence that it is as properly a subject for which schools should spend money and provide time in the daily programme. If any one says that the present irregular exercise that some girls and most boys voluntarily take will supply the need, we would ask, if be considers that the reading which many children voluntarily take will supply the place of systematic training from text-books. It is or may be good, but it will not in every case give the sound vital organs, the solid muscle, the elasticity of step and of spirit, which gives a man easy victory over the obstacles of life. You talk about mental discipline and culture and you insist that it shall be regular and required, and adapted to the mind on which it acts. Why do you not ask the same for physical? Is not physical dyspepsia as bad as mental? Is not physical inanition as bad as mental? What is an education for but to prepare for the duties of life; and as a factor in the performance of duty, which has the most potent place, the mind or the body? Can not our schools, then, teach the fundamental rules of hygiene, so as to make them as practical and as compulsory as the fundamental rules of arithmetic? Can not the one be made equally as important a requisite for the teacher in an ungraded school as the other? And can not a department be made for the subject in the graded schools? Numerous practical difficulties suggest themselves, but prac-

tical difficulties always clear themselves away in the face of an imperious determination to do a thing. One ought to be ashamed to use those words, "practical difficulties," when he sees a great good to be attained by overriding them.

Another subject which, it seems to me, needs especial attention, is the development of character,—the expansion of whatsoever things are honorable and true and pure and lovely and of good report in the individual minds of boys and girls. This should be put to every teacher as an imperative and unevadable duty. Opportunities will come continually. They will come in recitation, in conversation, emphatically in games. Every child should be made to feel that life cannot be solely for purposes of selfishness or ambition, but that duties will be expected of all, and that the subtle thing we call character will outrank intellect in its influence and strength. He must be taught to respect conscience in what it tells him to do as well as in what it tells him to avoid. He must be filled with the feeling that the present times are better than the former and that upon us rests the responsibility to make the future still better. He must be made to feel that he can not sit supinely either in the civilization or the morality of the past, or take his ideas unthinkingly from the fathers in letters or science, in state or church. We Friends need the creation of strong men who will face the living problems of the day in the spirit of the living present, who will subdue self, and consecrate themselves to good work—and the schools must make them. Are our schools doing it?

Thirdly, our schools must infuse a scholarly spirit. As machines for intellectual drill, they are doubtless good. As agencies for the acquisition of knowledge, they do not hold any inferior place. But do they leave their students insatiate for more, or do they leave them with a feeling that their education is about accomplished? If once young people feel the demands of a craving intellect, I will defy the cares of business or pleasure wholly to crush them out. Every grade of school should promote its pupils in an expectant frame of mind to the next higher; and at whatever stage they drop out to go into business, some very definite desire ought to exist in their minds for further intellectual development in at least one chosen line. Do our schools from higher to lower create these desires as fully as possible?

These three points, development of health, and of character, and of scholarly spirit, are matters we need, it seems to me, to consider carefully, to determine whether we do our duty as teachers to the young people who work with us.

Honesty and simplicity should characterize a Friends' school. There should be no extravagant announcements, no courses established for show, and there should be continual preference felt for the useful over the simply ornamental. Our habits encourage this and our success in infusing honesty and simplicity and earnestness require it. If we have faults we must not try to cover them up, but squarely face them and correct them. If we have virtues we should not trumpet them, but there is no need of our denying them. As our schools are not to make money but to do good, and as they are mostly the recipients of gifts to which we stand in the relation of trustees, it is imperative on us to make them as good as they possibly can be, in the lines the donors defined. Once have it admitted that Friends' schools ought to exist, it must also be admitted that it is positively wrong for us to allow them to have serious defects. We may not advise our children to attend them to their detriment. There is no Quakerism in teaching arithmetic badly, but there is Quakerism in teaching arithmetic and everything else well. There is the essence of Christianity in everybody doing his duty the best he can, and inexcusable ignorance is not a palliation. Committees can not allow poor work to be done, teachers can not do it—if remedies are possible—and carry out the trust reposed in them. The very truthfulness and honesty of Quakerism demand good schools. We are not logical Quakers if we do not have them. They who stand in the way of improvement, they who callously rest satisfied with indifferent results, are false to the faith of our fathers, which requires faithfulness to duties, and doing everything according to the best light we receive.

Another requisite of a Friends' school is adherence to plain fundamentals. A prominent citizen of Philadelphia said to me, "I send my boy to a Friends' school, because they teach him to read and write." A great many schools, perhaps some Friends' schools, do not teach their children to read and write. They learn to get an idea from a book, to express one on paper in a lame sort of way, but they cannot read and write reasonably well, nor do they know the multiplication table, or know how to speak the English language, or a variety of other acquisitions of like nature not yet gone into disuse. It is not honest or straightforward or Friendly to make a child believe he knows something, when these vital matters are beyond his grasp.

We suppose that most of us would say that the fundamental theory of Quaker schools is the "guarded education" idea. While subscribing to this, it is well to guard ourselves against the pssible abuses of the guarded education. To define this theory briefly, I would say it involves the idea of sifting the influences to which children are exposed and admitting only the wholesome,—and that these guards are to be real and effective. The smaller the children, I will not say the greater the importance of guards, but the more arbitrarily and absolutely the guards must be applied. As they grow older the guards should come to be to some extent self-applied; until in college government, the effort should be more to secure the guards by possessing solid official example and precept and a moderate official restraint, and mainly by encouraging in students' minds a plane of thought, which makes the self-imposition of guards a matter of imperative duty. It is possible to carry our arbitrary guardianship too high in the scale. I would lay it down as a general rule that restraints are evils, necessary evils if the result cannot be otherwise secured, but productive of harm in diminishing sympathy between teacher and child. The evil becomes greater as we go up in the educational grade, and we must not impose the guards too

rigidly by authority, when we can get them imposed by influence through voluntary action. But nevertheless they must be imposed,

The acknowledgment of the importance of guards removes all chance to criticise education itself. We can all point to children who have been injured by going to school. But when we come to investigate the matter we shall find that the injury was produced by influence of teachers who ought not to have been there, or by students who should never have been admitted, or by the world which should have been shut out; that an education under proper conditions would not have spoiled the intellectual or moral habits of any one, or even have diminished the warmth of his spiritual life; on the contrary, that the longer one remained under the influence of such a system, the better would he have developed all the qualities of a noble and useful man; the higher the education the humbler and truer, and holier the man. Such it is in theory, and such Friends' schools ought to make it.

But you have doubtless noticed an important omission in the standard phrase. It is a "guarded religious education" which is commended to us, and so far as I know, Friends have a monopoly of the phrase. The first adjective is negative but the second is necessarily positive, for religion cannot be made up of negatives. A Friends' school, therefore, must have a double duty, to guard itself against bad influences and to develop a religious life among its students. If it takes the one without the other, it omits one of the essential elements. To be honest with its patrons it must do more than make this influence a name. It must be a pervading reality. It needs an active desire and a grasping of every opportunity, not a relegation of the whole work to the Holy Spirit, but an ever present recognition of responsibility which takes form in positive words spoken and deeds done. This must constitute one of the essential points of a real Friends' school.

What is the duty of a Friends' school in teaching the peculiar views of Friends to the children? There may be two answers to this question depending on the status of the school. If it is one founded for Friends' children and whose object was mainly developed for the benefit of our own membership, I think positive instructions in this line should be given, and if outsiders seek and receive the benefit of the school they will do it with the understanding of its purposes. It may not be right to use efforts to undermine their faith in their parents' religion and actually to seek them as proselytes to Quakerism, but it is unreasonable to allow them to interfere with the definiteness and efficiency of the doctrinal instruction given to Friends' children. We ought to teach the next generation Friends' views on immediate worship, the theory on which our unprearranged meetings are held, our absence of ordinances and our opposition to war and oaths; for many of our children if they do not learn these at school will never learn them as they ought. Those not members will actually be glad to know all this as matters of information even if they are not convinced by it, and the leaven of Quakerism has great permeating power, as it lies in the heart of a worldling or a high ritualist. I believe that in all our Friends' schools, intended more especially for Friends' children, the views of Friends should be taught without hesitation and without compromise.

The case is somewhat different in schools founded and conducted by Friends but intended for the public. Here the patronage must be considered, and it would be to some extent a breach of trust to enforce denominational teaching, when the original object was mainly to give the community the benefit of sound mental and moral training. It may be doubted whether these should be called Friends' schools, inside the limits of the definition which this paper elects to make.

I have touched very briefly on a variety of very important points and I fear the treatment of these be cause brief has sounded rather dogmatic. It is not so intended, however, I throw the thoughts into the common stock for what they are worth. Having myself drawn largely from the same stock in times past, I am conscious that I am only reüsing the views of others. I hold that so far from Quakerism being opposed to education, it is in close alliance with a proper education, and should first dictate the quality of it and then use it for its own ends; and I hold that there is no more important subject for the Friends of this Yearly Meeting to inquire into than the quality of the results worked out in their schools. I know that it is utterly unreasonable and wrong to use great pressure to bring all our children into Friends' schools, if those schools are not made the very best possible, and the system as a whole adapted to our wants.

When our school-men and women grasp the idea firmly that it is their duty to give the best mental and moral training possible, when they appreciate and live out the theory logically involved in the phrase "a guarded religious education," when we all understand that mental development is not obstructive to spiritual growth, but tends to produce humility and the Christian graces, and know how vitally our schools are connected with the usefulness of our members in the world,—we will then unitedly resolve that the growth manifest among us shall not cease, but that effort and thought and money shall flow more and more liberally into this beneficent system.

ISAAC SHARPLESS.

THE report comes from Waldeck, a little German principality, that a decree has been proclaimed that a license to marry will not be granted to any individual who has the habit of getting drunk; and, if one who has been a drunkard applies for such license, he must produce sufficent proof of reformation to warrant his receiving it. It is required that the officer to whom application is made shall ascertain the character of both the parties who are desirous of marrying, as to whether one or the other is addicted to drinking.—*Citizen.*

THE real things are inside. The real world is the inside world. God is not up, nor down, but in the midst.

A FRIEND'S STATEMENT OF FAITH.

HAVING for more than sixty years been a member and in full accord with the branch of the Society of Friends called "Hicksite," a name they do not accept or acknowledge, although they venerate the name of Elias Hicks as a bright example and gifted Minister of the Gospel, but claim to be the followers of Fox, Penn, Barclay and others—recognizing the doctrine of the *Inner Light* and Immanence of the Holy Spirit, a portion of which light and spirit is given to every rational, intelligent being, Christian and non-Christian alike, the world over—it has, with me, always been hard to understand how many good men and women could formulate for themselves creeds that would shut out from the Divine Favor all who do not think as they do.

Being often asked what our Friends believe, I think the following extracts from John G. Whittier's Poem of "The Meeting" will in part, at least, answer the question.

I. S.

Trenton, N. J., 12th Mo., 1887.

EXTRACTS FROM "THE MEETING."

I ASK no organ's soulless breath
To drone the themes of life and death,
No altar candle lit by day,
No ornate wordsman's rhetoric play,
No cool philosopher to teach
Its bland audacities of speech;
I reverence old-time faith and men,
But God is near us now as then;
His force of love is still unspent,
His hate of sin as imminent;
And still the measure of our needs
Outgrows the cramping bounds of creeds;
The manna gathered yesterday
Already savors of decay;
So sometimes comes to soul and sense
The feeling which is evidence
That very near above us lies
The realm of spiritual mysteries.
The sphere of the supernal powers
Impinges on this world of ours.
The breath of a diviner air
Blows down the answer of a prayer;
That all our sorrow, pain, and doubt,
A great compassion clasps about,
And law and goodness, love and force,
Are wedded fast beyond divorce.
So, to the calmly gathered thought
The innermost of truth is taught,
The mystery dimly understood,
That love of God is love of good,
And, chiefly, its divinest trace
In Him of Nazareth's holy face;
That to be saved is only this—
Salvation from our selfishness,
That worship's deeper meaning lies
In mercy and not sacrifice,
Not proud humilities of sense
And posturing of penitence
But love's unforced obedience;
That book and church and day are given
For man, not God—for earth, not Heaven—
The blessed means to holiest ends,
Not Masters, but benignant friends;
That the dear Christ dwells not afar,
The king of some remoter star,
Listening at times, with flattered ear,
To homage wrung from selfish fear,
But here, amidst the poor and blind,
The bound and suffering of our kind,
In works we do, in prayers we pray,
Life of our life, He lives to-day.

For Friends' Intelligencer and Journal.

THE MESSENGER OF PEACE.

"BEAUTIFUL upon the mountains are the feet of those that bring glad tidings that publish peace." The world has need of these messengers, men and women, that by word and deed, in action and in conversation, bear about with them the inscription of "Holiness unto the Lord." Their presence is a rebuke upon wrong doing though not a word be spoken. May the number of these become like the sand of the sea, innumerable, glorifying the Father of mercies till heaven and earth shall blend together in one harmonious whole. Then there is no dread of the closing scene of this life, death comes as a messenger of release to free the spirit from its clay tenement, proving Christianity sufficient to take away all fear. And this is an attainment all should seek after, "For we know not the day nor the hour when the Son of man cometh." May we clothe ourselves in royal vestments such as will give each one a place in the presence of the King of Kings.

The lowest place in the realm of light will satisfy the immortal soul, dignified with immortality and eternal life.

May the heart's aspirations forever be,
Lead me and guide me
And bring me to thee.

In thee will I trust in times of distress,
And in tempest-tossings, lean on thy breast.

SARAH HUNT.

1*st month* 1*st*, 1888.

SCRIPTURE LESSON, No. 3.

FIRST MONTH 15TH, 1888.

JESUS WALKING ON THE SEA.

TOPIC: CONFIDENCE.

GOLDEN TEXT: Be of good cheer; it is I; be not afraid. Matthew, 14: 27.

READ Matt. 14: 22-36.

AFTER the occurrences of our last lesson, it was necessary for Jesus to go quietly away from the multitude that thronged about him, who, accepting him as their long-expected Messiah, were ready to take him by force and make him their king (John 6: 15.) He retired to one of the lonely mountain places near by, that he might be alone with his Heavenly Father, but not until he had sent his disciples away in the ship across the Sea of Galilee.

The Fourth Watch. Under the Roman rule, the night, instead of being divided into three watches of four hours each, as had been the Hebrew custom, was now divided into four; the first was called evening, the second midnight, the third cock-crowing, and the fourth morning, (Mark 13: 35.) The term *watch* was probably given to each of these divisions from the custom of placing sentinels around the camps of the soldiers, and on the walls of the cities

as guards or watchmen. These were, in the earlier time, changed every fourth hour, but under the Romans, in the time of our lesson, they were relieved every three hours. It was not until the fourth watch that Jesus came to the little crew of disciples toiling in the midst of the tempestuous sea, showing that the night had been spent in communion with his heavenly Father in the solitude of the mountain.

They were troubled. Then, far more than in our time, the people believed in apparitions, and that the spirits of those who had died came back to earth and made themselves visible to the living. It was when Jesus perceived that the disciples took him for a spirit that he spoke the encouraging words which restored their confidence and emboldened Peter to dash himself into the troubled waters, that he might go to meet his Master.

The land of Gennesaret—the region of Galilee west of the sea, over which they had crossed. Capernaum, where Jesus made his home, was on the west side of the sea. The incidents of this lesson will also be found in Mark 6 and John 6. Luke makes no mention of them.

Confidence and trust are so akin to each other that we can hardly treat of the one without giving heed to the other. This cardinal principle is so closely interwoven with the fabric of human society, that whoever seeks to build his structure without it omits the corner-stone upon which all true society is built. First of all, we should have confidence in our Heavenly Father. This will enable us to bear patiently and with calmness many things that seem to our finite vision to be at variance with his divine purposes. Happy are we if we are in possession of the implicit confidence evinced by the little child just trying to walk, who, fearful of its own uncertian steps, reaches out to grasp the hand extended for its help, putting forth its childish endeavors with confidence, knowing that its feeble efforts will be sustained by loving hands.

Our Heavenly Father hides from our natural vision very many of his purposes, but confidence assures us by the hope which it begets in us, that the ultimate good of all who are seeking the good is to be accomplished, and that by ways which we see not and along paths which are new and untried, we are traveling toward the higher and better in our spiritual life.

As our faith grows stronger and broader our confidence in divine ability to keep that which we have committed to his care increases.

It is also essential that we should have a measure of confidence in ourselves. "For," as the apostle has said, "we are made partakers of Christ if we hold the beginning of our confidence steadfast unto the end."

We should be so firmly grounded in the truth and in the principles thereof, that the consciousness of the integrity of our purpose, and of the uprightness of our intention would give us sufficient strength to lay hold of the Divine promises and make them ours, so that our confidence grows into "a hope that maketh not ashamed."

When we have confidence in God and in ourselves, we shall find our confidence in one another increasing. Sensible as we will become of the imperfections and shortcomings of our best attainments, we will be more tolerant to those about us, and knowing the honesty of our own intentions, will freely accord the same to others, realizing in our experience how often it is necessary to put up the petition, "Help thou mine unbelief."

The practical lesson to be derived from the study of the subject before us, is the need of a constant dependance upon the divine Power. If the beloved Son found it necessary to the right performance of the work laid upon him, to retire to a quiet place, that he might be alone with his Heavenly Father, how much more do we, who so imperfectly represent the Master in our lives and conversation, need the strength that comes through the same divine communion.

We often find ourselves in the storm and darkness buffetting with the waves of doubt and discouragement, how precious to the soul at such times comes the assurance, "It is I, be not afraid." Let us keep near the arm that reaches out for our salvation, and though deep calleth unto deep, and we are ready to cry with the Psalmist "All thy waves and thy billows are gone over me," yet shall we know the Lord to "command his loving kindness in the day time, and in the night his song shall be with us."

Forgiveness of sins is the remission of sins. It is not merely letting a man off from a present penalty; it is setting him free from the power and dominion of sin itself. It is redemption; a new creation; a new birth; a making over; so that he whose sins are forgiven is transformed into the image of God and made a child of God. When Christ says that if we do not forgive men their tresspasses, neither will our Father forgive us our tresspasses, we are not to understand that he affixes an external and arbitrary condition, as though he said, If you are unforgiving, I will be unforgiving also. No! What he says is this: Only those who are engaged in the work of redeeming others can receive the influences of redemption themselves; only those who exercise a forgiving spirit possess a spirit which can receive forgiveness. It is as if he said, If ye harbor resentful or vengeful feelings, or even look with indifference or unconcern upon the wrong in your fellow-men; if their sins arouse your wrath or your self-conceit, if they stimulate you to satire and to scorn, or if they produce no impression on you whatever, and you go your way careless about them, you cannot be cleansed of your own sinfulness. The beam cannot be taken out of your own eye until you have at least the desire to get the mote out of your neighbor's eye; you cannot receive the cleansing love unless you have some measure of the love that cleanses.—*Christian Union.*

If some small rivulets you have drunk of sometimes, be now discontinued, your way is open to the never-failing, inexhaustible Fountain-head.—*David Hall.*

For a hundred that can bear adversity, there is ardly one that can bear prosperity.—*Carlyle.*

INTELLIGENCER AND JOURNAL.

HOWARD M. JENKINS, *Managing Editor.*

ASSOCIATE EDITORS:

HELEN G. LONGSTRETH. LOUISA J. ROBERTS.
SUSAN ROBERTS. RACHEL W. HILLBORN
LYDIA H. HALL.

PHILADELPHIA, FIRST MONTH 7, 1888.

VENERATION FOR THE PAST.

IT has become almost the universal utterance in what may be termed religious circles, in respect to our age and generation, that we do not cherish veneration and reverence for the persons and usages of the past ages, and that this in some way detracts from our moral and religious position.

This expression calls for serious thought and investigation, for it may be from the very charge itself has grown the indifference and neglect in this regard. The constant assertion of a theory frequently leads to a belief in that theory without any firm conviction as to its truth, so the frequent iteration of our want of veneration leads to a careless holding of respect and reverence. The wiser way is to present with force that which is of value in the past, and stimulate not only to the advancing to its standard of high attainment in things physical, mental, moral, and spiritual, but if possible make an advance upon it. In a recently published bigography there occurs the following: "The virtues of one's ancestors are as much a subject for personal humiliation as for family pride. For if we have only taken the virtues handed down to us without adding to them or exalting them, we, are like the receiver of talents who has laid them up in a napkin." And this "adding to the virtues of the past" does not come by exalting them to so high a plane, that they are deemed as beyond our present reach, neither by constantly lamenting our own departure from that standard; but by a calm inquiry as to the right the past has to its high claim upon our allegiance, and finding the claim valid, aiming for it with an energy sure to reach it. And not only reach it but to improve upon it. In this there is no disrespect, for of what avail are all our efforts to give to our children, and they in turn to their children, better advantages in every way, if we do not expect them to attain to greater heights?

The problem is to improve all the attributes God has so bountifully bestowed upon us, not robbing the one while we advance the other, remembering the assertion of the Master in his most remarkable sermon "Ye therefore shall be perfect as your heavenly Father is perfect."

To the solution of this important problem let us direct our thoughts, rather than to be constantly mourning over our fallen estate. It is for us to declare with our beloved poet Whittier, for whom, as recent events testify, we do not lack veneration, that we do yet "reverence old-time faith and men," while we with him also acknowledge that "God is near us now as then" and go forward firm in the belief that

> "His force of love is still unspent,
> His hate of sin as imminent."

Then shall we find advancement not alone in material and mental things, but very perceptibly in things moral and religious.

MARRIAGES.

MATLACK—CHEATLE.—On Fourth-day, Twelfth month, 24th, 1887, at the residence of the bride's parents, under the care of Chesterfield Monthly Meeting, Walter E. son of Reuben and Anna Matlack, and Emma, daughter of Thomas B. and Alice Cheatle, all of Trenton, N. J.

WILSON—PENNOCK.—At the residence of the bride's father, on Twelfth month 29th, 1887, by the order of Friends, under care of London Grove Monthly Meeting, Samuel M. Wilson of Toughkenamon, Pa., and Annie E. Pennock, of West Marlborough, Chester county, Pennsylvania.

DEATHS.

EDWARDS.—At Quakertown, Pa., suddenly, Twelfth month 25th, Hersillea J., wife of Amos Edwards, in her 72d year.

HALLOWELL.—Twelfth month 25th, at Horsham Pa., Mary K., widow of Thomas B. Hallowell, aged 77.

KING.—At his home in Richmond, Indiana, Twelfth month 7th, 1887, Levinas King, in his 89th year; a valued member of Whitewater Monthly Meeting of Friends.

LODGE.—At Upper Providence, Delaware county, Pa., Twelfth month 28th, after a lingering illness, Mary Jane, widow of Allen Lodge, in her 70th year. Interment at Darby Friends' ground.

PRICE.—In Philadelphia, after a lingering illness, at the residence of her brother, Dr. Mordecai Price, Twelfth month 29th, 1887, Emily W. Price, formerly of Baltimore, Md.; a member of the Monthly Meeting of Friends of Philadelphia, and for a number of years past a teacher in Friends' Central school.

SUTTON.—Twelfth month 16th, 1887, at the residence of his son-in-law, Joseph C. Townsend, Baltimore, Md., James L. Sutton, in the 81st year of his age.

TRAGO.—Twelfth month 27, 1887, Amanda, widow of the late Thomas Trago, in the 52d year of her age; a member of Little Britain Meeting.

The circumstances attending the death of this dear friend are very sad. Her husband was an invalid for months before his decease. Most assiduously did she nurse him by day and by night until the end. They had no children. After his decease she made a sale of their personal effects, (quite limited in amount), and was about removing to Lancaster to wait on an invalid sister. Her affairs were all arranged at the residence of her nephew preparatory to taking the cars the following morning. On retiring to bed with a lamp in her hand, her eyesight being somewhat defective, she mistook the stairs for the hall and fell headlong to the bottom, producing a concussion of the brain which rendered her unconscious, in which state she remained until the afternoon of the day following, when her gentle spirit was released.

Although the summons came suddenly and unexpectedly, we have a well-grounded hope that it did not find her unprepared, but that her immortal spirit now rests in peace.

L. K. B.

WARNER.—At his home, Bloomfield, Florida, Eleventh month 29, 1887, Isaac Warner, in the 79th year of his age; a member of Third Haven Monthly Meeting, Easton, Md.

WILKINSON.—At his residence in London Grove township, on Fifth-day, Twelfth month 29th, 1887, Ellis P. Wilkinson, in his 81st year; a member of London Grove Monthly Meeting.

CHARLES H. MAROT.

Something more than a passing notice is due to the memory of Charles H. Marot. Those who have shared his companionship can testify to the high ideal which ever marked his character. An original thinker; clear in his perception of error; an earnest and candid seeker after truth, unselfish in his business relations, careful not to infringe upon the rights of others; his example cannot but be helpful to those who are younger, that have entered upon an arena fraught with many dangers to a healthful spiritual growth. Long a resident of West Philadelphia, his loss will be felt by a large circle of friends who will hold in lasting remembrance his many virtues.

E. P. C.

First month 1, 1888.

EMILY W. PRICE.

[The following was read at Race street, (Philad'a) First-day school, on the 1st instant.]

The opening of a new year is peculiarly a time of retrospect, and it seems fitting that to-day we pause upon the threshold for a moment's reverent reflection upon the life whose outward record closed yesterday with the laying to rest of our friend, Emily W. Price. To some of us even the name may be unfamiliar, for her work among us here ceased more than three years ago, and the life from which we would learn a lesson to-day was not made conspicuous by great deeds or brilliant performance, but by "patient continuance in well-doing." Her connection with this school covered a period of nine years, and many among us can bear witness to the devotion of spirit which characterized her work and her faithfulness to all the duties it laid upon her.

The physical frailty which was always her portion, while it seemed to loosen her hold on the things of this life, served but to give her a firmer grasp of things eternal and to make more clear her spiritual perceptions. Yet, let us not consider that her path was other than that which is common to us all, for the goal she reached was attained by a quiet acceptance of duty, by the overcoming of daily obstacles, by the rising out of bitter sorrows, and by dwelling in that strength of spirit which triumphed over the weakness of the flesh. We mourn that such a spirit is gone from our midst, yet how can we limit the influence of such a life or measure the ever-widening circle in which its power shall be felt? It must be that to all who have known the sweetness of her spirit, her memory shall ever be an inspiration to noble endeavor.

And especially weighty is the lesson of her life to those whose privilege it has been to breathe the atmosphere of that quiet chamber where during the past year she awaited God's silent messenger without a tremor,—satisfied since it was his messenger—

I know not what the future hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies.

And so, beside the silent sea
I wait the muffled oar,
No harm from Him can come to me,
On ocean or on shore.

I know not where His islands lift
Their fonded palms in air,
I only know I cannot drift
Beyond his love and care.

LECTURES ON ENGLISH LITERATURE.

A COURSE of three lectures on English Literature, by Esther J. Trimble Lippincott, is announced to be given at the parlors of the New Century Guild, 1132 Girard Street, (Philadelphia), on successive Third-days, as follows:

1st mo. 10, "Chaucer or the Dawn of English Literature."
1st mo. 17, "Ballad Poetry and the Renaissance."
1st mo. 24, "Shakespeare and the Golden Age of English Literature."

This will form a brief but interesting series, and will repay those who attend.

In connection with this we give an extract from the informal address, or "Talk," of E. J. T.-L. to the Young Temperance Workers, at Girard Avenue meeting-house, on the evening of 12th mo. 23, a week after the Whittier meeting. She said:

"Of the permanence and blessing of these gifts,—the precious thoughts, bestowed upon us,—we all had an assurance one week ago, when, in honor of the eightieth birthday of a poet whose

'Thoughts that breathe, and words that burn,'

have become portions of our treasured possessions,—here, in this house, on an evening so stormy that the stoutest, for any other occasion, would have been "snow bound" at home,—were assembled delicate, frail women and gray-haired men, aged, middle-aged, and young, all to honor one who had bestowed upon themselves and upon the world, treasures above the value of rubies,—nothing that the hand could grasp, nothing that would clothe or feed the body, but the fruitful coinage of a heart and brain beating steadfast and true to the interests of humanity,—thoughts which flashed in boldest utterance to denounce a nation's sin, thoughts which winged themselves like holy messengers into bruised and aching hearts, thoughts which made the sky seem bluer, and the whole earth fairer for their utterance."

Among the prominent Americans who died during the year 1887 were Henry Ward Beecher, President Mark Hopkins, Dr. R. D. Hitchcock, Bishops Horatio Potter, Alfred Lee, and William B. Stevens of the Protestant Episcopal church, Bishop Harris of New York and Daniel Curry, of the Methodist Episcopal church, Professor Spencer F. Baird, John G. Saxe, James B. Eads, John Roach, Henry D. Stanton, Vice-President Wheeler, United States Judge Woods, Elihu B. Washburne, James Speed, Ex-Governor Washburn of Massachusetts, and Ex-Governor Holley of Connecticut, Governor Bodwell of Maine and Governor Marmaduke of Missouri, Dr. Alonzo Clark, Dr. Edward L. Youmans, Paul Tulane, and Dorothea L. Dix, philanthropists, and finally ex-Secretary Daniel Manning.

ENGLAND AND INDIA.

Editors INTELLIGENCER AND JOURNAL:

THE indictment of English rule in India is no doubt well-founded, but it does not decide (or indeed profess to decide) the question whether that rule has been of advantage to the natives. On this point then, please hear what a native Hindoo, Nawab Sir Salar Jung, has to say in an article in the *Nineteenth Century* for October, 1887:

"The enlightened classes in India recognize that the rule of England has secured us against incessant internal strife involving a perpetual exhaustion of the resources of our communities; and, also, by a just administration of equal laws, a very sufficient measure of individual liberty is now our birthright. We have lost, as some think, our national liberties, which after all was merely the *liberty* enjoyed by despots to compel their subjects to make war on one another. This so-called liberty is denied us, but more than two hundred and forty millions of us have now the right to live our own lives on what lines we please and subject only to the control of a known written law."

He has, however, much to complain of in the article mentioned. As for famines, they have always been the scourge of the dense populations of the East; but the difficulty has been, as I understand it, not so much in the want of food in the country, as in the absence of means of transportation to convey it to the district where required. It is claimed that railroads already built will henceforth prevent famines.

It is to be remembered that a large part of India is still under the rule of native princes "protected" by the British government. These princes, though forbidden to make war, amuse themselves by keeping up enormous armies.

J. D. MCPHERSON.

Brussels, 12*mo* 20, 1887.

[The statement quoted above, from Sir Salar Jung, covers the points in which English control of India has been obviously most serviceable,—*i. e.* the opening the land to modern ideas, and the establishment of a higher usage as to private rights. But it must be noted that our friend does not quote the extensive bill of complaint which the Hindoo dignitary makes out. As to the Indian famines, the present writer regards them as due more to the extinction of the manufacturing industries than any other cause. The explanation of this is simple. Where the whole people is entirely engaged in agriculture, and the crops of some of them fail, these latter have nothing with which to buy food, but where there are manufactures, or other industries than agriculture, the return from these gives each community the means of purchasing. It is the experience of other countries that where agriculture is the sole avocation, famines are the most prevalent and most serious.—EDS. INTELLIGENCER AND JOURNAL.]

ONE of the smallest manuscripts in the world is to be sold in London. It is advertised thus: For sale, a grain of rice, with the whole first chapter of the Koran written on it; given to an English officer in 1812 by an American gentleman, who received it from an Arab sheikh, whom he had cured of a dangerous fever in the desert.

WHITTIER MEETING IN CHICAGO.

ESTEEMED FRIENDS: It is a little late, but I feel inclined to make a brief report of our impromptu Whittier meeting, held just after the close of our First-day meeting on the 18th. One friend read "The Eternal Goodness." Another read extracts from "Our Master," emphasizing the lines

"How vain, secure in all thou art
Our noisy championship!
The sighing of the contrite heart
Is more than flattering lip."

The poem of "Abraham Davenport" was read, reminding us anew that "duties are ours, events are God's,"—such a stimulating poem, urging to *present* duty,—to "occupy till I come." Favorite poems were spoken of and remarks made upon their influence on the hearts and lives of their readers.

Two or three spoke of the deep impression made in earlier life by the "Slave Ship." One young Friend spoke of the effect upon her of the poem entitled, "The Quaker of the Olden Time," which was read with deep feeling and a desire that the closing aspiration might be answered. "First-day Thoughts" was another selection, which would be an excellent verse to read in our First-day schools to the children who ask "what do we go to meeting for?" Many others were specified,—"Gone," "The Angel of Patience," etc. We wished we might have had hours instead of "thirty minutes." We wanted to hear "What the Traveler said at Sunset," "My Soul and I," "Forgiveness," "Andrew Rykman's Prayer," "The Call of the Christian." And where do we find so beautiful "A Christmas Carmen" as Whittier's? another poem our First-day school pupils should commit to memory and repeat in concert on that day. I know of nothing finer and truer, of the kind. As our time was limited we closed with the beautiful little poem, "At Last," recently published in the INTELLIGENCER AND JOURNAL, and which has found an echo in many hearts.

I wish every Friend might own and read Whittier. We have no truer exponent of our faith. One friend to whom his writings were almost unknown until recently, pronounces his book "priceless."

If the celebration of his eightieth birthday serves, as I believe it has, to render his writings much more extensively known, let us be thankful that he has been so long spared, and may realize in some measure here, the rich harvest of his faithfulness to the Truth given him to utter. H. A. P.

Chicago, Twelfth month 29, 1887.

THE city of Toronto has a population of 140,000 and prospers without Sunday horse-cars and without a single Sunday newspaper.

As we must render an account of every idle word, so must we likewise of our idle silence.—*Ambrose.*

A MAN'S conscience should be quick like the eye, and like the eye-lid to shut itself against an evil.

STUDY the grace of silence when provoked. Resolve to defer reply to another day.

WHITTIER MEETING AT CHAPPAQUA.

Editors INTELLIGENCER AND JOURNAL:

AT a meeting of the "Greeley Circle," held at Chappaqua, Westchestsr county, N. Y., on the 16th of last month, composed largely of Friends; a committee appointed at a previous meeting for the purpose, composed of Gabrielle Greeley, (a daughter of Horace Greeley), Jennie C. Washburn (a daughter of our valued Friend, Joshua B. Washburn), and Daniel D. Lillie, submitted the following beautiful letter of congratulations to be sent to the Poet Whittier:

"DEAR MR. WHITTIER:

May we be permitted to offer you our reverent, tender congratulations on your approaching birthday in the name of the Horace Greeley Literary Circle of Chappaqua, and with it a little remembrance painted by our Secretary, Miss Washburn,—a calendar to mark the days of 1888 for you—and may we also trust that among the many treasures of your house, it may still find some modest corner to rest, and there number only days of blessings to you and yours.

"We thank you for the beautiful lesson you have taught us in the past, for the sweet songs you have sung us, for the example of a life that burned with a holy zeal for the suffering and oppressed; and we pray that the future may bring you more of the blessing of the great Father, that as the days pass on, your life may become more and more golden with the love of God and man, that so at last, when death comes, it be not death, but only the lifting up of the golden sheaf of wheat to the Heavenly Father, there to go no more out forever.

"With great respect, sincerely yours,

GABRIELLE GREELEY,
DANIEL D. LILLIE,
JENNIE C. WASHBURN."

It occurred to me, that if space permitted in your interesting journal, the foregoing letter might be appreciated by its readers.

THOMAS LAWRENCE.

Nyack, Rockland Co., N. Y., 1st mo. 2d, 1888.

From The Christian Union.

THE QUAKER POET.

BY O. M. E. ROWE.

IN an old, historic town of Massachusetts, near the laurel-bordered Merrimac, there once stood a low schoolhouse, weather-beaten and brown. One Saturday afternoon, long years ago, the winter sun at setting lighted up the face of a little culprit arraigned before the desk, "deep scarred with raps official and the jack-knife's carved initial."

"John," said the teacher, "why don't you say your catechism with the other boys?"

He ran his fingers uneasily through his tangled black curls, and hesitated.

"John Greenleaf," he demanded, sternly, "why don't you say this catechism?"

The black eyes flashed, as he bravely said, "I can't! Father says I musn't, because it's not true."

The pupils listened breathless and awestruck, but the teacher's Puritan blood tingled as with an insult.

"John, if you don't say this catechism lesson, I'll chastise you."

"Thee can whip me if thee pleases, but thee can never make me say it!"

The lad's face betrayed the unconquerable spirit of his Quaker ancestors who had endured scourgings and been seared with red-hot irons "for righteousness sake." The teacher divined this, and discreetly dodged the issue by dismissing him every Saturday afternoon. This boy was John Greenleaf Whittier, and this incident of the boy strikes the keynote of the man.

A famous Englishman going to see Goethe composed fine speeches with which to greet him, but was so impressed that he said nothing. In girlhood I accepted an invitation of Mr. Whittier's niece to visit him, and the ordinary courtesies died on my lips when I beheld looking down upon me a face that seemed akin to the grand faces of Angelo's Sistine prophets. Familiar pictures give the snowy hair and beard, lofty forehead, powerful overhanging brows, dark cavernous eyes, slumbrous with intense fire, and the clear cut, strong lines of the face. They convey no hint of the light, tall, erectness, and nervous poise of the figure, or the whole impression the man gives of simplicity, strength, and centrality of character. Saturday, December 17, was his eightieth birthday, and the ripened sweetness of well-spent years makes life's afternoon serenely beautiful. The schools all over the country celebrated the event, and the famous Essex Club of Salem made it a grand occasion. They were denied the poet's presence, for he says, "Oliver Wendell Holmes is in his element at a banquet, and is seen at his best, but it's a kind of purgatory to me, and I cut a sorry figure." Sensitive and modest, he appreciates the honors bestowed by a loving public, if no part is demanded of him. His voice has rarely been heard on public occasions. At the Boston memorial service for Charles Sumner, after a brilliant eulogy by Carl Schurz and a glowing tribute by John Weiss, Whittier was introduced. The shy poet stood embarrassed, and briefly expressed his inability to speak worthily of his dead friend, and added, "If Sumner had known that I should attempt to speak here, he would have said of me what Burns said on his death-bed about the militia: 'Don't let that awkward squad fire over my grave!'"

With the backward glance age loves, he often recalls his childhood. He says the first sensation he made in the family was when an infant, and his child-nurse rolled him down the back stairs. Fortunately, she wrapped him in a blanket, and he was uninjured by his enforced gymnastics. He confesses to being a roguish boy, even pretending to hang the cat to tease his sister. One of his naughtiest episodes was suspending a turtle to the branch of a tree overhanging a brook, to see if it could escape. Days afterward he woke in the night in agonies of remorse over forgetting the turtle. At early dawn he scampered down to the brook, and was greatly relieved to find the creature none the worse for his prank.

He once went to school to a queer old pedagogue who taught in his own house, so the pupils overheard

the domestic infelicities. His father's library consisted of the Bible, "Life of George Fox," "Chalkley's Journal," and Sewell's "History;" "a book dear to every Quaker heart." Not a wide range for the boy's culture; and yet these stories of suffering for the truth, woven into the warp and woof of youthful thought, made lofty ideas for the man. A volume of Burns, which the schoolmaster loaned him, revealed the beauty of verse. The Shakespeare he bought with his first money opened a new, wide world of thought. Ten weeks a year at the district school only increased his longing for an education. With a laugh that ends in a sigh, he recounts his attempts to earn money for tuition at Haverhill Academy. He picked blueberries, and then cranberries and apples, but money was scarce, and nobody would buy. A farm-hand taught him to make slippers out of sheepskin. To get a single dollar he must make and sell twelve pairs of these "run-arounds," and it argues much for his pluck that he thus earned $30 in one winter. By working for his board ($1.50 per week), he had a year at the academy, walking three miles to his home on Saturday and returning Monday morning. He seems to regret none of his early hardships except undue exposure to the cold, which was part of the "toughening" then considered necessary. To this he attributes the neuralgic headaches from which he has suffered severely all his life.

When nineteen years old he taught school in Amesbury. Some of the pupils were older, and he was obliged to study. Possibly they took a malicious delight in bringing him mathematical puzzles to solve. Difficulties beset him. The good woman who boarded him slept in her kitchen, and when her early bedtime came he must perforce, go to his cold north room. Going to bed to keep warm, he studied till his candle burned out, and then passed a wakeful, anxious night. He could not go down to the warm kitchen till called to breakfast, so he worked on, shivering with cold. Not to solve the boys' problems was defeat, ignominy, and dismissal. He has carried a painful consciousness of his defective education, though he has largely remedied it by a wide range of reading. He has felt at a disadvantage with college-bred men polished by European travel. Yet he was an equal friend in that rare coterie of Emerson, Longfellow, and Hawthorne, who used to gather in James T. Fields' sanctum in the Old Corner Bookstore, and when he refers to those days there are tears in his voice. What a strange pathos grows into life's meaning for a man who has outlived his contemporaries!

Mr. Whittier began to write poetry as a bird begins to sing—because he must. His first poem, written on coarse paper with blue ink, was sent to the Newburyport *Free Press*, edited by William Lloyd Garrison. After printing several contributions, he visited his promising contributor and found him plowing. Garrison helped him to a position as proof-reader in Boston, and this was the beginning of better days. At various times he was on the editorial staff of several papers. While connected with a Whig publication, he was told to reply to Garrison's attack on Henry Clay as a slaveholder. When finished, he showed it, in great agitation, to a friend, who complimented him on a successful refutal of the great agitator's argument. With eyes glowing with intense feeling. Whittier tore the manuscript into shreds, saying, "I can't enter into a controversy with that man. He has God's eternal truth on his side!" He threw himself into the heat of the abolition contest, and sadly endured the estrangement of old friends. He was dragged from Faneuil Hall with Garrison, and insulted and pelted through the streets of Boston. When the mob burned his newspaper office in Philadelphia, he saved his life by crawling through the coal door in the cellar. Heredity and early influences made him keenly susceptible to injustice, and the fire and passion of his strong nature is always stirred by tyranny and wrong, but he has ever a gentle excuse for human frailties. Worn out with the conflict and enfeebled in health, he made a home in Amesbury, to be shared by his mother, sister, and aunt, and afterward the family life was enriched by the cheery presence of a little niece. His hospitality was of the truest type. He received Quaker preachers, abolitionists, and reformers of all kinds on equal terms with distinguished foreigners and men of letters. Charles Kingsley wrote from America: "Yesterday, I had a most loving and like-minded talk with Whittier about the other world. He is a rare old saint." What conversations the "garden-room" has heard around the Franklin hearth and old mahogany desk where the poet did so much of his best work! His home was a well-known refuge for fugitive slaves. His cordial sympathy brought to him all kinds of people with all sorts of trouble: poets seeking advice, needy young men wishing an education, friendless women looking for work, broken-down ministers, school-girls for his autograph, even an old man who thought he had committed the unpardonable sin, and a clergyman who had lost his faith in immortality. To the latter he said tenderly, "Thee can never find it by argument. It will never come from the outside. Thee must feel it. It comes only from within."

His sister Elizabeth was a woman of lovely character, with fine poetic insight. She was a stimulating but discriminating critic, and his constant companion. Here is a New England parallel to Charles and Mary Lamb. Mr. Whittier was never married, but, with exquisite tenderness, his heart sings of his youthful romance, undimmed by half a century, in "Benedicite." After the death of mother and sister, and the marriage of his niece, he went to live in Danvers, on a fine old estate called "Oak Knoll." It once belonged to Parson Burroughs, who was hung in the witchcraft epoch. The sounding-board from the church where he was convicted now covers a disused well, and his flintlock still stands in the old-fashioned hall. The grounds include a lawn, orchard, fountain, and a rose garden where the poet still loves to wield hoe and spade. Rare old trees surround the spacious house, whose verandas, with tall columns, suggest a Virginia mansion. Within is a delightful air of good cheer and comfort. Five congenial cousins, ladies of refinement, lend the grace of feminine sympathy to the home they delight to have him share. He is the

friend of every animal on the place, from the family horse to the timid squirrel. He often drives to Salem, but his visits to Boston grow less frequent every year. He is remarkably vigorous for threescore and twenty, but a growing deafness, alas! shows

"The little rift within the lute,
That by and by will make the music mute,
And, ever widening, slowly silence all."

He retains a lively interest in foreign affairs as well as national politics. He reads many hours every day, without spectacles, from the large variety of books sent him, with as keen a pleasure as ever. He enjoys theology and psychical research, and on a recent visit I found "Phantasms of Thought" open on his desk. Wordsworth grows dearer every year. "Browning," he says, "is a great poet, but leaves too many gaps for me to fill in, and fatigues me." He receives many visitors, sometimes twenty a day, with charming old-fashioned courtesy, but innumerable letters requiring an answer are a great bore, and, conscientious as he is, they cannot be answered. He retains his Amesbury home, leasing it to friends, and reserving intact his favorite rooms. He is taxed there, and returns religiously every election day, to the great delight of his old neighbors, who regard him as an oracle, and vote as he declares proper.

Mr. Whittier has a keen sense of humor, and responds quickly to a witticism. He is fond of playing games such as "Proverbs" and word games, but cares nothing for cards. He has never attended a theatre and rarely a concert, for, not being able to distinguish one tune from another, music is an unknown language—and yet what melodies his heart has sung!

Even when treating of the personality rather than the genius of Whittier, a word is needed about his poetry. A man puts so much of himself into his art that it is his best biography. Millet with his brush, and Whittier with his pen, have glorified with their poetic fancy the life out of which they grew. The poet discerns "in all familiar things the romance underlying," and sings of the huskers and shoemakers, the barefoot boy, the telling of the bees, the pumpkin, and the commonest things of life. He absorbs the stories rife in his boyhood, of Quaker, witch, and Indian, as the plant drinks the sunshine and dew. He is intensely American, and whatever touches his brother, black or white, he feels. His war poems have the stateliest rhythmic march and a rush of passion carrying all before it, for every drum beat vibrated in his heart.

In lieu of other data, it is easy to imagine a thirtieth century antiquarian rebuilding New England history, habits, and incidents from Whittier's verse, and the whole record of the slave and the war for his freedom is there. In spite of defects, his poetry—at once homely and refined—appeals to our noblest nature, for it is charged with the moral beauty of right action made strong by heredity and religious faith. A distinguished critic calls "Ichabod" "the purest and profoundest moral lament in modern literature."

The exquisite lyric of "Snow-Bound" is pure in sentiment, full of deep, quiet feeling, and tenderly warm with the inward light of memory and spiritual life. With picturesque touches he lingers fondly on the family group, till the pathetic sincerity touches the reader as if it were his own reminiscence.

Mr. Whittier speaks of his inward experience as simply as he does of stars and flowers. In the early poems are restless questionings of life's deeper meanings, and the eternal verities—"Are you sure?" Then the widening religious life rises to "I believe," and gradually the deepest, sweetest phase of "I trust" and "I love." Standing in the lengthening shadows to-day,

"All the jarring notes of life
Seem blending in a psalm,
And all the angles of its strife
Slow rounding into calm."

THE TWO WORDS.

BY I. E. DIKENGA.

ONE day a harsh word, rashly said,
Upon an evil journey sped,
And like a sharp and cruel dart,
It pierced a fond and loving heart;
It turned a friend into a foe,
And everywhere brought pain and woe,—

A kind word followed it one day,
Flew swiftly on its blessed way;
It healed the wound, it soothed the pain,
And friends of old were friends again;
It made the hate and anger cease,
And everywhere brought joy and peace.

But yet the harsh word left a trace
The kind word could not quite efface,
And though the heart its love regained
It bore a scar that long remained;
Friends could forgive but not forget,
Or lose the sense of keen regret.

Oh, if we would but learn to know
How swift and sure one word can go,
How would we weigh with utmost care
Each thought before it sought the air,
And only speak the words that move
Like white-winged messengers of love!

—*Sunday School Times.*

THE value of wind-breaks around orange orchards is again being discussed on the Pacfiic Coast. The Riverside *Press* says that "during the late heavy wind those orchards surrounded by tall eucalyptus trees came out of the ordeal with flying colors and little loss. On the other hand, orchards where these wind-breaks are found yield but tittle fruit on the trees next to the wind-breaks. Whether it is better to sustain the loss of a heavy storm at long intervals or a steady loss every year—that is the question"

THE old idea that sufferers from heart disease should avoid physical exertion has been dispelled by Prof. Oertel, who has successfully employed regulated exercise in the treatment of some forms. In a large proportion of cases, the nutrition of the cardiac muscle, as of the muscular system generally is thus improved.

A NEW YEAR GREETING.

A HAPPY NEW YEAR to all, to-day!
Though winds are blowing and skies are gray,
And snow and icicles fill the air,
While mercury stands—I'll not say where—
And each one's thinking, "Oh, dear! oh, dear!
A *pretty* way to begin the year!"

But I'll change that if you'll kindly wait,
For if you please, I am '88.

I promise you sun and skies of blue
(And rain and snow-storm and tempest, too).

But it lies with you, I'll whisper here,
To make me a sad or a merry year;
For all the sunshine that's in the sky
Will not bring smiles if you choose to cry,
Nor all the rain that the clouds can hold
Will tarnish a soul that's bright as gold.
And so whatever your score may be,
Just please remember, and *don't blame me*—
For once again, as I close, I'll state
I am

Yours submissively, '88.

—*Lillian D. Rice in St. Nicholas.*

ORTHODOX FRIENDS.

The London *Friend*, in its issue for Twelfth month, prints letters from three correspondents (Edward Pearson, Alfred W. Bennett, and Geo. S. Gibbs), disapproving the "Declaration of Faith" adopted by the Richmond Conference. Editorially, the *Friend* indicates its opposition to the document. It says: "It appears from the report of Indiana Yearly Meeting that, whilst many objected to *adopting* the 'declaration' without much longer consideration, all were ready to *approve* it without delay. We do not understand the distinction, unless 'approval' implies in Indiana what London Yearly Meeting would mean by accepting the report of a deputation or committee and entering it upon its proceedings, even though it did not agree with everything it contained. As a document of some historical value there would appear no serious objection to accepting the 'declaration' in this manner, but do not let us call it *approval*."

* * *

In regard to the proposed triennial General Conference, three other correspondents of the *Friend* express themselves strongly in opposition. One of them, Walter Sturge, begins his communication with the remark that "the Richmond Conference appears likely to entail trouble and perplexity upon the Society in England," and says that the suggestion for the formation of "a delegate body of ultimate authority and appeal," etc., as suggested by Dr. Nicholson, of Kansas, "seems to me an astounding proposition and wholly contrary to the spirit of our constitution;" and on this point he adds: "We are a pure democracy—in our Monthly, Quarterly, and Yearly Meetings, every member has (theoretically at least) an equal voice. Women are no doubt for the most part excluded, but that does not affect the argument for the present purpose. We allow of no important decisions by committees; and appeals relating to doctrine are by rule heard and decided by the meeting at large. . . . It is inconceivable that London Yearly Meeting, of two hundred years' standing, should allow a mere body of delegates, five-sixths of whom would be members of American Yearly Meetings, to have power to override its decisions as to doctrine, practice, and discipline."

* * *

Concerning this General Conference, *The Friend* itself, (London), remarks: "Many considerations are almost certain to prevent London Yearly Meeting from placing itself under the authority of any such body, which, in the nature of things, would most commonly hold its meetings on the other side of the Atlantic. It is evident, however, that the idea has already made way in America, as will be seen by the following extract from a letter in a late number of the *Christian Worker*:

> If we wish to be a set of religious guerillas instead of an effective and well-organized army of Christians, moving in unison upon the works of the enemy, we shall oppose a central conference. If we wish to do a great work in the army of the Lord, we shall seek to be organized and fight under a competent general authority and one general book of army regulations, all instituted by our own authority, delegated to our ablest and best representatives.

Experience is a good teacher, but her lessons are often more available to those who *watch* than to those who *make* experiments, and to the latter her charges are sometimes very high. We think the careful study of Church History, whether ancient or modern, should be sufficient to warn us all how we place our confidence in excellent organization, or strongly enforced regulations or competent generals. The history of the Episcopalian bodies, whether Roman, Lutheran, or Anglican, with their recognized heads and carefully-worded creeds; of the Congregational bodies, with each church by its constitution independent of every other church; of the Presbyterians and Methodists, with yet different modes of administration, all teach one lesson: that not according to their organization but according to the presence or absence of Christ by his Spirit among them, and not according to their creeds and church formulas, but according to their right use of the Scriptures of truth, have they been successful or otherwise in advancing the kingdom of Christ."

* * *

[It is no more than just to reprint the following article from the Chicago *Christian Worker*, organ of the Western Evangelical bodies of Friends. It is, as will be seen, a comment upon an editorial article in this paper. If we understand it, the *C. W.* entirely approves the omission from the Richmond Declaration of the doctrine of the Inward Light, and condemns it as being "Unitarianism." Can it be possible that any one can question the historic fact that that doctrine was the one fundamental thing in George Fox's preaching? or think that William Penn, when he declared it "the corner-stone" of the Friends' structure, was not qualified to speak for them?—EDS. INTELLIGENCER AND JOURNAL.]

"*Friends' Intelligencer* some time ago contained an editorial entitled 'Rejecting the Corner-Stone.' It was devoted to the action of the Conference in omitting to declare in favor of the doctrine of what is called the 'Light within; the voice of God in the

soul.' It is natural that those who believe in Unitarianism should make this criticism upon the action of the Conference. Unitarianism denies the Deity of Christ and the vicarious atonement, and makes salvation come by the development and growth of a principle within which they claim belongs to man by nature. When they preach salvation by the blood they mean salvation by the life, for the blood is the life; salvation by the life of Christ is salvation by his example, or, in other words, salvation by good works through following Christ as our example. Christ within is the 'Light within' as a principle or seed upon which the spiritual Christ works and brings the soul by gradual steps into favor with God. Much of this kind of teaching is found amongst those who call themselves Friends, but it is as far from the Gospel of Jesus Christ as taught by true Friends, as light is from darkness. It rejects the foundation of the Christian's hope, and leaves but a bleak and barren desert, instead of fresh green pastures and flowing streams. In nothing do we rejoice more as to the action of the Conference than in its teaching that man is lost, with no saving principle in his nature, and that through Christ's atoning blood, shed upon Calvary, is life purchased; that this precious boon is made available alone through faith in Him; that to this dead soul the Holy Spirit come with quickening power and leads man to a knowledge of his lost condition and, through repentance and faith, to the saving fountain. Did we not believe that George Fox and Robert Barclay and William Penn taught these same truths, we would reject them as not being Apostles of Jesus Christ."

* * *

The *Western Friend*, (published at Varck, Kansas, by C. W. Harvey, and organ of the Wilbur bodies in the West), regards the proposal of a General Conference of yearly meetings as "the most dangerous innovation yet proposed in this era of revolution in the Society of Friends." It goes on to say:

A glance at the principle involved in this proposed court of "appeal" shows that though not so named, its powers are to be those of Bishops and Popes in Episcopal government. Under the name of "delegates" this new body is to be composed of untitled Prelates, who with autocratic power from which there is no appeal, shall as a visible, human, ecclesiastical head dominate the Society of Friends, as the Pope does the church of Rome. Nothing could be farther away from the principles of true Quakerism.

The fact that a proposition involving so radical a change in the church government of the Society of Friends could be passed without protest by the Conference makes two things evident:

1. That a condition of Society now exists in the bodies represented at Richmond for which this proposition is a remedy.

2. It shows in a most alarming way the completeness of the downfall of the Society from the divine guidance and headship of Christ, which is the *crown of government* in the true Society of Friends.

The prevalence of a disposition everywhere manifest in the bodies represented at Richmond for the individual minister to accept the direction of committees as the primary evidence and authority for ministerial labor, and the adoption of decision by majorities has shown for many months a fatal and widespread disbelief and abandonment of this fundamental principle by which our doctrine of the headship of Christ was established and carried out in our system of ministry and church government. The condition of confusion and tendency to disintegration resulting from this apostasy, and consequent lack of spiritual guidance, has prepared the way for, and made necessary, this scheme of human headship. Having rejected, in fact, the inward revelation by which the headship of Christ prevailed in our church government, like apostate Israel they want a human "king" to rule over them and to lead them to battle.

THE SLAVERY OF A DEPRAVED APPETITE.

A NUMBER of years ago a family living in one of the large Atlantic cities advertised for a woman of all work. Among those who responded was a person apparently about twenty-seven years of age, tall and fine-looking, but singularly reticent. She answered the questions which were asked in the fewest possible words, and asked that she might be tried, stating that if they were not pleased with her at the end of a week she would take her departure, and no harm would be done. When asked for a recommendation she said that she had not lived at service for a number of years, but had supported herself as a seamstress. After some hesitation they took her at fourteen dollars a month.

Everything she did was perfectly done; the kitchen was kept as though intended to be ready for exhibition at all hours of the day or night; the cooking all that could be desired; the "up stairs" work neatly, regularly, and faithfully performed. But never once did she voluntarily enter into conversation with any of the members of the family. Questions were answered respectfully, but without a superfluous sentence or syllable. Directions were always understood.

She had a singular dislike for company, and reduced her service in waiting on the table in most ingenious ways, until, while everything seemed to be provided, she did not appear more than once if company were present, and that when the final course was brought on.

She never went out, never received a caller, and the family would have thought that they had found the domestic treasure of the world had it not been for a mysterious air that continually surrounded her, the influence of which upon the younger members of the family, who would have been glad to talk with her, became somewhat depressing. The remarkable fact was that she never received a letter by mail.

This state of things continued for about two months, when the family made a visit to a country place which they had, with a view to preparing it for the coming season. The lady of the house stated that they would not return until eight o'clock; but, accomplishing their object in time to take a six o'clock train, they reached the house a little after seven. As they drew near they heard music, and entering with

a night-key, they stood in the hall, and heard the most beautiful strains of one of Beethoven's symphonies, or some equally well-known and difficult composition. They had never heard an amateur performance that indicated more skill. With curiosity intensely excited, they peered through a crack between the folding doors, and saw their cook and maid-of-all-work seated at the piano and entirely absorbed. After a little while they made a sound, she rose, blushed crimson, and went down into the kitchen. A few days afterward she was asked by her mistress where she learned to play, but made no reply. The mystery was intensified, but no solution was reached.

About two weeks later she disappeared. At the end of the second day she returned, and stated that she had been taken sick while calling upon a friend, and had been unable to leave the house until that afternoon. Of course, the matter was considered satisfactorily explained, and all things went on smoothly for about a month, when she disappeared for three days, returning with the aspect of one who had been quite ill. Similar explanations were made. In two weeks more she went out in the afternoon, and returned that evening obviously intoxicated.

The next morning the head of the house said to her, "Do you know the condition you were in last night?" She burst into tears, and said that she did. On inquiry, she stated that she was the daughter of an estimable and wealthy citizen of Boston; that she had been well educated, particularly in music, but had contracted the habit of drinking by the free use of wine in the family, and also by having had stimulants prescribed for her. She further said that she had disgraced her parents, and had determined to earn her own living. Her knowledge of cookery had been acquired partly from lessons which had been given by a professional to ladies, and partly by a natural love for the work.

She besought our informant to give her another trial, which he gladly did. But the intervals became shorter between her disappearances, and in a comparatively short time it became necessary to discharge her, and she was never heard of afterward.

The above account was communicated to the editor of this paper by the family who employed her, a short time after her departure. In its essentials it is as told to us; the language, of course, being that of the writer, and not of the original narrator.

No slavery ever invented by man is equal to that produced by rum, whose chains are still strong and often irresistible when they have been invisible for months, and when the slave has finally thought himself free.—*Christian Advocate.*

THE CATACOMBS OF ROME.

FROM an illustrated article by Professor Philip Schaff, in the *Century*, we quote the following extracts: The Roman Catacombs are long and narrow passages or cross-galleries, excavated in the bowels of the earth, in the hills outside and around the city, for the burial of the dead. They are dark and gloomy, with only an occasional ray of light from above. The galleries have two or more stories, all filled with tombs; and form an intricate net-work or subterranean labyrinth. Small compartments (*loculi*) for the reception of the dead were cut out like shelves in the perpendicular walls, and rectangular chambers (*cubicula*) for families or distinguished martyrs. They were closed with a slab of marble or tile. The more wealthy were laid in sarcophagi. The ceiling is flat, sometimes slightly arched. Space was economized so as to leave room usually only for a single person, the average width of the passages being two and one-half to three feet. This economy may be traced to the poverty of the early Christians, and also to their strong sense of community in life and in death. The little oratories with altars and Episcopal choirs cut in the tufa are probably of later construction, and could accommodate only a few persons at a time. They were suited for funeral services and private devotions, but not for public worship.

The furniture of the Catacombs is instructive and interesting, but most of it has been removed to churches and museums, and must be studied outside. Articles of ornament, rings, seals, bracelets, necklaces, mirrors, tooth-picks, ear-picks, buckles, brooches, rare coins, innumerable lamps of clay (terra cotta) or of bronze (even of silver and amber) all sorts of tools, and in the case of children a variety of playthings were inclosed with the dead. Many of these articles are carved with the monogram of Christ or with other Christian symbols. (The lamps in Jewish cemeteries generally bear a picture of the golden candlestick.)

A great number of flasks and cups, with or without ornamentation, are also found, mostly outside of the graves and fastened to the grave-lids. These were formerly supposed to have been receptacles for tears, or, from the red, dried sediment in them, for the blood of martyrs. But later archæologists consider them drinking-vessels used in the agapæ and oblations. A superstitious habit prevailed in the fourth century, although condemned by a council of Carthage (397) to give to the dead the eucharistic wine, or to put a cup with the consecrated wine into the grave.

The instruments of torture which the fertile imagination of credulous people had discovered, and which were made to prove that almost every Christian buried in the Catacombs, was a martyr, are simply implements of handicraft. The instinct of nature prompts the bereaved to deposit in the graves of their kindred and friends those things which were constantly used by them. The idea prevailed also, to a large extent, that the future life was a continuation of the occupations and amusements of the present, but free from sin and imperfection.

On opening the graves the skeleton frequently appears even now very well preserved, sometimes in dazzling whiteness, as covered with a glistening glory, but falls into dust at the touch.

THE ills we see,
The mysteries of sorrow deep and long,
The dark enigmas of permitted wrong,
Have all one key:
This strange, sad world is but our Father's school;
All chance and change his love shall grandly overrule.
—*Havergal.*

CO-OPERATIVE BUSINESS METHODS.

THE firm of Haiens, Jones & Cdbury, manufacturers of plumbers' supplies, etc., in this city, announced to their employés, at the opening of the year 1887, that they would give them a share of the profits of the business. They have now issued a circular stating that the same plan will be followed during 1888, and adding as follows:

"Business in our line has been reasonably active, and the profits above the average. This is largely due, we suppose, to the fact, that every one working with us receives a share of whatever profits are earned and in announcing, as we hereby do, a second coöperative, or profit-sharing year to end 12 mo. 31st, 1888, we desire to impress on every one the importance of care, in fully employing the time set aside for work, and in intelligently using materials and machinery to avoid waste, that future results shall be at least as satisfactory as the present experiment has been.

"The profits of business to-day are so small, the amount able to to be realized from the sale of product so little above the actual cost, that the success or failure of a firm depends very largely on the faithful and conscientious discharge of duty of each and every one in its employ.

"With his wages for the currrent week, each person who has worked with us for 6 months, will be handed a certicate for the share due him out of the profits of 1887, which will be seven and one-half (7½) per cent. upon his total wages for the year.

"The total amount of wages paid by the firm for the year to its 250 employés has been $125,000 and the dividend of 7½ per cent. now declared, requires the total sum of $9,375 to pay it.

"This dividend will be payable in cash on 1st mo. 21st, 1888, to those persons only to whom it is due; but such as wish to leave the amount with the firm can do so and they will be paid interest on such amounts at the rate of 4 per cent. per annum."

It is estimated that the cost of a single day's fog in London for gas alone is $40,000. On a recent foggy day the London gas companies had to supply 150,000,000 feet, or nearly 50,000,000 feet more than the usual amount.

It is not the burden, but the over-burden, that kills the beast.—*Spanish.*

NEWS AND OTHER GLEANINGS.

—In reply to a request from a Pittsburg newspaper, the *Volkoblatt*, for a New Year sentiment, Andrew Carnegie sent the following: "The Old European continent is an armed camp, its millions training how best to kill each other. The new American continent is a smiling garden, its millions cultivating the arts of peace. The dynasties of the Old World sink deeper and deeper under the load of debt. The New World is troubled how to dispose of its su plus. In despotic Europe anarchists and nihilists abound—the natural result of unjust laws. The germs of these pernicous growths, transplanted to the republic, wither and die. For these and many other mercies, rejoice; for of all lands America is the most favored."

—The *Drovers' Journal*, in its annual review of the live stock trade of Chicago, shows receipts of 2,378,000 cattle, 68,500 calves, 5,480,000 hog and 1,362,000 sheep. The receipts of cattle, calves, sheep, and horses were the heaviest on record. Compared with 1886 the receipts show an increase of 415,000 cattle, 15,000 calves, 154,000 sheep, and 18,000 horses; and a decrease of 1,180,000 hogs.

—Charles Neurer, United States Consular Agent at Gera, Germany, has transmitted to the State Department an interesting report upon the industries of that place and upon the condition of the population employed in those industries. It is extremely difficult for the workman to make both ends meet, and there is no question, says Mr. Neurer, that the position of the American workman is eminently superior in all that pertains to the happiness and well-being of himself and family and in his ability to save for the future. The rate of wages paid to employes in factories at Gera ranges from $6 a week for turners in accordion factories to 42 cents a week paid to children in tobacco mills. With the exception of bread, which can be bought for two and a half cents a pound, the staple articles of food are dearer in Gera than in the United States.

—During 1887 there were granted in New York city, 4,374 permits for new buildings, to cost $67,068,020. This is an increase on 1886 of 279 buildings, and on the total cost of $9,719,287. There are now in New York city about 116,200 buildings altogether.

—Laura Dewey Bridgeman, who can neithersee, speak, nor hear, on the 21st inst. held a reception in commemoration of the fiftieth anniversary of her entrance into the Perkins Institution for the Blind, in South Boston. She entered the institution when she was eight years old, and her education was an extraordinary triumph over physical difficulties.

—Ground was broken on the 21st inst., at Piedras Negras, Mexico, for the great international bridge across the Rio Grande to Eagle Pass, Mexico. The structure is to be of iron and steel, and accommodate both wagon and railroad travel.

—A telegram from Lima, Ohio, says the Standard Oil Company is about to begin the construction of an immense pipe line from that city to Chicago. The right of way is nearly all secured, and the work will begin in a few days. Over 1000 tanks will also be built for the storage of oil from the northwestern Ohio field.

CURRENT EVENTS.

A dispatch from Meadville, Pa., on the 31st ult., says: The fast Chicago express on the New York, Pennsylvania, and Ohio Railroad, consisting of two sleepers and five day coaches, collided with freight train 23, consisting of two engines and sixty cars. three miles west of this city, at 8 o'clock this morning. Five persons were killed outright, among whom was a passenger. Thirteen others were injured, nine of them fatally.

On the 30th ult., Governor Beaver, of Pennsylvania, issued a proclamation announcing that the total amount of the State debt cancelled for the year ending November 30, 1887, amounted to $1,418,511. At the close of the same year the total debt amounted to $15,840,471.28, and assets of the Sinking Fund to $10,684,362.43. This leaves Pennsylvania with a debt of $5,156,108.85.

There was a heavy snow storm throughout the Northwest on the 31st ult. In many places freight trains were abandoned and passenger trains went out with two locomotives. At various points in Minnesota, Wisconsin, and

Dakota it was considered the worst storm of the season, and was accompanied by unusually low temperature. The storm was also heavy in Southwest Virginia. Throughout Vermont the weather was very cold, the thermometer marking 32 below at Montpelier, and ranging from 22 to 30 at other points. There was a rain and sleet storm in Pittsburg, and up to midnight forty persons were reported to have received painful injuries by falling on the icy pavements. Two men had their skulls fractured.

MAIL advises from China state that a powder magazine, containing 40,000 kilograms of powder exploded at Amoy, on November 21, doing immense damage. The force of the explosion was very great, and a fourth of the buildings of the town were laid in ruins. Fifty soldiers were blown to atoms and several hundred inhabitants were killed.

IT is stated that the Government of Japan has decided to call in all the gold and silver coin which it has heretofore kept deposited in banks in foreign countries, in order to pay off public debts abroad without making it necessary to send out money from Japan for the purpose. Heretofore this coin has been allowed to remain in banks abroad without drawing interest.

NOTICES.

*** Philadelphia Quarterly Meeting Committee, to visit the branch meetings thereof, will attend West Philadelphia meeting, corner of 35th and Lancaster avenue, First-day morning, First month 8, 1888, at 10.30 o'clock.

*** Friends' Charity Fuel Association meets this (Seventh-day) evening, at 8 o'clock, at 1520 Race street.

WM. HEACOCK, Clerk.

*** Friends' Home for Children, 4011 Aspen street. There will be religious services at the Home next First-day, First month 8th, at 3 p. m. Isaac H. Hilton and others are expected to be present. All are cordially invited to encourage us with their presence.

*** A meeting of the Joint Committee on Temperance and Intoxicating Beverages of Philadelphia Yearly Meeting, will be held at Race street meeting-house, Seventh-day, First month 21, 1888, at 1 p. m,

JAMES H. ATKINSON, } Clerks.
ANNIE C. DORLAND, }

PUBLISHERS' NOTICES.

*** Matter intended for insertion in the INTELLIGENCER AND JOURNAL should reach us by Third-day morning, though notices or advertisements relating to affairs of immediate importance *may be* used as late as the morning of Fourth-day. In order to reach our distant subscribers, the paper is now mailed on Fifth day, and must be sent to press at noon of the day preceding.

*** WE particularly ask that when money is forwarded to *renew* subscriptions, care be taken to give us the name of the person *to whom the paper is now being sent.* Sometimes, instead of this, the name of another member of the same family is given, in which case, the new name not appearing on our list, we suppose it to be a new subscription, and send two papers.

Where it is a *new* subscription, please say so, and this will also help to avoid mistakes.

*** As a definite number of copies of the INTELLIGENCER AND JOURNAL is printed each week, we would suggest to any of our friends who may wish extra numbers of the paper to inform us of the fact previous to the publication containing the particular article wanted, that we may have the required amount of extra numbers printed.



This powder never varies. A marvel of purity, strength, and wholesomeness More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum, or phosphate powders. *Sold only in cans.* ROYAL BAKING POWDER CO., 106 Wall-st., N. Y.

The use of the INTELLIGENCER AND JOURNAL *as a medium for advertisements will, we think, be found very satisfactory. A careful supervision is exercised, and nothing known to be unworthy is admitted. The paper now goes to about* 3300 *persons, reaching, say,* 15,000 *readers, and its size and shape, and the character of its contents give special weight to each advertisement.* ☞ *When our readers answer an advertiser, please mention that they do it upon seeing the advertisement in this paper.* ☜

THOMAS G. SMEDLEY,
WILLISTOWN INN, CHESTER CO., PA,
— DEALER IN —
ALL FIRST-CLASS AGRICULTURAL IMPLEMENTS.
The Dick Hay and Fodder Cutter and Stock Splitter and Crusher a Specialty, and warranted to give entire satisfaction. Circulars and other information furnished on application.

FOR THE HOLIDAYS.
STATIONERY, PERFUMERIES, and FANCY GOODS, CHRISTMAS AND NEW YEAR CARDS. FRIENDS' ALMANACS.
J. PUGH, 862 N. 10th St. Phila.

FIRST-CLASS FIRST LIEN
7 per cent. farm mortgages for sale. I personally exmine the securities. Correspondence solicited. Address
WALTER DARLINGTON, CONCORDIA, KANSAS.

QUEEN & CO. 924 CHESTNUT ST.


WALL PAPER
AT REMARKABLY LOW PRICES.
New Fall Styles now Ready.

Elegant New 3 and 4 Metal Gold Paper,	25 c.
Felt or Cartridge Paper (in all new colors),	25 c.
Beautiful Embossed Mica Papers,	20 c.
White Blank as low as	8 c.

☞ Samples sent free to the country. Estimates made for Hanging.

A. L. DIAMENT & CO.,
1206 *MARKET ST., PHILA.*

FRIENDS' CALENDAR.

A daily Calendar makes a most fitting and appropriate gift. It is a daily reminder of the giver, throughout the entire year. Moreover, while elegant and useful, it is inexpensive. The Friends' Calendar for 1888, is a handsome design 9x12 inches, with a portrait of George Fox, a picture of his home, and a tablet containing a slip for each day in the year, with helpful quotations from Friends' writings. Price 50 cents; 12 for $5.00. Sent postpaid on receipt of price.

FRIENDS' PRINTING HOUSE, S. W. COR. 6th and ARCH.

LYDIA A. MURPHY,

PLAIN and FANCY MILLINER.

ESTABLISHED 30 YEARS.

537 FRANKLIN STREET, PHILADELPHIA.

(2 doors below Green.)

PLAIN AND FASHIONABLE

MERCHANT TAILORING.

GUSTAVUS GOLZE,

109 N. TENTH STREET, PHILADELPHIA, PENNA.

QUEEN & CO. 924 CHESTNUT ST.

SPECTACLES OCULISTS

F. CHAS. EICHEL

909 Arch Street, Phila.,

BOOTS AND SHOES MADE TO ORDER.

A LARGE ASSORTMENT OF THE LATEST STYLES CONSTANTLY ON HAND. LADIES' SHOES A SPECIALTY.

PERFECT TOILET



L.M.ELKINTON'S

PALM

A true and perfect Soap for Babies, Children or Persons of Delicate Skin.

AFRICA—FIVE THOUSAND MILES from Philadelphia grows the stately palm tree, producing a beautiful orange-colored fruit, rich in oil of the most healing nature for burns, scalds or bruises.

We buy the best of this oil and make our PALM TOILET SOAP entirely of it. When the Soap is made it contains many of the healing properties of the oil.

For Persons of Delicate Skin and Children, some of our friends say it is the best Toilet Soap in the world. Price $1.25 per dozen.

532 St. John St., Philadelphia, Penna.



ALSO FOR THE DWELLING

FINISHED IN BRONZE AND POLISHED BRASS. COLORS TO MATCH FURNITURE. MADE TO EXTEND TO TABLE WHEN IN USE. Perfectly Safe. SEND FOR DESIGNS, FREE.

A. J. WEIDENER,

36 S. Second St. Phila.

GEORGE W. HANCOCK,

REAL ESTATE,

MONEY TO LOAN ON MORTGAGE.

PROMPT ATTENTION GIVEN TO THE COLLECTION OF RENTS AND GENERAL CARE OF PROPERTY.

OFFICES: { No. 717 Walnut Street, Fortieth & Lancaster Avenue.

CLEMENT A. WOODNUTT,

UNDERTAKER.

1226 NORTH FIFTEENTH STREET, PHILADELPHIA.

WM. HEACOCK,

No. 1508 BROWN [illegible]

PHILADELPHIA.

AMOS HILLBORN & CO.,

Furniture, Bedding, Curtains.

PARLOR, DINING ROOM, LIBRARY AND CHAMBER FURNITURE, CURTAINS AND FURNITURE COVERINGS MATTRESSES, BEDS, FEATHERS, SPRINGS, SPRING COTS, ETC., ETC.

No. 1027 Market Street, Philadelphia.

FRIENDS' CALENDAR FOR 1888

NOW READY.

A handsome lithographed card bearing a tablet, giving a carefully selected quotation from Friends' writings for each day of the year. Price, 50 cents. By mail, 55 cents.

FRIENDS' ALMANAC FOR 1888.

Containing an account of the times and places of holding the meetings of Friends on the continent of America. Price, 10 cents each. $1.00 per dozen.

FRIENDS' POCKET ALMANAC FOR 1888.

Price, 10 cents each. $1.00 per dozen.

FOR SALE BY

FRIENDS' BOOK ASSOCIATION,

S. W. Cor. 15th and Race Sts., Philadelphia.

FRIENDS' INTELLIGENCER and JOURNAL

Memoranda for those who will aid in Sending in Subscriptions.

1. Rates for the Year 1888.

   Single subscriptions, $2.50 per year.
   8 copies, $2.25 each, a year.
   15 copies, $2.00 each, a year.
   ☞Note the change in last item from previous years.

2. "No Agents."

   We recognize no one as our "Agent" with the single exception of Friends' Book Association, 15th and Race Sts., Philadelphia. Those Friends who get up Clubs for the paper must be regarded as the agents of those subscribing through them. When money reaches our hands we receipt for it our selves, and no one, (except F. B. A., as above), is authorized to receipt for us.

3. Concerning Clubs.

   a. It is, of course, our desire to get new subscribers, and retain old ones. Unless Clubs help to do one or both of these things, they do not aid the paper. We therefore hope to have in them (in the $2.00 Clubs, especially) *some new ones.* This is difficult, of course, in some localities, and in such we will not *exact*, though we *desire* it.

   b. Names and money, for clubs, should be sent to us in *one, two, or at most three*, instalments. We can wait till the person getting up the club is ready with the money, but we cannot accept single names and money, (unless for *new subscribers*), at intervals through the year, on Club accounts, and in renewals, please use the same name as the paper has been coming to ;—if for any reason the name is changed, please call our attention to this fact.

5. Discontinuances.

   We do not discontinue a paper, (unless for continued delinquency in payment), without the order of the subscriber. Persons wihing to "stop" *must so notify us.*

LEHIGH AND SCHUYLKILL COAL.

BEST QUALITY. CAREFULLY PREPARED.

AQUILA J. LINVILL, 1244 North Ninth Street.

LADIES' FINE SHOES, HAND-SEWED. Orders taken and executed with promptness.

S. DUTCHER,
915 Spring Garden St., Phila.

SCHOOL PRINTING, circulars, catalogues, programmes, note-heads, bill-heads, reports, numbered books, etc. Call and see samples of these that we havedone and are doing for numerous Friends' schools and colleges. Orders by mail will be promptly filled.

FRIENDS' PRINTING HOUSE,
S. W. COR. SIXTH AND ARCH STS.
Entrance on Sixth St. Take Elevator.

L. & R. L. TYSON,

No. 242 SOUTH ELEVENTH STREET.

Staple Trimmings, Hosiery and Under Wear, Grenadine Silk, and cotton Blonds, best yarns, zephyrs, Wash Embroidery, and knitting silks, Knitting, plain sewing and quilting done, Plain caps made to order, Best Wool and Cotton Waddings.

NEWLIN & OLIVER, OLD GOLD BOUGHT.

GOLD CHAIN MANUFACTURERS.

OLD GOLD CHAINS MADE LIKE NEW.
ALL KINDS OF JEWELRY REPAIRED.

107 S. EIGHTH ST., PHILADELPHIA, PA.

SWARTHMORE COLLEGE

OPENS NINTH MONTH THIRTEENTH.

Thirty minutes from Broad Street Station, Philadelphia.
Under the care of Friends, but all others admitted.
Full college course for both sexes; Classical, Scientific, and Literary.
A so a Manual Training and a Preparatory School.
Healthful location, large grounds, new and extensive buildings and apparatus.
For Catalogue and full particulars, address
EDWARD H. MAGILL, A. M., President,
Swarthmore, Penna.

FRIENDS' BOARDING SCHOOL.

NEWTOWN SQUARE, PA.

Terms, $150 to $175 per year.

Apply to HANNA R. CALEY, Principal, address, (during vacation), Media, Pa.
Or to
THOMAS P. BARTRAM, Newtown Square, Pa.,
CLEMENT M. BIDDLE, 815 Arch Street, Phila.

FRIENDS' ACADEMY,

A boarding and day-school for both sexes. Thorough [illegible] for college, or furnishing a pleasantly located on Long Island, about thirty miles [illegible] year will begin York. For catalogue and particulars address, $150 per

FREDERICK E. WILLITS, Sec.,
Glen Cove, Long Island, N. Y.

CHAPPAQUA MOUNTAIN INSTITUTE,—

A Boarding School for both sexes under the care of Purchase Quarterly Meeting. The present building is new and much enlarged, and has perfect sanitary arrangements. Excellent corps of instructors. Prepares for Business or College. Healthfully and pleasantly located near the Harlem R. R., one hour from New York city. For catalogue and particulars, address,

SAMUEL C. COLLINS, A. M., Prin.,
Chappaqua Institute, N. Y.

ABINGTON FRIENDS' BOARDING and DAY School near Jenkintown, Pa., Bound Brook R. R. Ten miles from Philadelphia.

Opens Second-day, Ninth month 12th, 1887. Courses will be arranged to furnish a thorough English education and to prepare pupils for college.

Board and tuition $145 to $165 per school year. Tuition alone $25 to $45. For further information address,

ARTHUR H. TOMLINSON, Principal,
Jenkintown, Pa.
Or
CYNTHIA G. BISLER, Sec.,
Shoemakertown, Pa.

NEW YORK, FIFTH MONTH 20TH, 1887.

FRIENDS' LITERARY AND LIBRARY ASSOCIATION proposes establishing a Friends' Historical Collection, and desires to have a complete file of *Friends' Intelligencer, Journal,* "Yearly Meeting Extracts," "Proceedings of First-day School Associations," and reports and record books of other organizations of the Society of Friends; also, all publications of historical value to the Society.

The proposition has already met with some response, but the committee is desirous of obtaining more books of this character.

Friends having any to donate. are respectfully invited to communicate with JAMES FOULKE, Librarian, or with

GEO A. McDOWELL,
CLERK OF LIBRARY COMMITTEE.
FRIENDS' SEMINARY,
Cor. East 16th St. and Rutherford Place.

FRIENDS' INTELLIGENCER AND JOURNAL.

INTELLIGENCER Vol. XLV. No. 2. | PHILADELPHIA, FIRST MONTH 14, 1888. | JOURNAL. Vol. XVI. No. 691.

THE LIFE-SAVER.

I DO not know the deadly depths within,
Where lurk my heart's capacities of wrong;
I cannot fathom what I might have been,
(Abandoned to myself to drift along
The seething floods, whose cruel undertow
Clutches unwary souls), had not the hand
Of the strong Swimmer, buffeting the flow
Of death, upheld my life and drawn to land.
I only know that from my fatal self
One who is strong preserved me! and I owe
My rescuing to Him, who treads the shelf
Where sea meets shore along this treacherous coast
To watch the over-bold, who dare the woe
Of waters, lest their powers give up the ghost.

—*M. Woolsey Stryker, in S. S. Times.*

THE WORSHIP OF FRIENDS: THE MINISTRY.[1]

THE true Quaker is quiet, not that he may dream his life away as a kind of spiritual "lotus eater," but that his soul may be enabled to reflect the heaven of God's will and love as a perfectly still lake reflects the blue sky overhead; and this quiescence is instantly turned into intense activity of apprehension as soon as the Spirit of God is felt to move upon the face of the waters; and this activity of apprehension passes on again into an activity of outward speech whenever a message from above becomes clear to the mental ear, and the loving command is felt to accompany it, to pass it on to those around.

And in the very various gifts given to the living Church, we shall, undoubtedly, find that besides the gifts of prophecy, exhortation, prayer, and the sweet and blessed gift of personal testimony (not so much valued as it ought to be), and other gifts, which are enumerated in Paul's Epistles to the Roman and Corinthian Churches, there is great value in the gifts of pastors and teachers. Of the former, it seems to me, there might, with advantage, be an indefinite number in every Church, brothers and sisters who shall care for the young, the newly converted, the sick and aged, the sorrowful, the poor, the erring, the penitent; and these pastors may exercise their beneficent gift without necessarily preaching in meeting at all. When those who are thus gifted can work in concert, and help one another, it is still more beautiful than when they work separately; and a pastoral committee seems quite Scriptural and right where it may be practicable. But the gift of teaching is also of great consequence; the consecrated intellect is to be esteemed, as well as consecrated learning, and knowledge of the letter of Scripture should go with a knowledge of the Spirit that gave it forth. Probably our Society has suffered from a depreciation of this gift among us, as if the intellectual powers given by God were in some way opposed to the spiritual, and that to have the one implied a lack of the other, and *vice versa*. This is a fatal mistake, and very dull meetings are often the result, for when persons neglect any part of their nature, which God has given to be sanctified and used, there cannot but be a great loss. A carelessness has crept in among us also, not simply in the use or disuse of our thinking powers as applied to the things of God, but in our use and study of Scripture, and we believe Bible-schools and Bible-reading meetings will often prove very helpful, as preparing for and feeding our meetings for worship.

No one can read the descriptions of the meetings of the early Friends without seeing how much ministry there was in them of a decidedly teaching order, and how far they were from disusing their ordinary faculties of reason and thought in the work of preaching, while always subjecting them to the control of the Spirit of God. And we would suggest that in those parts where the Society of Friends is languishing, or dying out, the way to resuscitate it is not by appointing supported pastors (using the word in the general sense), or in any such way returning to that from which we came out, but by encouraging an intelligent and consecrated ministry, being very careful to find a place for every gift, and specially tender over those entrusted to the young and timid. One member cannot suffer without all the members suffering; and it is a painful fact that very often tedious and prolix speakers have been allowed to speak, year by year, without adding anything to the Church, except weariness and the exercise of the gift of patience, while fresh living testimonies and beginnings of ministries that should have been welcomed, have been discouraged and "eldered," because some shibboleth of speech or appearance was wanting. No wonder such meetings have dwindled; let us take warnings by such mistakes and avoid right, as well as left hand errors.

The Society of Friends has a mission still, though suffering somewhat from the decrepitude of age. Her testimonies have, indeed, been allowed to tarnish through want of faithfulness; but they are pure gold, and from pure gold the tarnish will always rub

[1] An extract from a Tract entitled "The Supremacy of Christ in His church, with especial reference to the question of Worship," by Helen B. Harris, Haverford, Pa., (the wife of Prof. J. Rendell Harris, of Haverford College, and an "Orthodox" Friend.)

off easily. Let her step forth again with an unwavering and unfaltering voice, asserting that supremacy of Christ in his Church, not by man, but by the Spirit, and then let her make room in her midst for the free and full working of that Spirit, even if it first speak in loving reproof for past slothfulness. Let every member share the burdens of the rest, and not be afraid of the poor coming among us, remembering how the Lord blessed and loved them. And if a brother or sister be poor in this world's goods, but rich in faith, and the Lord call them, from time to time, to service for which money is needed, according to our ability let us give it, not grudgingly, but of a willing mind, for God loveth a cheerful giver. Let us reach out our hands, also, to those that are afar off, as well as those that are nigh, and encourage a living interest in all such foreign service in the Gospel as the Lord shall grant us the privilege of doing for him, not running in our own will and strength, but carefully waiting for and watching his guidance, which will not be withheld.

We have, also, I believe, a special service as a Church (if we are faithful to our privilege), in offering the hand of loving sympathy to that large class of persons among us now, both of the educated and uneducated classes, but especially the former, who are what is commonly called "Agnostics." Often it will be found that they have simply recoiled from some form of priestly assumption or another, and have relinquished a traditional faith in Christianity, because they have never seen it simply professed and lived out. They know something of the teachings of Jesus, and they think his mission failed, and he could not have been Divine, because those whom they have met as professors of Christianity have, by word or life, denied him. The doctrine of holiness as possible, nay, necessary for man, is what they need. Priests have mostly been very shy of this doctrine, for it is subversive of their system; but the Friends, if faithful to their trust, must testify to it in their word and life, and this testimony always draws hearts to Christ, when it is done in singleness of purpose and true humility. The simplicity of our worship, and even our times of silence are adapted to these minds also, weary of many forms and many voices.

But if we would be revived, let us make up our minds that we have to be more aggressive than of late years. We must not be afraid of proselytizing, but be very glad and thankful every time we make a convert. We must not be sectarian, and yet we must believe in and promulgate the highest and the best we know, and if that is Quakerism (using the word in its broadest and best sense) we can't help it, and it is not a fault to be ashamed of, so far as we can see!

We will, now, as we draw our remarks to a conclusion, recapitulate the kind of meeting to which we would love to invite all seeking souls, and which has from time to time been realized among us. It has silence for its ground work, and love for its atmosphere, and tenderness and gentleness for its guardian angels; all are brothers and sisters, though some older and more gifted than others have double honor, but no one presides or is preëminent. Large gifts and eloquent speech have their place, but so also has the stammering tongue, the few trembling words, the simple expression of feeling, the broken prayer. There is room for all to which the Spirit prompts, and no one is hurried and no one is excluded. There is no excitement, but there is intense earnestness, and the silence is one of condensed and concentrated life. No one is there with a prepared sermon, and yet what may be given to some one to utter may be the result of years of careful thought and prayer, only now brought to its perfect focus.

Among the company there is perhaps one who sits with his head bowed in silence the whole meeting long; others have spoken, but he has scarcely moved. Who is he? The most gifted of all present, but he was engaged in inward communion and contemplation, and it was the Lord's will that to-day he should drink in directly and from others, and give out nothing vocally himself, and he has accepted the privilege of silence as he often accepts that of speech. How beautiful such a picture is as it rises to our mind's eye; and, in their quaint ancient dresses and rough meeting-houses, we love to think of those brave men and women who first crystallized into such an actual form of worship the absence of all form; doing nothing as it seemed, that God might do all in them! They were not just like the first Church, those early Friends, for some of the gifts of early times had not been given them, but the great principle was the same; and very noticeably reproduced was the great love between themselves that characterized them as it did the early Christians, so that it might have been said, "See how these Quakers love one another." How they esteemed one another's gifts, and how they watched over one another for good; and what a close guard they kept over themselves and one another, that all might learn to feel the slightest monitions of the Master's guiding will, when it was felt, to offer instant obedience.

For Friends' Intelligencer and Journal.

FRIENDS' MEETINGS AT FISHERTOWN, BEDFORD COUNTY, PA.

HAVING received a kind invitation from the Friends of Fishertown, Bedford county, Pa., to be present at the opening of their new meeting-house on Christmas day, and feeling the liberty to accept it, I left my home on the morning of the 23d ult. for the purpose, and as many of your readers do not know where Fishertown is located, and what route it would be necessary for me to take to reach there, I will briefly describe it. I went first to Canandaigua, N. Y., where the Pennsylvania system of railroads terminates in that State, and after an hour's delay took a train on the Northern Central Railroad for Elmira, at which place I had to wait three hours before I could get a train for Harrisburg, which was my next point to reach—and when I arrived at 10 p. m., I had the pleasure of seeing their beautiful new station building, and of waiting in it for my train to go to Huntingdon, until 3.30 a. m. This was not a little tedious, as I could get but little sleep, owing to the continued coming in and going out of the people to take the various trains that were frequently passing.

Taking the train for Huntingdon at the hour last named, I arrived there at 6.30 and then had to wait two hours more,—at the expiration of which time I took a train over the Huntingdon and Broad Top R. R. to Bedford, where my friend Uriah Blackburne kindly met me and conveyed me to the home of Azariah Blackburne at Fishertown, arriving between 1 and 2 p. m. While this route is not the nearest for one to take, its connections are the best and it can be accomplished in the shortest time. The scenery all the way is generally picturesque, particularly in the summer season, and still at this season of the year, it has a beauty of its own. The mountains, clad in snowy white, with the trees dismantled of their leaves except where here and there interspersed with the evergreen hemlock and pine, while over the ground lay scattered timber which had either fallen from decay or had been cut for the bark for tanning purposes, afforded much food for thought which relieved the tedium of the journey,—and deepened my reverence for the Power who, unseen by mortal eye, works all these changes by laws instituted by a Wisdom we cannot fathom.

First-day morning opened very pleasantly for a winter morning, and as the hour of meeting time approached the people came from different directions, and some many miles, to gratify a curiosity regarding the manner in which the Friends would "dedicate" their new meeting-house, which by the way I will first describe before noting the character of the services.

The house is beautifully situated on a commanding knoll, and can be distinctly seen from quite a distance on every road leading to Fishertown. It is a strong frame building, veneered with brick, and hence appears to be a brick house, and in size is 32 by 60 feet, and two stories in height. The lower story is for the meeting room and the upper is designed for a school room. The house stands with the gable end to the road and in this end is the entrance to the meeting rooms, and the stairway to the upper room, —some 10 or 12 feet, being taken for the vestibule, cloak room, and stairway. The meeting room is of good height and well finished, wainscoted all around, and the wall above the wainscoting neatly papered. The wood-work and seats are all painted or nicely stained a dark cherry. There is no partition to mar the symmetry of the room: as they expect to hold all their meetings in the future jointly none is necessary.

Very near the hour appointed the room was filled to its full seating capacity, from 225 to 250, by a mixed congregation so far as regards religious views, and my mind was brought under a more than usual feeling of responsibility, under that sense that so many of these people, unaccustomed to our simple form of worship, (many of whom had come from the curiosity before alluded to), were looking to the instrument to satisfy that curiosity and the cravings of their hearts. When the time seemed ripened, I arose with the expression: "We have gathered here to commemorate one event and to inaugurate another in the religious history of man—to commemorate the birth of Jesus, and to open a new place of worship for a sect who are by many regarded as singular in their mode of worship; and I feel it to be my mission this morning to call your attention to the reason why, as it appears to me, it was necessary for Jesus to have been sent as the Messiah or Anointed of God to men, and why it was necessary such an organization as that of the Society of Friends should be called into existence, and what are their distinctive principles which those who will worship here will be expected to enunciate and live out among you." I then reviewed the creation of man, calling their attention to the account as found in the Scriptures as being an allegorical description of the moral and spiritual state of every man that has been created and endowed with rational powers. That the garden of Eden was not a located place on the earth, but might be called the heart of man by which was represented the affections or desires of the man, and the trees of the garden were the powers, passions, and dispositions belonging to man's physical and intellectual nature; that the partaking of the fruit of the tree of knowledge of good and evil represented the exercise of the human will, independent of the directions of the Divine Will, and that it was designed in the beginning that man should look to the revelation of the Divine Will made through the spirit or grace or Christ of God, for a knowledge of good and evil; for to conclude that when God forbade our first parents to partake of the fruit of the tree of knowledge of good and evil, and then did not provide a means whence they might obtain that knowledge, and hold them responsible for doing evil, would be to charge him with injustice and demanding an absurdity. I then traced the history of the Jewish people as we find it recorded in the Scriptures, showing the gradual departure from depending upon this immediate revelation of the spirit of truth to its culmination in the demand for an outward Mediator which was granted in Moses and through him the giving of the law on the tables of stone, and from that time the falling away more and more into an outward observance of the letter, and more and more ignoring its spirit. Then, fulfilling the prophecy of Jeremiah regarding the new covenant, Jesus came to set us that perfect example of a humanity, with like powers and passions and dispositions as ourselves, yet under such perfect control of the Divine spirit within, that he was kept free from the commission of sin. And hence it was not inappropriate that we should commemorate the beginning of such a life fraught with so much to encourage the human family to follow his example, so that by a like faithfulness we may be kept in harmony with the laws of God as they are unfolded to us.

I then traced briefly the condition of the Christian Church in its gradual departure from the purity and simplicity of the teachings of Jesus as found even in some of the expressions of the Apostles writing under the Bishoprics, culminating in the Roman Hierarchy, carrying it into the dark ages of apostacy. Then the first breaking of the bonds by Luther and his compeers in establishing Protestantism, which still was more or less wedded to outward rituals and the doctrines established by the ecumenical

councils of the Roman Church. This made it necessary for the calling of George Fox and his compeers into the service, to bring the attention of the people to the original design of the Creator to save and keep man through an obedience on his part to the immediately revealed will of God to him, as he should be able to comprehend it for his spiritual needs. This I told them was the principle upon which the Society of Friends base their religious ideas and action, and it was to continue this testimony and to furnish to the world examples of pure lives as the result of obedience to the revelations of the Spirit of God,—His Grace, His Christ in man,—that the Friends of this place had erected their house in which to worship, that through such a worship they might aid each other in living true to their profession and inducing others to leave their forms and rituals and embrace their more simple ways; and then closed my message with a tender counsel to the Friends composing that meeting to be true to their profession, to be tolerant of others' views, to mingle in social feeling with them, to cultivate a firmer and truer friendship with all, and thus win by their loving demeanor and simple worship others to unite with them, in bearing such a testimony to the world. As I closed a sweet precious solemnity overspread the meeting, as they had listened to the delivery of the testimony with deep attention, and there being no other public speaker present, after the announcements which had been made the meeting closed under the feeling that the Master had been in our midst, and we had by him been blessed. I had been requested before leaving home to remain a few days with them, so the Committee of Centre Quarterly Meeting, who were empowered to appoint some meetings, had notice given of a meeting on First-day evening, and one on Third-day evening, both in the new house, and I had consented to deliver a Temperance address on Second-day evening in the same house, and subsequently arrangements were made for a Temperance meeting at New Paris, some four miles away, for Third-day afternoon.

Promptly at 7 p. m., the meeting gathered on First-day evening and fully as many were present as in the morning meeting. The message to them was regarding "God is love," and man's highest duty was to love God, instead of fearing him. Again, the Gospel stream flowed through the instrument freely and with baptising power, spreading the same deep solemnity over the meeting as in the morning.

Second-day evening, the house was nearly or quite as well filled as on the previous evening and they listened with strict attention to the address.

Third-day evening, the house was again nearly full and this time their attention was closely called to the teaching of Jesus as to how and by what means salvation is to be obtained, as illustrated by his answer to the young man who came with the inquiry—"What shall I do to inherit eternal life?" And, again, there was a full and free flow of the Gospel stream, solemnizing and tendering the meeting, bringing forth after it had closed many expressions of satisfaction.

Thus closed a mission which was to me one of deep baptism of spirit and much labor, but crowned with so sweet a peace that it will live in memory as one of the bright spots in my life's journey. And I could feel that all of us who had mingled together on those occasions could acknowledge that it was good for us that we had been together, and that we were thereby strengthened to work more earnestly for our own advancement and that of others, in the attainment of the crown that is promised as the reward for faithful obedience to the Divine Law.

JOHN J. CORNELL.

Mendon Centre, N. Y., 1st mo. 1.

THE SEA OF GALILEE.

THE description of the Sea, as given below, is from the pen of H. B. Tristram, whose article in a recent number of the *Sunday School Times* is too long for entire insertion in the columns of this paper. The route usually taken by western travelers is from Nazareth by way of Cana and Hattan. The road is not picturesque nor romantic; its chief interest is found in it having been so identified with the life and labors of the Great Teacher. H. B. T. says:

"We pass under the gnarled old olive trees of Cana—old enough, we might fancy to have stood there eighteen hundred years ago—and descend into the rich plain of Sahel el Atl. We then mount to the upland plain of Hattan. Next we see Irbid, the Beth-Arbel of the Old Testament. We walk on for another hour or two. On a sudden there bursts on the sight a picture, not of majesty or grandeur, but of calm repose and peaceful beauty, scarcely to be equalled elsewhere. As by a sudden flash, far below us—more than one thousand feet—the deep blue basin of the sea of Galilee is revealed, slumbering in placid sweetness beneath its encircling rampart of hills. The atmosphere is marvelously clear, and seems to bring up distant objects close to our eyes. Just below us a narrow plain fringes the lake; and on its edge stands Tiberias, with its broken quays, its crumbling fortifications, its white-roofed houses, and palm-trees. We are looking down on the most hallowed scenes of our Lord's ministry. The whole lake is visible, except the south end, where the Jordan emerges from it, and a portion to our left, which is cut off by the intervening heights above Magdala. The lake is but thirteen miles long, yet on the little strip of shore north of us once stood Magdala, Capernaum, Chorazin, and Bethsaida. On one of those slopes was delivered the Sermon on the Mount. We can see the entrance of the Jordan at the north, the opening in the girdle of hills, the grassy slope on which the five thousand were fed. Two or three fishing-boats, with their lateen sails, remind us of the boats of old that put off from Tiberias. Opposite us, on the other side of the lake, are the heights under which lay the city of Gergesa, now Khersa, the scene of the healing of the demoniac and of the destruction of the herd of swine. Just above it, but withdrawn from view, was Aphek, now Fik, the scene of one of Israel's greatest victories over the Syrians. The prospect is commanding, but all looks small for the crowded theatre of the great events which seem to consecrate every mile of its shores.

The coloring is exquisitely delicate and varied when the afternoon sun lights up the eastern hills with golden tints and purple shadows; but I have seen the view even more lovely when the full moon rises over the cliffs of Gergesa, shooting her silver beams across the lake, and lifting the white houses and palm-trees out of the shadow.

"And the sheen of their spears was like stars on the sea,
When the blue wave rolls nightly on dark Galilee."

The descent to Tiberias is rugged and precipitous. The change in the climate and character of the vegetation is sudden and striking. From the fertile uplands of Galilee we pass, as we descend to six hundred feet below the sea level, to a tropical flora. Every flower, tree, and shrub is different. The shores of the lake at every season of the year are hot and oppressive. Of all the busy towns that once studded the fringe of the sea of Galilee, Tiberias alone remains. None of these are mentioned in the Old Testament. Chinnereth indeed occurs; but it has been lost, absorbed probably, by its near neighbor, Tiberias, founded by Herod, and which soon became the capital of Galilee. But it was emphatically a Gentile city; and yet, after the destruction of Jerusalem, it became for three hundred years the metropolis of Judaism, where its rabbis taught, and where the Mishna, the Talmud, and the Masorah were compiled. Shrunken as it is to-day, with wide open spaces inside the massive bastions of its shattered walls, it still has a certain importance as the seat of a Jewish rabbinical university. About a mile to the south of the city a town of whited sepulchers, conspicuous from afar, marks the burial-place of the greatest fathers of rabbinical learning for the last sixteen hundred years. Just beyond this venerated cemetery, a white dome and cluster of buildings cover the famous hot sulphurous baths of Tiberias, still in constant use.

South of the Baths there is nothing of historic interest. We turn and walk along the shore from Tiberias northward, a narrow strip of beach, about three miles long, sometimes receding into a sloping field, sometimes contracted by the beetling cliffs above into a mere rocky path overhanging the sea, connects the slopes of Tiberias with the fertile plain of Gennesaret. About two-thirds of the way is a mill, with a copious hot spring, and a few corn-fields and gardens straggling among the traces of walls in a little plain, identified with the Dalmanutha of the New Testament. Here the high table-land pushes right to the sea, and we climb a shoulder and descend on a squalid village, at the corner of a marshy plain, surrounded by a thick growth of thorn-trees, a solitary palm-tree, and a ruinous stone tower. This is Magdala. It is now called Mejdel,—in Hebrew, Migdol; that is, the watch-tower. I have often been struck by the remarkable acoustic properties of this enclosed basin, where at night we can hear the human voice at the distance of half a mile.

Let us now return to Mejdel, and follow the shore to the ancient Bethsaida. The narrow silvery beach is formed, not of sand, but of myraids of triturated fresh-water shells. Along this beach, shaded by the oleanders which come down to the water's edge, our Saviour must time after time have walked to and from his home at Capernaum. Four little perennial brooks work their way across the plain, and are in part the cause of its extraordinary fertility. Josephus describes it as an earthly paradise, where eternal spring reigns and the choicest fruits grow luxuriantly. Then it was the centre of trade and commerce, the home of a busy population. Bethsaida, Chorazin, and Capernaum were just to the north of it. Through those towns and across the plain was the great arterial commercial route from Damascus to the coast. In the times of the Jewish monarchy, the caravan-road struck across the country north of the lake; but the new line was developed by the Greeks and afterwards by the Herods, till Galilee became the commercial centre of Syria. Caravans from Palmyra and the far east passed on their way to Ptolemais and Tyre. Busy custom-houses stood at the gateways of the crowded cities. More than six hundred crafts ceaselessly plied on the waters for fishing or for transport. Stately palaces and luxurious villas lined the whole shore on the western side.

But far more absorbing are the sacred associations of Gennesaret; every step recalls the miracles of Jesus and reminds us of his parables. Here was uttered the parable of the sower. Every detail is reenacted before our eyes to-day. There we see the beaten unfenced path across the plowed land, on which, as he crosses it, the sower leaves the seed exposed to the flocks of larks and buntings which follow in his wake. There the boulders peep through the black mould, their shoulders thinly covered with soil. Through the dark ooze in that moist patch we can see the strong shoots of the thorny *'nubk* peeping forth, ready soon to choke the springing corn. On that spit of shingle the fisherman of Ain Tabighah is drawing up his boat, where the toilers of Bethsaida hauled up theirs, and where they thrust out a little from the land, while He sat in the stern and addressed the crowds that fringed the shore.

Thus musing, and recalling the pictures of which this landscape was once the setting, we reach the north angle of Gennesaret, a little projecting rocky headland, like the southern one. Here, shaded by a noble fig tree,—whence its name Ain et Tîn, "the spring of the fig tree."—a copious spring of clear, warm water bursts from the foot of the cliff, and feeds a little pool and a swamp beyond it, a jungle of papyrus waving its feathery crest. The papyrus, long since extinct in Egypt, is found here and in the great marshes of Huleh (Merom), and nowhere else in Syria. We now round the headland, and soon come on a group of ruined buildings and a fine octagonal fountain, in and around which gush forth numerous little streamlets of steaming hot water, forming a little morass amid a thicket of oleanders, canebrake, and chrysanthemums; while the creak of a rustic water-mill reminds us that still a few inhabitants remain on the site of Bethsaida, for such I believe El Tabighah to have erstwhile been. Its inhabitants are still fishermen, and just on this spot is the favorite fishing-ground of the lake. They have not the boats of Tiberias, but lie under a wattled screen by the shore, watching for the approach of a shoal.

They are quite naked; and when the ripple announces that the fish are coming, they wade up to their shoulders, and dexterously throw out their net, seldom failing to secure a haul,—and this several times in the space of an hour. We could here picture St. Peter casting his fisher's coat about him, for he was naked.

From Bethsaida the pilgrim may go by the shore to Tell Hum; but inland, more than two miles distant from either place, among the heaps of basalt at the foot of the hills, is Kerazeh, the Chorazin of the Gospels. "Woe unto thee," indeed, for more weird or desolate remains could scarcely be conceived. Little is left above the foundations of houses, which, however, can be very easily traced, showing the arrangements of a Galilean house in our Saviour's time to be exactly what we find them to-day. No inhabitants seem to have disturbed this solitude since the place was destroyed many centuries ago.

SCRIPTURE LESSON, No. 4.

FIRST MONTH 22D, 1888.

TOPIC: JESUS AND THE AFFLICTED.

GOLDEN TEXT: "And Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness.—Matt. 9: 35.

READ Matt. 15: 21-31.

THE tender, compassionate heart of Jesus was ever open to the cry of the poor and afflicted. The incident of the Canaanitish woman is only one of many that are recorded, and that make true the prophecy concerning him, delivered more than seven hundred years before by the prophet Isaiah. In Mark 7: 24–30, the woman is called a Greek, a Syro-Phœnician by nation. The Jews called all persons Greeks who were not of their nation,—it meant a foreigner. Anciently the whole land, including Tyre and Sidon, was called Canaan. The Phœnicians were the descentants of the Canaanites, who were of the posterity of Ham, one of the sons of Noah.

Son of David. A descendant of David. The phrase as elsewhere used means also "the Messiah." *Have mercy on me* indicates the regard in which Jesus was held by those outside his own people, the Jews, and the earnestness of her manner gives evidence that she believed him to be the Messiah and able to restore her daughter to health. *I am not sent but unto the lost sheep.* This shows that Jesus had not yet seen the broad field that his mission was intended to cover. He came, as he believed, to be the Saviour of his own people, the Jews, to call them to the higher meaning of the religion of their fathers.

The children's bread. The Jews considered themselves as peculiarly the children of God, and this woman and her child were Gentiles. It was not that he meant to taunt her with not being one of God's favored children, but the rather to test her faith in him as one sent of God. *Cast it to the dogs.* Then as now travelers entering a town or village had only too much reason to notice the troops of lean, masterless dogs, and no one could sit at meat without the chance of some of them coming in at the ever open door to pick up the fragments, always to be found where only the fingers are used at the table. [*Geikie.*]

The woman was not to be turned away by this reminder of her nationality. She accepted the implied impropriety and her own unworthiness was acknowledged, but there remained one hope to cling to, and this seemed her last refuge. "The dogs eat of the children's crumbs:" might not this daughter of hers, who so needed the blessing that he only could bestow, be permitted to share the crumbs of his bounty? The appeal was not in vain. This is a lesson that we all may take home. If we desire a right thing that it would be proper for us to have, or that the having would increase our own means of doing good either for ourselves or for others, it is right for us to use every worthy means in our power to become possessed of it, and, though we may be again and again unsuccessful, let us have the courage to persevere. This is in accordance with the words of Jesus, "Seek and ye shall find!"

The lessons of pity and compassion that abound in the Old Testament must have been very precious to the heart of Jesus, and in his boyhood, as year after year he went to Jerusalem with his parents, and sat with the wise and good men of the nation, the same as he did on his first visit, when he was twelve years old, how much these annual seasons of instruction and devotion must have awakened in him the deep and abiding desire to give his time, his talent, and all that his Heavenly Father was entrusting to his keeping to the carrying out of some good work for the poor, and the afflicted, and those who were friendless and without a helper.

We can think of him in his humble home at Nazareth, working at his trade and making himself helpful to his parents, yet carrying in his heart the longing for a work that should mitigate the distress and help the burdened and oppressed people to bear their crosses and afflictions with courage and patience, looking for help to the God of their Fathers whom he would teach them to call their Father in Heaven. And when the time came that this Father in Heaven should own him as his beloved son, how this consciousness of oneness in God made him strong and wise, and able to help all who came to him in sorrow or in distress or in doubt as to what they ought to do. If we would be the friends and followers of Jesus we must have the same loving and compassionate spirit that animated him, and let no occasion for doing good pass unimproved.

In connection with this lesson it may be interesting to add a few items from the meagre history of the Canaanites that have come down to us from the most ancient times. When Abraham in his wandering from the country of the Chaldees came to this land, he found the Canaanites already there, and their immemorial conquest had decided the name and mastership of Canaan. From the Greek historian, Herodotus, we learn that their original home, according to their tradition, was by the coasts of the Arabian Sea, whence they spread steadily northward and eastward towards the Mediterranean. In blood as well as language, in traditional usages and religious rites they were probably of near kindred with the tribes of Israel, and after the conquest under Joshua they merged their broken fortunes with those of the

stronger race; yet a deep rooted religious antipathy assigned to them the inexpiable curse pronounced by Noah on his youngest son, and the real connection of the two remains in impenetrable obscurity. There were several petty nationalities of the Canaanites, —the Amorites or Highlanders, the Hittites or Lowlanders, the Perizzites or dwellers by the sea, and the Hivites, supposed to to be the inhabitants of the inland towns, were among the most prominent.

Sidon, in the antique genealogy, is the eldest son of Canaan. Phœnicia became the mother of rich colonies, the source of arts, commerce and letters to the Greeks, the headquarters of naval enterprise, that discovered the silver mines of Spain and the tin of Cornwall, and more than six hundred years before the Christian era circumnavigated Africa.

WORK FOR WINTER.

THE trees now stand forlorn with empty nests,— "bare, ruined choirs, where late the sweet birds sang." Their tossing arms lash the ground with wild, black shadows through the windy, moonlit nights. The cold increases, the winds search and whistle and sting; the pools skim over of a morning; the cattle huddle in the fields; the fowls stand drearily in the lee of the bush; faces redden on the street; and, under the stars fire-light gleams through the window panes. Meanwhile, the home-life deepens. As a friend once said to me, the seasons indoors seem to just reverse the order of the outward seasons. As the leaves are fading in the fall, we feel within our bodies and our minds a bracing *spring;* plans gather vigor, and we bend ourselves for the hard work of the year. The winter brings heart and mind to their full force of growth. Nature's winter is the human summer-time. Then, spring begins to make us languid. And the busy summer of earth-life brings to ourselves a pause and rest and comparative inaction, like an inward winter. Reckoning by the spirit's calendar, Thanksgiving Day is Easter; and the Easter is Thanksgiving Day for a winter's inward harvest; for then we shall have gathered in and barned away in memory what we have read, and thought, and done in our growing hours, while the snow lay outside on the ground.

So, as nature is getting ready for what may happen out of doors, indoors it is all astir. Hands oftener meet other bands in works of service, and hearts are closer drawn to hearts. The books come forth in the long evenings, the story-telling begins, the fathers and mothers gather the children around their knees by the cheerful blaze,—that blaze itself the sunshine of the old springs and summers in the far-off past. Over all within, without, is God, who careth for us thus; who made those summers of old and stored their heat who is preparing now the seasons of our immortality.—*From "A Year of Miracle" by W. C. Gannett.*

"I EXPECT to pass through this world but once; any good thing, therefore, that I can do, or any kindness I can show to a human being, let me do it now. Let me not neglect or defer it, for I shall not pass this way again."

ALL THINGS NEW.

THE date whereto time in its swiftness has brought us in one at which, naturally, the look is backward and forward, at which the old is bidden farewell to, and the new welcomed.

I would have it welcomed by us all, as bearing with it fresh aids and opportunities, incentives and encouragements, for the work we are here to do upon ourselves and others, for God and for man. I would have it welcomed the more, as repeating to us that word of solemn cheer, the expression at once of willingness and power,—"Behold, I make all things new." The Divine Agency waits but for the conditions on our part to be supplied, in order to that word's fulfillment: if our heart is selfish, to make it "new" in love; if our aims are low and earthly, to make them "new" by elevating and purifying them; if our life is controlled by unworthy motives, to make it "new" by inspiring it with those which have supreme regard to God's character and will. . . .

Let, then, this year run on its curtained way. We will accept the days that, one by one, it throws to us, each as a golden gift, a space to be filled with right purposes and faithful deeds, with truth and love and duty. We will go forth to meet trustingly what it has for us beneath its concealing wings; knowing that sooner will the myriad germs of nature slumbering around us wait vainly for the awakening spring than will a single soul wait vainly for the breath of his renewing Spirit,—that sooner will the fair skies above us lose their doming integrity, and lapse shriveled to the horizon, than will God withdraw from any soul desiringly seeking it his aiding, redeeming, re-creating presence.—*Nathaniel Hall.*

THE vast growth of what we call Christian civilization is indebted, not alone to the soil from which it sprang, but also to Him who planted it. His life, his example, and his teachings not only are still the very ideal of personal, and social excellence, characacter, and development, but no forecast of the future outgrowth of the human soul suggests anything further-reaching or better. For humanity he has done these two things. He has set the highest example of a life of moral, intellectual, and physical integrity, exquisite and broad in its sympathies, complete in its helpfulness and self-sacrifice, and ranging in its beneficence from loftiest heights of moral and religious philosophy to the tenderest chords that tremble in the bruised heart of a little child. And he has transmitted a body of moral and religious teaching which at once meets the aspiration and hunger of the soul and stimulates every nerve of endeavor forward and upward; at once puts humanity into the relation of worshipful, and, at the same time, intelligent and affectionate consecration to God, its Father, and into sympathy and helpful coöperation with its fellowmen. Hence the Christian church, hence this teeming civilization of Christian charity and progress.—*John D. Long, in the Christian Register.*

To reason with the angry is like whispering to the deaf.—*Dillwyn's "Reflections."*

INTELLIGENCER AND JOURNAL.

HOWARD M. JENKINS, *Managing Editor.*

ASSOCIATE EDITORS:

HELEN G. LONGSTRETH. LOUISA J. ROBERTS.
SUSAN ROBERTS. RACHEL W. HILLBORN
LYDIA H. HALL.

PHILADELPHIA, FIRST MONTH 14, 1888.

CHEERFULNESS.

THE beginning of a new year is generally considered a suitable occasion to put in practice the good resolutions that the experiences of the near past have shown to be necessary, that the best of which we are capable may be attained, and our progress keep pace with the law of life within which by divine intention is ever urging the earnest hearted onward and upward towards higher ideals.

There is nothing that is so helpful in this direction as a cheerful acceptance of life as it comes to us. It matters little where our lot is cast or what hardships are to be encountered, habitual cheerfulness will light up the darkest road and make the most toilsome journey endurable. It finds among the roughest stones blossoms of hope to beguile the tediousness of the road, and hears overhead sweet strains of melody that awaken responsive echoes in the heart. It is the alchemy that transmutes the common things of life into things of beauty, that discovers something precious in the most menial services.

The way we look at and accept nearly every circumstance in life makes it a factor for good or for ill, and this view of the subject is of the greatest importance to our well-being, helping as it does to keep the mind open to all the genial influences that do so much to maintain kindly relations with all about us.

No resolution however sincere or well-taken can do for us all it is capable of, unless we make habitual cheerfulness its handmaid; no other trait can be substituted. Steadfastness and a persistent holding on to our purpose will do much, but they must have their root in the mellow soil of cheerfulness.

The old theological dogma of total depravity is largely chargeable with making habitual cheerfulness one of the graces of the lost Eden. With so blighting a curse resting upon the conscience of the world, to be glad with the gladness that filled the universe was to jeopardize the soul's prospect of blessedness in the endless future of its existence, and this developed a condition of life at variance with all the instincts of healthy rational delight in living.

Happily for the human family the immanence of heaven,—the nearness of the Heaven-Father, in all the tender relations the name suggests, are more and more recognized and realized in the every-day life of the world, and all those broken threads that have in the past marred and disfigured its patterns are being gathered up and woven into a faith and hope that will most surely in the Divine ordering bring greater harmony and beauty to the life of the race, and fulfill the promise of its highest aspirations.

Let us cheerfully accept the new issues that the New Year opens up before us, and wherein we have failed make greater effort, knowing that every victory thus won is a substantial gain, not alone to the individual, but through him to the whole family of man.

CHILD TRAINING.

"TRAIN up a child in the way he should go" said the wise king. In following this injunction many would choose other and better means of training than the rod he recommended, yet, with the departure of the rod from juvenile government, has gone in some cases almost all attempt at control, and sad indeed is the spectacle of children growing up without restraint from parents, and sad, too, must be their experience in after life, when contact with the world brings the natural result of their deficiency in self-restraint.

Training, which signifies time and labor and patience, is due to every child from its parents, a training which shall give him control of himself when the days of his childhood are passed.

And how is the little creature to learn to control the make up of propensities and temper and appetites which constitute himself? As truly as we learn to do a thing by doing it, so truly must he learn to govern himself by governing, that is, by having the government put upon him. But a fine piece of carving is not put into the hands of a new apprentice; he must learn the use of his tools and the use of his muscles, and he must do the same thing over and over again; neither can this complicated wonder, the child, be trusted, unassisted, with the management of himself.

We teach the little girl to knit: how awkward are her first attempts, how almost useless the product of her labor. "What is the use?" she sighs as she looks at the puckered strip which represents such a great effort for the small fingers. Encouragingly we say, "Only by doing do we learn to do," and willingly we show again how the needles must be held. Are not the mental and moral efforts of the children just as experimental, just as awkward perhaps, and just as much deserving our patience and help?

Take the case of a child with a violent temper, the question is how is that temper to be controlled. We have all seen different modes of solving the problem, and some do not bring the answer desired. One notable failure is the plan of meeting temper

with temper, and by overwhelming the child force submission. Hasty people say they have no time to wait for the slow movement of a child's mind as he tugs with his propensities, just as the weak and unskilled fingers labor with the needles. We may break the needles and throw away the thread, but that will not make the child a skillful knitter; we may meet refractory child-nature with equally ungoverned man-nature, but does that help him to become ruler over his spirit?

What we really want is that he shall overcome himself, then will he be master of the situation. This is furnishing him with power, and arming him with weapons that will stand in good service in many a life battle.

MARRIAGES.

DODDS—BROWN.—On Fifth-day, Twelfth month 22d, 1887, at the residence of the bride's parents, near Waynesville, Ohio, under the care of Miami Monthly Meeting of Friends, J. Emerson Dodds, of Cherry Fork, Ohio, son of Isaiah L. and Mary R. Dodds, of Tranquility, Ohio, and Annetta Brown, daughter of Ethan A. and Hannah A. Brown, and granddaughter of Aaron Chandler, deceased.

DEATHS.

BUTTERWORTH.—Near Vincenttown, N. J., First month 3d, 1888, Job Butterworth, in his 83d year.

COOKSON.—At the residence of her son-in-law, Joel V. Garrettson, in Monallen township, Adams county, Pa., on First-day morning, Twelfth month 25th, 1887, Phebe Cookson, in the 87th year of her age.

This aged and consistent Friend was a member of Warrington Meeting, and a granddaughter of Robert Vale, who was a native of London, England, and settled there in, 1749, when that meeting was within the limits of Lancaster county, Pa. J. V. G.

HIBBERD.—Twelfth month 31st, 1887, Josiah Hibberd, aged 65 years, for many years one of the city surveyors of Philadelphia, Pa.

KNIGHT.—At his residence, in Southampton, Bucks county, Pa., on the 30th of Twelfth month, 1887, of pneumonia and paralysis, Jonathan Knight, aged 78 years, less 4 days; a member of Middletown Monthly Meeting.

KNOWLES.—At her home, in Germantown, N. Y., the 12th of Twelfth month, 1887, Catharine, wife of Charles S. Knowles, and daughter of the late Nathan and Eunice A. Jenkins, in the 49th year of her age; a member of Chatham Monthly Meeting. Calm and composed she met the summons which called her from a devoted husband and loving children, assuring them that though she had a pleasant home here, a far brighter one awaited her beyond these changing scenes. R.

MIDDLETON.—First month 4th, 1888, in Philadelphia, Pa., John B. Middleton, aged 76 years.

MIDDLETON.—At Cornwells, Pa., First month 2d, 1888, C. Wilmer Middleton, of Philadelphia.

PENNYPACKER.—At Schuylkill, Chester county, Pa., First month 4th, 1888, Elijah F. Pennypacker, in his 84th year; a valued member of Radnor Monthly Meeting, Pa.

POWELL.—At Ghent, N. Y., First month 10th, 1888, Townsend Powell, in the 81st year of his age. Funeral at his late residence, on Fifth-day, the 12th inst., at 2 o'clock.

SCARLETT.—At his late residence, in New Garden township, Chester county, Pa., on the 31st of Twelfth month, 1887, Abiah Scarlett, in the 72d year of his age; a member of Kennett Monthly Meeting of Friends.

SHALLCROSS.—In Byberry, on the morning of First month 5th, 1888, of diphtheria, Mary G., daughter of Thomas and Rachel W. Shallcross, in her 18th year; a member of Byberry Monthly Meeting, Pa.

SIMMERS.—In Philadelphia, First month 5th, 1888, T. Ellwood Simmers, aged 53 years.

SMITH.—In Newtown, Bucks county, Pa., on the 4th of First month, 1888, Edward H. Smith, (druggist), aged about 54 years.

TEST.—Tenth month 14th, 1887, Hannah B., wife of Joseph D. Test, in the 73d year of her age; a member of Salem Monthly Meeting, N. J.

ELIJAH F. PENNYPACKER.

It is difficult for those who knew him best, to speak in measured terms of such a person. The simple truth would seem like eulogium. There were few conflicting elements in his nature. He was born good, and had an intuitive sense of right which always preserved him on the high levels of rectitude. He believed most profoundly in the "Light which enlightened every man;" and walked daily under its serene guidance. Pure in thought, word, and deed, his strength was preserved for beneficent activities. There was in his own sphere, no sin, however strongly upheld, which did not meet in him a manly and courageous opponent;—no cause, involving a good to the human race, which did not find in him an earnest and active supporter. It is scarcely necessary to say that in the time when there was occasion for it, he was an abolitionist of the truest order. His features indicated such promptitude, decision, and rare moral worth, that none could for an instant suppose him false to Freedom. It is probable he would have been, as his nephew was, a general in her service, had he not been what he was, an opponent of the sword, and a believer in the sanctity of human life.

The cast of his mind was hereditary, being remarkably similar to that of his mother. He was not born a Friend, but became one towards middle life. Before that time, political honors were offered him, and he was in the Pennsylvania Legislature, doing good service in the cause of Public Education and in other measures of importance.

His principles leading him in that direction, he became a member of the Society of Friends, uniting himself with Schuylkill Preparative Meeting, near his residence, in Chester county, Pennsylvania. Here he became a frequent speaker, his favorite theme being the Fatherhood of God and the brotherhood of man, and other truths universal in their scope. To say that he was beyond and above the majority of his hearers, would be nothing new. To speak of his unaffected modesty and uniform gentleness and forbearance, is only to recall the past. He wielded an influence for good in every situation, whether within or without the circle of his own religious denomination.

In private life and amongst his friends, an unvoiced wail of sadness did not pass him unheard. Where he felt called, there he went, unsummoned except by the needs of giving comfort, advice, or assistance. He was truly a missionary of the Spirit, doing its divine behests with faithfulness, and soothing the sorrow of the widow and the fatherless and of them who had no helper. Living close to the Father, his countenance wore an expression which nothing but an elevated mind can stamp upon the lineaments of the face. It was a blessing to all who saw him and will be a treasured memory for life. L.

WILLIAM CANBY BIDDLE.

AS the year 1887 drew near to its close, there passed from earth, on 12th month 22d, a valued Friend, to whom a tribute of respect seems most fitting.

William Canby Biddle was an active and beloved member of Philadelphia Monthly Meeting of Friends held at Race street. He was the son of Clement and Mary Canby Biddle, who were for many years useful and consistent elders of the same meeting.

From his youth the actions of his life were ruled by high and steadfast principles. Being gifted with a sympathizing heart, a clear and vigorous intellect, and much ability and good judgment in practical affairs, he was well equipped for usefulness both in his religious society and in the community in which he lived.

From his grandfather Owen Biddle, one of the founders of Westtown Boarding School, he inherited a deep interest in the cause of education among Friends, and was a useful and earnest laborer in the establishment of Swarthmore College, and an advocate for the organization of Friends' Central School at Race street, Philadelphia. His concern for the welfare of the Society of Friends was deep and abiding, and he was ever ready to assist in the formation of any plan that promised to advance its best interests, sometimes yielding his own judgment to that of his friends whom he loved, his friendships being warm and unselfish. He served his own meeting as Clerk and assistant Clerk, also as Recorder, and for nearly 43 years as Trustee.

The latter years of his life were shadowed by much suffering, which he endured without murmuring, and in complete submission to the will of his Heavenly Father, who has called him home doubtless to receive the welcome of "Well done, good and faithful servant; thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of the Lord."

Very characteristic of his faithfulness to the testimony of Friends in favor of simplicity, and expressive of his life-long objection to extravagance and display, as well as the tenderness of his feelings towards the poor and unfortunate, were the sentiments expressed in a letter found after his death, a copy of which, as it may serve as an example to others, is here appended:

PHILADELPHIA, 5th month 1, 1882.

To Clement M. Biddle and Others:

A plain walnut coffin (not casket) without plate or trimmings—with very simple lining, if any, my own clothes, not new ones specially had for the occasion; no show of any kind; of course no flowers.

Plain hearse and a few carriages for family and intimate friends, my idea being that funeral should be at the house.

Avoid all needless ostentation and expense; give difference between a simple funeral and a fashionable first-class show, out of the estate, to the Home for Aged and Infirm Colored Poor, or any other benevolent object.

I do not leave positive directions, because they might be inconvenient to carry out, but the nearer my interment approaches an old-fashioned Friends' funeral, in simplicity, as expressed in the above wishes, the nearer will it accord with my idea of what is desirable.

Please do not keep city house long darkened by bowed shutters; it is an unhealthy Philadelphia custom; light is good, and I hope there will be nothing in my death to make it a gloomy subject to those who love and survive me.

WM. CANBY BIDDLE.

It is pleasant to record that at his funeral held at his late residence, the arrangements were in accord with his desire, his sons, grandsons, and brothers only accompanying the remains to Fair Hill, while the same day the treasury of the Home for the Aged and Infirm Colored Poor was enriched by a sum of money saved from that which is too frequently expended for display.

As a striking coincidence there appeared in the Philadelphia *Public Ledger* on the morning of his funeral, (Twelfth month 24th, 1887), an appeal from the Institution above referred to, stating that its funds were exhausted, not enough being on hand to purchase the needed food for the inmates, thus impressing with much force the charitable bequest penned nearly six years previous.

Is there not a lesson to be learned from a life that is here so briefly recorded? A lesson of humility and charity, qualities which need cultivation in this our time, and our much favored country.

ELIJAH F. PENNYPACKER.

THE death of Elijah F. Pennypacker is elsewhere mentioned, with a tribute to his fine traits of character, by one who knew him well. Of Mennonite ancestry, (his grandfather being a prominent member of that body of excellent people), he was brought into contact with Friends by attending the school of the late Enoch Lewis and otherwise mingling with them, and in the course of time was received as a member. For a number of years the small meeting at Schuylkill, (near Phœnixville), has been kept up mainly through his influence, and oftentimes he felt it right to give some expression in our religious meetings. He was always ready to assist ministering Friends and committees in the prosecution of their labors.

In his earlier manhood he took an active interest in the anti-Masonic movement, and was elected to the Legislature of Pennsylvania in 1832 and subsequently. In more recent years he was a candidate of the political Temperance organization for one of the highest State offices. His antipathy to the wrong made him a warm Abolitionist and an active worker on the "Underground Railroad." A non-resistant from principle, he was an earnest advocate of peace and greatly interested in whatever tended for the intellectual and moral improvement of mankind. At the time of the Irish Famine, in 1847, he sent to the starving people a barrel of flour, with an inscription which gained wide publicity from the fact that two vessels with the barrel on board were wrecked in turn, and the sailors of a third refused to permit it to come on deck. The inscription read:

"A donation for the Irish sufferers, given freely, and accompanied with a heartfelt petition to the British Parliament to remove one of the real causes of distress amongst the laboring and perishing classes by abolishing the existing unchristian system of na-

tional defense by fortifications, armed soldiery, and a navy, and directing that all vessels now belonging to the naval establishment of Great Britain shall henceforth be engaged in righteous and useful commerce, and that the trained army, disciplined enemies of God and man, consisting of about 300,000 men, shall hereafter be employed in useful and productive industry; that, instead of being a drain upon the resources and means of subsistence of laboring British subjects and reproach upon the Christian name, they may contribute by the honest use of their faculties to the supply of their own wants and comforts, as well as the relief of perishing thousands."

In the Prohibition movement he was very decided, and sought its promotion in every way in his power. Holding very earnest views on many subjects, he had the respect and esteem of those who differed from him, being regarded as a man of strict uprightness who sought to live out his highest conceptions of duty.

AID TO ORPHAN AND NEGLECTED CHILDREN.

IN the last issue of the *Presbyterian* of this city, Prof. R. E. Thompson, of the University of Pennsylvania has an interesting article, "The Care of Homeless Children." He calls attention of Christian people to their duties toward children, describes the benevolent efforts for their benefit, the various methods of their care which have blessed so many thousands in the past, shows the gradual growth in wisdom as to methods that have been accepted in our day, and the decided advance in caring for them made by those institutions that have adopted the cottage plan, each cottage presided over by a house-mother. He alludes to the work of Wichern, in Germany, and then adds:

"Is it not possible to go a step further? A good many years ago Mrs. Clara Leonards, of Springfield, Mass., was impressed with the inadequacy of the State institution for orphan and neglected children at Muncy. When she sat down among them, and they climbed into her lap and looked with hungry eyes into hers, she felt that in an institution of that kind no child could be given the individual interest which would replace in some degree the loss of its own mother. She had not heard of Wichern's plan. She proposed a still more radical change. She organized the ladies of her own county into an association to provide homes for its orphan and neglected children, and she obtained from the State the right to take charge of them. That society has been so long at work that its first children are now among those who contribute to its support. It owns no buildings except an office in Springfield. It finds a home in some respectable family for every child thrown upon its care. It pays the family a reasonable sum for taking the child until he can earn his own living. It exercises a constant and watchful care to see that he is trained in habits of order and of industry, and receives a proper general and religious education. Where it is possible, it places children in families whose religious principles are those of the child's parents, if they had any. And it removes children from any family in which they do not fit in until it finds a congenial home for them. The results of this course as seen in the lives of those who have been thus cared for are most gratifying.

"Some years ago Mrs. Leonards spoke of the methods and the success of this society at a meeting of charitable people of all religious bodies in Philadelphia. The result was the organization of the 'Children's Aid Society,' to apply the same principles here. The new society is not hostile to the orphan asylum. It does not believe itself capable of taking off their hands the work they are doing. It assumes (1) that there are orphan and neglected children enough in Philadelphia and in Pennsylvania to employ all the personal energies that have been given or are likely to be given to them; and (2) that the charitable people of this city and State will give their support to every form of work which commends itself to their judgment as wisely planned and executed in the right spirit. Like the Springfield society, it has no asylum. Its work is to place children in real and good homes. To find these and to see that the children are cared for in industry, in education, and in religious training, is its proper work. It is found that such homes are easier to find in Pennsylvania than in Massachusetts, because the general standard of comfort is much higher, and perhaps because our people are more disposed to assist in any kind of philanthropic work. As a matter of fact, the society has choice and pick of several desirable families for every child it takes charge of, and also hundreds of mothers with young children have been secured places as domestic servants in country houses, where servants generally are hard to procure. The expense of caring for a child is as low as in the cheapest orphan asylum, and a majority are secured free homes. Besides payment for board of children, the society maintains an office at 127 South Twelfth street, and employs an agent to organize a like work in other counties of the State. It has already reached the magnitude and dignity of a Pennsylvania charity, and was honored with a special reference in Governor Beaver's annual message to the Legislature. Indeed, although this method of caring for such children did not originate in our State, and although it has been taken up in many others, it is in Pennsylvania—and thanks to the efforts of the Philadelphia society!—that it has been adopted most extensively.

"Of course there are dangers connected with the plan; but these, I think, are less than attend any other plan for the purpose which has been suggested or applied. They are less because this plan fits more exactly into that divine ordering of human life which has our Father in heaven for its author. It seeks to 'set the solitary in families' and to secure for children in their most susceptible years just those influences which best mould human character to good and noble results; and from what I know of the representatives of the society in Philadelphia, I am constrained to believe that it has fallen into very good hands."

Contributions to the aid of the Children's Aid Society will be thankfully received at the office of the

Society, 127 South Twelfth street, or they may be sent to Henry Gawthrop, Treasurer, 308 Walnut street, Philadelphia.

For Friends' Intelligencer and Journal.

NOTES BY THE WAY.

AN article in this paper, 12th mo. 10th, has brought vividly before my mind some random recollections connected with the Penn family. The article was on the two wives of William Penn. When I was a child we lived many years on Sixth street between Vine and Callowhill, I recall a remark of my mother's, that the name of the latter street was sometimes called Gallows Hill,—a shocking corruption of the beautiful name of Penn's second wife.

My cousin James Mott quoted with some amusement the name of a person taken from that of Penn's first wife. It was after this manner (not exactly thus). She was named Gulielma Maria Springett Penn Smith,—and when she married became Gulielma Maria Springett Penn Smith Brown.

I recall two other Gulielmas among friends of my own acquaintance.

After I removed to Lancaster county to the home of the late editor of THE JOURNAL, I saw there a title-deed of the farm which has now been in the Gibbons name over 160 years. It bore a great pendant seal of wax, and was a conveyance by John Thomas, and Richard Penn, (children of the second wife), to Elizabeth Whartnaby, from whom it passed into the Gibbons family, having been held by the great-great-great-grandmother of the present holders. Other farms in the more eastern counties are perhaps held by families who take their titles directly from these sons, two of whom spent several years in this country, as the article before alluded to tells us.

The city of Allegheny, opposite Pittsburg, in the far west of the State, has public parks, the gift of the Penns;—although it seems strange that any such thing should have been planned at the early date when the sons were here.

* * *

Again the article in this paper solves for me a little problem connected with the Penn-Gaskell family. Many years ago my father was in business with Peter Penn-Gaskell; I afterwards met at the house of Edward and Mary Needles, a Mrs. Penn-Gaskell.

My knowledge of the family slumbered for many years until I met at Chester, the late Dr. Coates, who had married a Penn-Gaskell. His wife and her sisters were dead and the brother was heir to an Irish estate.

A few years after, when I was in Ireland, in the county Cork, mention was made to me of a Penn-Gaskell living not far from Cork, who had been kind to certain fishermen in leasing them, on favorable terms, bits of land. I wrote to Penn-Gaskell, mentioning one or two of these circumstances, but learned from his agent that he was not at home.

The point which I did not understand in this connection was how one of the Penn-Gaskells became an Irish proprietor; but the article above alluded to tells us that William Penn, son of the first wife, (who was a scapegrace, and caused his family great trouble), died in the north of France, his father's Irish estates going to his, the son William's, children. One of these descendants probably married a Gaskell, (a name known among Friends in Philadelphia) and the gentleman in the South of Ireland perhaps holds his estate according to the English law of primogeniture.

Dr. Coates has died since I met him at Chester. He had a child, who, if these inferences are correct, would be a lineal descendant of our great founder.

* * *

Lindley Coates, a prominent Friend, was a son of Isaac Coates, whose valuable journal of travels in the Indian country ran, some months ago, through several numbers of this paper. Some of these having been left at the U. S. Mint in this city, excited the interest of two men employed there who are not Friends. I was much amused with a trait in this journal of Isaac Coates, connected with our stupendous waterfall. He made two journeys to the region of Niagara. When he first went near it he had not time to stop, although one or more of his companions went there. On two subsequent occasions, however, he was extremely interested in visiting it, and he expresses his own sorrow or that of one of his own friends that his wife could not have the same opportunity. And this also recalls that Daniel Gibbons, father of the late editor of THE JOURNAL, made a journey on foot when a young man from his home in Southern Pennsylvania, (or its vicinity), to Niagara, stopping on the return journey to work for a farmer and recruit his funds. This Friend, Daniel Gibbons, belonged to Caln Quarterly Meeting, and was a long and intimate acquaintance of Lindley Coates, who was of the same quarter.

Lindley Coates, like Daniel Gibbons, was a strong anti-slavery man. His home was near Christiana, on the confines of Chester and Lancaster counties. Of his intelligence an idea may be formed by some lines upon him, written by Benjamin S. Jones, who wrote a set of verses on some of our prominent abolitionists. Those on Lindley Coates seem to indicate that he practiced the Socratic method of argument, of asking a man questions to prove his error:

"Pray Lindley don't vex one
By asking a question,
That answered, upsets his own side;

'Tis very perplexing
And shamefully vexing,
For one's self to prove he has lied—

'Tis Friend Coates,
For one's self to prove he has lied."

* * * * *

John G. Whittier, in some of his verses, also alluded to Lindley Coates. These verses were perhaps called out by a proposition to banish from circulation through the post-office anti-slavery publications. I wrote, not long ago, to Whittier for information on those lines, and he replied, 5th of 2dmo., 1887:

"The verses thou refers to of my own making I have no copy of. I remember only some lines:

Go, search for treason, hunt for that
In every peddler's cart of rags,
Pry into every Quaker hat,
And Dr. Fussell's saddle bags.

Send down at once your corporal's guard,
With flow of flag and beat of drum,
Storm Lindley Coates's poultry yard,
Beleaguer Thomas Whitson's home.

The three Friends mentioned in these verses were members of our branch of the Society. Some years ago Whittier wrote a letter to me, now unfortunately missing. In it he spoke nearly as follows:

"I have been interested in thy letters to THE JOURNAL, and although connected with what are called Orthodox Friends, yet I have a warm recollection of the kindness of the liberal Friends of Pennsylvania and New Jersey, and of their noble efforts for the enslaved. How I wish we were all together again."

P. E. GIBBONS.

THE LIBRARY.

THE AMERICAN ANTIQUARIAN. (Chicago, Ill.)

To those interested in the study of the antiquities of our Continent this journal is most helpful and informing. The last number of Volume 9 is especially calculated to increase our desire to know more of the aboriginal life of those whose scant records are found in every part of our great territory. The *Antiquarian* is published bi-monthly, at $4.00 per year. The Editor-in-Chief is S. D. Peet, assisted by Dr. D. G. Brinton and others who have charge of respective departments which include Aboriginal literature, Native Myths, and Mythology, European and Bible Archæology and Egyptology.

This journal occupies one of the most suggestive and instructive fields in all the range of American literature. Its special work is to furnish information in reference to all archæological researches, explorations, and discoveries, whether in this or other countries. The prospectus for 1888 includes a series of papers upon "The Age before Man," by a number of distinguished writers, that will be fully illustrated. There will be papers on the Pile dwellings and Lake villages in America, the Antiquites and customs of the Puget-Sound Indians, and kindred topics, all promising new and valuable information, which may be relied upon as authority. Maps and drawings illustrate the several subjects considered.

NEWS OF FRIENDS.

—Watson Tomlinson and Ellen T. Croasdale, of Byberry, accompanied by Elmira Twining, of Newtown, with Joel Borton, Jr., of Pilesgrove Monthly Meeting, N. J., have been attending most of the monthly meetings in Bucks Quarter, as a sub-committee of the Yearly Meeting's Visiting Committee. They also had appointed meetings at Lambertville, Newtown, and Yardley, to very general satisfaction. Besides attending the meetings, they visited or called on quite a number of families at their homes, who are but seldom visited by traveling Friends,—they being a little off of the generally traveled route,—and were most cordially received by all.

SWARTHMORE NOTES.

—The sons of the late Edward Stabler, of Sandy Spring, Md., have just presented to Swarthmore College the foundry of their father, with all its appliances and patterns. In this foundry was cast all the metal work of the presses and seals made by him for the various State and city governments, corporations, and courts of law throughout the country; for the several departments of the national government at Washington, and for its Consular agents all over the world. Here, too, were made the steel dies for the gold and silver medals of the Maryland Institute, and many other works of a similar character. This valuable gift will become a part of the foundry of the department of engineering and the mechanic arts at the college, and will add largely to the means of instruction in this direction.

—At an adjourned meeting of the Swarthmore College Stock Trust Association, on 12th mo. 23, a permanent organization was formed with the following officers: President, Emmor Roberts; Vice-President, Edward H. Ogden; Secretary, William J. Hall; Treasurer, Joseph T. Bunting; Trustees, Clement M. Biddle, John T. Willets, Edward Stabler, Jr., Alfred Moore, Herman Hoopes, S. Robinson Coale, Edmund Webster.

For Friends' Intelligencer and Journal.

THOUGHTS

SUGGESTED DURING A RECENT VISIT TO CHESTER VALLEY FRIENDS' MEETING.

How passing strange, yet strangely true,
The scenes that we behold to-day,
Compared, through retrospective view,
With scenes that now have passed away!

The dear old forms, whose silvered locks
Now rest beneath the valley's clod;
Who by their lives taught us to live,
For truth, humanity, and God,

Have given place to other forms,
Whose locks, with ours now silvering grey,
Proclaim to us the solemn truth:
We too are passing swift away.

And one[1] of the dear gone before,
Ere he had sought the silent bourne
Whither our loved are passing o'er,
And whence no travelers return,

Gave forth these words of prophecy:
"Though faith may wane and prospects frown,
The Spirit saith unto me;
'This meeting never shall go down.'"

Dear, earnest, faithful, loving heart,
Those words of cheer and child-like trust,
That to each soul such strength impart,
Are yet fulfilled, since thou art dust.

The children of those former years,
As if transformed by magic power,
Now share this meeting's hopes and fears,
The fathers, mothers of this hour.

The seed then sown has taken root—
Reward of patient, arduous toil--

[1]Stephen Stephens, Sen., who departed this life Eighth month 31, 1845, in his 81st year.

And in its turn has borne the fruit
That scatters seed in present soil.

And for the future what is here?
The youth and childhood of to-day,
Giving their promise each to share
Its cares when age has passed away!

And though some lambs may stray the fold,
And solace find in creeds and forms,—
In other realms of faith's household
A refuge seek amid life's storms,

What matters it—the name they bear,
For time or for eternity,
If from each sin-polluting snare
Our God's eternal truth makes free?

To love that truth they've here been taught—
Its principles can never die;—
Departed one, who long hast sought
A mansion in thy home on high,

In view of what to-day we see,
Though faith may wane and prospects frown,
The Spirit saith unto me:
"This meeting never shall go down!"

LYDIA W. HILLES.

Norristown, Pa.

WHEN THE TIDE COMES IN.

WHEN the tide is coming in there is freshness in the air,
The heavens are soft and blue, and the world is bright and fair;
When the tide is going out. O! the earth looks bare and cold,
The rocks stand gray and rough, when the wave doth not enfold.
So the tide of sorrow washes out the hopes and dreams of youth,
Leaving stern and cold realities, bare rocks and sands of truth;
But when the tide of earthly hopes goes out, and surgings cease,
The tide of heavenly love comes in and fills the soul with peace.

—*Anna Holyoke Howard, in "Woman."*

TO JOHN GREENLEAF WHITTIER.

AT dawn of manhood came a voice to me
That said to startled conscience, "sleep no more!"
Like some loud cry that peals from door to door
It roused a generation, and I see
Now looking back through years of memory
That all of school or college, all the lore
Of worldly maxims, all the statesman's store
Were nought beside that voice's mastery.
If any good to me or from me came
Through life, and if no influence less divine
Has quite usurped the place of duty's flame;
If aught rose worthy in this heart of mine,
Aught that viewed backward, means no shade of shame;
Bless thee, old friend! for that high call was thine.

THOMAS WENTWORTH HIGGINSON.

Cambridge, Mass., Dec. 17, 1887.

"THE best test of a man's calling to the ministry is his ability to translate his life into a sermon." And we may add that the best test of the sermon is the ability of those who hear it to translate it back into life again.—*Exchange.*

IDEALS, TRUE AND UNTRUE.

AMONG the most precious possessions of humanity are its ideals. Whatever of poverty or hardship, of sickness or sorrow, of disappointments or adversity, of failure, or weakness, or sin may afflict a man, he has still within him the image of something better, nobler, happier, more successful to hope for and to strive after. To this image, varying though it does with the character and personality of each individual, is society indebted for its continued progress and improvement in manifold directions.

These ideals, however, are not all equally valuable, nor equally attainable, and it becomes an important part of self-culture and of education to see to it that those we are cherishing in ourselves, and infusing into the hearts of the young, are not only excellent in themselves, but possible to realize under existing circumstances. One of the most serious mistakes which is made in this direction, as well as one of the most common, is that of presenting for the aim of everybody the ideal of greatness and eminence. It is not an uncommon thing to urge boys to put forth their utmost endeavors in the hope of some day becoming great statesmen and filling offices of political importance. Instances are presented to them of men who, once simple school boys like themselves, have risen to the position of mayor, or governor, or senator, or even president; and it is more than hinted that equal exertions on their part may produce equal results. Or they are pointed to the great authors and poets, who have instructed and cheered mankind with their thoughts and imaginings; to the great orators, who have thrilled their audiences; to the great inventors or musicians or sculptors whom the world delights to honor, or the merchant princes who have accumulated and dispensed millions, or equally rare and exceptional men of genius in other directions, and they are counseled to read their lives and study their methods, not simply to admire and reverence, but to imitate, that they may rise to the same pinnacles on which these men have stood.

The chief reason why such motives should not be presented to the average youth is that they are *unsound*. It is not true that most of the young people who are thus addressed can rise to great eminence in any direction. It is not even true that many can. If it were, eminence, ceasing to be exceptional, would lose its meaning. If all, or most, or many reached the same high position, which is thus held out as a lure to all, it would become merely a common level, and lose all its distinctiveness. Neither would it be desirable were it possible. If all were officials, where would be the citizens? If all were architects, where would be the workmen? We may be very sure that the notion that everybody may rise to fill an exceptionally high place in the world is both irrational and undesirable. High places are for those who improve the talents God has given them.

The earnest striver, who tries to live the life of some one else, and fails, finds but little energy left to live his own, and often sinks down into comparative apathy. He whose sole aim is to reach some special height, when he finds that his powers are inadequate

will care but little to climb any further. Thus much loss of needed power and effort results from such impossible ideals. The individual does less than he can, and both he and society through him are losers. Besides all this, such elevations are merely artificial. The few who attain them see before them endless heights still waiting their ascent. All is comparative, and the utmost limit that man has yet reached in any direction is but a short distance compared with what lies beyond.

The true ideal that should fill a man's heart and his energies is *excellence in his own sphere;* the living of his own particular life just as fully and nobly as *he* (not somebody else) can. True, this is an unknown quantity, but it is a real, true, and attainable one. Day by day it is rising, and day by day he feels conscious of increased power. Where it may lead him he cannot tell, but that by its guidance he will go further and accomplish more than by any other he may rest assured. Whoever cherishes this aim will find full scope for every faculty, full work for every day, and full satisfaction in every success. Attempting nothing impossible, he is doomed to no inevitable disappointment, nor is there any limit at which he may cease to strive.

The diffusion of such an ideal is just what society needs for its best welfare and progress. Eminent men and women in every walk of life are great blessings to the State, and we cannot too highly value or reverence them. But they are necessarily few, and it is to the large body of people of average abilities that the country must look, and on whom it must depend for its character and prosperity.—*Philadelphia Ledger.*

CONCERNING RUNNING IN DEBT.

A CORRESPONDENT writes us for aid in his perplexity. He is married and living on a salary of $600, which certainly does not leave a large margin for saving. He has a debt incurred in getting his education—that is, his equipment for life. This debt falls due next March, and he has nothing wherewith to pay it. He is at his wits' end, and he wonders if there is any loan company of which he could borrow, on personal credit and a life insurance policy, enough money to pay this debt, making the loan payable in three annual installments. We answer his question here through the columns of *The Christian Union* because it represents a common case and affords an opportunity for counsel which will have a wider application.

There are some things for which it is legitimate that a man should run in debt. One is a home. If the interest on the investment, plus taxes, repairs, and insurance, is not more than he can afford to pay as rent, such a debt is ordinarily prudent—for he thus puts himself under bonds gradually to pay off the debt and become the owner of his home; and meanwhile his expenditures are no greater than they would be without the debt. So it is legitimate to incur a reasonable debt in acquiring an education. Education is capital, and a man may properly borrow a certain amount of capital, only being careful to borrow no more than he has reasonable assurance he will be able to repay within a reasonable time or within the time definitely agreed upon.

But when a man runs in debt, if he agrees to pay it at a time specified, he must keep that obligation constantly before him, and his first duty must be to meet that obligation before he incurs any other and new ones. Unless, for example, he can see his way clear to live married on as little as it will cost him to live single, he ought not, except in very extraordinary circumstances, to take on him the obligations of marriage until he has provided, or reasonably assured himself that he can provide, for his other and precedent obligation. One of the great dangers of running in debt is that the debtor will forget his obligation until the time of payment comes, and then be appalled to find himself wholly unprepared to meet it. We cannot help wondering, for example, what assurance our correspondent has that he could pay his present indebtedness in three annual installments. If we understand his figures aright, the three annual installments would leave him only $400 a year to live on. Has he carefully counted the cost? Is he sure that he can live on that? If not, he is only proposing to annul one unfulfilled obligation by entering into another obligation which will probably be unfulfilled when the time of fulfillment comes. These are not very encouraging, and may not seem to be very sympathetic, words to the correspondent who looks to us for help, or at least for sympathy. But we have some hope that reporting his case and commenting on it may be a help to some other reader of the *Christian Union* before he has placed himself in the same predicament. The general principle is this: Never incur a debt unless you can see tolerably definitely where the money is coming from with which to pay the debt when it becomes due; and when you have incurred a debt, keep it constantly before you and lay by something every year to meet the debt, until it is met and paid off. To these principles there are few, if any, exceptions.

But what shall our friend do? and he probably represents thousands of others in like circumstances who have run in debt, and who have not the wherewithal to meet the obligation. Do not try to transfer the debt from one creditor to another; this does not pay the debt. Go to your creditor, tell him frankly your condition, and set yourself diligently to work to pay him by installments. In this particular instance we advise our friend, though it is advice more easily given than followed, to save at every hazard something between now and the first of March, then go to his creditor with that something in hand, pay him on account, and ask for the opportunity to pay the balance in similar installments; only make the installments quarterly or monthly instead of annually; the oftener you face your debt the earlier you will be likely to get it paid off.—*Christian Union.*

FOR over forty years I have not hesitated to declare my conviction that justice and fair dealing, and the democratic principles of our government, demand equal rights and privileges of citizenship, irrespective of sex. I have not been able to see any good reasons for denying the ballot to woman.—*J. G. Whittier.*

THE WINTER SOLSTICE.

THE sun grazes the tropic of Capricorn on the 21st of December, and the astronomical winter commences. The event is known as the winter solstice. It is the season when ice and snow reign over the northern temperate zone, and the sun looks with slanting beams upon a belt of earth where cold and desolation hold sway. He seems to stand still in his course as he views the frigid picture; and then the great giver of physical life and light turns his face toward us, and offers the first precious minute of additional daylight as a guarantee of joys that follow in the train of his progress northward. The pagan nations of antiquity, who looked upon the sun as the visible manifestation of the Deity, observed the winter solstice as a season of sacred festivities. The Persians kindled their sacred fires. The Romans celebrated their Saturnalia. The Scandinavians built huge fires in which yule logs blazed in honor of Odin and Thor. The Druids gathered the sacred mistletoe, and made human sacrifices to the savage divinities whom they worshiped. Feasting and rejoicing filled the passing hours. The dwellings were decked with branches of evergreen and wreaths of laurel. Presents were exchanged and universal merriment was the order of the day. The sun, the embodiment of power and strength, was coming back. It was the return of life and happiness to their rude natures, and their most sacred religious rites and dearest social pleasures clustered closely around the winter solstice. The early teachers of Christianity could not induce their converts to give up these heathen festivities, and endeavored to change them to Christian festivals. Engrafted upon the pagan rites and amalgamated with them, we have the strange medley of Christian and pagan customs that make Christmas and New Year all over the civilized world the season of joyful thanksgiving to the great Creator of the sun, and the blessedness of his returning beams. December crowns the longest nights of all the year with a superb picture of the glory of the heavens.—*Providence Journal.*

COEDUCATION AT ADELBERT COLLEGE.

ADELBERT COLLEGE, of Western Reserve University, at Cleveland, O., is said to be on the point of abandoning coëducation, and either closing its doors to women altogether, or relegating them to an "Annex." With Ann Arbor, Cornell, Boston, and almost all the State Universities of the West, admitting women,—with the drift of the age unmistakably in that direction,—if Adelbert likes to make itself a little eddy in the onward stream of progress, and turn round and round, or even run backward for a time, the friends of Adelbert have more occasion to be disturbed than the friends of coëducation.

The reason given for the proposed change is instructive. Girls have been admitted to Adelbert for four years, and according to the Cleveland *News and Herald*, they have more than held their own with the young men in scholarship. The Latin salutatory in 1886 was given by a young woman, and so was the valedictory last June. But the trustees think that conservative young men, who do not like to study with young women (especially, perhaps, when the young women surpass them), avoid Adelbert because it is coëducational, and go to Eastern colleges instead. To entice in these conservative young men, they propose to exclude the girls. We can see only one advantage in the proposed arrangement. It will keep some of those conservative young men away from the Eastern colleges, which are afflicted with too many such students of their own. Young men of that stripe are a mediocre ornament to any college. —*Woman's Journal.*

THE NERVOUS ORIGIN OF COLDS.

WHENEVER, owing to any derangement of the nervous system, the perfect maintenance of animal heat fails to be carried out, disorder ensues, the mildest form of which is a catarrh, namely, the blocking up of the skin or outer surface of the body, with the consequent transference of the excretion to the mucous or inner surface. The deleterious matter, which ought to have been removed by the skin, irritates the blood by its retention there, and ultimately expends itself by the nose and throat. For example, if the nervous system be feeble, sweating would probably be induced, and a consequent loss of heat, irrespective of the needs of the body; in which case a cold would most probably follow. As a fact, there are many persons with feeble nerves who readily perspire in the coldest weather, and are in consequence liable to frequently recurring colds The nervous origin of colds also furnishes us with a clue to its treatment in the early stages. The whole history of a cold shows it to be essentially and primarily a state of collapse, demanding early recourse to a stimulating plan of treatment. There is no more dejected mortal than a patient in the first stage of a cold, and both his physical and mental condition point to nervous collapse. Hence, we believe, the great success of camphor and ammonia inhalations in the early stage. —*Chambers' Journal.*

PHILIP SCHAFF, in *The Independent*, states that the German Empire, like the United States of America, has no direct or official connection with the church; but that every German State has its own independent State church. There is no organic connection between these State churches, each being confined to its own geographical boundary. This state of things dates back from the Diet of Spire, 1526. The Constitution of the German Empire, adopted in 1871, says nothing about religion. The religious statistics, according to the census of 1880, gave the number of Protestants in the German Empire about 28,000,000, and of Roman Catholics 16,000,000.

LOUISA M. ALCOTT says: "It is wise for women who have made a place for themselves in literature and journalism, to cultivate not only their intellectual faculties, but practical ones also, and to understand the business affairs of their craft. The ignorance and helplessness of women writers is amazing. The brains that can earn money can understand how to take care of it by a proper knowledge of contracts, copyrights, and duties of author and publisher."

PROF. ROMANES ON WOMEN'S BRAINS.

PROF. ROMANES notes that the brains of the average man is slightly heavier than that of the average woman, and argues that "there is a general correlation between brain weight and mental capacity throughout the whole animal kingdom." But the brain of an elephant is three or four times as heavy as that of a man, yet we do not find the elephant three or four times as intelligent as the man. Again, if the relative weight of brain to body be made the crucial test, the weight of the brain, as compared with that of the body, is greater in certain birds than it is in the human species. Prof. Romanes says that if it could be shown that the feminine brain differed from the masculine brain in quality, its smaller size would not matter. Well, consider the case of idiots. It is found that if the masculine brain is below a certain weight, the owner is invariably an idiot; but the feminine brain can fall several ounces below that weight, and the owner still be perfectly rational. If a ounces of masculine brain = idiocy, while $(a-2)$ ounces of feminine brain = rationality, the inference would seem to be that the quality is different; or, at all events, that the smaller creature may have a smaller brain without necessarily having inferior wits.—*Woman's Journal.*

It was not until he died, says a *Boston Herald* writer, that the public became aware how much of his time and thought the late Richard C. Greenleaf devoted to scientific study. Engrossed with the cares of a large business through the day, he divested himself of it when night came, absolutely, and turned for recreation to genuine hard work with his microscope. In his earlier years he had studied the stars, and made himself familiar with the geography of the heavens. But some twenty-five years ago he realized that he could go no further in astronomy with the appliances which he could control, with nothing short of an observatory, in fact. So he gave up his nights on the roof of his house in Dorchester, where winter after winter he had sat muffled in a great coat, studying into the mysteries of the heavens, sent to Europe for the best microscope that could be bought, and began the study of nature in her minutest forms, pursuing his researches with such care and method as to take a leading position as a microscopist. "I hold it to be every man's duty," he once said, "to do something with his own brain to add to the world's store of knowledge. If a man have means sufficient to enable him to give to institutions which are carrying on such work, it is his duty to do so, but that is not his whole duty. He should do something himself, something to make the next generation know more than his did."

Whoever believes in the principle of right-doing as a principle will be ready to do right always and everywhere, to God as to men, to men as to God. This it is, and this only, that makes a genuinely whole-intent man thus a man of integrity.—H. Bushnell.

NEWS AND OTHER GLEANINGS.

—During the last season on the lakes, it is estimated, more than 200 lives were lost and $2,500,000 worth of property destroyed. Seventy-six steamers, forty-three schooners, six tow barges, and eight tugboats were lost or damaged.

—Some people doubt the poisonous effect of nutmeg, but several cases of nutmeg-poisoning have been noted in the *British Medical Journal* during the past summer. A whole nutmeg was taken in four of the cases, and five whole ones in the remaining case. In still another case, the use of half a nutmeg in a hot drink was nearly fatal.

—The London *Athenæum* says a number of unbound journals and logs of the *Resolution* and *Discovery* during Capt. Cook's last voyage have recently been found at the Record Office where they have apparently lain unnoticed by Cook's numerous editors and biographers. Prof. J. K. Laughton has been engaged upon an examination of these interesting relics, which include at least ten separate accounts of Cook's death, giving some curious variations from the accepted narrative.

—Recent experiments have demonstrated that an incandescent electric light of one hundred candle power, sunk twenty feet in the ocean, will illuminate the surface sufficiently to distinguish objects within a radius of two hundred and fifty feet.

—It is rather the abuse of tea than its use that causes serious physical evils. Four or six cups of tea taken during each twenty-four hours will in time produce tea-poisoning and greater or less evil results. Tea is well enough when its use is kept under absolute, intelligent control; but if it becomes master in any case, then it must be promptly abandoned, for danger attends the intemperate tea-drinker every hour of his or her life. Those advanced in life crave the stiumlating effects of tea, but the young should abstain from its use entirely. It is better for all that the appetite for tea be not awakened in early life, as a great injury may thereby result.—*Popular Science News.*

—A current newspaper item says that Anna E. Dickinson has so far regained her health as to make it possible for her to start for Florida, where she will spend the winter.

—There are twenty women students in the medical department of the Buffalo, (N. Y.), University—a larger number than ever before.

—The memorial in favor of granting degrees to women at Cambridge University, England, had more than 500 signers, of whom 40 were head mistresses of public schools, 211 assistant mistresses in public schools, and 42 professors and lecturers.

—Several years ago three Russian lady doctors started, at Tashkend, a consulting hospital for Mussulman women. From the beginning the experiment proved a success, and the popularity of the hospital has been increasing ever since. During the last twelve months fifteen thousand consultations have been given.

CURRENT EVENTS.

The extensive strike of the "freight handlers" and coal miners employed by the Philadelphia and Reading Railroad Co. continues, and the cessation of work by the latter has grown more complete up to this writing, (10th inst.) The assigned cause of the strike of the freight handlers is generally condemned as insufficient, but the miners' case is more justified, and there is a strong demand that it be submitted to arbitration. This, the President of the Reading Road, Austin Corbin, refuses.

It is stated that the shipments of coal on the 8th inst. along the Reading Railroad completely exhausted the stock on hand, and no more can be shipped until it is mined, either at individual or Reading Company collieries. Inquiry at the railroad office in Reading on Second-day night elicited the information that not a single coal train had left the coal regions since early the previous night, and not a single car-load of coal passed through Reading on the 9th inst.

Dispatches from the North-west showed extreme cold there, at the close of last week. The thermometers at Belgrade, Montana, registered 52 degrees below zero on the morning of the 7th. This is the lowest temperature recorded in that section since 1865. All freight trains on the railroads were abandoned, and passenger trains going west were from twenty-four to thirty-six hours late. A telegram from Marquette, Michigan, says the snow fall in the upper peninsula is unprecedented. Up to the night of the 6th, two feet had fallen on a level, and it was still snowing.

L. Q. C. Lamar, of Mississippi, Secretary of the Interior, sent his resignation to the President, on the 7th inst., having been nominated by the latter to a place on the bench of the U. S. Supreme Court.

A cable despatch from London to the Toronto *Mail* says: "The feeling is rapidly growing that, as commercial union would greatly promote the prosperity of the Dominion, it is desirable in the interest of British investors. This view has been put forward in two or three Liberal newspapers and is favored by several prominent members of the Peace Society who have just returned from a visit to the United States and Canada."

You are troubled by the invariableness of law; make it the method of a divine intelligence, and your trouble vanishes. You have Providence then, not once in a while, but always.—*A. W. Jackson.*

NOTICES.

*** A meeting of the Joint Committee on Temperance and Intoxicating Beverages of Philadelphia Yearly Meeting, will be held at Race street meeting-house, Seventh-day, First month 21, 1888, at 1 p. m.

James H. Atkinson, } Clerks.
Annie C. Dorland, }

PUBLISHERS' NOTICES.

***Matter intended for insertion in the Intelligencer and Journal should reach us by Third-day morning, though notices or advertisements relating to affairs of immediate importance *may be* used as late as the morning of Fourth-day. In order to reach our distant subscribers, the paper is now mailed on Fifth day, and must be sent to press at noon of the day preceding.

*** We particularly ask that when money is forwarded to *renew* subscriptions, care be taken to give us the name of the person *to whom the paper is now being sent.* Sometimes, instead of this, the name of another member of the same family is given, in which case, the new name not appearing on our list, we suppose it to be a new subscription, and send two papers.

Where it is a *new* subscription, please say so, and this will also help to avoid mistakes.

***As a definite number of copies of the Intelligencer and Journal is printed each week, we would suggest to any of our friends who may wish extra numbers of the paper to inform us of the fact previous to the publication containing the particular article wanted, that we may have the required amount of extra numbers printed.



This powder never varies. A marvel of purity, strength, and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum, or phosphate powders. *Sold only in cans.* Royal Baking Powder Co., 106 Wall-st., N. Y.

The use of the Intelligencer and Journal *as a medium for advertisements will, we think, be found very satisfactory. A careful supervision is exercised, and nothing known to be unworthy is admitted. The paper now goes to about* 3300 *persons, reaching, say,* 15,000 *readers, and its size and shape, and the character of its contents give special weight to each advertisement.* ☞ *When our readers answer an advertiser, please mention that they do it upon seeing the advertisement in this paper.* ☜

FIRST-CLASS FIRST LIEN

7 per cent. farm mortgages for sale. I personally exmine the securities. Correspondence solicited. Address
WALTER DARLINGTON, Concordia, Kansas.

QUEEN & Co. 924 Chestnut St



GEORGE W. HANCOCK,

REAL ESTATE,

Money to Loan on Mortgage.

Prompt Attention given to the Collection of Rents and General Care of Property.

OFFICES: { No. 717 Walnut Street, Fortieth & Lancaster Avenue.

NEWLIN & OLIVER, Old Gold Bought.

GOLD CHAIN MANUFACTURERS.

Old Gold Chains made like New.
All Kinds of Jewelry Repaired.

107 S. EIGHTH ST., PHILADELPHIA, PA.

SCHOOL PRINTING, circulars, catalogues, programmes, note-heads, bill-heads, reports, numbered books, etc. Call and see samples of these that we havedone and are doing for numerous Friends' schools and colleges. Orders by mail will be promptly filled.

FRIENDS' PRINTING HOUSE,
S. W. Cor. Sixth and Arch Sts.
Entrance on Sixth St. Take Elevator.

FRIENDS' CALENDAR.

A daily Calendar makes a most fitting and appropriate gift. It is a daily reminder of the giver, throughout the entire year. Moreover, while elegant and useful, it is inexpensive. The Friends' Calendar for 1888, is a handsome design 9x12 inches, with a portrait of George Fox, a picture of his home, and a tablet containing a slip for each day in the year, with helpful quotations from Friends' writings. Price 50 cents; 12 for $5.00. Sent postpaid on receipt of price.

FRIENDS' PRINTING HOUSE, S. W. COR. 6th and ARCH.

LYDIA A. MURPHY,

PLAIN and FANCY MILLINER.

ESTABLISHED 30 YEARS.

537 FRANKLIN STREET, PHILADELPHIA.

(2 doors below Green.)

PLAIN AND FASHIONABLE

MERCHANT TAILORING.

GUSTAVUS GOLZE,

109 N. TENTH STREET, PHILADELPHIA, PENNA.

QUEEN & CO. 924 CHESTNUT ST

SPECTACLES AND EYE GLASSES — Branch. 403 Chestnut St. — OCULISTS' ORDERS FILLED

F. CHAS. EICHEL

909 Arch Street, Phila.,

BOOTS AND SHOES MADE TO ORDER.

A LARGE ASSORTMENT OF THE LATEST STYLES CONSTANTLY ON HAND. LADIES' SHOES A SPECIALTY.

PERFECT TOILET



L.M.ELKINTON'S

PALM

A true and perfect Soap for Babies, Children or Persons of Delicate Skin.

AFRICA—FIVE THOUSAND MILES from Philadelphia grows the stately palm tree, producing a beautiful orange-colored fruit, rich in oil of the most healing nature for burns, scalds or bruises.

We buy the best of this oil and make our PALM TOILET SOAP entirely of it. When the Soap is made it contains many of the healing properties of the oil.

For Persons of Delicate Skin and Children, some of our friends say it is the best Toilet Soap in the world. Price $1.25 per dozen.

532 St. John St., Philadelphia, Penna.

FRIENDS' INTELLIGENCER and JOURNAL

Memoranda for those who will aid in Sending in Subscriptions.

1. Rates for the Year 1888.

   Single subscriptions, $2.50 per year.
   8 copies, $2.25 each, a year.
   15 copies, $2.00 each, a year.
   ☞Note the change in last item from previous years.

2. "No Agents."

   We recognize no one as our "Agent" with the single exception of Friends' Book Association, 15th and Race Sts., Philadelphia. Those Friends who get up Clubs for the paper must be regarded as the agents of those subscribing through them. When money reaches our hands we receipt for it ourselves, and no one, (except F. B. A., as above), is authorized to receipt for us.

3. Concerning Clubs.

   a. It is, of course, our desire to get new subscribers, and retain old ones. Unless Clubs help to do one or both of these things, they do not aid the paper. We therefore hope to have in them (in the $2.00 Clubs, especially) *some new ones.* This is difficult, of course, in some localities, and in such we will not *exact*, though we *desire* it.

   b. Names and money, for clubs, should be sent to us in *one, two, or at most three,* instalments. We can wait till the person getting up the club is ready with the money, but we cannot accept single names and money, (unless for *new subscribers*), at intervals through the year, on Club account.

4. Subscribers' Names.

   When sending clubs, please carefully designate all "new" names; and in renewals, please use the same name as the paper has been coming to ;—if for any reason th name is changed, please call our attention to this fact.

5. Discontinuances.

   We do not discontinue a paper, (unless for continued delinquency in payment), without the order of the subscriber. Persons wihing to "stop" *must so notify us.*

WM. HEACOCK,

UNDERTAKER,

No. 1508 Brown Street,

PHILADELPHIA.

CLEMENT A. WOODNUTT,

UNDERTAKER.

1226 NORTH FIFTEENTH STREET, PHILADELPHIA

HENRY C. ELLIS,

HOUSE AND SIGN PAINTING,

112 N. TENTH STREET, PHILADA.

Residence, 404 N. 32d St.

RICHARDS & SHOURDS,

CARPENTERS AND BUILDERS.

JOBBING ATTENDED TO.

1125 Sheaff St., first street ab. Race,

PHILADELPHIA, PENNA.

R. RICHARDS, 1541 N. 12th St.

THOMPSON SHOURDS, 2212 Wallace Street.

A GENTLEMAN WISHES BOARD IN A Friend's family. Location between 12th and 18th Sts, and north of Spring Garden. Address M. A., care of FRIENDS' BOOK ASSOCIATION, 1500 Race St.

FOR RENT.—A large, comfortable house, in the north-eastern pa t of the city, the owner reserving a small suite of rooms. Rent low to a good tenant. Address "House," office INTELLIGENCER AND JOURNAL.

FOR RENT—Stone House with Lawn attached, good shade trees; situated near village of Darby, convenient to Friends' School and Meeting House. Apply at 926 Market St.

GENTLEMAN (FRIEND) DESIRES SITUA- tion; ten years experince general Mdse. business; capable taking charge. Very best referenee. F. M. H., INTELLIGENCER AND JOURNAL office.

LEHIGH AND SCHUYLKILL COAL.

BEST QUALITY. CAREFULLY PREPARED.

AQUILA J. LINVILL, 1244 North Ninth Street.

LADIES' FINE SHOES, HAND-SEWED. OR- ders taken and executed with promptness.

S. DUTCHER,
915 Spring Garden St., Phila.

MASSAGE AND SWEDISH MOVEMENTS. A. BENTZEL, M. G D., 3838 Baring St., Phila. Specialty: Indigestion, Insomnia. Lady Assistant. Instruction.

MONTGOMERY COUNTY MILK.—CONSHO- hocken Dairies. Special Attention given to serving families. Office, 603 N. 8th Street, Philadelphia, Pa.

JOSEPH L. JONES.

SWARTHMORE. For Rent Furnished, a pleasant, 12-room Queen Anne Cottage adjoining college with one acre of ground, young fruit, excellent water, with all modern improvements. Will rent cheap to desirable tanant. Address

Or Magill & Williams, 30 North 7th St. DAVID SCANNELL, 814 Arch Street.

WANTED—A FAMILY TO RENT HOUSE near 17th and Master streets, and board owner. Address E., care Friends' Book Association, 15th and Race Sts.

WANTED.—A third story, unfurnished front room, southern exposure, with board for two ladies engaged during the day. Ten minutes walk from Broad and Fairmount Ave. Address M. L., care Friends' Book Association, 15th and Race streets.

WANTED.—Situation by responsible man, such as private watchman, day or night, inside, or some position of trust. Best reference. Please address B., Office FRIENDS' INTELLIGENCER AND JOURNAL, 921 Arch St.

WANTED—A person from thirty to forty years of age to assist in housekeeping, to do light work, and sometimes to sew. One accustomed to living with Friends preferred. Address E. B., care FRIENDS' INTELLIGENCER, 921 Arch St.

WANTED.—AN ENERGETIC WOMAN WHO will feel an interest in the work, (a member of the Society of Friends preferred) to reside at the Agency, Santee Nebraska, whose duty it will be to visit the Indians at their homes on the Reservation and instruct the women in the art of housekeeping and their other domestic duties.

A conveyance will be furnished, also an interpreter. A reasonable salary will be paid. Reference required.

Apply to or address, LEVI K. BROWN, Goshen, Lancaster county, Pa., secretary of the Convention of Delegates of the Seven Yearly Meetings on Indian Affairs.

SWARTHMORE COLLEGE

OPENS NINTH MONTH THIRTEENTH.

Thirty minutes from Broad Street Station, Philadelphia.
Under the care of Friends, but all others admitted.
Full college course for both sexes; Classical, Scientific, and Literary.
A so a Manual Training and a Preparatory School.
Healthful location, large grounds, new and extensive buildings and apparatus.
For Catalogue and full particulars, address

EDWARD H. MAGILL, A. M., President,
Swarthmore, Penna.

FRIENDS' BOARDING SCHOOL.

NEWTOWN SQUARE, PA.

Terms, $150 to $175 per year.

Apply to HANNA R. CALEY, Principal, address, (during vacation), Media, Pa.
Or to
THOMAS P. BARTRAM, Newtown Square, Pa.,
CLEMENT M. BIDDLE, 815 Arch Street, Phila.

FRIENDS' ACADEMY, A boarding and day-school for both sexes. Thorough courses preparing for admission to any college, or furnishing a good English education. The next school year will begin Ninth month 13th, 1887. Terms for boarding scholars $150 per school year. The school is under the care of Friends, and is pleasantly located on Long Island, about thirty miles from New York. For catalogue and particulars address,

FREDERICK E. WILLITS, Sec.,
Glen Cove, Long Island, N. Y.

CHAPPAQUA MOUNTAIN INSTITUTE,— A Boarding School for both sexes under the care of Purchase Quarterly Meeting. The present building is new and much enlarged, and has perfect sanitary arrangements. Excellent corps of instructors. Prepares for Business or College. Healthfully and pleasantly located near the Harlem R. R., one hour from New York city. For catalogue and particulars, address,

SAMUEL C. COLLINS, A. M., Prin.,
Chappaqua Institute, N. Y.

ABINGTON FRIENDS' BOARDING and DAY School near Jenkintown, Pa., Bound Brook R. R. Ten miles from Philadelphia.

Opens Second-day, Ninth month 12th, 1887. Courses will be arranged to furnish a thorough English education and to prepare pupils for college.

Board and tuition $145 to $165 per school year. Tuition alone $25 to $45. For further information address,

ARTHUR H. TOMLINSON, Principal,
Or Jenkintown, Pa.
CYNTHIA G. BISLER, Sec.,
Shoemakertown, Pa.

NEW YORK, FIFTH MONTH 20TH, 1887.

FRIENDS' LITERARY AND LIBRARY ASSOCIATION proposes establishing a Friends' Historical Collection, and desires to have a complete file of *Friends' Intelligencer, Journal,* "Yearly Meeting Extracts," "Proceedings of First-day School Associations," and reports and record books of other organizations of the Society of Friends; also, all publications of historical value to the Society.

The proposition has already met with some response, but the committee is desirous of obtaining more books of this character.

Friends having any to donate, are respectfully invited to communicate with JAMES FOULKE, Librarian, or with

GEO A. McDOWELL,
CLERK OF LIBRARY COMMITTEE.
FRIENDS' SEMINARY,
Cor. East 16th St. and Rutherford Place.

FRIENDS' INTELLIGENCER AND JOURNAL.

INTELLIGENCER Vol. XLV. No. 3. | PHILADELPHIA, FIRST MONTH 21, 1888. | JOURNAL. Vol. XVI. No. 692.

A WORD AND A DEED.

A LITTLE spring had lost its way
Amid the grass and fern;
A passing stranger scooped a well,
Where weary men might turn;
He walled it in, and hung with care
A ladle at the brink;
He thought not of the deed he did,
But judged that toil might drink,
He passed again, and lo! the well
By summers never dried,
Had cooled ten thousand parching tongues,
And saved a life beside.

A nameless man, amid a crowd
That thronged the daily mart,
Let fall a word of hope and love,
Unstudied from the heart;
A whisper on the tumult thrown,
A transitory breath—
It raised a brother from the dust,
It saved a soul from death.
A germ! O fount! O word of love!
O thoughts at random cast!
Ye were but little at the first,
But mighty at the last!

—*Selected.*

For Friends' Intelligencer and Journal.

THE "THINGS GOD PREPARED FOR THEM THAT LOVE HIM."

I Corinthians, ii: 9.

WE are too apt to consider the "things" here referred to by the apostle as something to be manifested hereafter, a reward that awaits the righteous man in the future life; and in this sense it is used both from our galleries and in our written utterances, as an incentive to well doing. The text is part of a quotation from the prophet Isaiah, and the evident intention of the prophet was to bear testimony to the great spiritual truth that the Divine Being holds intercourse with his dedicated servants and more than satisfies their spiritual longings. "For from of old men have not heard, nor perceived by the ear, neither hath the eye seen a God beside thee which worketh for him that waiteth for him." It was a revelation of God such as men were not familiar with, and contrary to all the hopes and expectations of the multitudes who by various devices sought to gain Divine favor. F. W. Robertson, in a discourse on "God's revelation of Heaven" makes this point very clear. He says: "The world of which the apostle speaks is not a future, but a present revelation. God hath revealed it. He speaks not of something to be manifested hereafter, but of something already shown, only not to eye nor ear. The distinction lies between a kingdom which is appreciable by the senses, and another whose facts and truths are seen and heard only by the Spirit. Never yet hath eye seen the Truths of God—but then never shall it see them. In heaven this shall be as true as now. Shape and color give them not. God will never be visible, nor will his blessedness. He has no form. The pure in heart will see him, but never with the eye; only in the same way, but in a different degree that they see him now. . . . Eye hath not seen and never shall see in finite form the Infinite One, nor the infinite of feeling or of Truth."

And this accords with all we know of God through the revelation of himself to our inner sense. They who have never known this revealing, do not know God, and it is for want of this knowledge that so many who are trying to find him through the various avenues of the outward world, the reasonings of the intellect, and the investigations of science, hopelessly fail, and are fain to place culture and high-thinking, noble action and generous deeds, in the place where God the Eternal Good should rule and reign; thus making the attainment of the best condition of soul-life depend upon the limitation of things seen and temporal, and the high goal and end of all life, the perfection of that which of itself is finite and partakes of the things that perish with the using.

Do any ask for stronger evidence that the "things God prepared for them that love him" are not the things that we can receive from one another than the whole record of his dealings with man in the past presents? and yet, that these do not always convince the understanding to the removing of the veil that hides the holy of holies from the inner vision, is seen in the various attemps that are made to satisfy the craving of the immortal life, and the denials this leads to from those who have only heard by the "hearing of the ear." To quote from Robertson again, "Revelation is made by a spirit to a spirit—God hath revealed them through the spirit" . . . and therefore "the Spirit searcheth all things, yea, the deep things of God. Now the spirit of God lies touching as it were, the soul of man ever around and near. On the outside of earth man stands with the boundless heaven above him; nothing between him and space—space around him and above him—the confines of the sky ever touching him. So is the spirit of man to the Spirit of the Ever Near. They mingle. In every man this is true. The spiritual in him, by which he might become a recipient of God, may be dulled, deadened by a life of sense, but in this world never lost. All men are not spiritual men, but all have spiritual sensibilities which might awake."

What we want is to become conscious of the nearness of God. "Love God, and he will dwell with thee; obey him, and he will reveal the truths of his deepest teaching to thy soul. There is no doubt, no reservation; as surely as the laws of the spiritual world are irresistible, are these things prepared for obedient love. An inspiration as true, as real, and as certain as that which ever prophet or apostle reached, is possible to every one who will have it so."

To the soul thus brought into oneness with God, the love that casteth out fear will be a constant well-spring of peace. The life thus consecrated finds all things work together for good, because, walking in his light as children of the light, there can no shadows fall upon the life, dark enough to hide the sunshine of his grace and favor; and no cloud can intercept the fullness of that light which will grow brighter and brighter unto the perfect day. L. J. R.

For Friends' Intelligencer and Journal.

UNITY IN OUR MEETINGS.

IT is a well understood and accepted principle of action in our meetings for discipline, that no course of procedure should be decided upon unless it can be done *in unity*, and if a proposition can not thus be united with, it should be postponed for further thought, so that if presented again it may be adopted with a practical unity. And in this form of procedure Friends differ from nearly all others in the transactions of the business of the Society.

In order that such a course shall be conducive to a true unity, and thus preserve harmony amongst our members, it becomes necessary that each member shall be willing to make concessions to the others, and refrain from an undue and improper pressing of his own wishes to carry his own points, or to obstruct the adopting of propositions he does not fully approve. That there will always be a variety of opinions when any subject of importance comes before a meeting, is to be expected, because we are so constituted that we see things from different stand points and therefore often honestly arrive at different conclusions. So, to promote a true unity and harmony, we need not withhold a full, free, and candid expression of our sentiments, but while so doing we must be ever ready to surrender them when it appears clear that the meeting as a whole does not see with us. To then cheerfully acquiesce in the prevailing judgment of our friends, will relieve us of any responsibility regarding a course of action we do not fully approve, and thus preserve the unity and harmony we desire. But, as is sometimes the case, when a subject has been presented to a meeting as the concern of some member, and generally approved by the body; for a few who do not unite with the concern, after giving expression to their objections, to so press them upon the meeting by the manifestation of a feeling of determined opposition, that for the sake of unity desired, the meeting is obliged to postpone or forego the adoption of the proposition, will neither promote unity nor harmony in a meeting, though it may be yielded to by the larger number because of the precedents established and held sacred among us. Such a course of opposition leaves disturbed feelings which, though they may be unspoken, yet none the less surely weaken the influence of those who have taken the obstructive stand.

And more particular is such a course, on the part of a few individuals, objectionable and productive of such results as are above indicated, where a subject, like a proposition for an alteration of discipline or something of equal importance, has been presented to a subordinate meeting and by it fully digested and united with and forwarded in its regular order to a yearly meeting, with official notification of unity in all the subordinate meetings, through which it has passed, and then having been given to a large committee who take the time to thoroughly digest and consider it, and they report they too are united in its adoption; for a few then to manifest earnest opposition, either in frequency or a peculiar manner of expression, so that to be consistent with one adopted policy to wait for an entire unity, the proposition must be indefinitely postponed, will not so promote the harmony and unity of the body as to conduce to its healthy growth, but, on the contrary, it is sure to engender feelings of dislike which tend to weaken confidence in the individuals so opposing, and so slowly undermine their influence for good. Not unfrequently it tends to discourage some who are young in experience, and turn them away from the attendance of our meetings for discipline, and thus contribute to make such a forced unity a means of obstructing the true growth of the Society. I know this course is sometimes taken by those who claim for their long experience and activity in the affairs of the Society, that their judgment ought to carry more weight than that of the more immature, and they conscientiously take such a position because they think the proposition or course of action they oppose will tend to injure or retard the true interests of the Society, and that if they be true to their Master, they must firmly contend for what they think is right and so keep the Society from harm. But it is clear to me, as the result of a close observation for many years, that unity obtained under such conditions has invariably worked harm instead of good to the Society, and if it were admissible, I could give instances that would fill a number of pages, to prove the truth of my statement.

What then is the duty of these experienced and earnest ones, where they see a meeting about to take a course of action they feel sure will result in harm? This will not unlikely be an inquiry arising in some minds. The answer, to me, seems easy: Tenderly, and as clearly as they may be able, point out what seems to them to be the mistake the meeting is about to make, and what appears to them would be the better course, and then if the meeting does not accept their view of the case, cheerfully give up to the prevailing sense of the meeting, always remembering, however clearly we think we see a thing, or however experienced in the affairs of the church we may regard ourselves, we are yet finite and liable to be mistaken in our judgment. It may be warped by a prejudice regarding the subject under consideration or by an examination of it from one standpoint only, or against the individual from whom it was presented, or from our temperament which may lead us to oppose every

thing we regard as an innovation upon former practices, and thus others may have a clearer view than ourselves. And if they are willing to take the responsibility of an action we do not approve, after we have given a candid and kind expression of our views, we are clear, having performed our duty; and whether our view of the case shall prove in the future to be right on wrong,—we shall have preserved the affection and esteem of our friends, and thus a truer unity and harmony will be maintained than if we had so firmly opposed the course of the meeting as to lead to a dropping of the subject from the minutes, or to such a postponement of it as in the end would show that we had been in the wrong, and ultimately had to confess our error that the meeting might proceed.

I well remember a lesson taught me by an aged Friend, many years ago. A subject came before a meeting, and it was about to adopt it, and the adoption of it was excessively trying to me because I had a knowledge of some circumstances that were not known to the rest of the body, and which it was improper for me to make public. I arose and opposed the course the meeting was about to adopt, assigning reasons on general principles, but closed with this remark: "I am now easy, and will go with the meeting, let it decide as it may." Its decision was adverse to my feelings, but as meeting closed, the aged Friend came to me and said in a tender manner: "John, we frequently gain more by the submission of our views than we do by pressing them." It was a deeply instructive lesson to me, and the result on that case was the preservation of unity and harmony in the meeting, though at no little sacrifice of my feelings, but the precedent then established, and against which I bore my testimony, has never since been adopted, and the friend who strongly urged and pressed the course of action afterward acknowledged he was in error. Subsequent experience has convinced me that this is really the true method to keep and preserve unity in our meetings. And hence I would tenderly and lovingly counsel all who may read this essay who are interested in the welfare of the Society and are active in its business meetings to strive more earnestly for the attainment of that feeling, that while we may differ in our judgment from our brethren and sisters, yet we may cheerfully, after a candid expression of our feelings, submit to the judgment or view which the larger portion of the meeting entertains. If they be wrong, we shall be clear; and if right, we shall be glad we yielded; and so a unity and harmony will be maintained, and all feelings of bitterness or of discouragement that tend to turn away, will be avoided

JOHN J. CORNELL.

Mendon Centre, N. Y.

AVOID the first temptation to wrong. He who yields, and indulges in some form of sin practiced by others, because others practiced it, is in quicksands, and cannot expect but to suffer loss. Safety consists in ability to say no, firmly and from the beginning. —*Academy News.*

FOR every kind of truth a special capacity or preparation is indespensable.—*Robertson.*

For Friends' Intelligencer and Journal.

IS A REUNION OF FRIENDS POSSIBLE?

—[We give place to the following letter from Edward Ryder, as referring with much earnestness and force to what is, of course, a highly interesting subject. We reserve judgment upon the doctrinal suggestions which he makes, but we may remark that as the occasion for the letter is the recent expression in Whittier's communication, so also it seems to us that a basis for the union of all real Friends could be drawn from Whittier's own poems. They are always true to the vital principles of Quakerism, and seldom,—if ever,—encumbered by dogmatic burdens. —EDS.]

Editors INTELLIGENCER AND JOURNAL:

WHEN a man like Whittier, whom it is not impossible some future historian may style the last of the Quakers, as Brutus has been called "the Last of the Romans," though many true, but not great, patriots lived after him, speaks to his brethren as from the top of Mount Pisgah, where he sees them encamped in their separate tribes on the wooded plains of Moab, waiting, as it were, for the generation that rebelled against the Lord's commandment to die, before they pass on to their inheritance of Union, Liberty, Love, and race, it is a solemn moment. His eye is not dimmed, nor his natural force abated, yet this man, who has long communed with Truth face to face, and to whom the God of Abraham, Isaac, and Jacob may be said to have spoken as a man to his friend, says to his brethren of the faith, "I heartily wish all who hold the name of Friends were once more united. The great separation in the first instance, I have always looked upon as unnecessary and wrong, and its effects have been only evil. It fostered prejudice and hatred and all uncharitableness. It has crippled our power to do good. It has driven both sections away from the original ground of Quakerism. Is it not time to inquire whether there is not some way to bring all back to the true foundation laid by Fox, Penn, and Barclay?"

If such words from such a source are suffered to pass unheeded, there is, indeed, little room for hope that Quakerism will not ere long be a thing of the past.

That they are the words of truth and soberness, I believe every impartial and well-informed person will be ready to admit. Should there not then be earnest heart-searchings among those to whom they are addressed? Nay, should not a great cry go up to Him who alone can renew the light once given and which is burning so low that the way forward is scarcely distinguishable, that God will once more cause his face to shine above the cloud and give his people instruction—that he will again suffer the True Light to dawn as at the beginning, and become a Teacher of his people himself, even as he taught the fathers in their day and caused them to forsake their idols and worship the loving God? This is our only hope; for until we see wherein we have erred, how shall we repent? and who but the Great Revealer can convict us of our errors? Men may speak truly and forcibly; they may utter words that are well fitted to reflect the truth, but until the Truth itself unlocks the eye of the mind, the soul will not listen to what the most eloquent "babbler" has to

say. And still the words must be spoken again and again, that Truth, when he appears, may have something to illuminate. If there be no wick in the lamp the fire will be applied in vain.

If any one is disposed to doubt the correctness of Whittier's assertion that both sections of the Society of Friends have forsaken the original foundation of Quakerism, let him candidly compare the writings and preaching of the early Friends with those of the present time in one leading particular. Take the key-note of the gospel, the name of Christ, in which so largely resides the power his spirit exerts, and see how it is used. In the mouth of George Fox it was a word with which to raise the dead and send forth armies to battle. Read his latest epistles to his brethren and fellow ministers. He had become almost like Paul who said, "I live, yet not I but Christ liveth in me,"—not merely "Christ crucified," as he had sometimes known him and preached him when necessary, but also "Christ glorified" "risen from the dead" and become "the first fruits of them that slept." In all things, with all earnestness—not as if to prove his orthodoxy by speaking as others speak, but as one using a sword in battle, or a torch whose flame can burn into the darkness of men's souls and show them the gates of life and death—everywhere and always "Christ the power of God and the wisdom of God," not an abstraction, not a mere "attribute of God," but the living Son of the living Father,—such was Christ Jesus to George Fox and his friends. Hence they fought to conquer,and conquered when they fought; for He was with them whose name "is above every name"—unto whom "every knee shall bow," and "every tongue confess, that Jesus Christ is Lord, to the glory of God the Father." Oh how different was this Mighty Leader, this "God-with-us," to the apostles and the great Reformers who changed the face of the earth, from what he is to the children of this generation.

I forbear to press the comparison. What our own eyes and ears convince us to be true we are willing to receive, and little more. A word to the wise is sufficient. If only it be confessed that we of the present day are all in error, and all alike need the Great Physician, there is hope. But if, while we are walking in divergent paths, equally distant from the point of contact, each party insists that in order to unite the other must not only go back, but come around into its own position,the prospect of reunion is small indeed.

In case there should be a mutual confession and an earnest desire to unite, there is still a great work to do, the work of accustoming ourselves to new ideas and new modes of expression and action. Almost the only way to accomplish this would be, at the right time and place, or at various times and places, to come together and resolutely submit to the training each might exercise upon the other. The best way to learn a new language is to live with those by whom it is spoken. This makes hard work at first, but only those who are willing to work hard ever accomplish great results. The alternation method is the slow one of educating a new generation to larger and more correct views. Perhaps this is the chief ground of hope, since it has seldom been found practicable to "put new wine into old bottles." In this day of reunions, however, miracles are being wrought daily. Education, in the ordinary sense, is but the smaller part of what is needed. The chief thing is a new blossoming forth of the higher life, a genuine baptism of the Spirit, a return to our first love; and this may be vouchsafed to old as well as young. Why wait for death to unseal our eyes and make us young again? Let us be as large hearted and as reasonable now as we expect to be in another world, and the gates of our Zion will soon open softly, "golden hinges turning," to all who come in the ineffable name of Love. "Love and Truth," you answer. I admit that these must go together or there will be no long tarrying; but is not *love* the *way* to *truth*, and both together the *life* of man? Hence Christ said "I am the Way, the Truth, and the Life." No man ever learned the truth of God but through the love of God, nor can it be effectually communicated in any other way.

Hence, as our friend observes, error grew apace on either hand when Friends became divided. It was like the parting of two trees that had grown together from one root. While united they formed a shapely member of the forest, but as they sank farther and farther apart the limbs on either side hung down and left an unsightly gap in the middle. Is there no remedy but to let them fall and let a new growth rise from the broken root? Or will none arise? Will Quakerism never fulfill its ideal? never become what it seems to have been designed, a spiritual Bethel (house of God) in which the Father of Lights should be worshipped in the simplicity of matured faith, after the dictates of his own Spirit, where brethren should love each other too well to bind the conscience, and where Christ Jesus should be no remote, historic Saviour, but a present King, a Master in his own house, a true Head of many living members that should know him in whom they believe?

There seems no reason to doubt that Quakerism, or fully spiritualized Christianity, if it could be maintained in its purity, free from all sectarian taint and narrowness, is adapted to gain a large and honorable following in this age of freedom and progress. Thousands yearn for such a simple, natural,and democratic, or Christocratic, form of religion. This is the secret of the reverent attention it everywhere receives, even under the guise of peculiarities which ordinary people will not assume. The great heart of a living and noble faith is felt to be in it. Many want a religion where much can be seen, heard, and done; but a considerable, and perhaps growing class, prefer a quiet, unostentatious possession of the realities of faith, hope, and love. With these they would gladly be content; and an ever increasing number are now holding them without any connection with societies, or any confession but their lives. Of these, some would doubtless consent to join hands in a social endeavor to promote the common good, if they felt that anything could be gained by it to others or themselves. As it is they prefer their freedom to the bonds of religious association, and think they lose little. In reality, however, they do lose much, or rather lack much, of what a true and right religi-

ous association would secure. I know this from personal experience, and feel it profoundly; and yet this want is more easily borne than social ties that form a bondage other than the willing bondage of love. Was it not to such that Paul said, "Stand fast in the liberty wherewith Christ hath made you free?" Until religious association ceases to bind fetters on the conscience many will choose to forego its benefits who would gladly be made partakers of its undoubted blessings. For such it should be the office of the Society of Friends to furnish a congenial and happy home, with Christian employment, in the care of the needy and the cultivation of all that is commendable. When will the grand ideal of the great and gentle Master, who took even the outcasts to the embrace of his healing love and wrought in them till their adoring hearts exclaimed, "My Lord and my God," be fully realized? Shall it be in this world, or only in another? EDWARD RYDER.

Brewster, N. Y., Jan. 2, 1888.

"A.'S" ANSWER TO "A QUERY."

Editors INTELLIGENCER AND JOURNAL:

MANY very beautiful and comforting replies to "A Query" have been published, and it would seem indeed that nothing can remain to be said upon the subject; but though all of the answers were interesting and true, and some approached quite nearly the idea which possessed the mind of the querist, just what follows here has not been found among the communications.

It seems to the writer that the faith of Friends has especially to offer to the disheartened offender, as to all the world, righteous and sinners, the unspeakable love of God, which must render unnecessary and impossible any vicarious suffering as a means to "salvation." As though God were to say to this generation: "Children I love you! I love you with a love as great as the unmeasured universe, yet so particular and special that it even cares whether the microscopic sea animalculæ live or die; with a love swifter than electricity, gentler than silence; more healing than sunshine; purer than air; more restful than down, more nourishing than meat; safer than a mother's arms, surer than night and day; as new as the dawning, yet older than daylight; a love so deep and wide and full, so true, strong, enduring, so gentle, tender, condescending, that it must and shall conquer in time every evil under the heavens; absorb it, make it of more account. Heaven is to feel my love, and is the sure result of humble faithfulness to manifest duty. It is now, here, 'at hand' for all who will. You trust the day and night, sun, moon, and stars, the seasons in their turning; you trust food, clothing, labor, money, education, worldly position, and advantages, why will you not trust that love which makes possible, and indeed contains within itself, every blessing you enjoy? It is perfectly safe to trust every love. Faults, errors, sins, what are they but unwise mistakes? Leave them behind you. Forget them. Try again. So long as the heavens shall last, try again! Only look upward and never despair; only move forward, rather than back; only believe in and insist upon the good about you, rather than the bad. I rest not until every human heart is mine. My love is a reality to you when you trust me; and in spreading and pushing this truth you have my power to draw upon, patient, gentle, never-ceasing, irresistible. Does a parent punish a babe learning to walk if it slip and fall? It is hurt, and cries, but is discouraged only for a moment. Man must learn to stand alone, relying only on the God-strength within him, else he is invalid, worthless; but if he stumble or fall my love toward him is a help to rise and try again. Trust, and be strong." A.

From The Spectator, (London).

THE ARGUMENT FOR RETICENCE.

NO quality has gained more in public esteem in our country, and with good reason, than the one which is expressed by the word "reticence." If we look at the old uses of the word, they generally imply a censure, instead of approval. It is but lately that "reticence" has become a term of praise, instead of accusation, or at most, dubious and casuistic apology. But as authority declines, and one man's word is supposed to be *primâ facie* as good as another's, people begin to see that there must be some way of distinguishing amidst the discordant voices which is worth listening to, and which is not, and they find it permissible, even on the most democratic principles, to attach most weight to the words which are least lightly uttered, and which, whether they are or are not carefully weighed, are at least spoken under conditions of apparent deliberateness and self-restraint, which render it conceivable that they might have been carefully weighed. At a time when the eagerness to have the first word has seldom been equalled, and, as a consequence, the Babel of assertions and contradictions on almost all subjects is perfectly deafening, it is not surprising that even the democracy begins to discriminate between those who are loudest, most precipitate, and most confident in their cries, and those who reserve their judgment till it is at least possible that they may have got a judgment worth expressing to express. The word "reticence," which in old times, when men were more suspicious of reserve than they were impatient of garrulousness, was supposed to imply a sort of duplicity, has now come to be associated with discrimination and self-restraint. To say of a man that he was reticent used almost to suggest dissimulation, whereas now it means only that he does not open his lips till he has considered what he has to say.

And yet this is but a return to the old state of mind with which the sententious East judged the comparative garrulousness and looseness of purpose which it noted among the quick-witted Greeks. St. James was evidently aghast at the loquacity of the Greek converts, and took the greatest pains to impress upon them that what he called "the engrafted" or "implanted" word which was able to save their souls, was not a word which they ought to have forever on their tongues, but, on the contrary, was one which should make them "slow to speak" as well as "slow to wrath," one to be received with "meekness," one to make them doers and not talkers, one of which it should be the first and most striking re-

sult that it enabled them to bridle and tame that tongue which could not be tamed of any human power, but only by that Divine power of which he was the messenger. What St. James would have said to our modern Press, with its eagerness to startle if it can do nothing else, we can imagine. He would have said that it is "a restless evil full of deadly poison," and that unless men can wait to speak till they are tolerably sure that the impulse which opens their lips is neither frivolous nor mischievous, they certainly cannot be the ministers of the sort of message which is given from a source higher than themselves.

Dr. Newman spoke the true wisdom of the East when he wrote:—

"Prune thou thy words; the thoughts control
That o'er thee swell and throng;
They will condense within thy soul,
And change to purpose strong.

"But he who lets his feelings run
In soft luxurious flow,
Shrinks when hard service must be done,
And faints at every woe."

The feeling that it is better not to speak at all than to speak lightly, is one which has always proceeded from the conviction that utterance of all sorts has something solemn in it which should imply a steadfast purpose, and not a mere vibration of the nerves. In an age of prattle and gossip like ours, this conviction has almost disappeared. But natural selection itself is bringing it back, for how is there to be any discrimination between one kind of vehemence and another, unless we distinguish, however roughly, between the words that were weighed and the words that were not weighed,—the words which at least appeared to have a careful background of thought and preparation behind them, and the words which were so precipitate that their haste was evidently due to the desire to preoccupy the field?

Of course, reticence may be either evil or good; but volubility, though it may not be in any sense evil, can never be essentially good, can never be anything better than the fruit of a mind which is always effervescing with its own unconsidered or ill-considered experience. But though reticence may be either of good or of bad origin, it is quite a mistake to suppose, as people often do suppose, that there is necessarily in all reticence a want of simplicity,—a kind, indeed, of duplicity. Probably there never was anything less like duplicity than the sententious reticence of the Eastern genius. Indeed, St. James, who makes so bitter an attack on loquacity of all sorts, expressly describes a *double*-minded man as "unstable in all his ways," and regards it as the test of true simplicity that a man should not vacillate or express doubts of which he has only just become conscious. Reticence does not in the least imply either taciturnity or craft. A man may be full of life and the source of stimulus to others, and yet in the best sense reticent,—indisposed, that is, to give out hasty and ill-considered suggestions and impressions which may set men traveling on the wrong track, and still more indisposed to give out crude suspicions and innuendoes which may set men condemning those whom they have no right to condemn. Reticence need imply nothing but a deep sense of responsibility for all those words which are pregnant with action, those which tend to determine what men shall do, and still more, perhaps, what they shall be.

The truth is, that reticence only implies an instinctive hesitation whether the thought for the moment ought or ought not to be expressed, and many of the simplest characters that ever existed have felt that hesitation even in early childhood. All characters that have the instinct of detachment, the instinct that each mind has a life of its own which it may or may not be right to communicate to others, feel this reticence as a permanent instinct. And certainly it is one which this age, fond as it is of superficial excitements, greatly needs. The tendency of the day helps society to absorb the individual, instead of helping the individual to resist, to modify, and, if necessary, to transform society. It is a time which reminds us of the adage that Emerson used to quote, "Little pot, soon hot," a time in which small excitements spread very fast, and carry people away who have no individual life and reticence of their own. Only the truly reticent can be secure against the society of such an age as ours.

SCRIPTURE LESSON, No. 5.

FIRST MONTH 29TH, 1888.

PETER CONFESSING CHRIST.

TOPIC: IMMEDIATE REVELATION.

GOLDEN TEXT: "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven."—Matt. 16:17.

READ Matt. 16:13-28.

CÆSAREA PHILIPPI, to which Jesus retired, was built in a valley at the base of Mount Hermon, twenty miles north of the sea of Galilee, and near the easternmost source of the Jordan river. Geikie says: "Jesus was a fugitive and an outlaw, rejected by the nation he had come to save; safe only because he was outside the bounds of Israel, in a heathen region." This statement prepares us for the inquiry of our lesson, and the injunction of secrecy as to who he was, which he laid upon his disciples. *The Son of Man.* Jesus in speaking of himself very frequently used this expression; he seems to have intended to keep before his disciples and those who heard him the fact of his humanity. It was Herod who said he was John the Baptist (John 14:2). Others may have said the same thing.

Simon Peter, the first to answer the question of his master, was impulsive, sometimes rash, and this made him appear to be the leading disciple, yet we have no just reason to believe him to have been any more loyal or earnest in his devotion to Jesus, than were John or James or others whose names do not so often occur. There is no evidence that Jesus meant the disciples to understand that Peter was to be their head and his own representative in the visible church. Friends believe that the headship rests on the revelation of God through immediate teaching by our Father in Heaven to each individual, and divine revelation is the rock or foundation of the Christian church.

The Society of Friends, unlike other Christian

professors, have always taught the doctrine of *Immediate Revelation*,—that is, that God reveals his will to the soul of man directly—not through any intermediate source. "I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people; and they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord," (Jer. 31: 33–34). This great truth was not revealed to the prophet Jeremiah alone, but has been the experience in all ages, of the true seekers for knowledge. Friends believe that it was the Rock of Divine Revelation which was to be the foundation of the Church of Christ, and not Peter or any of his so-called successors. "Nor is the revelation of God confined within the pages of any book, however valuable it may be, but in the ordering of Divine Providence instrumental means are often employed to convey religious truth, such as the reading of the Scriptures, the preaching of the Gospel, and the vicissitudes of life; but in all cases the good effected is from the immediate operation of Divine grace upon the heart or conscience."—S. M. JANNEY.

This is the one doctrine that constitutes the distinguishing feature of the religion of Jesus as Friends understand it. "Mind the Light," means give heed to the revealings of truth, made manifest through the Divine Spirit acting upon the spirit or soul of man. It was to this light, or revelation of Christ in the soul, that George Fox called the people in his day, and they who represent the Society of Friends in our times must mind the same light.

The doctrine of Immediate Divine Revelation lies at the foundation of all experimental knowledge of God. If the Church were an organization to be maintained by the secular power, or dependent upon the limitations of chance or human authority, as are governments and nations, then we might assent to the dictum which makes Peter the head of the church; but in both the old Scriptures and the newer revelation, the headship is declared to rest upon Jehovah. In the very incipiency of the Hebrew Church and throughout the eighteen centuries of its varied experiences,—its wanderings, and its short-comings,—God was ever recognized as "the Teacher of his people," and prophet, and priest bore constant and emphatic testimony to the spiritual revealings through which as a Spirit he made known his will to his human children.

Were there no other ground than this upon which to controvert the dogma of human headship, we need nothing stronger or more convincing, yet we have the testimony of Jesus and the apostles who immediately succeeded him, all against the assumption of authority by one over the other. Even in the very closing scenes of his earthly career, Jesus gave them an example of equality in service and labor, in that he was willing to wash their feet, thus performing the most menial human service, to set them the example of faithful labor for the good of one another in all those things that relate to the well-being of the life here and the life to come.

THE FIRST-DAY SCHOOLS.

NOTES ON BIBLE-CLASS STUDY AT GIRARD AVENUE SCHOOL.

THIS morning the Class continued the consideration of the Gospel according to John, the sixth chapter being now read.

The first thought which this chapter seemed to suggest was, that when we observe the highly figurative language used by Jesus on this occasion, it is not surprising that the Jews did not understand him, and even "many of his disciples" were offended and "walked no more with him." But we were reminded that he was speaking to an audience accustomed to such language, this being characteristic of the people of the East; and the query arose whether the narratives of the loaves and fishes, and Jesus walking on the sea might not also have been intended to be figurative.

Another peculiarity of this chapter was noticed. Whereas it is a prominent article of belief among most Christian churches, that no one can approach the Father, save through his Son Jesus Christ the Mediator, the leading thought which pervades Jesus' teachings on this occasion is apparently the reverse. "No man can come to me, except the Father . . . draw him." "Every one that hath heard from the Father, and hath learned, cometh unto me."

In regard to the miracles before mentioned, the opinion was expressed, that everything that occurs in the natural world must occur through the operation of natural laws, yet, doubtless, there are laws in the divine economy which are still unknown to us, and this consideration should lead us not to be too hasty in coming to conclusions. To him who feels that these narratives should be understood literally and accepted in faith, it is right thus to accept them; and to him who finds a bar in his mind to such acceptance, it is right to confess it candidly and to seek for other explanation or leave them unexplained. Let each be faithful to his own highest light and purest conviction. It is helpful to us all to hear the opinion of others, alike when they agree with and when they differ from our own. It cultivates a generous liberality of spirit, each perceiving that the other founds his faith upon what seems to him the reasonable reason. Then, too, the lessons to be drawn from these narratives are often the same from whatever standpoint we veiw them.

The question was asked, What lessons can be drawn from the two narratives under consideration, if they be understood literally? As no definite answer was expressed at our meeting, I feel like offering, in this connection, a thought or two. In the account of Jesus walking on the sea, is there not one prominent thought which alone might make it worthy to be treasured in the mind? "It is I; be not afraid." This sentence has a meaning and a value independent of the story which contains it, and may readily be applied to conditions in our own experience. It is as if the kind Father himself were speaking; and in some lonely hour on life's wide sea, when threatening shadows seem hanging over us, these words many return with new beauty and significance and remind us that the Comforter is nigh. Every out-

ward fact or event has that which corresponds to it in the mind, and this is what gives beauty to all parable and all story. In the account of the five thousand fed with five loaves and two small fishes may we not perceive this truth; that with those who are divinely fed, when the mind is filled with a new revelation or the heart is stirred by a lofty emotion, the element of quantity is nothing; there is no such thing as less or more; a crumb is the same as a feast. As it was written of the manna, referred to in our chapters, "He who gathered much had nothing over, and he who gathered little had no lack."

It being thought pertinent to the subject in hand, a recent editorial in FRIEND'S INTELLIGENCER AND JOURNAL, entitled "The Proper study of the Bible," was read and commented upon. As a closing exercise, a newspaper clipping was read, containing a declaration of faith by a conference of Oxthodox Friends. W. S. W. Sec.

Twelfth month 11, 1887.

INTELLIGENCER AND JOURNAL.

HOWARD M. JENKINS, *Managing Editor.*

ASSOCIATE EDITORS:

HELEN G. LONGSTRETH. LOUISA J. ROBERTS.
SUSAN ROBERTS. RACHEL W. HILLBORN
LYDIA H. HALL.

PHILADELPHIA, FIRST MONTH 21, 1888.

IMMEDIATE REVELATION.

THE doctrine of Immediate Revelation, that forms the basis of the Scripture Lesson found in this week's issue of our paper, is the most important doctrine of the Christian Church. It lies at the very foundation of all that we know of the relation that exists between the Source and Centre of all Spiritual life, and man, whom he inbreathed with his own divine essence, and made "a living soul," the offpring of God, capable of holding intercourse with God.

We may give whatever interpretation to the statement relating to this breath of life which made man "a living soul" that the subject, as it is presented to the intelligent mind, seems to substantiate. Whether as it is recorded, it be a myth, a legend, or an inspiration, disclosing the close connection between the Divine and the human, the fact remains, and is corroborated by an unbroken chain of testimony, from the earliest time in which man "thought and spake and wrote," down to the age in which we are now living.

The deep significance of the conversation between Jesus and his disciples, as they came into the coasts, or borders, of Cæsarea Phillippi, is found in the affirmation of this great truth. He had before taught that worship must be spiritual—that the spirit of man must come into a *felt* oneness with the Great Father of Spirit,—now he would open to their understanding the way through which this oneness would be brought about,—the revealing power of God operating on the soul.

To the searching inquiry put by Jesus, "Who say ye that I am?" Simon Peter, in the ardent impulsiveness of his nature, makes haste to answer, "Thou art the Christ, the Son of the living God." Jesus responds by referring to the name which he had bestowed upon him when as Simon, he called him to leave his nets and the unstable element upon which his life had been passed: he cites him to the fact that the name Peter which he had received (as well as Cephas its Syrian synonym) signified a rock. It was as if he had said "I have called thee Peter,—a rock, denoting firmness, solidity, stability, and thy confession has shown that the name is rightly given. This revelation, made to thee by my Father in Heaven, is the rock upon which my church is to be built, and thou, as firmly and steadfastly as thy name implies, must carry this truth forward. Thou must be the one who shall unlock or open the knowledge of this revealing power to thy own brethren and to the Gentiles, and the power will be given to thee and thy co-workers to bind and restrain the froward and thoughtless, and to loose the shackles from the burdened and those who are cast down and ready to perish, and direct their steps into the kingdom of heaven, the kingdom of righteousness and peace." The apparent prominence given to Peter over the other disciples, which is made the basis of the Papal Authority, has no solid foundation. Peter, because of his peculiar temperament, was the first to make answer to the question of Jesus. This fact gave the conversation the direction which it took, and the same bold, impulsive spirit made him the leader and spokesman for the twelve, until by the dispersion they were scattered abroad, teaching and preaching in the cities of Judea and Samaria, and, eventually, in the Grecian cities of Asia Minor.

The revelation of sonship with God came to Jesus when he heard the voice from the ineffable glory, "This is my beloved Son in whom I am well pleased," and under its influence he went forth "full of the Holy Spirit." (Luke 4: 1). The revelation made to Peter differs from that of Jesus in that it was of another—his teacher and guide—but the promise of this teacher was that by waiting in expectancy at Jerusalem not only he but all the other apostles should be endued with power, and the Holy Ghost should come upon them not many days after his departure. This promise was fulfilled at the day of Pentecost when they were all with one accord gathered into the quiet of a waiting assembly both, the apostles and those who had joined their company, to the number of one hundred and twenty.

The same revelation of sonship was made to Paul, which he testifies to when he writes "It was the good pleasure of God to reveal his Son in me," giving this evidence of sonship with himself and fellowship with the beloved Son.

John, in the opening chapter of his Gospel, with the inspiration that this revealing alone can bestow, humble fisherman of despised Galilee though he had been, yet in the most lofty words that the blending of the finest Greek and Hebrew thought could offer, declared, "To them gave He the right to become children of God," even those "who were born (or begotten), not of blood, nor of the will of the flesh, nor of the will of man, but of God," and he adds, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him."

This only begotten Son is the revealing power by which God makes known the true spiritual sonship, and it is the one ground and foundation rock upon which the Church of Christ, by whatever name it may be known in its several divisions, must be built.

THE article elsewhere printed, from our friend John J. Cornell, suggests to us the reprinting of the minute adopted by Philadelphia Yearly Meeting, in 1885, upon the subject of unity in our business meetings. It is an excellent concise statement of the case. It advises—

—"that those who may feel a concern for the adoption of any measure, after having fully expressed their views should not manifest an over-anxious care whether they prevail, and that those who may not feel prepared for the adoption of a proposition shall not endeavor to prevent its success by undue opposition, but after having spoken, submit to the generally expressed views of the meeting."

THE course of lectures for the benefit of the Friends' Library, at 15th and Race streets, is announced elsewhere, and includes the names of Professors Beardsley, Dolley, Thompson, and MacAlister, with a varied and attractive list of subjects. The first lecture will be given on Fourth-day evening of next week, the 25th instant, by Prof. Beardsley, on "A Trip to the Yellowstone."

There is a jewel which no Indian mine can buy,
No chemic art can counterfeit,
It makes men rich in greatest poverty,
Makes water wine,—turns wooden cups to gold,
The homely whistle, to sweet music's strain;
Seldom it comes—to few from Heaven sent—
That much in little—all in nought—*Content*!

HE alone has a religion whose soul knows by experience that to serve God and know him is the richest treasure.—*Robertson.*

MARRIAGES.

EYRE—SMITH.—In Newtown, Bucks county, Pa., on Fourth-day, the 11th of First month, 1888, in accordance with the order of Society, by the approbation of Makefield Monthly Meeting, Isaac Eyre, to Elizabeth E. Smith, both of Newtown, Pa.

DEATHS.

FORRER.—In Dayton, Ohio, on First-day morning, Twelfth month 11th, 1887, Sarah Howard Forrer, in the 80th year of her age. She was born near Cardington, Ohio, Twelfth month 27th, 1807. Her father, Horton Howard, was a leading member of the Society of Friends, and well known to its members throughout the State. Married in Second mo., 1826 to Samuel Forrer, she shared with him life's joys and sorrows until his death, Third month 23d, 1874, and since that time she has lived a quiet life with her children and family around and near her. Gifted with rare refinement, intelligence, and beauty of person and character, which fitted her for any station, she devoted herself to domestic life, the training of her children, and the tasteful adornment of her house and grounds.

A true Christian, she has gone home full of years, and followed by the tears of her loving children and friends who mourn her loss.

LEVIS.—At the residence of her daughter, Rebecca L. Ash, West Philadelphia, Elizabeth B., widow of John E. Levis, in her 80th year. Interment at Darby, First month 16th, 1888.

PHILLIPS.—In Philadelphia, Sixth-day, Twelfth month 30th, 1887, Phebe Phillips. Interment at Wilmington, Del.

QUINBY.—At her residence on Spring street, Sing Sing, on Seventh-day, Twelfth month 31st, of acute bronchitis, Caroline Quinby, in the 85th year of her age.

In the death of this venerable and worthy woman, the community as well as a large circle of connections and friends, sustain a severe and irreparable loss; her children a loving and devoted mother.

She was an exemplary member of the Society of Friends, faithful in all the duties of life, whether in the family circle, or in the society in which she moved. She was very active in the cause of temperance, and always ready to minister to the wants of the poor and afflicted, extending the hand of sympathy to all.

She will be much missed in the little company at meeting where she was a regular attender in time of health, but we have the blessed assurance that "The path of the just is as a shining light, that shineth more and more unto the perfect day."

"Life's blessings all enjoyed,
Life's labors done."

RICHARDSON.—At the residence of her niece and nephew, Samuel and Deborah K. Furman, Philadelphia, on Second-day, First month, 9th, 1888, Deborah Richardson, aged 76 years.

REESE.—In West Philadelphia, First month 9th, 1888, Charles Reese, formerly of Baltimore, in his 65th year.

ROBERTS.—First month 8th, 1888, at the residence of her sister, Rachel Hipple, Marple, Pa., Jane Roberts, aged 80 years. Interment at Goshen Meeting ground.

ISAAC WARNER.

Isaac Warner, whose death at Bloomfield, Florida, was announced in the INTELLIGENCER AND JOURNAL recently, was an example of what patience, diligence, and frugality can accomplish in the outward relations of life, and not less of the truth that "Godliness is profitable in all things."

In early life he was deprived by death of the care of his mother; his father marrying again, he was exposed to much unprofitable association. His father was a potter by trade and though a member with Friends, was not strict in attendance to religious service, and his sons were noted for a disposition to barter, in which Isaac was generally successful. On advancing in years he was led to much retirement, and became thoughtful on religious subjects, particularly baptism, and on arriving at majority he was employed by Richard Wright, a member of Green Plain meeting, Ohio, at seven dollars per month; but as soon as he acquired the means to carry it on he rented land and by hard labor and skillful management was soon able to purchase a farm on the Sciota River. By purchasing and feeding cattle, which he several times drove to market at Philadelphia, he increased his capital. Having an excellent helpmeet in his valuable wife who was only two days his junior, they prospered, and though nearly forty miles distant, frequently attended their monthly and other meetings. About 1834 they purchased a farm of 160 acres three quarters of a mile from the Old Green Plain meeting-house, and added to it until over 400 acres were obtained with good improvements on a beautiful site overlooking the whole. On the marriage of his children he endeavored to give them a comfortable start in life, but not possessing his prudent care they were not all successful, and by being entangled in the business of one of them, all the gathering of years was swept from him. In our Religious Society, he filled important positions, and for many years was valuable as an Elder of Green Plain Monthly Meeting. Having lost his farm, in First month, 1876, he removed with his family to Third Haven Meeting, Talbot county, Maryland, where he soon became endeared to Friends and was appointed an elder of that meeting. In the few years he resided there, he was able by the unremitting exertion of himself and family, [which consisted of his wife, a single daughter and two grandaughters] to again become comfortably situated, but having a married daughter in Florida, and his wife as well as himself being somewhat feeble some two years ago, they went to visit her, and were satisfied to locate at Bloomfield, Sumpter county, much to the regret of their friends at Third Haven.

The disposition of Isaac Warner was mild, and his manner engaging. Upright in business, though an excellent judge of values, he was careful not to give occasion for offense, and acquired the confidence of all. To those acquainted with the circumstances of his early life, the deep trials of riper age, the equanimity manifest in his deprivations, it is an evidence that the expression is none too strong "that Godliness is profitable for all positions in life." R.

ENDOWED PROFESSORSHIPS AT SWARTHMORE.

SWARTHMORE, PA., FIRST MONTH 16, 1888.

Editors INTELLIGENCER AND JOURNAL:

I SEND you herewith a copy of a circular letter which will go out this week to a large number of Friends in this country and in Canada. It will doubtless fail to reach many who are interested in the College and in Higher Education in our Religious Society; should any such see this letter, and wish to do something to secure the important end desired, I hope to hear from them promptly upon the subject. A copy of the Conditional Subscription paper referred to, although published last summer, is again given for convenient reference. I think that this appeal will meet with a prompt response, and that we may be thus enabled to announce the establishment of *one* or *two* endowed professorships, at the coming Annual Commencement in the Sixth month. These endowments, in connection with those already established to aid students in moderate circumstances, will go far toward placing Swarthmore upon a secure foundation.

EDWARD H. MAGILL.

A PERSONAL APPEAL TO EVERY FRIEND OF SWARTHMORE COLLEGE.

ESTEEMED FRIEND:

IT is well understood that Swarthmore College cannot long continue to furnish the excellent facilities now given to students in her various departments at the low rate at which they are at present offered, and extend aid to so many who are unable to pay full rates, unless means are taken to secure the endowment of some of her professorships. The enclosed subscription paper was issued last summer, and has been presented to a number of friends of the College, though not, as yet, very widely circulated. Thus far only the sum of $3,000 has been conditionally subscribed. Some of the largest subscribers, upon learning the small amount reached in these five or six months, have suggested that their subscriptions be returned and the plan abandoned. I have ask a suspension of judgment upon this subject until the matter has been more fully and prominently placed before the friends of the College. This is the object of this circular note. There are certainly many Friends in the country who would give a moderate amount if they could be satisfied that thus giving they would secure the first endowed professorship of $40,000. One says, "I would gladly give $1,000 if thirty-nine others would do the same." Another says, "My means are too limited to do anything of importance on such a subscription, but I could give $5.00, $10.00, $15.00, $20.00, or possibly $25.00, and if I were sure that the end would be thus secured I would gladly do so." Now, my friend, what I earnestly press upon thee is this: Return me the enclosed subscription paper with thy own name upon it for such an amount, be it large or small, as thou can give, and would give if sure of thereby securing to us the $40,000. If the amount is not reached, thou will see that it costs thee nothing to make the subscription. Do not wait to get other names. I do not ask thee to canvass in this matter, this being a purely personal appeal. If one or more of thy friends should be willing to join thee, of course add their names, but do not wait to fill up the paper. If all to whom this circular letter is sent would put down the amount which they would gladly give to make sure of this endowment, I believe that the result would be the endowment of *two* professorships the present year. If the amount named ($40,000) be not subscribed in time to announce it at the coming Annual Commencement, in the Sixth month, I will promptly return the papers to all who may request it, and abandon the plan, if necessary. But I cannot give it up now, almost at the end of the second decade of my labors for this college, without making this earnest appeal.

To relieve some minds, I may say that the recent formation of the "Swarthmore Stock Trust Association" will secure the College, in perpetuity, under the control of members of the Religious Society of Friends.

In conclusion, I ask thee to bear in mind that even the smallest subscription will be gladly received, and that, by securing this endowment, we are taking a very important step toward placing our college upon a permanent foundation.

I enclose an envelope in which to return the subscription paper, and ask that it be returned at an early date.

Very truly thy friend,

EDWARD H. MAGILL.

SUBSCRIPTION PAPER.

IT being highly desirable that Swarthmore College should have the aid of endowed professorships, we, the undersigned, hereby agree to give the sums set opposite our respective names, to aid in endowing a professorship in said College, which professorship shall be selected and named by the Board of Managers.

This subscription shall be payable to the Treasurer of the Committee on Trusts, Endowments, and Scholarships, when the whole amount subscribed reaches the sum of forty thousand dollars, and no subscription shall be binding until the whole amount shall be subscribed.

FROM SOUTHERN INDIANA.

Editors INTELLIGENCER AND JOURNAL:

I THOUGHT an article from Southern Indiana might find a place in your valuable paper. Situated as we are, a little out of the line of travel East and West, we sometimes think that we are almost overlooked; especially is this the case in regard to ministering Friends, and our visits from them are "few and far between." But when they do come, we always feel it to be a great treat. Blue River Executive Meeting has but few members, but is holding its own pretty well, with a hope of increased interest. It seems to me that if some of our Eastern friends, who are looking towards a place where they can obtain land cheap, and also be within reach of an established meeting, would turn their attention in this direction, they might find as good opportunities as by going farther West. This county, (Washington), is well suited for grazing purposes, and most of the land, with proper care and cultivation, is adapted to the production of all kinds of grain, vegetables, and fruits that are generally raised by farmers in the Eastern States. The climate is perhaps as favorable as any in the West. Last year we had a severe drought but no worse (if as bad) than some other parts. The winter thus far has been quite mild, and stock are yet finding part of their living in fields and woods. Land here is, perhaps, as low or lower than it will ever be again, and this winter and spring will be a good time for investments. Our county seat, (Salem), though not a very fast town, is making a steady and substantial growth all the time. Last year there were about seventy-five new buildings erected, and this year will be likely to see a still greater number.

Our little town of Canton, (near which we live), is more a matter of commerce than enterprise. We have two stores, a blacksmith shop, good district school, one church, post-office with daily mail, no saloon, and a quiet, peaceable population of about one hundred and fifty. We are situated about four miles from Salem and two and a half from our meeting, which is between the two points. Just in the immediate vicinity of our meeting, land is better, and of course higher, than in this neighborhood. We have as good a public road leading from Salem to Canton as can be found in the county. There is a good deal of land now offered for sale in this vicinity which I think could be bought at prices ranging from fifteen to fifty dollars per acre. We have good water and plenty of it. I copy a few extracts taken from the geological report of this county in regard to our limestone product:

"The value of the Indiana oölitic limestone, for the various uses to which limestones are applied, is everywhere recognized and generously appreciated. It is generally admitted that they are greatly superior to any other stone of this class known. The Salem Stone and Lime Company of Louisville, Ky., has an extensive quarry one and one-half miles west of Salem, on the L., N. A. & C. Railroad. In connection with their quarries they have three large lime-kilns, which have a capacity of several cars per day. The oölitic limestone of Washington county contains over ninety-six per cent. of carbonate of lime, and the lime manufactured from it can not be excelled anywhere.

"The Salem Stone and Lime Company employ a force of nearly one hundred and fifty men, and when it is considered that nearly all the work in a stone quarry is now done by machinery, and that this company has all of the latest and very best machines in use, it will be recognized that the capacity of its works is very great. Steam channelers, steam drills, steam saws, steam planes and polishers, steam travelers, immense machines for transporting the huge blocks of stone from one point to another, and steam derricks or cranks are all in use here, and the one hundred and fifty men employed, are occupied nearly altogether in operating the machines. The stone at this quarry is a solid stratum thirty feet in thickness, without seam or parting of any kind, and with only an occasional water worn fissure. The color is uniformly a light gray. The stone at this quarry is a fair sample of that embraced in an area of two hundred square miles, extending over nearly the whole of the western half of the county. It may be quarried in blocks of any dimensions, and the color and texture is the same all the way through. Most thorough tests of the Salem stone were made at the instance of the State House Commissioners of Georgia, and it was selected by them in the belief that when strength, beauty, durability, and cost are considered, it was the best material offered the board. The County Commissioners of Washington county are erecting a commodious and elegant court-house which will be built wholly of Salem stone, and when completed will be a most convenient and imposing structure."

From our State statistics for 1885–1886, I take the following in regard to Washington county. The surface is somewhat diversified; the northern and southern parts are quite rolling, the central and eastern parts are undulating, and in the western part more level lands prevail. A walnut ridge runs northwest to southeast through the county, the soil of which is unsurpassed for fruit culture, all kinds of fruits being successfully grown. The soil of other portions of the county is fertile and well adapted to the growth of grain and general farming. The land is cheap, improved farm land averaging $15, and unimproved $5

an acre. The emigrant and others desiring cheap homes should not overlook this locality. All kinds of live stock are raised with profit.

JAMES W. HEACOCK.

NEWS OF FRIENDS.

—A private letter from a Friend in Montgomery county, Pa., to Joseph M. Truman, Jr., dated on the 9th instant, says: "I received a letter from our folks in Nebraska. In it they spoke of their desire to have a meeting-house in Lincoln, (the capital of the State, with about 40,000 inhabitants). They have a lot, given to them, which they value at $600." (The letter then mentions the names of some twenty Friends who are interested in the subject.)

Our friend J. M. Truman, Jr., remarks upon this that "if these Friends would organize a meeting at once, and have their rights transferred to Genoa, (now a monthly meeting), then a new monthly meeting ought to be set up, (at Lincoln), and the two could be formed into a quarterly meeting, much to the strength of themselves, and the building up of the Society in those parts."

—At Genoa, we understand, there was a balance of $40 expense incurred in building the new meeting-house, beyond the amount of the subscriptions. This was assumed by one or two Friends.

—A private letter from a Western Friend to one in this city, refers to the late session of Illinois Yearly Meeting, and says: "Though the number of Friends from abroad was the smallest they had known, the blessed promise of the Divine Master, 'where two or three are gathered in my name there am I in the midst' still extends, and sustains the humble seeker after Truth. I presume thou hast seen the minutes of the meeting. It is cheering to know there are so many earnest workers in the Philanthropic Union and other reforms, found among our young people. I bless the Loving Father for it, and trust they will be faithful to the service."

THE LIBRARY.

—The *Gardener's Monthly*, recently published by the late Charles H. Marot, (and edited by Thomas Mechan), was sold on the 11th inst. to the proprietor of *The American Garden*, of New York, and will be consolidated with that periodical. "The result will be," the publisher announces, "an enlarged, handsome, quarto, illustrated, monthly journal of gardening." It is notable that the *Gardener's Monthly* itself had absorbed the old *Horticulturist*, established in 1846 by that distinguished authority in fruit culture, arboriculture, rural decoration, etc., Andrew J. Downing.

—Among recent additions to the Friends' Library, at 15th and Race streets, (Philadelphia), are the following works: M. F. Rossetti's "Shadow of Dante," Gabrielle Rossetti's "Dante and His Circle," L. M. Alcott's "Joe's Boys," and "Garland for Girls," Juliana Horatia Ewing's "Six to Sixteen," Frederick Powell's "Bacchus Dethroned," Victor Hugo's "William Shakespeare," "Home Life in the Bible," by Dr. Daniel March, the Life of Ormsby M. Mitchell, Emerson's Poems, Rideing's "Boyhood of Living Authors," Samuel Smiles's "Thrift," Holden's "Living Lights," Joel Chandler Harris's "Free Joe and other Georgian Sketches," Hodder's "Life and Works of the Earl of Shaftesbury," Huntington's "Good Talking and Good Manners," D. M. Muloch-Craik's "An Unknown Country," Samuel Smiles's "Characteristics of Men of Industry," and Desiré Charnay's "Ancient Cities of the New World."

SWARTHMORE NOTES.

—The meeting on First-day morning was one of unusual weight and solemnity. In connection with the First-day school exercises a paper was presented upon "The Teachings of the Holy Spirit." In the meeting Rachel N. Mather spoke acceptably, dwelling upon the importance, especially to the young, of becoming united to some religious organization.

—The Matron, who has been absent a few days on account of her father's death, resumed her college duties on First-day evening.

—The President has issued a "Personal Appeal" to a large number of the friends of the College, upon the subject of endowed professorships. Attention is called to his letter, and a copy of the circular sent out, which appear elsewhere. It is hoped that they will meet with a prompt and favorable response. It is a subject of great importance to all interested in the higher education in our Religious Society.

BEYOND.

It seemeth such a little way to me
Across to that strange country, the Beyond:
And yet not strange—for it has grown to be
The home of those of whom I am so fond;
They make it seem familiar and most dear,
As journeying friends bring distant countries near,

So close it lies, that when my sight is clear,
I think I see the gleaming strand
And feel that those who've gone from here
Come near enough to touch my hand.
I often think, but for our veiled eyes
We should find that Heaven right around us lies.

I cannot make it seem a day to dread,
When from this dear earth I shall journey out,
To that still dearer country of the dead
To join the lost ones, so long dreamed about.
I love this world; yet shall I love to go
And meet the friends who wait for me, I know.

I never stand about a bier, and see
The seal of death set on some well-known face,
But that I think: One more to welcome me
When I shall cross the intervening space
Between this land, and that one "over there"—
One more to make the strange Beyond seem fair.

And so for me there is no sting to death,
And so the grave has lost its victory;
It is but crossing with abated breath,
And white, set face, a little strip of sea,
To find the loved ones, waiting on the shore,
More beautiful, more precious, than before.

—*Selected.*

WHAT DOES THE BABY THINK?

WHAT is the little one thinking about?
Very wonderful things, no doubt.
Unwritten history,
Unfathomed mystery!
Yet he laughs, and cries, and eats, and drinks,
And chuckles, and crows, and nods, and winks,
As if his head were as full of kinks
And curious riddles as any sphinx!
Warped by cholic and wet by tears,
Punctured by pins and tortured by fears,
Our little nephew will lose two years;
And he'll never know
Where the summers go;
He need not laugh, for he'll find it so.

Who can tell what a baby thinks?
Who can follow the gossamer links
By which the manikin feels his way
Out from the shore of the great unknown,
Blind, and waiting, and alone,
Into the light of day?

Out from the shore of the unknown sea,
Tossing in pitiful agony—
Of the unknown sea that reels and rolls,
Speckled with barks of little souls—
Barks that were launched on the other side,
And slipped from heaven on an oblong tide?
What does he think of his mother's eyes?
What does he think of his mother's hair?
What of the cradle roof that flies
Forward and backward through the air?
What does he think of his mother's breast—
Bare and beautful, fair and white,
Seeking it ever with fresh delight—
Cup of his life and couch of his rest?

What does he think when her quick embrace
Presses his hand and buries his face
Deep where the heart throbs sink and swell
With a tenderness she can never tell,
Though she murmur the words
Of all the birds—
Words she has learned to murmur well?

Now he thinks he'll go to sleep!
I can see the shadows creep
Over his eyes in soft eclipse,
Over his brow and over his lips,
Out to his little finger tips!
Softly sinking, down he goes!
Down he goes! down he goes!
See! He is hushed in soft repose;

—From J. G. Holland's "Bitter Sweet."

DEAR LITTLE HANDS.

DEAR little hands, I love them so!
And now they are lying under the snow—
Under the snow, so cold and white,
I cannot see them or touch them to-night.
They are quiet and still at last, ah, me!
How busy and restless they used to be!
But now they can never reach up through the snow,
Dear little hands, I loved them so!

Dear little hands, I miss them so!
All through the day, wherever I go—
All through the night, how lonely it seems,
For no little hands wake me out of my dreams.

I miss them all through the weary hours,
I miss them as others miss sunshine and flowers;
Day time, or night time, wherever I go,
Dear little hands, I miss them so!

Dear little hands, they have gone from me now,
Never again will they rest on my brow—
Never again smooth my sorrowful face,
Never clasp me in a childish embrace.
And now my forehead grows wrinkled with care,
Thinking of little hands once resting there,
But I know in a happier, heavenlier clime,
Dear little hands, I will clasp you sometime.

Dear little hands, when the Master shall call,
I'll welcome the summons that comes to us all—
When my feet touch the waters so dark and so cold,
And I catch my first glimpse of the City of Gold,
If I keep my eyes fixed on the heavenly gate,
Over the tide where the white-robed ones wait,
Shall I know you, I wonder, among the bright bands?
Will you beckon me over, oh! dear little hands?

—Selected.

GLIMPSES OF LIFE ALONG A CORAL REEF.

[During the summer of 1886 a party of naturalists from Johns Hopkins University spent a month among the Coral Islands near Abaco, Bahama. A very interesting article on the flora and fauna of the reef is found in the *Popular Science Monthly*, from the pen of F. H. Herrick, one of the party. From this article we make the selections which follow.—EDS.]

ABACO ISLAND is roughly crescent-shaped, its two horns pointing about northwest and south. With Little Abaco, which properly belongs to it, it is nearly one hundred miles long, and has an average width of twelve miles. There are six hundred and eighty square miles in the larger island alone. The greater part of its outer side, facing the ocean, is bordered by an inner reef of small keys and rocks, which trend northwest by southeast, and form a channel about five miles wide, having a depth of from one to two and a half fathoms. Two or three miles farther out there is a second reef, mostly submerged, beyond which the bottom falls abruptly to the abyssal sea. The larger islands extend through one degree of latitude, from nearly 25° 50′ to 26° 50′.

We left Green Turtle on the 15th of June in a sail boat, with two men to pilot and assist us. Our older guide was a native of the island, and made his living by fishing and sponging. The position of our key, which we had left behind, was shown by the top of its tall cocoanut palms long after the island itself had dipped below the water. Taking a northwest course up the channel, Abaco is seen as a low barrier on our left, while at a greater distance it looks like an undulating green ribbon between the sky and sea. We pass numerous small keys and rocks on the right, between which long white lines of breakers may be seen, marking the outer reef. We are frequently near enough to the "mainland" to see its dense forests of pine, its palms fringing the shore, the narrow beaches of white coral-sand, with here and there a thatched hut fronting a pineapple field, which may be distinguished by the small clearings in the woods.

The keys present the greatest variety in size and

form, from a bare rock no larger than a buoy to islands five or six miles long. The latter are very narrow, and are usually covered with a thick growth of shrubs and small trees which, excepting a few palms, rarely exceed fifteen or twenty feet in height. The islands are scattered along closely together, or occasionally separated by wide channels. The soil has to be very thin indeed which cannot support a variety of shrubs, which seem to grow out of the very rocks and to live upon the air. Some of the smaller keys are mantled with vines and climbing plants, such as smilax, convolvuli, and rock samphire, with here and there some low shrubbery at the water's edge.

The coral rock which forms the basis of the islands crops out at many points, and is always exposed around the shores where these are not covered by a sand-beach. Freshly-broken surfaces have a light cream color, but weather to a uniform grayish tint. This lime-stone is so soft that it can be readily sawn or chopped with an axe. Consequently, the waves denude it rapidly, forming the white coral-sand, which is distributed as a fine deposit over the sea-bottom and as stretches of smooth beach. The shores overarch where they are at all precipitous, roofing a wide cavern below, in which the ceaseless roar of the waves may be heard at a long distance. Where a single rock stands alone, it is usually so much undermined that it resembles a low table with a single huge leg. There is a large perforation through the rocks at the southern extremity of Abaco, known as the "glass window," and also several submarine passages extending from one side of the island to the other. The rain carves grotesque forms out of the soft stone. This is sometimes coarsely honeycombed, or bristled all over with pinnacles or miniature chimneys, which are sharp as knife-edges, and compel you to use much caution in walking.

The dark-green foliage of the keys is frequently bordered by white, glistening lines, indicating beaches of coral-sand, which reflect the sun's rays with great power. Cocoanut palms find foothold along the shores, growing spontaneously from nuts cast up by the waves. . .

The sharp contrast between the ordinary "white water" of the bay and the deep blue of the sea beyond the reefs, is very striking. The irregular black patches seen everywhere in the channel are due to algæ or similar plants growing on the bottom. The sea floor between Abaco and the reefs is elsewhere covered with the white coral-sand which causes a marvelously brilliant Color-effect in strong lights, the tints ranging from the richest emerald to a transparent greenish-white.

Numerous sea fowl show themselves as we sail past their haunts; brown pelican, standing immovable like statues on the rocks, but suddenly expanding into birds of astonishing size; men-of-war or frigate birds, whose dark, cleanly-cut forms are strongly silhouetted against the sky; flocks of black-headed gulls, standing in military order, each facing the same way, on the rocks, rise and whirl off at our approach.

At Fish Key we found a large colony of the sooty terns (*Sterna fuliginosa*), or "egg-bird," as the natives call them, just beginning to breed. This is a collection of wild-looking rocks, rising ten or fifteen feet above the sea like a row of petrified sand dunes which in reality they probably are, and covered with low shrubbery, grasses, and vines. When a long way off we noticed the birds hovering over the place, and on landing, their number increased, until the air far above and around us fairly swarmed with the gliding forms of this graceful tern, and the strange medley of their harsh cries, together with the whirring of thousands of wings, was nearly deafening. They were nesting amid a tangle of shrubs three or four feet high, along a low, narrow ridge of one of the islands, a few yards from the water. Parting the bushes aside, we could see the old birds sitting on their eggs, and caught with our hands several which were snared in the vines as they attempted to fly. This tern resembles a large and powerful swallow. It has a sharply-forked tail, snow-white neck and breast, while the rest of the plumage is a dead black. They nest close together under the bushes, laying a single egg on the ground, without nest of any kind. Their eggs are easily distinguished from any others which we saw, being white or creamy and boldly spotted all over with umber and lilac. Even in these remote places the numbers of sea birds are being yearly lessened by the natives, who persistently collect their eggs for food. The rare flamingo is now reduced to a colony of a few hundred on Abaco, where, as I was informed by an old settler, they numbered thousands several years ago, and similarly the beautiful tropic bird, which is hunted chiefly for food, is being gradually exterminated.

Close beside this key there was a small rock a few yards square, with scarcely a spear of grass upon it, which a party of the Wilson's tern (*Sterna Hirundo*) held in undisputed possession. Their cone-tipped, olive-green, and spotted eggs lay in twos and threes on the bare surface of the limestone. Both this bird and the smaller edition of it, the least tern (*S. superciliaris*), which has similar habits, are called "shanks" by the islanders, while on the North Carolina coast (where we found both species breeding a month before) they are known to the fishermen as "great" and "little strikers." The Wilson's tern has a wide range, and is one of the most beautiful of a large and exceptionally striking family. It has a prominent black crest and coral-red bill and feet. Like many of our most attractive birds, it is shot down each season to satisfy the widespread demands of a barbarous fashion. Its pearly wings, or as often the whole bird, usually much distorted by the milliner, may be seen almost any day in the streets, pinned on to ladies' hats.

As we approached Paw-paw Key some tall bushes on the island appeared to be draped in deep mourning. Presently, as a large black company of birds rose one after another in the air, we recognized the frigate bird (*Tachypetes aquilus*). I counted seventy of them as they soared above our heads. These swarthy giants cut a memorable figure against the sky, with their great angular wings, and long forked tail. They mount slowly upward in spiral curves, with all the ease and grace of the hawk, until a safe

height is reached, when they sail rapidly off to a distant island. The females are recognized by a conspicuous white spot on the breast. We witnessed the ascension and retreat of this pack from the same key on our return, a few days later.

This little island is nearly bare except for the carpet of vines and low bushes. A few specimens of the *Conocarpus*, called here "button tree," are growing along the water's edge. It is ten or fifteen feet high, and may be easily told at a glance by its silvery foliage. Its flowers are inconspicuous, in small globular heads, but they are quite fragrant. This and the *Rhacichallis rupestris*, called "seaweed" by our boatmen, are characteristic of all these islands. The latter is semi-prostrate, and has fine, spray-like foliage, resembling an evergreen. Its light-gray bark is noticeable and also its small saffron flowers. This shrub is very common on the exposed rocks just above high-tide mark, where various mollusks are found in great numbers. One univalve (*Tectarius*), nearly an inch long, is especially abundant. The rocks are peppered with them, and clumps of several hundred together are sometimes seen. It climbs up the stems of the Rhacichallis, on which it probably feeds, and seems to derive a double protection, from the colors of both the coral rock and bark of this shrub, which it perfectly simulates.

Before landing at this key we had seen a large, black bird emerge from a mass of twigs in a bush overhanging the water, and, with its long neck outstretched, fly to an adjacent part of the island. This proved to be the Florida cormorant (*Phalacrocorax*) and its nest. I soon saw a number of these birds standing in line on a sand-spit with heads erect, like a squad of soldiers at drill. The nest was a shallow, rudely-built platform of twigs and grass, and contained three long bluish-white eggs, of a coarse, chalky texture. We found several nests on the island, most of which had been just completed. The long neck and thick stub of a body gives the cormorant a comical appearance, whether it is on the wing or walking erect on the beach. This species has sooty-black plumage, a yellow throat, and a blue rim round the eye. The bill is long and cylindrical, the upper mandibles curving over the lower in the form of a sharp hook, and the lining of the mouth and gular-pouch is bright blue. The long, black quills of the frigate-bird were scattered over the island, and the bushes were whitened with their ordure.

I had not been many minutes on the key before I discovered a large snow-white bird nestling on the ground under a spray of Rhacichallis. Its wings were barred with jet black; its bill was bright yellow, and tapered to a spear-like point, which forbade too close familiarity. This proved to be the yellow-billed tropic bird (*Phaeton flavirostris*), and we afterward caught several in our hands, taking them from the nest. When held up by the wings, they strike lustily with their bills and utter a peculiarly shrill cry. The tropic bird lays a single egg on the ground beneath rocks or bushes. It is about the size and make of the hen's, and is finely sprinkled with reddish-brown, so as to appear of an almost uniform tint. These birds resemble the gulls in many points, but are distinguished from other sea fowl by two long streamers in the tail, which wave behind them as they fly.

(*Concluded next week.*)

THE PROGRESS OF RAILROAD BUILDING.

ABOUT 13,000 miles of new railroad were built in the United States in the year 1887. This is the largest construction in the history of the country. When, in 1882, during a period of extraordinary activity, 11,568 miles of new road were built, it was generally believed that these figures would not again be equalled. In the following year, 1883, the new construction fell to 6,741 miles, in 1884 to 3,825, and in 1885 to 3,608. The year 1886 witnessed a considerable revival of activity, and 9,000 miles of new road were built—a greater mileage than in any previous year with the exceptions of 1881 and 1882, and now 1887 has witnessed the building of more miles of railway than 1886 and 1885 combined, and not much less than 1885, 1884, and 1883 together.

The number of different lines constructed is surprisingly large, aggregating, after deducting for the duplicating of roads lying in two or more States, 364 lines. Of course, the number of companies building these lines was very much less than this, but the new mileage consists of main lines and branches ramifying in all directions, and supplying facilities for transportation to innumerable communities and to vastly extended regions.

The greater part of this prodigious increase of railways has taken place in a few Western States. New England and New York contribute scarcely anything to the grand total. The great Middle States add very little, and the additions in the Southern States are not as large as many anticipated, although Alabama presents a fine record with over 500 miles, Georgia adds 230 miles, Florida nearly 200, and Kentucky and North Carolina each a little less than that. The Northwestern States have shown very considerable activity, but the great rush of railway building has been in the central belt of the Missouri River. Kansas leads with the total of 2,070 miles. Nebraska comes next, with 1,101 miles, almost equalled by Texas, with 1,055 miles. Four States and two Territories—namely, Kansas, Texas, Nebraska, Colorado, Dakota, and Montana—together show an addition of over 6,400 miles, or about one-half of the entire year's mileage of the country. The only States from which no new construction is reported are Vermont, Connecticut, Rhode Island, and Nevada.

Many of the lines have been built through comparatively level country, requiring but little grading and bridge building, but, on the other hand, many other lines have been very costly. Moreover, several of the companies have purchased costly terminal facilities in large cities, while nearly all have made extensive purchases of equipment. It is probably fair to assume that the total cost of roadway, bridges, station buildings, terminal facilities, and equipment of these new lines averaged $25,000 per mile, at which rate it appears that not far from $325,000,000 have been expended on the lines completed during the year. But even this prodigious sum does not by any

means cover all the outlay for new construction, as a large amount of grading and bridge building has been done on extensions where the track has not yet been laid. Evidently, the work of the railway builder in 1887 has necessarily had a powerful influence on the financial condition of the country. The money which has thus been expended has temporarily employed a large army of workmen, and it has also furnished permanent employment to another great army, probably aggregating, at the average of five employes to a mile of road, about 65,000 persons.

The railway mileage of the United States at the commencement of 1887 was stated to be 137,986 miles. The extensions for the year here recorded increased it to 150,710 miles, and it may be said that, in round numbers, the United States to-day has 151,000 miles of railway lines.

ANATOMY OF AN EARTH WORM.

THE body of a large worm consists of one or two hundred almost cylindrical rings or segments, each furnished with minute bristles, and is endowed with a well-developed muscular system. The mouth is provided with a little projection or lip, capable of taking hold of things, and of sucking. Internally, a strong pharynx, corresponding, according to Perrier, with the protrusile trunk or proboscis of other annelids, and which is pushed forward when the animal eats, is situated behind the mouth. The pharynx leads into the œsophagus, on each side of the lower part of which are three pairs of large glands, which secrete a surprising amount of carbonate of lime. They are unlike anything that is known in any other animal, and their use is largely a matter of speculation. Mr. Darwin thinks they are partly excretions of the excess of lime contained in the leaves which the animal eats, and that they otherwise aid digestion by affording a neutralizing agent against the acids of its food. In most of the species the œsophagus is enlarged into a cup in front of the gizzard. The latter organ is lined with a smooth, thick, chitinous membrane, and is surrounded by weak longitudinal but powerful transverse muscles. Grains of sand and small stones, from one-twentieth to a little more than one-tenth of an inch in diameter, may be found in the gizzard and intestines and are supposed to serve, like millstones, to triturate the food. The gizzard opens into the intestine, which presents a peculiar remarkable longitudinal involution of the walls, by which an extensive absorbent surface is gained. The circulatory system is well developed. Breathing is done by the skin, without special respiratory organs. The nervous system is fairly developed, with two almost confluent cerebral ganglia situated near the anterior end.

Worms have no eyes, and are measurably indifferent to light; yet they can distinguish night from day and are quickly affected by a strong light, and after some time by a moderate light shining continuously upon them. They do not much mind a moderate radiant heat, but are sensitive to cold. They have no sense of hearing, but are extremely sensitive to vibrations in any solid object. Worms in pots, which had paid no attention to the sound of a piano, when placed on the piano instantly drew into their holes when the notes were struck. Their whole body is sensitive to contact, as of a puff of air. Their sense of smell is feeble, but responds fairly well to the odor of the cabbage and onion or whatever they like, as was shown to Mr. Darwin by some very interesting experiments. They are omniverous, and swallow enormous quantities of earth, out of which they extract any digestible matter which it may contain, consume decayed and fresh leaves and vegetable matter, and raw, roasted, and decayed meat, but like raw fat best.—*Popular Science Monthly.*

SAMPLES OF BEER ANALYZED.

WASHINGTON, Jan. 8.—The Commissioner of Agriculture has just issued the third of a series of reports on adulterations of food, drinks, and drugs. This report treats of adulterations of fermented alcoholic beverages, malt liquors, wine, and cider. The chemist and analyst by whom the report is made concludes that beer is generally adulterated with acid poisonous and injurious to health. Of thirty-three samples of beer analyzed, six American beers contained salicylic acid, of which two were bottle beer samples of Milwaukee beer, two from St. Louis, one from Alexandia, Va., and one from Philadelphia, which latter was also soured. In Philadelphia beer only was hop substitutes found. Of beers brewed in Washington, one contained sulphate and one carbonate of soda; the latter article was also found in Alexandria beer. One foreign beer contained salicylic acid. The use of glucose and sugar in malt adulterations is condemned as injurious to health. The preserving agents used by brewers are still more severely condemned as means of putting bad beer on the market. Wines and cider are also reported to be extensively adulterated.

AN association has been formed in New York, principally among the Episcopal clergymen and laymen, to advocate the following reforms: First, the exercise of economy and simplicity in everything appertaining to the funeral; second, the use of plain hearses; third, the disuse of crape, scarfs, feathers, velvet trappings, and the like; fourth, the avoiding of all un-Christain and heathen emblems, and the use of any floral decorations beyond a few cut flowers; fifth, the discouraging of all eating and drinking in connection with funerals; sixth, the discouraging of any but immediate members of the family accompanying the body to the grave; seventh, the dispelling of the idea that all club or society money must be spent on the funeral; eighth, the early interment of the body, in soil sufficient and suitable for its resolution to its ultimate elements; ninth, the use of such materials for the coffin as will rapidly decay after burial; tenth, the substitution of burial plots for family vaults; eleventh, the encouragement on sanitary grounds, of the removal in crowded districts of the body to a mortuary instead of retaining it in the rooms occupied by the living; and twelfth, the impressing upon officers of public charities and correction the claim of the poorest to proper and reverent burial.

Sir James Paget spoke at a school festival, some time ago, of the importance of "learning how to learn," and showed that knowledge not immediately useful in itself may be the means of developing the power of learning in the mind acquiring it. The cultivation of the faculty of knowing is of incomparably greater importance than the mere acquisition of knowledge; and to the student, this faculty, so developed that when need arises knowledge may be quickly obtained, is a better provision for the business of life than is afforded by the largest and richest stores of information packed away in the memory; thus the brain-property most worth carrying about is the power of finding at pleasure and learning at will precisely what is wanted.

Man is here for a purpose, and it is reasonable to suppose that that purpose is a worthy one. It cannot be that the good Father ever planned this mortal existence for the gratification of man's selfish and ignoble desires and appetites. Such a life would naturally and necessarily be a perversion of every idea of Infinite Goodness. He is here to unfold his godlike attributes, and fit himself for an existence upon another plane of life, where no earthly lesson will profit him except those radiated with love for humanity.—*Golden Gate.*

NEWS AND OTHER GLEANINGS.

—The year 1887 was one of unprecedented activity at the Baldwin Locomotive Works, Philadelphia, having resulted in the building of 653 complete locomotives. The works employed 3,000 men, who were at work 304 days, thus making average time of building a locomotive four hours and forty minutes. This eclipses the year 1882, when 563 locomotives, the largest number in any single year up to that time, were built. In 1831, the year the works were established by Matthias W. Baldwin, one locomotive was completed, and since that time there have been built a total of 8,975 engines for railroads in the United States, Europe, Japan, the Sandwich Islands, Cuba, Brazil, Mexico, and Central America. The 653 locomotives built last year placed in a continuous line would make a train five miles in length.

—A dispatch from London, on the 12th instant, said: "London entered this afternoon on its fourth day of continuous fog. The veil has never once been lifted since Monday, and no man has beheld sun, moon, stars or a square inch of blue or even gray sky. Luckily the density of the fog is not equal to its duration. Traffic in the streets has been maintained, though often with difficulty and danger, throughout the day. Cabs crawl about at noon with lamps lighted. Omnibuses, which have no lamps, trust to luck. A great part of them stop moving after 8 o'clock. The river is totally deserted. Railway traffic continues. Trains arrive and depart irregularly, but unceasingly. Accidents are frequent. The theatres are half empty. The law courts in many cases have had to adjourn from absence of counsel and witnesses. The fog until to-day has been white, but now becomes smoky. The shops and streets are lighted, and it is impossible to read or write anywhere all day long without lamps. The fog extends all over the western and southern coasts. The Atlantic and other mail steamers neither arrive nor depart at English Channel ports. The Dover and Calais Channel steamers continue to find their way across at great risk. The Folkestone and Bologne service is discontinued. Navigation of the Mersey is carried on fitfully. The Weather Bureau ventures a hope that it may possibly clear to-night."

—There will be a total eclipse of the moon on the 28th of this month, visible in nearly all parts of the world. At Philadelphia, the moon enters penumbra 3 h., 27 m.; enters shadow 4 h., 29 m.; total eclipse begins 5 h., 30 m., total eclipse ends 7 h., 8 m.; leaves shadow 8 h., 9 m.; leaves penumbra 9 h., 11 m.

—The trustees of Mt. Holyoke Seminary have voted to take measures to have the course of study enlarged and to apply to the legislature for authority to grant degrees, and to take the name of "Mount Holyoke Seminary and College."

—The Florida Sub-Tropical Exposition was opened in Jacksonville, on the 12th of this month. The procession, which marched through the decorated streets to the exposition grounds, was more than a mile in length.

—Several of the colored pupils in the Boston evening schools are described as more than fifty years old, and one man is nearly sixty, but they are "patiently and earnestly striving to gain the knowledge of which they were deprived in their younger days."

—If one would see the heavens in their greatest glory, he should get out of bed about five o'clock some clear morning and go out of doors. The evening sky has one blazing beauty, but with that exception is barren of marked planetary display. First in radiance in the east is Venus, mistaken by some for the "Star of Bethlehem." Venus shines with a white and steady light, like a great electric lamp, and throws her rays into a dark room like a moon. Next are Jupiter, Mars, and Saturn, which, with Venus, are all beheld within an area of 90 degrees. Jupiter pays court to Venus, and is quite near her, showing himself bright and rosy. Thirty degrees northwest, not far from the zenith, is red Mars, accompanied by a very faint star, and the more conspicuous by the contrast. Thirty degrees further northwest is Regulus, chief of the Lion Constellation, and thirty degrees still further on in a nearly straight line, is Saturn. —*Cincinnati Commercial Gazette.*

CURRENT EVENTS.

The great storm in the Northwest last week has been followed by a freeze the like of which, it is said, has not been experienced since the winter of 1864. Suffering is reported from all directions, especially in Minnesota, Dakota, Montana, and Nebraska. In Kansas thousands are suffering for want of both fuel and food, and in some counties aid is needed to save many from starvation. The loss of life been has appalling. The revised list prepared by the *Journal* of Minneapolis, Minnesota, shows 97 dead in Dakota, 12 in Minnesota, 6 in Iowa, 17 in Nebraska, and 2 in Montana, making a total of 134, besides 55 reported missing. Crops and live stock everywhere have suffered more or less.

The Pennsylvania Society to Protect Children from Cruelty last year investigated 870 complaints of cruelty and neglected children, involving the custody and care of 1986 children, and resulting in 296 arrests. In all, 619 children were removed from brutal parents or guardians, and 61 girls were removed from vicious associates. Managers were elected at the annual meeting of the Society yesterday.

A fire occurred on the night of the 13th inst., in Indianapolis, in the heart of the wholesale section of the city, and the stores destroyed were all among the largest on the street. Total loss, $708,000; insurance, $637,500.

THE bill granting suffrage to women, although exempting them from jury duty, passed the lower house of the Legislature of Washington Territory on the 16th inst. It passed the upper house last week. Petitions are being poured in on Governor Semple from all parts of the Territory, asking him to veto the bill.

WILLIAM H. HICKENLOOPER, the oldest bishop in the Mormon Church, died on the 14th inst., in Salt Lake City, aged 83 years. He had two wives, and at the time of his death his living posterity numbered twelve children, thirty-six grandchildren, and fifty-two great-grandchildren.

THE Interior Department has submitted to Congress for incorporation in the Indian Appropriation bill, an estimate of $3.000 to defray the expenses of opening the coal fields in the vicinity of Fort Custer, Montana, on the Crow Reservation. It is anticipated that the development of the vein will afford an abundant supply of excellent fuel for all parties at a less cost than wood, and be a saving to the Government in many respects.

NOTICES.

*** A meeting of the Joint Committee on Temperance and Intoxicating Beverages of Philadelphia Yearly Meeting, will be held at Race street meeting-house, Seventh-day, First month 21, 1888, at 1 p. m,

JAMES H. ATKINSON, }
ANNIE C. DORLAND, } Clerks.

*** A public conference under the care of the Temperance Committee branch of New York Yearly Meeting's Committee on Philanthropic Labor, will be held at the meeting-house in New York City, on Seventh-day afternoon, First month 28th, at 3 o'clock. Several interesting papers will be presented.

JOSEPH A. BOGARDUS, Clerk.

PUBLISHERS' NOTICES.

***Matter intended for insertion in the INTELLIGENCER AND JOURNAL should reach us by Third-day morning, though notices or advertisements relating to affairs of immediate importance *may be* used as late as the morning of Fourth-day. In order to reach our distant subscribers, the paper is now mailed on Fifth day, and must be sent to press at noon of the day preceding.

*** WE particularly ask that when money is forwarded to *renew* subscriptions, care be taken to give us the name of the person *to whom the paper is now being sent.* Sometimes, instead of this, the name of another member of the same family is given, in which case, the new name not appearing on our list, we suppose it to be a new subscription, and send two papers.

Where it is a *new* subscription, please say so, and this will also help to avoid mistakes.

***As a definite number of copies of the INTELLIGENCER AND JOURNAL is printed each week, we would suggest to any of our friends who may wish extra numbers of the paper to inform us of the fact previous to the publication containing the particular article wanted, that we may have the required amount of extra numbers printed.

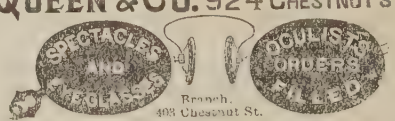


This powder never varies, A marvel of purity, strength, and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum, or phosphate powders. *Sold only in cans.* ROYAL BAKING POWDER CO., 106 Wall-st., N. Y.

The use of the INTELLIGENCER AND JOURNAL *as a medium for advertisements will, we think, be found very satisfactory. A careful supervision is exercised, and nothing known to be unworthy is admitted. The paper now goes to about* 3300 *persons, reaching, say,* 15,000 *readers, and its size and shape, and the character of its contents give special weight to each advertisement.* ☞*When our readers answer an advertiser, please mention that they do it upon seeing the advertisement in this paper.*☜

RICHARDS & SHOURDS,
CARPENTERS AND BUILDERS.
JOBBING ATTENDED TO.
1125 Sheaff St., first street ab. Race,
PHILADELPHIA, PENNA.
R. RICHARDS, 1541 N. 12th St.
THOMPSON SHOURDS, 2212 Wallace Street.

HENRY C. ELLIS,
HOUSE AND SIGN PAINTING,
112 N. TENTH STREET, PHILADA.
Residence, 404 N. 32d St.

QUEEN & CO. 924 CHESTNUT ST.


WALL PAPER
AT REMARKABLY LOW PRICES.
New Fall Styles now Ready.

Elegant New 3 and 4 Metal Gold Paper,	25 c.
Felt or Cartridge Paper (in all new colors),	25 c.
Beautiful Embossed Mica Papers,	20 c.
White Blank as low as	8 c.

☞ Samples sent free to the country. Estimates made for Hanging.

A. L. DIAMENT & CO.,
1206 *MARKET ST., PHILA.*

FOR THE HOLIDAYS.
STATIONERY, PERFUMERIES, and FANCY GOODS, CHRISTMAS AND NEW YEAR CARDS. FRIENDS' ALMANACS.
J. PUGH, 862 N. 10th St. Phila.

FRIENDS' CALENDAR.

A daily Calendar makes a most fitting and appropriate gift. It is a daily reminder of the giver, throughout the entire year. Moreover, while elegant and useful, it is inexpensive. The Friends' Calendar for 1888, is a handsome design 9x12 inches, with a portrait of George Fox, a picture of his home, and a tablet containing a slip for each day in the year, with helpful quotations from Friends' writings. Price 50 cents; 12 for $5.00. Sent postpaid on receipt of price.

FRIENDS' PRINTING HOUSE, S. W. COR. 6th and ARCH.

WM. HEACOCK,

UNDERTAKER,

No. 1508 Brown Street,

PHILADELPHIA.

CLEMENT A. WOODNUTT,

UNDERTAKER.

1226 NORTH FIFTEENTH STREET, PHILADELPHIA

QUEEN & CO. 924 CHESTNUT ST

SPECTACLES AND EYE GLASSES — OCULISTS ORDERS FILLED

Branch, 403 Chestnut St.

F. CHAS. EICHEL

909 Arch Street, Phila.,

BOOTS AND SHOES MADE TO ORDER.

A LARGE ASSORTMENT OF THE LATEST STYLES CONSTANTLY ON HAND. LADIES' SHOES A SPECIALTY.

PERFECT TOILET



L.M.ELKINTON'S

PALM

A true and perfect Soap for Babies, Children or Persons of Delicate Skin.

AFRICA—FIVE THOUSAND MILES from Philadelphia grows the stately palm tree, producing a beautiful orange-colored fruit, rich in oil of the most healing nature for burns, scalds or bruises.

We buy the best of this oil and make our PALM TOILET SOAP entirely of it. When the Soap is made it contains many of the healing properties of the oil.

For Persons of Delicate Skin and Children, some of our friends say it is the best Toilet Soap in the world. Price $1.25 per dozen.

532 St. John St., Philadelphia, Penna.

FRIENDS' INTELLIGENCER and JOURNAL

Memoranda for those who will aid in Sending in Subscriptions.

1. Rates for the Year 1888.

   Single subscriptions, $2.50 per year.
   8 copies, $2.25 each, a year.
   15 copies, $2.00 each, a year.
   ☞Note the change in last item from previous years.

2. "No Agents."

   We recognize no one as our "Agent" with the single exception of Friends' Book Association, 15th and Race Sts., Philadelphia. Those Friends who get up Clubs for the paper must be regarded as the agents of those subscribing through them. When money reaches our hands we receipt for it ourselves, and no one, (except F. B. A., as above), is authorized to receipt for us.

3. Concerning Clubs.

   a. It is, of course, our desire to get new subscribers, and retain old ones. Unless Clubs help to do one or both of these things, they do not aid the paper. We therefore hope to have in them (in the $2.00 Clubs, especially) *some new ones.* This is difficult, of course, in some localities, and in such we will not *exact*, though we *desire* it.

   b. Names and money, for clubs, should be sent to us in *one, two, or at most three*, instalments. We can wait till the person getting up the club is ready with the money, but we cannot accept single names and money, (unless for *new subscribers*), at intervals through the year, on Club account.

4. Subscribers' Names.

   When sending clubs, please carefully designate all "new" names; and in renewals, please use the same name as the paper has been coming to;—if for any reason th name is changed, please call our attention to this fact.

5. Discontinuances.

   We do not discontinue a paper, (unless for continued delinquency in payment), without the order of the subscriber. Persons wihing to "stop" *must so notify us.*

Association of Friends to Promote the Education of the Colored People of the South.

This association, formed at Philadelphia, in Sixth month 1886, represents the conviction of many Friends and others that continued systematic aid to the work of educating the colored people of the South is imperatively called for.

The special design of the Association, for the school year 1887–88, is to extend support to the Schofield Normal and Industrial School, at Aiken, S. C., under charge of Martha Schofield, and to the School at Mt. Pleasant, S. C., under charge of Abby D. Munro.

Subscriptions are earnestly invited. Checks, etc., should be drawn to the order of the Treasurer, as below.

OFFICERS OF THE ASSOCIATION.

HOWARD M. JENKINS, Chairman, 921 Arch Street, Phila.

SARAH J. ASH, Secretary, 1717 Vine Street, Phila.

LYDIA A. SCHOFIELD, Correspondent, 1717 Vine St., Phila.

HENRY M. LAING, Treasurer, 30 N. Third St., Phila.

EXECUTIVE COMMITTEE, Edward H. Magill, Swarthmore, Pa.; Sarah H. Peirce, Philadelphia; Samuel S. Ash Philadelphia; George L. Maris, West Chester, Pa.; William Lloyd, Newtown, Pa.; Amos Hillborn, Philadelphia; Alfred Paschall, Doylestown, Pa.

A GENTLEMAN WISHES BOARD IN A Friend's family. Location between 12th and 18th Sts, and north of Spring Garden. Address M. A., care of FRIENDS' BOOK ASSOCIATION, 1500 Race St.

CONSTANTLY ON HAND PRICES REASONABLE.

—AN ASSORTMENT OF—

CLOTHS AND CASSIMERES

SUITABLE FOR

PLAIN AND FASHIONABLE GARMENTS.

GUSTAVUS GOLZE, 109 N. 10TH STREET.

FOR RENT—Stone House with Lawn attached, good shade trees; situated near village of Darby, convenient to Friends' School and Meeting House. Apply at 926 Market St.

FOR RENT.—A large, comfortable house, in the north-eastern pa t of the city, the owner reserving a small suite of rooms. Rent low to a good tenant. Address "House," office INTELLIGENCER AND JOURNAL.

GENTLEMAN (FRIEND) DESIRES SITUA- tion; ten years experince general Mdse. business; capable taking charge. Very best referenee. F. M. H., INTELLIGENCER AND JOURNAL office.

LEHIGH AND SCHUYLKILL COAL.

BEST QUALITY. CAREFULLY PREPARED.

AQUILA J. LINVILL, 1244 North Ninth Street.

MASSAGE AND SWEDISH MOVEMENTS. A. BENTZEL, M. G. D., 3838 Baring St., Phila. Specialty: Indigestion, Insomnia. Lady Assistant. Instruction.

MONTGOMERY COUNTY MILK.—CONSHO- hocken Dairies. Special Attention given to serving families. Office, 603 N. 8th Street, Philadelphia, Pa.

JOSEPH L. JONES.

WANTED—A FAMILY TO RENT HOUSE near 17th and Master streets, and board owner. Address E., care Friends' Book Association, 15th and Race Sts.

WANTED.—A third story, unfurnished front room, southern exposure, with board for two ladies engaged during the day. Ten minutes walk from Broad and Fairmount Ave. Address M. L., care Friends' Book Association, 15th and Race streets.

WANTED.—Situation by responsible man, such as private watchman, day or night, inside, or some position of trust. Best reference. Please address B., Office FRIENDS' INTELLIGENCER AND JOURNAL, 921 Arch St.

WANTED.—AN ENERGETIC WOMAN WHO will feel an interest in the work, (a member of the Society of Friends preferred) to reside at the Agency, Santee, Nebraska, whose duty it will be to visit the Indians at their homes on the Reservation and instruct the women in the art of housekeeping and their other domestic duties.

A conveyance will be furnished, also an interpreter. A reasonable salary will be paid. Reference required.

Apply to or address, LEVI K. BROWN, Goshen, Lancaster county, Pa., secretary of the Convention of Delegates of the Seven Yearly Meet ings on Indian Affairs.

WEST PHILADELPHIA BARGAINS FOR SALE.

THREE-STORY double house, thirteen rooms, modern conveniences, porches, plenty fruit and shade trees. Lot, 50 x 150 feet. For full parars apply to J. F. GREEN, 112 South 40th St.

SWARTHMORE COLLEGE

OPENS NINTH MONTH THIRTEENTH.

Thirty minutes from Broad Street Station, Philadelphia.

Under the care of Friends, but all others admitted.

Full college course for both sexes; Classical, Scientific, and Literary.

A so a Manual Training and a Preparatory School.

Healthful location, large grounds, new and extensive buildings and apparatus.

For Catalogue and full particulars, address

EDWARD H. MAGILL, A. M., President,

Swarthmore, Penna.

FRIENDS' BOARDING SCHOOL.

NEWTOWN SQUARE, PA.

Terms, $150 to $175 per year.

Apply to HANNA R. CALEY, Principal, address, (during vacation), Media, Pa.

Or to

THOMAS P. BARTRAM, Newtown Square, Pa.,

CLEMENT M. BIDDLE, 815 Arch Street, Phila.

FRIENDS' ACADEMY,

A boarding and day-school for both sexes. Thorough courses preparing for admission to any college, or furnishing a good English education. The next school year will begin Ninth month 13th, 1887. Terms for boarding scholars $150 per school year. The school is under the care of Friends, and is pleasantly located on Long Island, about thirty miles from New York. For catalogue and particulars address,

FREDERICK E. WILLITS, Sec.,

Glen Cove, Long Island, N. Y.

CHAPPAQUA MOUNTAIN INSTITUTE,—

A Boarding School for both sexes under the care of Purchase Quarterly Meeting. The present building is new and much enlarged, and has perfect sanitary arrangements. Excellent corps of instructors. Prepares for Business or College. Healthfully and pleasantly located near the Harlem R. R., one hour from New York city. For catalogue and particulars, address,

SAMUEL C. COLLINS, A. M., Prin.,

Chappaqua Institute, N. Y.

ABINGTON FRIENDS' BOARDING and DAY School near Jenkintown, Pa., Bound Brook R. R. Ten miles from Philadelphia.

Second term begins First month 30th, 1888. Courses will be arranged to furnish a thorough English education and to prepare pupils for college.

Board and tuition $145 to $165 per school year. Tuition alone $25 to $45. For further information address,

ARTHUR H. TOMLINSON, Principal,

Or Jenkintown, Pa.

CYNTHIA G. BOSLER, Sec.,

Shoemakertown, Pa.

LADIES' FINE SHOES, HAND-SEWED. ORders taken and executed with promptness.

S. DUTCHER,

915 Spring Garden St., Phila.

SCHOOL PRINTING, circulars, catalogues, pro- grammes, note-heads, bill-heads, reports, numbered books, etc. Call and see samples of these that we havedone and are doing for numerous Friends' schools and colleges. Orders by mail will be promptly filled.

FRIENDS' PRINTING HOUSE,

S W COR. SIXTH AND ARCH STS.

Entrance on Sixth St. Take Elevator.

FRIENDS' INTELLIGENCER AND JOURNAL.

INTELLIGENCER Vol. XLV. No. 4. | PHILADELPHIA, FIRST MONTH 28, 1888. | JOURNAL. Vol. XVI. No. 693.

CHANGELESS.

BY SUSAN COOLIDGE.

WE say, "The sun has set," and we sorrow sore
As we watch the darkness creep the landscape o'er,
And the thick shadows fall, and the night draw on,
And we mourn for the brightness lost, and the vanished sun:

And all the time the sun in the self-same place
Waits, ready to clasp the earth in his embrace,—
Ready to give to all of his stintless ray,
And 'tis we who have "set," it is we who have turned away!

"The Lord has hidden his face," we sadly cry,
As we sit in the night of grief with no helper by.
"Guiding uncounted worlds in their courses dim,
How should our little pain be marked by him?"

But all the while that we mourn the Lord stands near,
And the Son divine is waiting to help and hear;
And 'tis we who hide our faces, and blindly turn away,
While the Sun of the soul shines on 'mid the perfect day.

For Friends' Intelligencer and Journal.

A RETROSPECTION.

WITHOUT a wish to awaken a thought of controversy or criticism, but in a feeling of respect and humility, the query is offered to those Friends, who with J. G. W. look back upon the "great separation" in our Society as having been "unnecessary and wrong," whether they have made themselves as fully acquainted as possible with the procuring causes of that separation, which severed the strong fraternal bond of unity amongst Friends? That this should have occurred with a peace-professing Society is indeed a humiliating chapter in its history; but when the various circumstances that led to the sad necessity are understood, we believe they present an apology for the "quiet retreat" from confusion and disorder which a large body of peace-loving Friends deemed it right to effect. That this was accomplished measurably, in a quiet, peaceable manner, and under great weight of exercise of mind, there are many documents which were issued at the time to demonstrate; and yet, with blushing it may be acknowledged, not always did the spirit of meekness and docility characterize the proceedings in some places and under aggravating circumstances. This could only be excused as a part of the outgrowth of intolerance and proscription, which produced party spirit, assertion of individual rights, etc. A few are still on the stage of action who were comparatively young in years when those disastrous events took place, and probably had little cognizance of any beyond those in which they were personally interested, and there are a few now living who were active participators in the lamentable contest and the sufferings it involved, but we are glad to record that the acrimony and prejudices which once existed between the two sections has greatly subsided. While it may seem that in some important particulars, both branches have drifted away from the original ground of Quakerism, we may still hope that the pure vital principle is not entirely overrun with the weeds and cobwebs of human contrivances, and that a united people may yet arise, able and willing to sustain the ark of our testimonies, and concerned to build upon the true foundation of our faith as expounded by Fox, Penn, and Barclay.

Sorrowful as it is to contemplate the facts of the great separation, yet let us not consider its "effects have been only evil." What might have been the condition of a large portion of the body had it not taken place, none can tell. We would not recommend any to make it a study, but to inform themselves of the direct causes, and the existing circumstances at the time—and perhaps there will be little disposition to censure or cavil at the motives for the course pursued by many, to liberate themselves from bondage and oppression.

In Janney's "History of Friends," there is much to enlighten on this matter and in the journal of John Comly are clearly portrayed the difficulties and trials which encompassed the whole body, dividing and scattering, and finally producing the necessity for the conflicting parties to be separate. In maturity of judgment and with depth of religious feeling, this result was deemed expedient, coupled with the hope that both divisions, by "a temporary separation" might experience a state of calmness and quietude in which their wounds would be healed, and health, soundness, and a right understanding be regained so as to become prepared for the renewed enjoyment of social order, harmony, and peace. But because this sanguine hope was not realized, let us not impeach the motives or the wisdom of those concerned sensitive minds who preferred to retire from scenes of contention and strife, and to enjoy, however contrited under it, the blessings of peace, harmony, and love, in a society capacity.

Many of those who preceded the present workers in the affairs of our Society were eminently gifted, not only with natural abilities and attainments, but also with the endowments of clear spiritual perceptions and a wisdom enlightened and guided by the Divine spirit. H.

First month, 1888.

INTERVIEW WITH THE EMPEROR OF RUSSIA IN 1814.

Editors INTELLIGENCER AND JOURNAL:

HAVING recently received an old manuscript containing "Extracts of a letter from John Wilkinson," giving some account of an interview between the Emperor Alexander of Russia, and the Friends who waited on him, with the address in London the 26th day of the Sixth Month, 1814, I send it, as below.

SAMUEL B. HAINES.

New York, 1st Month 21.

An address was drawn up for the Emperor of Russia, and one for the King of Prussia. The subject most prominent in each was that of Toleration, and respectfully recommending tenderness towards those who might from conscientious motives not be satisfied to conform to established modes and practices.

In attempting to present the address to the King of Prussia the occurrences were not altogether satisfactory; but very different was what passed with the Emperor of Russia, who, before the address was presented to him went to the meeting at Westminster, on a First-day morning, the 19th of Sixth month last, accompanied by the Duchess of Oldenburgh, his ambassador, the Count Lieven, and the two young princes.

Both the Emperor and his sister conducted themselves like persons in whose minds vital Christianity and undissembled piety had the predomination; and after the meeting concluded, they did not hastily leave it, but with that condescension and kindness which they have shown in so remarkable a manner on every occasion, stayed to shake hands with and take notice of several Friends who were near them; and before he got into his carriage, the Emperor told William Allen whom he would have to wait on him with the address, fixing on Third-day to receive it, saying that he wished to have a private conference. The Emperor received us without having any attendants with him; and William Allen, Stephen Grellet and myself continued with him near an hour.

As soon as we entered the room, the Emperor came forward to meet us, and shook hands with each of us in the most condescending and affectionate manner, and when W. Allen presented the address he took it but did not open it, having previously said that he did not wish the time allotted to be taken up in having the address read, as he knew what it contained, having seen the copy which we delivered before the Ambassador. The books were then presented; he opened each of them, enquiring (with apparent interest) at the same time as to what they taught of. After he had accepted the books, he turned towards us and expressed himself with great kindness and in full terms concerning the satisfaction he felt in having been at the meeting, and wished to know if all our meetings were held in the same manner. He was informed they were, but that there was not always preaching. "Do you then read the Scriptures in them?" We are not in that practice because we believe true worship to consist in the prostration of the soul before God, and we do not consider it absolutely necessary for anything to be either read or spoken to produce that effect. "That is my opinion also," replied the Emperor. "Have you any form of prayer?" "We have none because we believe that in prayer the soul must communicate its supplications in such a manner as best suits its condition." "In that," said the Emperor, "I fully agree with you. I believe I can truly say there is not a day passes in which I do not pray; but it is not in any set form of words, for I soon found that my mind could not be satisfied without using such language as at the moment is applicable to its condition. But you know Jesus Christ gave a form of words to his Disciples." "He did," answered one of the Friends, "yet we conceive it was only to instruct them in what it was most essential they should petition for, without meaning to confine them to those very words on all occasions." "I think you are right," said the Emperor. He then put many judicious questions, in order to be made acquainted with the leading features in the doctrines, discipline, and practice of the Society, and appeared well satisfied with the answers he received.

With regard to the operation of the Divine Principle on the mind, he expressed himself in such a manner as one cannot conceive anything short of his being an humble and faithful follower of its holy and secret guidance. After making many inquiries about the Society, he said in the most affectionate manner, "How is it that some of your people have not been to Russia? If any of them go into my country, on a religious account, let them not wait for any introduction, but let them come immediately to me." "I shall be glad to see them," which last sentence he repeated two or three times. Towards the conclusion, Stephen Grellet, in a respectful and affectionate manner, expressed a strong desire he felt for the Emperor's preservation under the burdens and complicated duties, which in his exalted station must necessarily be allotted him.

While S. G. was speaking, the Emperor took him by the hand, and with a countenance full of nobility mixed with Christian tenderness replied, "What you have said is a cordial to my mind, which will long continue to be strengthening to me;" and when we parted with him he took each of us by the hand, saying, "I part with you as a friend and brother." J. Wilkinson writes, "I cannot but feel myself very unworthy to have been present on such an interesting and important occasion; more especially as being one of only three. Perhaps, if there had been many, the Emperor would not have felt the same unreserved freedom. For several days I felt as though I had been exposed to a blaze of light, so powerfully was I impressed with the dignified, yet unaffected, humble, and pious countenance, manners, and expression of that truly Great Prince, who seems, indeed, to be walking in the Light, and to be filled with the love of truth and goodness.

In him the power and love of the Almighty are eminently displayed. For how can one see a frail mortal, who, in the midst of worldly glory and almost adored by surrounding multitudes, instead of

being puffed up with it, is with the spirit of an humble Christian, triumphing over pride and vanity.

How can one see a human creature, who had been nursed in the lap of despotism, and that in the midst of dark superstition, and yet be filled with liberty and light? How can one see this without at the same time being sensible of the beauty and truth of our Saviour's assurance, that "with God all things are possible."

A LETTER FROM WILLIAM POLLARD.

[*Friends' Review*, First month 19, prints the following communication.]

Editor of Friends' Review: My attention has been called to a criticism of my "Lectures on Old-Fashioned Quakerism," in a recent number of the *Friends' Review*, respecting which I ask permission to make one or two remarks.

It is surprising that any candid reader of these lectures should not at once perceive that the object was,—not to enunciate all the truths held by the early Friends in common with other professors,—but to propound that which specially characterized Quakerism. For instance, scarcely anything is said in these lectures as to belief in the existence of God, or as to the inspiration of Holy Scriptures, and yet these are obviously fundamental questions in revealed religion. The sacrifice of Christ for our sakes is surely one of these primary truths; and yet neither of these great truths can be spiritually realized by any human being till it is brought home to him by the Spirit—the living Christ. If this be so, it cannot be correct to say that the death of Christ is the central truth in man's apprehension of religion. This place belongs (as Fox and Barclay and Penn all persistently taught) to Christ himself; not to any doctrine about Christ, but to the real presence of the Lord in the heart of man. On this subject I wish to point out (what the reviewer apparently fails to notice) that the doctrine of the Sacrifice of Christ occupies proportionately as much prominence in these lectures as in the writings of George Fox himself. The question may be asked, why did George Fox (as compared with the Evangelicals of his day and of our day) say so little on this wondrous theme? I think the answer is,—because he knew that this is a truth that needs to be taught by the living Christ, and not by theologians. When George Fox spoke of bringing people to Christ and leaving them there, we know he did not mean bringing them to contemplate the death of Christ. He had faith in the Spirit taking of the things of Christ,—all that he has done and is doing for us,—and showing them to the awakened and teachable soul. The aim of Fox was to begin at the beginning—to proclaim the great central Truth, knowing that as Christ is listened to and accepted, he will carry on his own work and reveal his own truth to each seeking soul. Is this not a better and a safer way than the verbal reiteration of doctrines and creeds to hearts unprepared to receive them?

On the general question I cannot but express my great regret at the almost intolerant tone apparent throughout the review. There surely may be diversities of definitions; but the same truth and Christian charity ought to be able to recognize this. What is the right of private judgment worth if it does not leave thoughtful people at liberty to express the great verities of religion in terms, which, while consistent with the teachings of scripture, shall yet come home to the men of this generation in a way that antiquated theological dogmas do not?

One more point. It is surely no just ground for reproach against these "Lectures" or "Reasonable Faith," that many Hicksites have read them. It ought rather to be cause for rejoicing that such persons are willing to read and consider writings in which the Divinity of the Christ of Nazareth and his oneness with the Father are declared in such uncompromising terms. One would have thought that such an opportunity would be welcomed by spiritually minded Friends as the occasion for holding out the hand of brotherly help to those who are afresh seeking after the truth.

Let me, in conclusion, remind your readers that there is no danger in religious enquiry when it is devoutly conducted. In the words of our great Milton "the offers of God are all directed, not to an indolent credulity, but to constant diligence and to an unwearied search after truth." These striking words obviously imply the faith which includes obedience, and in that sense they cannot be gainsaid.

WILLIAM POLLARD.

Eccles, near Manchester, Twelfth mo. 21, 1887.

For Friends' Intelligencer and Journal.

A LETTER TO MY PEOPLE.

WHILE I was about my household duties, the summons in my heart; "Take thy pen and write unto the Churches—not unto the Churches that know My name—but unto My people that know not of the indwelling spirit of God in the heart." These are they, whom I would make living churches, filled with the indwelling Spirit which comes out from the Father. I would have them know of the "Key of David," which unlocks the soul, and letteth in the Holy One, who will teach them himself. Then as they come to know of this Eternal Life, they will know of his opening in their hearts, a perpetual fountain of living water, that he will give us to drink of daily, aye, hourly. Then, indeed, we will not have to say, "Where is the Christ?" for he will be unto us a Spiritual sun. As the outward luminary is to the universe, so these emanations from him will fill our whole being with that hidden Light which cometh out from the Father. We know that the seasons follow each other in their natural order. If, in the spring time, the husbandman breaketh not up the soil and soweth his seed, in time of harvest what would his increase be? He would have nothing to gather. So, when the Father of all, who planted that hidden germ in our heart, and when in his own time, he comes and touches it with his divine power, then it knows an expansion and growth; then, indeed, will we know of his leading us. We know that in our Christian experience, we first had the leaf, then the bud before the flower—then the flower before the fruit—everything in its order; just so our Heavenly Father opens in the hearts of those

who crave his guidance, more and more of that divine food with which he nourisheth up the spiritual part. As the sap in the oak giveth it life and vitality, so these emanations from our Father will fill our whole being with praises unto his holy name. Then if we will cling unto him, we will hear as Moses heard, the voice as it were of God when he commanded him to put his shoes off his feet, for the place on which he stood was holy ground. Certainly no portion of the earth could be more holy than any other part, it must assuredly have been the condition of his heart, wherein he had come to dwell with the Father in such unity, that he stood upon a plane, in the sight of the Almighty which was holy. Put thy shoes off thy feet—is it not comparable to being unclothed from all self, and letting our Saviour lead us where he willeth? Then when we come in such unity with him, and if he bids us thrust in the sickle and labor for him, that we will be willing to scatter the seed that he handeth to us, then, indeed, will we be sowers for him, and he will fertilize the seed by the power of his grace, and sanctify it unto the hearts of those unto whom it is sent.

R. A. D.

Holder, Ill.

For Friends' Intelligencer and Journal.

OUR MEETINGS.

IN assembling for religious worship, we should not look for outward entertainment, for that can only satisfy the intellectual nature, and falls far short of the blessing which true worship is designed to confer, nor is it of any real value in the building up of society, for we learn to look for this entertainment and if not continually provided, soon lose interest in our meetings and neglect their attendance. That worship which is acceptable to the Father is performed by seeking to have the soul clothed upon by his holy spirit, which alone can admit it to his presence. "In thy presence is fulness of joy and at thy right hand there are pleasures for ever more." This joy that the true worshippers feel, has ever been the cementing influence which binds together Christ's living church. "For the kingdom of God is not meat and drink, but righteousness, peace, and joy in the holy spirit." It does not come to us through the channels by which we are accustomed to gather knowledge.

The Divine Spirit cannot be fully expressed by language. If it were so reduced as to be understood through our natural senses it would cease to be divine; we cannot through them understand anything that does not lie within the scope of their power. "For what man knoweth the things of a man save the spirit of man which is in him, even so the things of God knoweth no man but by the spirit of God." Jesus observed because ye are not of God you will not accept me. Because of spiritual blindness we cannot always perceive his divinity. We can understand no more of God than we have of his presence in our hearts. Emerson says: "I like the silent church before the service begins better than any preaching."

ANNA B. HALLOCK.

First month 8th, 1888.

For Friends Intelligencer and Journal.

REST.

"THERE remaineth a rest for the people of God,', a fixed and settled rest, the quiet calm of a conscience at peace with the indwelling spirit that shows us what we are and what we ought to be, what course to pursue to reach the point desired. We are not left without a witness sufficient to guide us in the way of life and salvation. "My grace is sufficient for thee," was said long ago by the high and lofty One that inhabiteth eternity, whose name is holy. Let us hold fast to this through all given us to bear in our journey through the wilderness of this world, that when we are called home we can say as did the great Apostle Paul, "I have fought a good fight, I have finished my course, have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

SARAH HUNT.

First Month 13th, 1888.

THE VALUE OF SILENCE IN WORSHIP.

ONE of our exchanges of the evangelical type in discussing the subject of prayer-meetings gives as of primary importance, the need that "all shall come purposed in spirit to wait upon the Lord." How this can be best accomplished the writer shows by citing the mode of worship of Friends, and the testimony is of value, coming as it does from those who have always practiced and advocated the very methods which are now so freely criticised as not being conducive to the best development of Christian life. The writer says:

"There is a great element of spiritual power in the habit of the Quakers, who have learned the art of waiting upon the Lord in quietness. There can be no doubt but that this silence has been carried to an unnecessary extreme in some cases by these most excellent Christians; but neither can there be any doubt but that they are essentially right in their theory. There is not one prayer-meeting in a hundred among our churches where a silence of a minute in length is not regarded either as a wicked and unprofitable 'waste of time,' or at least as a great embarrassment to both the leader and the people. How often do we hear the exhortations of the pastor, 'Now, don't waste the time, brethren;' 'Be prompt, brethren, and fill up the time, etc.' Does it never occur to God's people that in the moments in which silence is preserved and the heart withdrawn from men and things and lifted up to God, is the opportunity for the Holy Spirit to breathe upon them and stir up in their hearts the 'thoughts of God.' In a gathering where one more distinguished than all else is present, and especially when the company is met to honor him and hear from him, would it not be thought out of keeping and taste to fill up every moment of time with our own talk about him or in address to him, giving him no opportunity to speak, by our silence? Much more does it seem to us out of best keeping with the very object for which we have come together that we should wait upon God

and give him ample opportunity to communicate to us the things of the Spirit by the Spirit; not by any new revelations of truth but by stirring up our hearts with the truth already communicated through the Word, or by reviewing before our hearts and minds the various providences which have touched and affected us during the week. We sincerely believe that if, after an initial hymn, a portion of Scripture, and a prayer, the meeting would quietly wait in silence for a few minutes, say five or ten, there would come upon the assembly such an influence from the Spirit as would at once make the place fragrant with heaven and fill all hearts with the love of God. And during the further progress of the meeting, if no one were moved to speak or pray, let the quiet waiting go on, and sooner or later the Spirit would move some one to speak or pray who would do it *in power* and not *in words only;* not as a merely formal act or to fill up the time. There is too little silence and quiet in our prayer-meetings, and too much empty and profitless talking."

TEACHERS IN FRIENDS' SCHOOLS.[1]

ONE speaker (John H. Dillingham) said that a Friends' school is one exhibiting Friends' principles, for which it is needful that the teachers should be imbued with those principles. Another speaker remarked, that this is true, whatever may be our diversity of conception in regard to what those principles are, if such diversity exists. To make an x school, you must have x teachers to conduct it. One may ask, does it matter who teaches arithmetic, or geography, or logic, or psychology, in a Friends' school or college? My answer is, it does matter much who teaches anything whatever. Teachers are not (if they are worth employing) mere machines to grind out routine instruction on set topics. They are, or should be, men or women with personal character and influence; an effluence going from them toward pupils, which is felt not only during class hours, but between times, and which may last through life. I had once an opportunity of observing for some time the influence of an agnostic teacher, who gave instruction in chemistry and natural science. There was good reason to believe that no word was spoken by that teacher in school against religion; yet there was also clear evidence of a radiation of cold (to invent an expression) felt by pupils, adverse to their own religious feelings and progress.

If, then, there is anything in the simple and spiritual views of Friends, distinct both from the secularization of worldliness and from the formalism and ritualism of other churches, which we wish to perpetuate it must and can only be done by our schools and colleges being predominantly (not of course without occasional individual exceptions) manned and womaned with teachers who appreciate, accept, and exemplify those simple and spiritual holdings themselves. In other words, no school ought to be called or thought of as a Friends' school, at least two-thirds of whose teachers are not in mind and heart Friends. I believe that all the requisite ability and culture for such purposes can be found within the Society of Friends now. If not, let us hasten the day, by improvement of our schools, when it will be so. But, even, if need be, at some comparative loss of possible ability, distinction, and culture, let not Friends' schools be victimized by the triumph of secularizing intellectuality over Christian culture.

H. HARTSHORNE.

[1] From Notes on an Educational Conference, in *The Student* for First month.

SCRIPTURE LESSON, No. 6.

SECOND MONTH 5TH, 1888.

THE TRANSFIGURATION.

TOPIC: DIVINE RECOGNITION.

GOLDEN TEXT: "This is my beloved son in whom I am well pleased; hear ye him"—Matt. 17: 5.

READ Matt. 17: 1-13.

THE narrative given in the reading of to-day is also in Mark 9: 2-10, and Luke 9: 28-36; it is called "the Transfiguration," from the radiant glory exhibited in the countenance and person of Jesus, while he held communion with his heavenly visitants.

Peter, James, and *John*—three of Jesus' disciples who appear to have been very closely attached to him, and to have more frequently shared his seasons of special divine favor, and to have been brought into nearer sympathy with his work and mission, than any others of the chosen twelve.

Into a high mountain apart. This is commonly believed to be Mount Tabor. Luke adds, he went up there *to pray.* Jesus often went apart into the desert and upon the mountain slopes to be alone with God, thus setting an example to his followers of times of withdrawal from the busy multitudes, from the cares and vexations of life, that they may be in a quiet condition and hold spiritual communion with the Father of Spirits. These seasons may be to the true disciple what the Transfiguration was to Jesus. The realities of the heavenly state may be opened to their inner sense, and the voice of the Father heard in sweet acknowledgment of the Divine Sonship.

Let us make here three Tabernacles. This indicates the state of feeling that the occasion produced upon the three disciples. The privilege of having their beloved Master apart from the multitude, with nothing to distract or disturb the flow of feeling, and the words of instruction that were so full of encouragement, and, added to this was a selfish desire that they, the three who had from the first shared the vicissitudes of the Master's life, might here, in this mountain, consecrated by the holy presence, live in the enjoyment of one another, with nothing to molest or interfere with their happiness. But this was not the intention of Him who had called them to be his disciples. They had been given a glimpse—a foretaste of the rest and peace and glory laid up in store for the righteous, but they must labor and finish their work in the earthly harvest field, before they could enter into the joy of their Lord in the ingathering of his sheaves.

The lesson for to-day is that of "Divine Recognition," and it is of use to us only as we may find its application, or influence upon our own characters. We may assume without mistake, that all the history of religious or spiritual affairs of the past is valuable

for us just so far as it tends to establish or strengthen in us a reliance upon the inspiration born of the Divine Spirit in every soul, which cannot lead astray.

Under this view, Divine Recognition for us, must be an inward or spiritual effect. Can *we* obtain this Divine Recognition. Can *we*, by any mode of life or course of action, so bring our spirits into harmony with the Divine Spirit that we shall realize this Divine Recognition: "Thou art my beloved Son, in whom I am well pleased." There is no doubt that such a realization is possible unto every human being who is willing to obey the law of God within his soul. Paul, when he had given up to the Divine Power operating on his soul, realized this "heavenly vision." George Fox, as soon as he opened his soul to the influence of the Spirit of God, declared, "I saw the great love of God, and was filled with admiration at the infinitude." Again he says, "and as I walked toward the jail, the word of the Lord came to me saying, 'My love was always to thee, and thou art in my love.'" William Penn says, he "was suddenly surprised with an inward comfort" and a realization that he "was in the presence of God." John Woolman "heard a pure and ravishing voice as of an angel speaking." All of these thus had evidence that their lives were in harmony with the will of God, and that in them the Divine Father was well pleased.

But the lesson has a nearer application to us all, for Divine Recognition is not exceptional but is universal, and is experienced invariably when all opposing desires are given up and the promptings of the Divine Life within are obeyed, for then is realized a peace that passeth human understanding. Not a reader of this lesson but has had some experience of this character, has had some movements of that "inward comfort" which follow obedience to the Voice of Deity, which has led to some unselfish act or to the giving up of some cherished plan that was not pleasing to our Father in Heaven.

Let us ever bear in mind that the joy and unspeakable peace that follow right action *is* the approving and Divine recognition which we should endeavor always to deserve, and which we certainly shall obtain if deserved.

GLIMPSES OF LIFE ALONG A CORAL REEF.

(*Concluded from last week.*)

[During the summer of 1886 a party of naturalists from Johns Hopkins University spent a month among the Coral Islands near Abaco, Bahama. A very interesting article on the flora and fauna of the reef is found in the *Popular Science Monthly*, from the pen of F. H. Herrick, one of the party. From this article we make the selections which follow.—EDS.]

JOE KEY, forty miles northwest of Green Turtle, was the most interesting island we visited. Its windward side, facing the sea, is rocky and precipitous. A mangrove swamp nearly divides it into two, and on the inside there is a smooth beach and a good harbor for small boats. It was nearly dark when we landed, but our attention was soon called to the great number of pigeons which were constantly flying to and fro from one point to another on the island. Before going ashore, we rowed to a narrow inlet between a detached cliff and the main island, through which the tide flowed with a rapid current. Fish may be always found at such places, where they are apparently on the lookout for the food swept back and forth by the tides.

We could hear the whirring of hundreds of pigeon overhead, and their peculiar cooings *cu-oo-cu-oo cu-hu-hu*, which has a singularly melancholy sound in the woods at dusk. It is impossible to see out of these tangles where the branches and vines interlace over your head, and it is sometimes necessary to climb up and take your bearings. At the hour of twilight the pigeons are approached without difficulty. Besides the white-crowned pigeons (*Columba leucocephala*) there was also another species, called the "rock dove." The former is of a nearly uniform plumbeous blue, excepting its snowy crest. The rock dove is more brilliantly marked with brown, and iridescent green and blue. It is a pretty sight to see hundreds of these birds sitting erect on the trees, and to watch their rapid, incessant flight. If one is disturbed, all within gunshot take wing, and circle rapidly over the trees, sometimes encompassing the island before settling again.

The mosquito, which abounds everywhere along the keys, did not trouble us here, but the pest of the place was a microscopic midge, called the "sand fly," with black head and transparent body, whose burning touch was like that of a sharp needle on the skin.

The Bahama red-winged starling, looking much like our northern species (*Agelaeus phœniceus*), of which it is a variation, was common, and probably breeding on this key. It delivered its flute-like *warble-ee* as assiduously from the top of a palm as its relative does his from the button bush or alder of a New England meadow.

The black-headed or laughing gull (*Larus atricilla*) was nesting here also, as well as at most points where we touched. It is a common resident all along the South Atlantic seaboard. We found its nests and eggs at Portsmouth, on the North Carolina coast, the last week in May. It is easily distinguished by its black hood, which completely covers the head, ending abruptly on the neck. This cap is, however, exchanged for a white one in winter. These birds dwell in small colonies on the rocky keys, nesting a few feet above high-water mark. The nest is indifferently made of grass and seaweed, varying much in the amount of materials used, and contains from two to three large, olive eggs, mottled or spotted with darker pigments.

A handsome spike-grass (*Uniola paniculata*), whose wavy plumes are sometimes six feet tall, grows above the sandy beach. This same species occurs along the coast from Virginia to the Gulf of Mexico, where it is called "sea oats." The green blades of the "West Indian lily" (*Pancratium Carolinianum*), a member of the Amaryllis family, are found growing in large clumps at the water's edge. Its flowers, which were now nearly past, are pure white, and remarkably fragrant. We found here also the *Sabbatia gracilis* in the sand, and a small leguminous tree, with clusters

of reddish flowers, at which I saw the Bahama honey-creeper—a delicate little warbler—busily at work.

The Cuban nighthawk (*Chordeiles minor*) was breeding here, as at several other islands which we examined. It is called "pilepedick," from its peculiar note, which is well produced in the name. It has many of the characteristics of the bull-bat of the Eastern United States, tumbling along the ground as if its wings and legs were broken, if surprised on its nest, and producing that peculiar booming sound when on the wing by sweeping down from a great height in the air. The young, which we found as frequently as the eggs, resemble a pinch of gray down, and so perfectly do both they and the eggs match the gray rock on which they are laid, it is only by a rare chance if you find a nest without flushing the old bird. The young nighthawk is about as broad as long, and, unlike the callow young of most birds, it is covered from head to foot with a thick coat of down.

On our return we anchored the first night in a little harbor at Allons' Key, where two small fishing boats had already taken refuge from a threatening squall. We saw the ruins of several huts on this island, and the remains of a small grove of cocoanut trees, which had been blown down in the destructive hurricane of September, 1884. The place was so infested by mosquitoes that this little settlement had to be abandoned. It rained heavily in the night, but our men took an early start, and awoke us the next morning at five by announcing the discovery of a "loggerhead's track." The beaches had been leveled by the rain, so that any new impression could be readily seen. The turtle had ascended the beach to a point above high tide, had stirred up the sand, leaving a great heap over her eggs, and returned to the water, but a short time before we landed. This was shown by the ebbing tide, which had retreated only a short distance from her last tracks. The eggs were laid in a bunch, and covered with sand a foot and a half deep. There were just one hundred and thirty-nine of them. They resemble a white rubber ball, an inch and a half in diameter. The sea turtle's eggs have a peculiar flavor, but are very palatable. The glair becomes tough and leathery by boiling, and is always thrown away. The breeding season of the loggerhead (*Chelonia caretta*) lasts from May well into August, according to the statement of our guide, who also said that they deposited eggs several times in this period, producing as many as one hundred and eighty at the first laying, and perhaps no more than two or three at the last. The natives make a business-like search for these eggs each year, and sometimes surprise the female turtle on the beach. The extraordinary egg-producing power of these animals is all that preserves them from immediate extinction.

Large forest trees, such as pine, cedar, and mastic, which grow on Abaco, do not occur on the keys. We find here, however, smaller trees and shrubs in great variety.

The Genipa or seven-year apple is very abundant along the shores of the islands just above high-tide mark. It sends up from the ground slender, brittle stems a few feet high, bearing creamy-white flowers and a hard, yellowish-green fruit, which is inedible. The leaves are dark green and highly polished.

The wild sapodilla is equally common, and attains the height of a small tree. The axillary flower-clusters appear a little in advance of the leaves, which in June add a touch of the brightest spring green to every thicket. The fruit, which is not edible, is covered with a rusty-brown skin, and is usually terminated by the long persistent style. The cultivated sapodilla forms a good-sized tree, and appears to grow spontaneously wherever it has been introduced. It differs from the former chiefly in point of size and in the superiority of its fruit. Possibly the wild form is the parent stock from which the other, with its sweet, pulpy fruit, has been derived; but I have been unable to gather any facts relating to this point. A milky juice flows freely from the wounded bark of the sapodilla trees, forming a viscid gum, which the negroes use as bird-lime. It is also noteworthy that the *Isonandra gutta*, a Malayan tree, from the juice of which the gutta-percha of commerce is obtained, is also a member of the *Sapotaceæ* or Sapodilla family.

These islands have been largely colonized from the South, principally, perhaps, from Cuba; and the Gulf Stream and other agents which have brought the plant germs thither, have carried them also to the keys and coast of Florida, where they may have first become established. The seed-eating birds, finches, and starlings, which are common on Abaco and many of the small islands, serve also as important distributors of grains and seeds of other plants. The great number of shrubs bearing edible berries may be partially accounted for in this way. The annual hurricanes, on the other hand, are certainly powerful agencies in scattering seeds over wide areas. Knowing the frequency of their occurrence and their long duration, we can see how by this means alone an island would soon acquire a rich and varied flora.

It is not the men who make the greatest display in public, and do the greatest amount of fine talking that do the most good; it is the quiet, earnest, faithful, persevering workers who find something to do, and, instead of talking about it, go to work and do it, that in the long run, accomplish most for God and humanity. It is work that tells; and it is workers that the world needs. The mightiest forces in nature are the silent forces, that are always in operation, doing their work. And the men who accomplish the greatest good are the men who are always about their Father's business.—*Methodist Recorder*.

"In everything give thanks," said Paul in his first Epistle to the Thessalonians. "Glory to God for all things," said Chrysostom, the Archbishop, of Constantinople, when driven into exile and persecuted. The Christian can be in no possible situation in which giving thanks to God will not be in order, since it is always true that "all things work together for good to them that love God." We may not always see how they so work, yet that they do so work we have the assurance of God himself. This is enough for our faith, and enough for our gratitude.

INTELLIGENCER AND JOURNAL.

HOWARD M. JENKINS, *Managing Editor.*

ASSOCIATE EDITORS:

HELEN G. LONGSTRETH. LOUISA J. ROBERTS.
SUSAN ROBERTS. RACHEL W. HILLBORN
LYDIA H. HALL.

PHILADELPHIA, FIRST MONTH 28, 1888.

HELPS AND HINDRANCES IN THE FORMATION OF CHARACTER.

TO continue the thought expressed in a late editorial in reference to child-training, we may well consider the several helps and the many hindrances that confront us in the formation of steadfast character. For it is character above all else that is the great desideratum. It has been said, and said truly, that "there is the only wealth in the world,—character; and there is only one poverty in the world,—loss of character." It cannot be bought with money, although it is often parted with for money; how poor, indeed, do those become who barter it thus!

It is formed in very many ways and the foundation for it must be laid very early in life, by example, by precept, and by personal contact. We cannot well convey the influence that will produce the best good by exerting it at arm's length. The continual presence of men and women possessed of fine qualities that are manifested in every-day intercourse, with the young, is a powerful agency in forming and moulding their characters. Hence the great importance of a careful selection of instructors for the children, with whom so much time must necessarily be spent in the acquisition of the rudiments of knowledge, that while these are being gained, no loss in regard to character be sustained. But, on the contrary, the daily evidence being given of subdued passions, firmness of purpose, and steadiness of nerve, with high aims and aspirations, all will be found great helps in the struggle a child may be making to attain to these qualities in itself; and their absence, although the individuals may be gifted with talents of high order and culture of the rarest, will be a mighty hindrance to the formation of character.

We meet in the world so much to retard our right growth, that life becomes a perpetual struggle if we desire to attain to a high standard, and to meet this struggle bravely is the one lesson we must well learn. In every condition of life this struggle is to be met, but most especially where wealth is abundant and where poverty reigns supreme, those in the middle ranks being the best situated to gain the best results. The wisdom shadowed forth in the petition of Agur, "give me neither poverty nor riches," still commends itself to the thoughtful, who cannot fail to perceive in the deterioration of character that marks the decline of many wealthy families by the disuse of the mental and moral, as well as the physical faculties; these are happily brought into play by the necessity of struggle for the means to keep each in a good healthy condition. As an enervating influence on character luxurious living has perhaps no equal, unless it be a poverty that paralyzes ambition, and creates a wretched content that is equally disastrous.

Addressing ourselves to the middle rank we may note as examples some of the hindering things that tend to demoralize character. A youth steps forth trusted with responsibility, for this must be thrown upon him ere steadfastness can be attained, it may be he is to make a purchase necessary for his own equipment. He hesitates as to what article is best, and is told he can buy, and if he is not suited after he gets it home, he can return it for exchange. Does not this action on the part of the tradesman, wise enough in exceptional cases, hinder the formation of decision of character and good judgment? Better let him suffer the consequence of an unwise purchase than thus enfeeble his character. Again, he is enticed to incur debt, and another weakness is added. He may be led astray to the transgression of wholesome rules, and a mistaken kindness interfere to prevent his reaping the just reward of his wrong-doing, and serious indeed may be the unsettling that will result. And so on and on, we might point out the quick-sands that undermine the firmness of character that it should be our pride and our duty to create, by wise counsel here, and by throwing a guard there, all the time appealing for aid to One who is ever watchful and ever ready to assist in the perfecting of his own handiwork if we only seek to know and to work in accord with his law.

CORRECTION. In the article of "A.," last week, there are two misprints which materially affect the sense. In the first column, (p. 37), 15th line from the bottom, the word *more* should be *none;* and in the 7th line from the bottom, *every* should be *my.*

THE second Educational Conference under the care of the Yearly Meeting's Committee is appointed to be held on the 4th proximo, (at 15th and Race Sts.), this city. The exemplification of teaching geography will be given by Susan Cate Smith, of Boston who was one of the instructors at the Summer School at Asbury Park, last summer, and made a favorable impression.

"WORDS are but counters—the coins of intellectual exchange. Listening to the word, you do not perceive the idea for which it stands unless you are already in possession of it."—*Selected.*

MARRIAGES.

FROST—HULL.—Twelfth month 31st, 1887, by Friends' ceremony, in the presence of David McAdam, Chief Justice of the City Court of New York, Sidney B. Frost, of Philadelphia, son of Daniel C. and Elizabeth F. Frost, of Killingly, Connecticut, and Amie A., daughter of J. Stanton and Hannah M. Hull, of Westerly, Rhode Island.

DEATHS.

BALL.—At the home of his daughter,——— Fawcett, near Centerdale, Iowa, Eighth month 31st, 1887, John Ball, of Pasadena, California, (formerly of Bucks county, Pa.), aged 58 years.

BARNSLEY.—Suddenly, of heart disease, at his residence at Hartsville, Bucks county, Pa., on Fifth-day the 12th inst., Joseph Barnsley, aged about 70 years.

BIRDSALL.—First month 13th, 1888, Anna M. Birdsall, in the 78th year of her age; a member and elder of Baltimore Monthly Meeting.

BUCKMAN.—In Newtown, Bucks county, Pa., First month 19th, 1888, Eli Buckman, in the 74th year of his age. Although not a member with Friends, he had been for many years one of the most regular attenders of Newtown Friends' meeting.

GRIEST.—At his home near Balbec, Jay county, Indiana, on First-day, First month 15th, 1888, after a short and severe illness, Salathiel T. Griest, in the 46th year of his age; a member of Camden Monthly Meeting, Indiana. He was of a generous disposition, benevolent, and kind.

HAINES.—First month 17th, in her 81st year Letitia P. Haines. Interment from Rancocas Meeting-house, New Jersey.

HANCOCK.—In Philadelphia, First month 16th, Anna T., widow of Biddle Hancock, in her 70th year. Interment at Mansfield, N. J.

HUSTON.—In Wilmington, Delaware, on the 20th of First month, 1888, Drusilla, wife of William Huston, and daughter of the late Mark and Sarah Brear; a member of Wilmington Monthly Meeting.

KIRBY.—At the residence of Josiah White, near Fernwood, Pa., First month 19th, Mary Kirby, of Haddonfield, N. J., in her 80th year.

PRATT.—In West Brandywine, on Third-day, Eleventh month 29th, 1887, Elizabeth J. Pratt, aged 66 years; a member of Bradford Monthly Meeting.

WILLIAMS.—At the residence of his son Stephen, near Urbanna, Ohio, after a short illness, Caleb Williams, aged 82 years; a member of Benjaminville Monthly Meeting, Illinois. At the interment at Falls Creek, Ind., on First month 20th, 1888, there was in attendance an unusual number of the old pioneers, and numerous tributes were paid to his sterling integrity, together with incidents connected with the early settlement and establishing fifty-nine years ago, of our meeting, he being one of the original members. J. L. T.

SARAH A. E. HUTTON.

At Richmond, Indiana, on the 6th of First month, 1888, at 11.30 p. m., Sarah A. E. Hutton, widow of John H. Hutton, and daughter of Edmund and Elizabeth Evens, aged 76 years and 5 months; a valued minister of Whitewater Monthly and Indiana Yearly Meetings.

She was born at Patuxent, Maryland, the 10th of Eighth month, 1811, and passed the earlier years of life in that vicinity and in Baltimore. In 1832 with her parents she removed near Richmond, and in 1838 to that city. In 1834 she appeared in the ministry, and her gift was acknowledged about 1836 by Whitewater Monthly Meeting. A severe attack of spinal trouble undermined her constitution and her health continued frail the rest of her life. Her ministerial labors were confined principally to her own Yearly Meeting, the only services beside being a visit about 1843 to Ohio Yearly Meeting, and attendance of Baltimore and Philadelphia Yearly Meetings. In 1836 she engaged for a few months in teaching as assistant with the late Eliza Ann King then Eliza Ann Smith, and on the 2d of Fourth month, 1844, in connection with her sister Elizabeth Haines, she took the charge of Friends' school at Richmond, a position in which her eminent qualifications for that service were manifest, and in which she was for several years very successfully engaged, and again a second time after her marriage. Her friends and scholars were devotedly attached to her, and in her meeting she was highly esteemed. Her marriage outside of Society was deeply regretted, and some estrangement ensued; but on her restoration she quickly regained the confidence and esteem of Friends. Now that her work is finished, we have confidence that she has entered the rest prepared for the children of our Heavenly Parent. And in conclusion, reference may be made to one of her earlier communications, that there was need faithfully to maintain our Christian testimonies against the pretensions of a corrupt ministry, or the time might come when the shackles of the Roman Priesthood would darken our fair country.

R.

THE SOUTH CAROLINA COLORED SCHOOLS.

REPORTS from the two colored schools of South Carolina, in which Friends are interested, are regularly received. At Aiken, Elizabeth S. Criley, in her report for the month ending First month 16, says "At the examination before the Christmas holidays quite a number of pupils were promoted, making two classes each in Rooms No. 1 and 2, where there had previously been but one. The promotion seems to have had a stimulating effect upon the pupils, as they are now working with renewed vigor. We have over three hundred names upon the roll, with a good average attendance. When the weather is favorable our chapel is a sea of bright, eager faces. Some have not yet returned since the holidays, but many new ones have come in to take their places. One of the great troubles we have to contend with is tardiness on the part of the pupils. Yesterday morning two little ones, aged eight and ten, coming for the first time, were very late. Upon being questioned as to their lateness, they told us they had to walk six miles. 'But,' said the little girl, 'we won't be late again, because we will start before daylight.' This morning was cold and rainy, but they were here by nine o'clock, having left home shortly after five o'clock. On the 23d of last month we spent the afternoon hours in distributing Christmas presents to the children, and their hearts were made very glad by the nice gifts sent them by the northern friends. Many of the children have no other Christmas greetings than those received here, and I think the kindness is fully appreciated.

"We held a Fair in the Chapel on the 21st of last month, and it was a grand success. We had tables arranged around the Chapel, and instructed the boarding students how to take charge of the different

'counters' and do the selling while the teachers overlooked and directed. Many of our boys and girls had never seen anything of the kind before, and were greatly pleased. Then the responsibilities put upon them made them feel that they had a special interest in the Fair, and some developed business qualities which quite astonished us. We realized about $65 after all expenses were deducted.

"Nearly all our boarding students went home to spend their holidays. Those who remained employed their time very profitably.

"In the Industrial Department the boys are kept busy in the printing office and carpenter shop, or making needed repairs outside. In the sewing classes special attention is being given to the patching of all torn garments worn to school. There is a marked improvement in the girls' sewing since the beginning of the term, and sewing hour is always hailed with delight. The little ones beg to go oftener than we can send them. We have a special sewing class for one and one-half hours on Saturdays for the benefit of the boarders, when they generally do some work to earn a little money.

"On every third Fourth-day evening of the month we have a 'parent's meeting,' where parents and teachers meet and talk over the affairs of the school and try to get into plans for working together for the good of the children."

In her letter from Mount Pleasant, dated First month 11th, Abby D. Munro says: "The winter thus far has been very mild, quite favorable to school attendance, and during the last month with one hundred pupils registered, our average attendance was 92. In age the pupils range from 6 to 17. We have none older. This is quite in contrast with former times, when we had a large number of young men and women, and yet our school is more advanced than it has ever been. Our 'Advanced Class' numbers 5, three females, two males, all 16 years old. Their studies are written arithmetic, which they have nearly completed, mental arithmetic, grammar, U. S. history, reading, spelling, and composition. One of the girls is an inmate of the Home, and I am hoping to prepare her for a teacher. The First Class, as we call it, numbers 14. . . . We think we have a very nice school, and should take a great deal of pleasure in having our friends visit us during these months while we are at our best, and while the country children remain. The holidays passed with the usual festivities. . . but there was very little drunkenness and no arrests in the village. . . . If I may be allowed to be the judge, I do not think our school was ever in a more flourishing condition, or there was ever more interest on the part of parents and pupils, than now. I have not had to ask a child to come, or to hold out any inducements more than are always held out—that of good, thorough instruction—in return for punctual attendance and application to their books. We are not giving any special aid to any pupil, only as occasionally we add a comfortable garment to a very scanty wardrobe, or put a pair of bare feet into some more favored child's cast-off shoes. Thanks to our friends for the barrels of clothing which enable us to do this."

A private letter from Martha Schofield, dated at Aiken, First month 19, mentioning that the salaries of the teachers mostly fall due on the 17th,—two days previously,—says "there is not more than $15 in the school treasury. . . A letter from W. T. Rodenbach, to-day, says he will send a check for $25, raised among the Sabbath-school children at Naugatuck, Conn., (where he lives). I will try to write to some old subscribers, and we are doing what we can to interest the boarders who come to Aiken."

To this we may add that the funds of the Association to help these schools are for the present exhausted, and immediate aid from those interested is very needful. Subscription books and circulars, setting forth the work of the Association, and giving its financial statement for last year, will be supplied to any who will write to the Secretary, Sarah H. Peirce, 3323 Powelton Avenue, Philadelphia.

NEWS OF FRIENDS.

—A Friend living at Dixon, Wisconsin, writes: "It is over eighteen years since we came to Wisconsin to be with our children. My husband is now in his ninety-third year; he has not been able to read or write for nearly seven years, and feels it to be a great blessing that my sight is tolerably good, so that I can read to him six and eight hours in the day and evening. We are fifty miles from any other members of our Society, and the nearest are a single woman and her orphaned neices for whom she is caring. We have twice attended Genesee Yearly Meeting, when it was held at Farmington, and a few weeks ago were at the meeting held in Chicago."

—At the last monthly meeting at Race street, (Phil.), on the 18th inst., the Treasurer's account having been examined and being correct, S. Robinson Coale was reappointed for the ensuing year. The accounts of the trustees of the Free School fund were found correct, and the net income, $420, was paid to the School Committee. Owing to the deaths of Samuel Townsend, William C. Biddle, Morris L. Hallowell and other changes, it was deemed best to appoint new trustees for the meeting-house property, and the names reported were approved by the meeting, as were also three proposed as trustees of the Free School fund. Trustees on behalf of the Monthly Meeting were appointed for the Central School property, which will likewise require similar action by Green street and Spruce street Monthly Meetings. Five additional overseers of men's branch were appointed, making thirteen men and twelve women in that station.

—Norristown's First-day morning meeting was strengthened and encouraged on the 22nd inst., by the presence of our friends Lukens and Jesse Webster. The latter spoke at some length, most acceptably, dwelling largely upon the love of the Father, the importance of faithfulness to known duty, and of our looking to the Light within for guidance in that duty, rather than to outward helps and examples. He was followed by his brother in some appropriate remarks, when, under a solemn covering of silence, the meeting closed. The attendance was good, the

audience being chiefly composed of Friends and Friendly people.

The second monthly gathering of the Young Temperance Workers was held on the evening of the 12th inst. Isaac Roberts, of Norristown, delivered the address. A recitation, "The Drunkard's Dream," was given by Emma B. Conrow; Julia Stout read "The Health," and Alfred Wright a part of a lecture by George W. Bain. A voluntary reading was given by Ellen L. Thomas. Referred questions were answered, and an increasing interest is being manifested in these small, but earnest gatherings.

L. W. H.

SWARTHMORE NOTES.

—The new Biological lecture room is being fitted up by the kind generosity of a member of the Board, to whom the college is indebted for many favors in the past. This makes room in the museum for the new cases, which are much needed, and which we are enabled to order by the generosity of another kind friend of the college. Swarthmore has many friends, who are unwilling to see its usefulness curtailed for the want of the necessary funds. Every dollar thus added goes to increase the advantages offered to the students.

—Louisa J. Roberts attended the meeting on First-day morniug, and spoke feelingly and effectually. She dwelt upon the text: "What shall it profit a man if he gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?" She earnestly exhorted the young to profit by the great opportunities presented to them, so much greater than those of fifty or one hundred years ago. She pressed home the truth that religion must be a matter of individual experience, and that it must affect the life and conduct of every day. At the close of the meeting she appeared in supplication.

LECTURES.

—The lectures by E. J. Trimble-Lippincott, at 1132 Girard St., heretofore noticed, have been attended by an appreciative audience, and the course will be repeated in the parlors of Dr. Dixon, 1603 Girard Avenue, beginning on Sixth-day evening, 2nd Mo. 3. Also, another course will follow the one now closing at 1132 Girard St., (Women's Century Club), to be given on the same days, (Third-day of each week), at 4 p. m.

—At the Friends' Social Lyceum, at 17th St. and Girard Avenue, on the evening of the 8th proximo, Dr. Bushrod W. James will describe the Yellowstone National Park, with illustrations.

The trustees of the Peabody Education Fund have, in twenty years, distributed $1,647,749 among the following states; Alabama, $95,200; Arkansas, $103,475; Florida, $72,075; Georgia, $123,127; Louisiana, $96,870; Mississippi, $88,303; North Carolina, $138,315; South Carolina, $77,950; Tennessee, $306,975; Texas, $122,350; Virginia, $267,599; West Virginia, $137,010.

A STEP IN THE RIGHT WAY.

Editors Intelligencer and Journal:

THE Youths' Training and Employment Association of Chicago, Ill., (to which our friend Jonathan W. Plummer and a few other busy men have given much time and thought), has the offer of 300 acres of land in Cork Co., twenty miles south of Chicago, for a school of agriculture and manual training for boys, provided an endowment of $350,000 be raised by the citizens of Chicago. There is already a school at Norwood Park, under care of the Association, for poor waifs and homeless boys, where they are cared for and taught both hand and head work, and the design is to extend the training to agriculture, horticulture, etc., according to the capacity and turn of mind of the boys. It is not intended to keep them longer than to fit them for adoption into good homes. The movement has taken hold of the thoughtful, who see the great number of boys growing up to be criminals in that great city, and already some money has been subscribed.

This is charity in a right direction, the prevention of crime, and an example to other cities. How many well-equipped institutions of this character have we in the United States? A Chicago citizen desires to know.

An Inquirer.

THE WESTERN "BLIZZARD."

FROM a private correspondent living in Creighton, Nebraska, we gather the following facts in regard to the recent storm of cold that passed over that section. He says:

On the 12th the blizzard struck us at one o'clock p. m. the mercury then standing at 30° above zero. During the storm it kept falling, and by night was 10° below. By the morning of the 13th it had fallen to 24° below, and kept thereabouts, not rising above 20. On First-day, (the 15th), it fell to 30° below, and then began to rise; to-day (17th) it stood at 2° above zero. So for six days we have had almost continued zero weather. In this it compares with First month, 1885.

This storm was electrical; two persons living at a distance from each other, relate that during its progress electric sparks passed to their hands as they approached the stove. One whose stove was raised from the floor on little blocks of wood reported that sparks passed from the legs of the stove to the zinc which was underneath. Another, who was caught out in the storm, saw flashes of light in the distance which he took to be a light in a house, but on going in the same direction found no house there.

Several school teachers kept their scholars in the school-houses until next morning, rather than face the storm. The teacher at Plainview, a town a few miles from here, dismissed her school and started for her home with three boys, all of whom perished on the way. She reached her home but fell exhausted at the door.

It is the soul, we very well know, that gives color and character to circumstance, as it is health and appetite which give the pleasant taste to food.

THE LETTER FROM HOME.

BY MARGARET E. SANGSTER.

DAY after day there is plenty to do,
To wash and to iron, to bake and to brew,
And the feet that tripped o'er the purple moor
Go back and forth from the stranger's door.
In this new world there is much to learn
And the silver pennies are hard to earn;
But strong and gay can the brave hearts be
In the thought of loved ones across the sea.

Father and mother growing old,
Little Jeannie with curls of gold,
Grandame bowed in the ingle-side,
Sturdy Donald, his sister's pride—
Never a night the sun goes down
That the two forget in this stately town
To lift a prayer that the Lord may be
Close to the loved ones over the sea.

And here is a letter. Leagues of foam
Whiten the path to the cottage home;
Over the land and over the wave
It has flown like a dove so bright and brave.
Open it, Katie; Maggie, tell,
Quick, is the mother keeping well?
How did it leave her? Blessings be
On the letter that's safe o'er the stormy sea!

With eyes that glisten and cheeks that glow
The simple story they read, we know;
How the little sister at school is kept.
How for burdens scarce has the father slept—
The rent to raise and the crop so scant;
But God has promised they shall not want,
And thanks to the hands so kind and free
That sent the pound from beyond the sea.

That letter, all on single leaf,
In phrases a trifle curt and brief,
Yet throbbing sweet with the love that lives
Through time and change, while its best it gives,
Reading, the sisters laugh and cry
And the raptured moments enchanted fly,
For again in the shade of the old roof-tree
They are happy children across the sea.

—*Illus. Christian Weekly.*

FROM DAY TO DAY.

ONLY from day to day
We hold our way,
Uncertain ever,
Though hope and gay desire
Touch with their fire
Each fresh endeavor.

Only from day to day
We grope our way
Through hurrying hours;
But still our castles fair
Lift to the air
Their glistening towers.

And still from day to day
Along the way
Beckon us ever,
To follow, follow, follow,
O'er hill and hollow,
With fresh endeavor.

Sometimes, triumphant, gay,
The bugles play
And trumpets sound
From out those glistening towers,
And rainbow showers
Bedew the ground;

Then "sweet, oh, sweet the way,"
We smiling say,
And forward press
With swift, impatient feet
And hearts that beat
With eagerness.

Yet still beyond, the gay
Sweet bugles play,
The trumpets blow,
Howe'er we flying haste,
Or lagging waste,
The hours that go;

Still far and far away,
Till comes the day
We gain that peak
In Darien; then, blind
No more, we find,
Perchance, what we do seek.

—*Nora Perry, in Harper's Magazine.*

HOW I WOULD MANAGE MY CHILDREN: YES AND NO.

I CONSIDER no one so well qualified to discuss any subject as he who knows nothing about it. His fancy is not hampered by facts, nor are his broad and beautiful theories brought to naught by rude, disillusionizing experiences.

But I cannot for myself wholly claim this peculiar adaptedness to the work in hand, having in a philosophical spirit studied the management of many parents, wise and otherwise, and having also at different periods held the reins over the backs of sundry wild colts belonging to others.

While these were not the ideal beings I should expect my own to be, but mere ordinary—and sometimes extraordinary — "young ones," they have served to disturb many traditional beliefs on the government of the young, and have done much to convince me that the actual is not always so convenient and soluble as the theoretical. In fact, I have, by the agency of these cherubs, sometimes in impish presentment, been brought to a point of sympathy with that young mother who exclaimed, "I wish I knew half as well how to bring up children as I did before I had any." Nevertheless, I do not find myself wholly bereft of opinions, but have still on hand a curtailed but more carefully assorted stock, some of which have survived and some of which have been evolved from the experiences and observations of years. The first of these is a conviction that so far survives the wreck of time that I should attach a certain fixed value to my "yes and no."

For instance, when assailed by the incessant "Can't we do so and so?" of the restless schemers, I would try to form a habit of checking the almost instinctive reply, "Oh, no, I'd rather you wouldn't," until a moment's reflection showed me whether my objection was founded on solid reasons, or only on a

slight inconvenience or trifling preference for which it was not worth while to deny the child or subject myself to a contest. Having decided, I should adhere to my refusal in a manner, however genial, to foreclose teasing, or yield my consent ungrudgingly and sympathetically, not damping the pleasure of the permission, which, on the whole, I think is best to give, by manifesting the partial reluctance which I inwardly feel.

I am far from advocating that the decision of matters should lie with the judgment and will of a child, but it is surprisingly common that a child's eager desires are baffled when a little study of the subject and a little patience in considering the case would have shown the one in authority that it was practicable and wise to gratify them. This, too, will be in keeping with the strictest authority and the most unquestioning obedience in those cases where a refusal or command is, on the whole, called for. Indeed, it is the one who lets her hasty judgment the oftenest say "no" who vacillates and the most frequently ends by yielding a consent with such dignity as she can command, and whose "no" has a corresponding importance in the estimation of those shrewd mind-readers, the babies.

To tell the truth, the policy of certain parents by which a purchasing power, if I may so speak, is given to bad behavior, has always been one of the inscrutable mysteries of maternity which I could not be expected to fathom.

For instance, Tommy, in his high chair, sweetly and persuasively asks for jam. Mamma says, "No, jam isn't good for little boys." The child protests with increasing vigor, until the comfort of the family having been destroyed and Tommy's capabilities of temper fully revealed, mamma says at last, "Well, I don't know that it will hurt him any, after all," and yells, kicks, and thumps subside under the soothing influences of jam.

The point of mystery to the uninitiated is, why, if the sweetmeat is to be given at all, it should not be freely granted in response to the pleasant and suitable request in the beginning, in place of being reserved as the reward of a scene.

Perhaps, however, there may have been a faint impression on the mother's mind at the outset, that she was not going to let Tommy have the desired article at all. But where this species of contest is common, it strikes an on-looker that it would be wise for the parent to do some quiet reflection, and, as it were, take account of stock, accepting the fact that Tommy is the possessor of the master will. Then let her by all means give him the laudanum bottle, or the peachblow vase and hammer, but let her do it promptly and cheerfully on first demand, when she can carry the impression of granting the request of an equal, and not at the end, in the character of a subordinate who has entered into an unavailing contest with a superior and been beaten.—"*A Spinster*" *in The Christian Union.*

True honor is that which refrains to do in secret what it would not do openly; and, where other laws are wanting, imposes a law upon itself.

THE NEED OF INDUSTRIAL TRAINING.

OF all the facts such as statistics gather, what is the *most* common fact about our prison convicts? Not that they cannot read and write: of the 552 convicts received into the Eastern Penitentiary of Pennsylvania in 1886, 477 had had a "fair common-school education,"—and that proportion seems typical. Not that they have not been to Sunday-school: of the 564 convicts received in the same prison in 1885, 515 had been Sunday-school scholars for longer or shorter times. Not that they are intemperate: of the 552, 104 were total abstainers, and of the 564, 99 were total abstainers. The most common, the most generic fact, is, that *the convicts know no trade.*. Of those 552, 39 had learned a trade by apprenticeship; 10 had been apprenticed, but had left before finishing; 62 had "picked up a trade or two by working at them;" leaving 441 "entirely ignorant of trade knowledge." Of the 564 received the year before, 459 had no trade knowledge. Of the 461 convicts received in 1884, 361 had no trade knowledge. Of the 471 male prisoners received in 1883, 378 had never learned a trade. Between 1876 and 1885, this Pennsylvania penitentiary received in all, 1069 convicts under twenty-one years old; of these, 864 had fair common-school learning, but 993 had never learned a trade. How is it in a western prison? Of the 1,494 convicts in the Joliet prison, Illinois, 151 are "illiterate;" 127 can read, but not write; 1,087 have fair education; 129 are college graduates! That shows it is not lack of letters that takes men into crime. Of the same number, 413 are classed as "intemperate"; 764 as "moderate drinkers;" 317 as "total abstainers." That shows that total abstinence by no means keeps men out of crime. But light comes again when we learn that of the 668 received at Joliet between October and October, 1885–86, 478 had no trade knowledge. Do the prisons all around bear witness to the same fact? If so, it seems as if *the* weak spot in our educational systems lay plain in sight. After reflecting upon these figures, single out Chicago alone and consider three items more,—that Chicago spends yearly $18.93 for each pupil in its public schools, that it costs her $33.00 per arrest for each of her 44,261 arrests made in 1886, and that the city of Chicago never expended a dollar to teach a boy a trade. London pays from the city treasury $385,000 a year toward the support of trade schools, and Mr. Stewart asks, "May there not be some connection between this fact and the fact that in 1883, there was in London but one arrest for each 48 of the population, while in New York during the same year, there was one arrest to each 21 of the population; in Brooklyn one to 23; in St. Louis one to 20, and in Chicago one to 15?"—Ethelbert Stewart, in the *Journal of Industrial Education.*

The best of all companions is a simple, frank man, without any high pretentions to an oppressive greatness; one who understands life, and understands the use of it; obliging alike at all hours; above all, of a good temper, and steadfast as an anchor. For such a one we gladly exchange, the greatest genius, the most brilliant wit, the profoundest thinker.

WOMAN'S WORK FOR THE PROMOTION OF SOCIAL PURITY.

BY Miss Willard's request the branch of work under her care, hitherto called the Department of Social Purity, had the name changed at the recent National Convention to White Cross and White Shield Department, the former involving the following pledge: 1. To treat all women with respect, and endeavor to protect them from wrong and degradation; 2. To endeavor to put down all indecent language and coarse jests; 3. To maintain the law of purity as equally binding upon men and women; 4. To endeavor to spread these principles among my companions, and try to help my younger brothers; 5. To use all possible means to fulfill the command, "keep thyself pure." And the latter, this pledge: 1. To uphold the law of purity as equally binding upon men and women; 2. To be modest in language, behavior, and dress; 3. To avoid all conversation, reading, art, and amusements which may put impure thoughts into my mind; 4. To guard the purity of others, especially of my companions and friends; 5. To strive after the special blessing promised to the pure in heart. These are intended for use by parents, teachers, pastors, and others who have the care of young people, and who will use, in connection with the pledges, the carefully prepared literature of the National Woman's Christian Temperance Union, including the leaflets of Miss Ellice Hopkins, of England, and many equally good, written in our own country.

The White Cross work is for men and boys; the White Shield work is for women and girls; and the whole is carried on under three heads of preventive, reformatory, and legal. Miss Willard is assisted in this work by Mrs. Dr. Kellogg, of Battle Creek, Michigan, who has special care of mothers' meetings and furnishes literature for use therein; Dr. Kate Bushnell, of Evenston, Illinois, who is constantly speaking and organizing; Mrs. Ada Bittenbender, of Lincoln, Nebraska, a lawyer of fine reputation, and a most womanly woman, who has special charge of petitions and bills for the protection of women and who will spend the winter in Washington, working in this interest; and Mrs. Mollie McGee Snell, of Columbus, Miss., where the finest industrial school for women in America is located, whose special work will be to speak before legislatures, urging them to appropriate funds for the founding of girls' industrial schools. Thus equipped, the department is strong in all parts, and with corresponding superintendents in every State and Territory of the nation and in very many local unions, the sum total of good accomplished cannot fail to be great.

All of this work is carried on under the authority and management of the National Woman's Temperance Union.—*Union Signal.*

Much misconstruction and bitterness are spared to him who thinks naturally upon what he owes to others, rather than what he ought to expect from them.

Labor is the girdle of manliness.—*Canon Farrar.*

JESUS THE EMANCIPATOR OF WOMAN.

IN the Bay City (Mich.) *Tribune*, Mary S. Knaggs, reviews the condition of women in the ancient world, showing the general oppression which they suffered, as well as the occasional glimpses of something better in the treatment accorded them. She sums up as follows:

"In spite of these exceptional honors to the sex, woman when taken captive in war was subjected to the most brutal treatment, and her condition throughout the known world was one of complete subjugation. And while the interpreters of Christ's teachings have many times perverted them to the continuation of that condition, under the *régime* of Christianity slowly a broader interpretation has been reached.

"In his life he showed himself always the friend of woman. The human side of his nature came from a woman, and wherever he dealt or spoke with women he displayed a divine breath of recognition of equality before God. He taught the sanctities and fidelity of home life, and the mutual duty in the training of children. He taught that the law of chastity is equally binding upon men and women. He first disclosed himself as the Messiah to the woman of Samaria, and when bearing his heavy cross up the mount of crucifixion 'a great company of women' followed him. His religion is an exaltation of family life, a magnifying of the unity of the ideal life of man and woman; for in Christ 'there is neither male nor female.' The angel song 'good will to men' embraced women, and was a prophecy of their complete liberation. The principles of justice, tenderness, and truth embodied in the life and teachings of Christ must result finally in the full application of the rule which comprehends all human rights and duties, 'Whatsoever ye would that men should do unto you, do ye even so to them.'"

ABRAHAM LINCOLN AND STRONG DRINK.

IN the contest at Atlanta, a few weeks ago, on the question of Prohibition, the opponents of the measure employed a very scandalous fraud to deceive the colored people. They sent out among them, just before the election, a cartoon representing Abraham Lincoln striking off the shackles from the slave, and giving a pretended extract from one of his addresses, warning them against prohibition. It is needless to say that the so-called "advice" of Lincoln was a base forgery, and that he never uttered any such sentiment. On the contrary, he was a consistent total abstainer. The colored people, of course, revere his name, and a good many of them were no doubt misled by the picture. The following extract from one of Lincoln's addresses is given in an exchange and is presumed to be authentic:

"Of our political revolution of 1776 we are justly proud. It has given us a degree of political freedom far exceeding that of any other nation of the earth. In it the world has found a solution of the long-mooted problem as to the capability of man to govern himself. In it was the germ which has vegetated, and still is to grow and expand into univeral liberty of mankind.

"Turn now to the temperance revolution. In it we shall find a stronger bondage broken, a viler slavery manumitted, a greater tyrant deposed; in it, more of want supplied, more disease healed, more sorrow assuaged. By it, no orphans striving, no widows weeping; by it, none wounded in feeling, none injured in interest—even the dram maker and dram seller will have glided into other occupations so gradually as never to have felt the change, and will stand ready to join all others in the universal song of gladness. And what a noble ally this to the cause of political freedom! With such an aid its march cannot fail to be on and on, till every son of earth shall drink in rich fruition the sorrow quenching draughts of perfect liberty. Happy day, when, all appetites controlled, all passion subdued, all matter subjected, mind, all-conquerable mind, shall live and move the monarch of the world! Glorious consummation! Hail, fall of fury! Reign of reason, all hail!

"And when the victory shall be complete—when there shall be neither a slave nor a drunkard on the earth—how proud the title of that land which may truly claim to be the birthplace and the cradle of both those revolutions that shall have ended in that victory! How nobly distinguished that people who shall have planted and nurtured to maturity both the political and moral freedom of their species!"

POISONED SLEEP.

SCARCELY a week passes without some proof of the folly of a reckless or insufficiently careful use of narcotics. It is almost to be regretted that so many agents capable of producing mimic or poisoned sleep are known to the profession and to the public. It is now the exception instead of the rule to find a man or woman of middle age who is not more or less addicted to the use of morphia, chloral, bromide of potassium or some of the many sleep inducers or pain relievers which the nineteenth century has distinguished itself by evolving for the care and comfort of our less enduring, and increasingly sensitive and excitable humanity. It is nothing to the purpose that the deleterious effects of these potent drugs, when taken habitually, even in small quantities, have been again and again exposed. Practitioners have, as we do not scruple to insist, in and out of season, much responsibility for the growing fashion of taking narcotics or anodynes by mouth or hypodermically. It is so pleasantly facile to prescribe a remedy which is sure to give present relief, whatever may happen in the future; and those who have learned to purchase unconsciousness or ease at what seems to be a very small price, are only too ready to renew the experience when any fresh cause of sleeplessness or pain arises. Sooner or later some strong measure will need to be taken with the view of arresting this really serious "habit" of taking sedatives, extending its influence and gaining strength year by year. Meanwhile we do earnestly counsel our readers to refrain from having recourse to these drugs themselves, and to use their authority with patience in condemnation of a demoralizing and disastrous practice. The victims of the abuse must not simply be counted by those who die of it, but by those are left to drag out miserable lives, the victims of "cravings" and nameless and numberless sufferings which morphia, chloral, bromide—now cocaine—and a host of insidious poisons are the active agents in producing.—*London Lancet.*

PROTECTIVE WORK AMONG YOUNG GIRLS.

THE Boston Young Women's Christian Association has recently added another to its many departments of work for self supporting young women, which promises to become even greater in point of usefulness than any hitherto undertaken. This new feature is known as "The Travellers' Aid Department," and has for its specific object the protection of young working-girls on their first arrival in Boston. It is but the outgrowth of years of thought, and seems suddenly to have culminated into positive action both in Europe and America. The Association has been constantly reminded of this great need by the bitter experiences of hundreds of worthy girls coming to Boston from all parts of our own and foreign countries, and who, for the past twenty years, have claimed the protecting care of the Association Boarding Homes. This department was organized in April of the present year.

Since July 1st a lady has been employed by the Association to devote her entire time to this department. She meets coast and foreign steamers, cares for unprotected girls, aids others in finding friends, and advises such as are unaccustomed to traveling in regard to connection with trains, care of baggage, and the most economical and direct means of transportation. Cards are distributed showing the best ways of securing employment, with circulars of information directing girls to low-priced but respectable boarding and lodging houses, and also warning the unwary of danger from evil-disposed persons seeking their ruin. During the five months this work has been in progress, more than six hundred girls have been cared for in some one or more ways above mentioned.—*Faith and Works.*

IT is said that of the 120 Chinese youth who were sent to American colleges in detachments of thirty, under the charge of the Chinese Commission, all but about a dozen have obtained positions in their own country in different departments of the Government, as civil engineers or as naval officers or teachers in the naval school. Of the few who returned to this country, the majority are Chinese Consuls; some are attached to the Chinese Legation. One, Hong Yen Chang, a graduate of the Columbia Law School, is striving for admission to the Bar in New York.

TRUTH cannot be found, without some labor and attention of the mind, and the thoughts dwelling a considerable time upon the survey and discussion of each particular.

HE that corrects not small faults, cannot control great ones.

HYDERABAD AND GOLCONDA.

HYDERABAD has thirteen gates. We pass through one and over a bridge which spans the Musi River, and are now, in due procession, making a straight course throught the main street of the city. All the lesser animals, with the throng of pedestrians, get out of our way. Our elephants seem to have all rights, and care for nothing. They pass steadily along, and in due time I get accustomed to the sag of my howdah. . . .

We made only two or three halts while passing through the city, but for prudential reasons did not dismount. Having emerged from the gate of the city at the farther end of the main thoroughfare, we turned to the right, and took the road skirting the massive wall. We had a special permit to visit the Johan Numah, one of the principal palaces of Hyderabad. As we were now away from the warlike throng of Hyderabadese, we dismounted, and began a ramble through hall and gardens. The Johan Numah belongs to the family of one of the chief noblemen, Busheer-ord-Dowlah. Having gone through some buildings connected with the palace, but shielding it largely from public view, we came into a large court, which seemed to have been used for soldiers, both horse and foot, and the retainers of the prince. At the farther end of the court we came to a staircase, and entered the main rooms of the vast palace. Here were spacious halls, covered with carpets and rugs of many curious designs. The furniture was richly carved. Some of it was of dark old Indian woods, but a portion was of European and later origin. I was struck by the odd contrivances to amuse the members of the princely household living here. Here were clocks of odd workmanship, and at every convenient corner there were automata of the quaintest construction. All were in motion, and so contrived as to amuse by doing unexpected things. For example, I saw the figure of a grenadier, whose sole business it was to swallow minature fish. There were instruments for performing musical freaks. Stuffed birds could be seen everywhere, grouped into all possible combinations, so as to make the scene as nearly life-like as possible. I visited many other palaces in India afterward, and learned that it was an ancient usage of the kings and noblemen of Hindustan to employ the most accomplished artists in curious mechanism, whose sole business it was to contrive and construct odd and unheard-of devices of this kind to please the ladies of the Indian courts. In tho old days their time hung heavily. There were many women to be pleased, and they had their jealousies, and could be best appeased by having their fancy charmed by the sight and sound of these curious devices.

Having finished the halls of the palace, we ascended a staircase, and came out upon a beautiful and fragrant garden. My first thought was that the rooms which we had just left were immediately below us, and that the garden we were now in was on the roof of the palace. But on examination I saw that the garden was really only on a level with the roof, but was supported by a terrace so raised as to give the visitor the impression that he was walking over the palace roof. This too was evidently only a device to bewilder the guest into still greater admiration at his environment. This garden contained flowers of rare beauty and fragrance, and was laid off in exquisite designs. Having left it, we wandered through the grounds in the rear. Here we came into a labyrinth of pleasing and of most curious construction. It served its purpose, as I soon learned by getting lost in it. Always expect the Indian to do his work differently from the rest of the world. This labyrinth was not of the same order as the one in the Palmgarten in Frankfort-on-Main, or the less pleasing one in the outlying grounds of Hampton Court. But it served its purpose far better.

We now remounted our elephants and proceeded on our way around the old wall of the city. Our excursion was only to end with the four-mile ride out to the celebrated fort and tombs of Golconda.—*Bishop Hurst, in Harper's Magazine.*

THE AUTAKOUSTICON.

THE following remarkable passage is from the pen of Robert Hook, who at the time of its writing was Professor of Mathematics in the University of Oxford. It was written in 1664, more than 200 years before the first invention of the modern telephone.

E. H. MAGILL.

"And as glasses have promoted our seeing, so it is not improbable but that there may be found many mechanical inventions to improve on other senses of hearing, smelling, tasting, touching. It is not impossible to hear a whisper a furlong's distance, it having been already done, and perhaps the nature of the thing would not make it more impossible though that furlong should be ten times multiplied. And though some famous authors have affirmed it impossible to hear through the thinnest plate of muscovy glass, yet I know a way by which it is easy enough to hear when speaking through a wall a yard thick. It has not yet been thoroughly examined how autakousticons may be improved, nor what other ways there may be of quickening our hearing."

DR. Eckfeldt, of Philadelphia, and W. W. Calkins, of Chicago, have issued a monograph of all the lichens of Florida. They find of these curious plants no less than fifty-four genera, and three hundred and thirty species, and anticipate a large number more after critical investigation. It is interesting to note that the reindeer moss, *Cladonis rangiferina*, so well known as an inhabitant of the Arctic regions, is abundant in Florida also. It seems to be a lichen of thoroughly cosmopolitan habits.

TO-DAY is, for all that we can know, the opportunity and the occasion of our lives. On what we say or do to-day may depend the success and completeness of our entire life-struggle. There is to us, in fact, no other time than to-day. The past is irrevocable. The future is unavailable. Only the present is our. It is for us, therefore, to use every moment of to-day as if our very eternity were dependent on its words and deeds.

From the Woman's Journal.

CALIFORNIA AND BRITISH WOMEN.

IT may be interesting to your readers to learn that during my stay in California last winter, I saw the possible solution of a problem which has occupied many of the most thoughtful hours of my life, viz., the way to benefit the women of my own country by helping the overtaxed housewives of the Pacific coast. There are thousands of sensible, educated women in Great Britain who are skilled in housework, but who earn a very scanty pittance. They would be an untold blessing in the homes of California. I have already sent out two parties, and am organizing a third. The inter-state law prevents their getting any reduction on fares, and they have to strain every nerve to raise enough to carry them nearly seven thousand miles from home.

These ladies are all members of the British Women's Temperance Association, and committees of W. C. T. U., are to receive them at their destination in California. For those who go to New York and join the excursion at Albany, Mrs. M. Louise Thomas, President of Sorosis, with a committee of ladies, promised to meet all at the steamer on landing. To-night I hear from her that she gave them a dozen cans of tongue and ham, and boxes of choice biscuits, a quantity of fruit, and other comforts for their six day's railroad journey. She says:

"I have just seen our English friends on board the train for their long journey. They were all in the best of spirits. They could not have been more carefully guarded if their own fathers had been with them. There was no homesickness among them, but all were full of hope and happy anticipations of the lovely homes that await them. They took supper with me. I am much pleased with the quality of these women. More and more I realize, dear friend, that this is a great work. We are doing a good work for women, and with God's blessing I intend to devote myself to it here, as you are doing in Britain."

I may say that the class of women I desire to help are above the servant class—the industrious, poor, middle-class, educated women, who find it so hard to earn money here. When Luther's little daughter died, and his wife was weeping over the remains, he tried to comfort her by saying: "Don't take on so, Kate. This is a hard world for women." And so, if I can make a brighter pathway for the weary feet of my country-women, who sorely need it, I shall feel that I have not lived in vain.

My next party sails by the *Celtic* to New York, and will join the Southern Pacific excursion from Boston, January 24.

Since writing the above, just when I was feeling the burden of this great work upon me, there came a letter from a working-man in California with a check, saying he wished it to be used to help poor women who could not pay all their passage money, and what touched me most was that he desired they might not know the source of this help. I felt a reverence for my unknown friend that I cannot describe. It was the very first help that had come to me. My printing and writing had cost me much. I could not also pay passages, and this note of cheer has strengthened me much.

Yours for the sacred cause of woman,

MARGARET E. PARKER.

Penkith, Warrington, Scotland.

NEWS AND OTHER GLEANINGS.

—Judge Finletter, of Philadelphia, recently laid down the law as to the rights of pedestrians and vehicles at street crossings, in a manner calculated to dispel the very common but erroneous belief of car and wagon drivers that they have the right of way at street crossings and that it is the duty of the pedestrians to get out of the way. In the course of his charge he said: "Upon the streets of the city the wayfarer has the primary right, and when he reaches a crossing before any kind of vehicle he has the right of way, and it is the duty of those who are using vehicles to see that they do not interfere with that right or make its exercise dangerous. The right of way belongs to the vehicle which first reaches the crossing and all other vehicles must observe this right. A violation of this right is negligence. The ringing of a bell or any other notice does not give the right to cross."

—The wife of Senator Sherman is said to be an exceptionally fine housekeeper, and to understand cooking as well as a French *chef*. At her home in Mansfield, O., she keeps some fine Jersey cows, and superintends the making of her own butter.

—Prof. Maria Mitchell has resigned her position as professor of astronomy at Vassar College, which she has held ever since Vassar was founded, in 1865. She feels that she needs rest. The Executive Committee of the Board of Trustees laid the resignation on the table, and gave Prof. Mitchell indefinite leave of absence, her salary to continue till the annual meeting in June, when further action will be taken. The *Springfield Republican* says: "At that time it is not unlikely the distinguished astronomer will be made professor emeritus. She is in her seventieth year, and she had gained high rank in her science forty years ago."

—The Italian Minister of Public Instruction has issued a decree that women teachers shall receive equal salaries with men teaching the same grade.

—Several of the French railway companies and other public bodies have resolved on having their printing done on green instead of white paper. The reason for the alteration is that they believe the combination of white paper with black characters endangers the eyesight of their workpeople. Black on green has always been recognized as a good combination, and many railway tickets are so printed.

—"The Record of Crime" is perhaps a necessary but disheartening feature of the modern newspaper. We propose to make a new departure, and keep a "Record of Virtue." Any reader who hears or reads of a kindly, self-sacrificing, courageous, philanthropic, or honorable action will confer a favor by sending it to the *Journal of Women's Work*, 1132 Girard street.

CURRENT EVENTS.

SEVERELY cold weather prevailed in Pennsylvania and adjacent States, on the 22d and 23d insts. Temperatures several degrees below zero, were reported in some places. In the Northwest, on the 19th inst., there was a second cold wave, but not so severe as the previous one. It had the effect, however, of again filling up the cuts and suspending railroad resumed. The

weather reports showed the following temperatures below zero: St. Paul, 18; St. Vincent, 32; Huron, Dakota, 20; Yankton, 16; Bismarck, 26; Helena, 12; Fort Garry, 36.

SEVENTH-DAY of last week, the 21st inst., is reported to have been the coldest day ever known at Minneapolis, Minnesota. At 7 o'clock in the morning a standard Government thermometer stood 40 below zero, the lowest that can be registered on it. At Chippewa Falls, Wisconsin, the thermometer marked 68 below.

REPORTS from the wool districts of Texas show that thousands of sheep and cattle perished in the recent blizzard. It is estimated that 20,000 sheep perished in the counties of Lampassas, Brown, Hamilton, Corvell, and San Sabra.

THE mother of President Garfield died at her home in Ohio, on the 20th inst. Her remains were placed in the receiving vault at Lake View Cemetery, Cleveland, with those of her distinguished son.

IN the Iowa Legislature, on the 24th instant, James F. Wilson received a majority of votes in each house, for United States Senator, and was accordingly reëlected for six years.

AT a meeting of the Ohio Wool Growers' Association in Columbus, on the 24th inst., resolutions were adopted demanding for the wool manufacturing industry "protection as ample as that furnished by the act of 1867."

THE members of the Nicaragua Canal Survey Expedition are all well, according to a telegram from San Juan del Sur. Of the forty miles of canal route which require location by the surveyors, over ten miles had been completed up to the 12th instant.

THREE shocks of earthquake occurred in the vicinity of Newburyport, Mass., about midnight on the 22d inst. Houses four miles from town were violently shaken.

A FIRE in the frame and machine shop of the Rogers' Locomotive Works in Paterson, N. J., on the 23d caused a loss estimated at $100,000.

NOTICES.

*** Philadelphia Quarterly Meeting's Visiting Committee expect to attend Spruce street meeting to-morrow afternoon, (First month 29), and Girard Avenue in the evening.

*** Friends' Day at Home for Aged and Infirm Colored Persons, Belmont and Girard Avenues, to-morrow, 3 p. m. Friends especially invited.

*** Quarterly meetings in Second month will occur as follows:

1. Purchase, Purchase, N. Y.
2. Farmington, Macedon, N. Y.
6. Nine Partners, Nine Partners, N. Y.
7. Philadelphia, Race St., Phila.
9. Abington, Abington, Pa.
10. Stanford, Crum Elbow, N. Y.
11. Miami, Waynesville, O.
11. Salem, Salem, O.
11. Pelham Half-Yearly Meeting, Pelham, Ont.
15. Easton and Saratoga, Easton, N. Y.
16. Shrewsbury and Rahway, Plainfield, N. J.
18. Short Creek, near Mt. Pleasant, O.
20. Centre, Bald Eagle, Pa.
20. Duanesburg, Albany, N. Y.
20. Fairfax, Fairfax, Va.
22. Stillwater, Plainfield, O.
23. Bucks, Wrightstown, Pa.
25. Blue River, Benjaminville, Ill.
27. Warrington, Monallen, Pa.
27. Canada Half-Yearly Meeting Pickering, Ont.
28. Burlington, Mt. Holly, N. J.
29. Southern, Camden, Del.

*** The next Conference of Parents, Teachers, School Committees, and others interested will be held under the care of "The Committee on Education of Philadelphia Yearly Meeting of Friends" on Seventh-day, Second month 4th, 1888, at Fifteenth and Race streets, Philadelphia, commencing at 10 o'clock, a. m.

Punctual attendance is desired.

The subjects for consideration are:

1st. Kindergarten Material in Primary Work. Subject illustrated with a class.

2d. How to make Geography interesting.

All interested are invited.

WM. WADE GRISCOM, Clerk.

*** A public conference under the care of the Temperance Committee branch of New York Yearly Meeting's Committee on Philanthropic Labor, will be held at the meeting-house in New York City, on Seventh-day afternoon, First month 28th, at 3 o'clock. Several interesting papers will be presented.

JOSEPH A. BOGARDUS, Clerk.



This powder never varies, A marvel of purity, strength, and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum, or phosphate powders. *Sold only in cans.* ROYAL BAKING POWDER Co., 106 Wall-st., N. Y.

FOR THE HOLIDAYS.

STATIONERY, PERFUMERIES, and FANCY GOODS, CHRISTMAS AND NEW YEAR CARDS. FRIENDS' ALMANACS.

J. PUGH, 862 N. 10th St. Phila.

QUEEN & CO. 924 CHESTNUT ST



The use of the INTELLIGENCER AND JOURNAL *as a medium for advertisements will, we think, be found very satisfactory. A careful supervision is exercised, and nothing known to be unworthy is admitted. The paper now goes to about* 3300 *persons, reaching, say,* 15,000 *readers, and its size and shape, and the character of its contents give special weight to each advertisement.* ☞ *When our readers answer an advertiser, please mention that they do it upon seeing the advertisement in this paper.* ☜

FRIENDS' CALENDAR.

A daily Calendar makes a most fitting and appropriate gift. It is a daily reminder of the giver, throughout the entire year. Moreover, while elegant and useful, it is inexpensive. The Friends' Calendar for 1888, is a handsome design 9x12 inches, with a portrait of George Fox, a picture of his home, and a tablet containing a slip for each day in the year, with helpful quotations from Friends' writings. Price 50 cents; 12 for $5.00. Sent postpaid on receipt of price.

FRIENDS' PRINTING HOUSE, S. W. COR. 6th and ARCH.

WM. HEACOCK,

UNDERTAKER,

No. 1508 Brown Street,

PHILADELPHIA.

CLEMENT A. WOODNUTT,

UNDERTAKER.

1226 NORTH FIFTEENTH STREET, PHILADELPHIA.

QUEEN & CO. 924 CHESTNUT ST

SPECTACLES AND EYE GLASSES — OCULISTS ORDERS FILLED

Branch, 403 Chestnut St.

F. CHAS. EICHEL

909 Arch Street, Phila.,

BOOTS AND SHOES MADE TO ORDER.

A LARGE ASSORTMENT OF THE LATEST STYLES CONSTANTLY ON HAND. LADIES' SHOES A SPECIALTY.

PERFECT TOILET



L. M. ELKINTON'S

PALM

A true and perfect Soap for Babies, Children or Persons of Delicate Skin.

AFRICA—FIVE THOUSAND MILES from Philadelphia grows the stately palm tree, producing a beautiful orange-colored fruit, rich in oil of the most healing nature for burns, scalds or bruises.

We buy the best of this oil and make our PALM TOILET SOAP entirely of it. When the Soap is made it contains many of the healing properties of the oil.

For Persons of Delicate Skin and Children, some of our friends say it is the best Toilet Soap in the world. Price $1.25 per dozen.

532 St. John St., Philadelphia, Penna.

FRIENDS' INTELLIGENCER and JOURNAL

Memoranda for those who will aid in Sending in Subscriptions.

1. Rates for the Year 1888.

   Single subscriptions, $2.50 per year.
   8 copies, $2.25 each, a year.
   15 copies, $2.00 each, a year.
   ☞Note the change in last item from previous years.

2. "No Agents."

   We recognize no one as our "Agent" with the single exception of Friends' Book Association, 15th and Race Sts., Philadelphia. Those Friends who get up Clubs for the paper must be regarded as the agents of those subscribing through them. When money reaches our hands we receipt for it ourselves, and no one, (except F. B. A., as above), is authorized to receipt for us.

3. Concerning Clubs.

   a. It is, of course, our desire to get new subscribers, and retain old ones. Unless Clubs help to do one or both of these things, they do not aid the paper. We therefore hope to have in them (in the $2.00 Clubs, especially) *some new ones.* This is difficult, of course, in some localities, and in such we will not *exact*, though we *desire* it.

   b. Names and money, for clubs, should be sent to us in *one, two, or at most three,* instalments. We can wait till the person getting up the club is ready with the money, but we cannot accept single names and money, (unless for *new subscribers*), at intervals through the year, on Club account.

4. Subscribers' Names.

   When sending clubs, please carefully designate all "new" names; and in renewals, please use the same name as the paper has been coming to;—if for any reason th name is changed, please call our attention to this fact.

5. Discontinuances.

   We do not discontinue a paper, (unless for continued delinquency in payment), without the order of the subscriber. Persons wihing to "stop" *must so notify us.*

Association of Friends to Promote the Education of the Colored People of the South.

This association, formed at Philadelphia, in Sixth month 1886, represents the conviction of many Friends and others that continued systematic aid to the work of educating the colored people of the South is imperatively called for.

The special design of the Association, for the school year 1887–88, is to extend support to the Schofield Normal and Industrial School, at Aiken, S. C., under charge of Martha Schofield, and to the School at Mt. Pleasant, S. C., under charge of Abby D. Munro.

Subscriptions are earnestly invited. Checks, etc., should be drawn to the order of the Treasurer, as below.

OFFICERS OF THE ASSOCIATION.

HOWARD M. JENKINS, Chairman, 921 Arch Street, Phila.

SARAH J. ASH, Secretary, 1717 Vine Street, Phila.

LYDIA A. SCHOFIELD, Correspondent, 1717 Vine St., Phila.

HENRY M. LAING, Treasurer, 30 N. Third St., Phila.

EXECUTIVE COMMITTEE, Edward H. Magill, Swarthmore, Pa.; Sarah H. Peirce, Philadelphia; Samuel S. Ash Philadelphia; George L. Maris, West Chester, Pa.; William Lloyd, Newtown, Pa.; Amos Hillborn, Philadelphia; Alfred Paschall, Doylestown, Pa.

CONSTANTLY ON HAND PRICES REASONABLE.

—AN ASSORTMENT OF—

CLOTHS AND CASSIMERES

SUITABLE FOR

PLAIN AND FASHIONABLE GARMENTS.

GUSTAVUS GOLZE, 109 N. 10TH STREET.

FOR RENT—*Stone House with Lawn attached,* good shade trees; situated near village of Darby, convenient to Friends' School and Meeting House. Apply at 926 Market St.

FOR RENT.—*A large, comfortable house, in the* north-eastern pa t of the city, the owner reserving a small suite of rooms. Rent low to a good tenant. Address "House," office INTELLIGENCER AND JOURNAL.

GENTLEMAN (*FRIEND*) *DESIRES SITUA*tion; ten years experince general Mdse. business; capable taking charge. Very best referenee. F. M. H., INTELLIGENCER AND JOURNAL office.

LEHIGH AND SCHUYLKILL COAL.

BEST QUALITY. CAREFULLY PREPARED.

AQUILA J. LINVILL, 1244 North Ninth Street.

MASSAGE AND SWEDISH MOVEMENTS.

A. BENTZEL, M. G. D., 3838 Baring St., Phila. Specialty: Indigestion, Insomnia. Lady Assistant. Instruction.

MONTGOMERY COUNTY MILK.—CONSHOhocken Dairies. Special Attention given to serving families. Office, 603 N. 8th Street, Philadelphia, Pa.

JOSEPH L. JONES.

WANTED.—AN ENERGETIC WOMAN WHO will feel an interest in the work, (a member of the Society of Friends preferred) to reside at the Agency, Santee, Nebraska, whose duty it will be to visit the Indians at their homes on the Reservation and instruct the women in the art of housekeeping and their other domestic duties.

A conveyance will be furnished, also an interpreter. A reasonable salary will be paid. Reference required.

Apply to or address, LEVI K. BROWN, Goshen, Lancaster county, Pa., secretary of the Convention of Delegates of the Seven Yearly Meetings on Indian Affairs.

WEST PHILADELPHIA BARGAINS FOR SALE.

THREE-STORY double house, thirteen rooms, modern conveniences, porches, plenty fruit and shade trees. Lot, 50 x 150 feet. For full particulars apply to J. F. GREEN, 112 South 40th St.

FRIENDS' CALENDAR FOR 1888

NOW READY.

A handsome lithographed card bearing a tablet, giving a carefully selected quotation from Friends' writings for each day of the year. Price, 50 cents. By mail, 55 cents.

FRIENDS' ALMANAC FOR 1888.

Containing an account of the times and places of holding the meetings of Friends on the continent of America. Price, 10 cents each. $1.00 per dozen.

FRIENDS' POCKET ALMANAC FOR 1888.

Price, 10 cents each. $1.00 per dozen.

FOR SALE BY

FRIENDS' BOOK ASSOCIATION,

S. W. Cor. 15th and Race Sts., Philadelphia.

SWARTHMORE COLLEGE

OPENS NINTH MONTH THIRTEENTH.

Thirty minutes from Broad Street Station, Philadelphia.

Under the care of Friends, but all others admitted.

Full college course for both sexes; Classical, Scientific, and Literary.

A so a Manual Training and a Preparatory School.

Healthful location, large grounds, new and extensive buildings and apparatus.

For Catalogue and full particulars, address

EDWARD H. MAGILL, A. M., President,

Swarthmore, Penna.

FRIENDS' BOARDING SCHOOL.

NEWTOWN SQUARE, PA.

Terms, $150 to $175 per year.

Apply to HANNA R. CALEY, Principal, address, (during vacation), Media, Pa.

Or to

THOMAS P. BARTRAM, Newtown Square, Pa.,

CLEMENT M. BIDDLE, 815 Arch Street, Phila.

FRIENDS' ACADEMY,

A boarding and day-school for both sexes. Thorough courses preparing for admission to any college, or furnishing a good English education. The next school year will begin Ninth month 13th, 1887. Terms for boarding scholars $150 per school year. The school is under the care of Friends, and is pleasantly located on Long Island, about thirty miles from New York. For catalogue and particulars address,

FREDERICK E. WILLITS, Sec.,

Glen Cove, Long Island, N. Y.

CHAPPAQUA MOUNTAIN INSTITUTE,—

A Boarding School for both sexes under the care of Purchase Quarterly Meeting. The present building is new and much enlarged, and has perfect sanitary arrangements. Excellent corps of instructors. Prepares for Business or College. Healthfully and pleasantly located near the Harlem R. R., one hour from New York city. For catalogue and particulars, address,

SAMUEL C. COLLINS, A. M., Prin.,

Chappaqua Institute, N. Y.

ABINGTON FRIENDS' BOARDING and DAY School near Jenkintown, Pa., Bound Brook R. R. Ten miles from Philadelphia.

Second term begins First month 30th, 1888. Courses will be arranged to furnish a thorough English education and to prepare pupils for college.

Board and tuition $145 to $165 per school year. Tuition alone $25 to $45. For further information address,

ARTHUR H. TOMLINSON, Principal,

Jenkintown, Pa.

Or

CYNTHIA G. BOSLER, Sec.,

Shoemakertown, Pa.

LADIES' FINE SHOES, HAND-SEWED. ORders taken and executed with promptness.

S. DUTCHER,

915 Spring Garden St., Phila.

SCHOOL PRINTING, *circulars, catalogues, pro*grammes, note-heads, bill-heads, reports, numbered books, etc. Call and see samples of these that we havedone and are doing for numerous Friends' schools and colleges. Orders by mail will be promptly filled.

FRIENDS' PRINTING HOUSE,

S. W. COR. SIXTH AND ARCH STS.

Entrance on Sixth St. Take Elevator.

FRIENDS' INTELLIGENCER AND JOURNAL.

PHILADELPHIA, SECOND MONTH 4, 1888.

PUBLISHED WEEKLY BY THE

FRIENDS' INTELLIGENCER ASSOCIATION

(LIMITED.)

TERMS.—PAYABLE IN ADVANCE:

One copy, one year, . . $2.50 | 8 copies, one year, $2.25 each.
Single numbers, . . 5 cents | 15 copies, one year, $2.00 each.

SUBSCRIPTIONS MAY BEGIN AT ANY TIME.

WHEN IT IS DESIRED TO DISCONTINUE, NOTICE MUST BE GIVEN. WE DO NOT "STOP" PAPERS, EXCEPT UPON ORDER OF THE SUBSCRIBER.

OFFICES: 921 ARCH ST., PHILADELPHIA.

ADVERTISING RATES.

For transient advertisements, 10 cents per line, one time; 7½ cents per line each insertion, two times. For longer insertion reduced rates, which will be furnished on application.

REMITTANCES by mail should be in CHECKS, DRAFTS, or POST-OFFICE MONEY ORDERS; the last preferred. Money sent us by mail will be at the risk of the person so sending. ☞Draw checks and money orders to the order of Helen G. Longstreth, Treasurer.

CONTENTS OF THIS ISSUE.

	PAGE
POETRY: GOOD OUT OF ILL,	65
THE FUNDAMENTAL GROUND OF FRIENDS,	65
A PLEA FOR UNITY,	65
THE "SEPARATION" OF 1827,	69
OUR SCATTERED FLOCK,	70
SIN VERSUS ERROR,	71
COMMUNICATIONS:	
Fairfax Quarterly Meeting,	71
EDITORIAL:	
Waiting to be "Gracious,"	72
MARRIAGES AND DEATHS,	73
SCRIPTURE LESSON, No. 7,	73
THE LIBRARY:	
Foulke's "Slav or Saxon,"	74
LETTERS FROM EUROPE,—XVI., WINTER IN BRUSSELS,	75
LETTER FROM GENOA, NEBRASKA,	78
SWARTHMORE NOTES,	79
POETRY: The Burden; One Woman's Work,	79
THE "BLIZZARDS" OF THE NORTHWEST,	80
CALIFORNIA SUBMARINE VALLEYS,	80
INDIAN BOYS AT WORK,	v.
NEWS AND OTHER GLEANINGS.	v.
CURRENT EVENTS,	v.
NOTICES,	vi.

CONSTANTLY ON HAND —AN ASSORTMENT OF— PRICES REASONABLE.

CLOTHS AND CASSIMERES

SUITABLE FOR

PLAIN AND FASHIONABLE GARMENTS.

GUSTAVUS GOLZE,
TAILOR, 109 N. 10TH STREET, Philada.

A HOME-LIKE COTTAGE, CLOSE TO THE ocean, with modern conveniences, airy, roomy rooms, and a carefully kept table. Terms reasonable. Friends' Meeting in building First-days, at 10.30 a. m. M. F. PASCHALL,
171 S. CAROLINA AVE., ATLANTIC CITY.

WANTED.—Situation by responsible man, such as private watchman, day or night, inside, or some position of trust. Best reference. Please address B., Office FRIENDS' INTELLIGENCER AND JOURNAL, 921 Arch St.

FRIENDS' LIBRARY LECTURES.

The Lecture Committee of the Library Association of Friends announce the following lecturers to appear in the Second Course to be delivered for the benefit of the Library.

SECOND MONTH 15TH.

Prof. CHAS. S. DOLLEY, M. D., University of Pa.
"A SUMMER AMONG THE BAHAMAS." With Illustrations.

THIRD MONTH 8TH.

Prof. ROBT. ELLIS THOMPSON, University of Pa.
"IRELAND."

THIRD MONTH 28TH.

Prof. JAMES MACALISTER, Supt. Public Schools of Philadelphia.
"THE ART OF ETCHING."

These Lectures will be delivered in the Lecture room of Friends' Central School, Race St. above 15th, Philadelphia.

COURSE OF SEVEN LECTURES

—TO BE DELIVERED IN THE—

HALL OF THE ACADEMY OF THE FINE ARTS,

BROAD AND CHERRY STREETS, PHILA.

THIRD-DAY, 2D MONTH 7TH.

Prof. ROBERT W. ROGERS, Haverford College.
"The History of Assyrian Discovery and Decipherment."

THIRD-DAY, 2D MONTH 21ST.

Prof. ROBERT W. ROGERS, Haverford College.
"The Results of Assyrian Investigation chiefly as Affecting the Old Testament.

THIRD-DAY, 3D MONTH 6TH.

GEORGE VAUX, Jr., Philadelphia.
"Camera Sketches in the Far West."

THIRD-DAY, 3D MONTH 20TH.

HENRY C. McCOOK, Philadelphia.
"Baby Life of Spiderlings." With Illustrations.

THIRD-DAY, 4TH MONTH 3D

Prof. J. RENDELL HARRIS, Haverford College.
Subject to be announced.

LECTURES BEGIN AT 8 P. M.

Tickets can be obtained from any of the officers, or at the rooms of the Institute, 1316 Filbert street; the Friends' Bookstore, 304 Arch street; Friends' Free Library, Germantown; Friends' Book Association, S. W. Cor. 15th and Race streets; or the Hall on the evening of the Lecture.

PENN MUTUAL LIFE INS. CO. of PHILA.

This Company furnishes ALL DESIRABLE FORMS of LIFE and ENDOWMENT INSURANCE at actual NET COST. It is PURELY MUTUAL; has ASSETS of nearly TEN MILLIONS and a SURPLUS of about TWO MILLIONS. ☞ ITS POLICIES ARE NON-FORFEITABLE AND INCONTESTABLE. ☜

Pres. EDW. M. NEEDLES. Vice Pres. HORATIO S. STEPHENS. Sec. HENRY C. BROWN.

INCORPORATED 1836. CHARTER PERPETUAL. CAPITAL $50,000. SURPLUS, $1,400,000.

THE GIRARD
LIFE INSURANCE, ANNUITY, AND TRUST CO.
OF PHILADELPHIA.

No. 2020 CHESTNUT STREET.

Acts as Executor, Administrator, Guarcian, Trustee, Committee, or Receiver, and Receives Deposits on Interest, also Insures Lives, Grants Annuities.

President, EFFINGHAM B. MORRIS.
Vice President and Treasurer, HENRY TATNALL.
Actuary, WM. P. HUSTON.
Assistant Treasurer, WILLIAM N. ELY.
Solicitor, GEORGE TUCKER BISPHAM.

THE PROVIDENT LIFE AND TRUST COMPANY OF PHILADELPHIA.

409 CHESTNUT STREET. CAPITAL $1,000,000, FULLY PAID.

INSURES LIVES, GRANTS ANNUITIES, RECEIVES MONEY ON DEPOSIT, ACTS AS EXECUTOR, ADMINISTRATOR, GUARDIAN, TRUSTEE, ASSIGNEE, COMMITTEE, RECEIVER, AGENT, ETC.

All Trust Funds and Investments are kept separate and apart from the Assets of the Company.

President, SAMUEL R. SHIPLEY, Vice-President, T. WISTAR BROWN, Vice-President and Actuary, ASA S. WING, Manager of Insurance Department, JOS. ASHBROOK, Trust Officer, J. ROBERTS FOULKE.

S. F. BALDERSTON & SONS,
WALL PAPERS. CEILING DECORATIONS. WINDOW SHADES.

NO. 902 SPRING GARDEN STREET, (One square from 9th and Green Station), PHILADELPHIA.

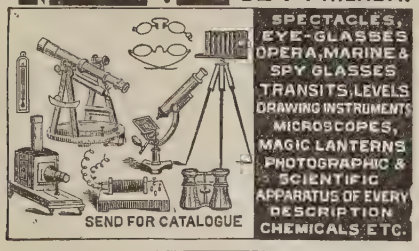
NEWLIN & OLIVER,
OLD GOLD BOUGHT.

GOLD CHAIN MANUFACTURERS.

OLD GOLD CHAINS MADE LIKE NEW.
ALL KINDS OF JEWELRY REPAIRED.

107 S. EIGHTH ST., PHILADELPHIA, PA.

QUEEN & Co. 924 CHEST. ST PHILADA.



RICHARDS & SHOURDS,
CARPENTERS AND BUILDERS.

JOBBING ATTENDED TO.

1125 Sheaff St., first street ab. Race,

PHILADELPHIA, PENNA.

R. RICHARDS, 1541 N. 12th St.
THOMPSON SHOURDS, 2212 Wallace Street.

HENRY C. ELLIS,
HOUSE AND SIGN PAINTING,

112 N. TENTH STREET, PHILADA.

Residence, 404 N. 32d St.

STRAWBRIDGE & CLOTHIER

Exhibit at all times a most extensive and comprehensive assortment of every description of

DRY GOODS.

The stock includes Silks, Dress Goods, Trimmings, Hosiery and Underwear, Gloves, House-Furnishing Goods, Ready-Made Dresses and Wraps, and everything that may be needed either for dress or for house-furnishing purposes. It is believed that unusual inducements are offered, as the stock is among the largest in the American market, and the prices are guaranteed to be uniformly as low as elsewhere on similar qualities of goods.

N. W. COR. 8TH & MARKET STS.,
PHILADELPHIA, PA.



WM. H. JONES,

The Dealer in **Agricultural Implements, Seeds and Fertilizers.** Removed to **2043** and **2045 Market St.,** Philadelphia, Pa. Cheapest and largest variety. Every conceivable implement of farm use, harness, seeds and fertilizers. It is a curiosity, and of great interest to every utilitarian to see the establishment. If you cannot get here, write for wants. I am in communication with all the Agricultural implement builders in the U. S.

ALWAYS A SPECIAL BARGAIN ROOM.

JACOB J. STYER. T. WALTER STYER.

STYER BROTHERS,

NURSERYMEN,

GROWERS OF FRUIT TREES, VINES AND PLANTS, ORNAMENTAL TREES, SHRUBS, ROSES, ETC.

CONCORD VILLE, DELAWARE CO., PA.

WM. HEACOCK,

UNDERTAKER,

No. 1508 Brown Street,

PHILADELPHIA.

CLEMENT A. WOODNUTT,

UNDERTAKER.

1226 NORTH FIFTEENTH STREET, PHILADELPHIA.

PERFECT TOILET



L.M.ELKINTON'S

PALM

A true and perfect Soap for Babies, Children or Persons of Delicate Skin.

AFRICA—FIVE THOUSAND MILES from Philadelphia grows the stately palm tree, producing a beautiful orange-colored fruit, rich in oil of the most healing nature for burns, scalds or bruises.

We buy the best of this oil and make our PALM TOILET SOAP entirely of it. When the Soap is made it contains many of the healing properties of the oil.

For Persons of Delicate Skin and Children, some of our friends say it is the best Toilet Soap in the world. Price $1.25 per dozen.

532 St. John St., Philadelphia, Penna.

SWARTHMORE COLLEGE

OPENS NINTH MONTH THIRTEENTH.

Thirty minutes from Broad Street Station, Philadelphia.
Under the care of Friends, but all others admitted.
Full college course for both sexes; Classical, Scientific, and Literary.
A so a Manual Training and a Preparatory School.
Healthful location, large grounds, new and extensive buildings and apparatus.
For Catalogue and full particulars, address

EDWARD H. MAGILL, A. M., President,
Swarthmore, Penna.

FRIENDS' BOARDING SCHOOL.

NEWTOWN SQUARE, PA.

Terms, $150 to $175 per year.

Apply to HANNA R. CALEY, Principal, address, (during vacation), Media, Pa.
Or to
THOMAS P. BARTRAM, Newtown Square, Pa.,
CLEMENT M. BIDDLE, 815 Arch Street, Phila.

FRIENDS' ACADEMY,

A boarding and day-school for both sexes. Thorough courses preparing for admission to any college, or furnishing a good English education. The next school year will begin Ninth month 13th, 1887. Terms for boarding scholars $150 per school year. The school is under the care of Friends, and is pleasantly located on Long Island, about thirty miles from New York. For catalogue and particulars address,

FREDERICK E. WILLITS, Sec.,
Glen Cove, Long Island, N. Y.

CHAPPAQUA MOUNTAIN INSTITUTE,—

A Boarding School for both sexes under the care of Purchase Quarterly Meeting. The present building is new and much enlarged, and has perfect sanitary arrangements. Excellent corps of instructors. Prepares for Business or College. Healthfully and pleasantly located near the Harlem R. R., one hour from New York city. For catalogue and particulars, address,

SAMUEL C. COLLINS, A. M., Prin.,
Chappaqua Institute, N. Y.

ABINGTON FRIENDS' BOARDING and DAY

School near Jenkintown, Pa., Bound Brook R. R. Ten miles from Philadelphia.

Second term begins First month 30th, 1888. Courses will be arranged to furnish a thorough English education and to prepare pupils for college.

Board and tuition $145 to $165 per school year. Tuition alone $25 to $45. For further information address,

ARTHUR H. TOMLINSON, Principal,
Jenkintown, Pa.
Or
CYNTHIA G. BOSLER, Sec.,
Shoemakertown, Pa.

The use of the INTELLIGENCER AND JOURNAL *as a medium for advertisements will, we think, be found very satisfactory. A careful supervision is exercised, and nothing known to be unworthy is admitted. The paper now goes to about 3300 persons, reaching, say, 15,000 readers, and its size and shape, and the character of its contents give special weight to each advertisement.* ☞ *When our readers answer an advertiser, please mention that they do it upon seeing the advertisement in this paper.* ☜

WEST PHILADELPHIA BARGAINS FOR SALE.

THREE-STORY double house, thirteen rooms, modern conveniences, porches, plenty fruit and shade trees. Lot, 50 x 150 feet. For full particulars apply to J. F. GREEN, 112 South 40th St.

FOR THE HOLIDAYS.

STATIONERY, PERFUMERIES, and FANCY GOODS, CHRISTMAS AND NEW YEAR CARDS. FRIENDS' ALMANACS.

J. PUGH, 862 N. 10th St. Phila.

FOR RENT—Stone House with Lawn attached, good shade trees; situated near village of Darby, convenient to Friends' School and Meeting House. Apply at 926 Market St.

LEHIGH AND SCHUYLKILL COAL.

BEST QUALITY. CAREFULLY PREPARED.

AQUILA J. LINVILL, 1244 North Ninth Street.

MASSAGE AND SWEDISH MOVEMENTS.

A. BENTZEL, M. G. D., 3838 Baring St., Phila. Specialty: Indigestion, Insomnia. Lady Assistant. Instruction.

*MONTGOMERY COUNTY MILK.—CONSHO-*hocken Dairies. Special Attention given to serving families. Office, 603 N. 8th Street, Philadelphia, Pa.

JOSEPH L. JONES.

WANTED.—AN ENERGETIC WOMAN WHO will feel an interest in the work, (a member of the Society of Friends preferred) to reside at the Agency, Santee Nebraska, whose duty it will be to visit the Indians at their homes on the Reservation and instruct the women in the art of housekeeping and their other domestic duties.

A conveyance will be furnished, also an interpreter. A reasonable salary will be paid. Reference required.

Apply to or address, LEVI K. BROWN, Goshen, Lancaster county, Pa., secretary of the Convention of Delegates of the Seven Yearly Meetings on Indian Affairs.

*LADIES' FINE SHOES, HAND-SEWED. OR-*ders taken and executed with promptness.

S. DUTCHER,

915 Spring Garden St., Phila.

*SCHOOL PRINTING, circulars, catalogues, pro-*grammes, note-heads, bill-heads, reports, numbered books, etc. Call and see samples of these that we havedone and are doing for numerous Friends' schools and colleges. Orders by mail will be promptly filled.

FRIENDS' PRINTING HOUSE,

S. W. COR. SIXTH AND ARCH STS.

Entrance on Sixth St. Take Elevator.

FRIENDS' CALENDAR FOR 1888

NOW READY.

A handsome lithographed card bearing a tablet, giving a carefully selected quotation from Friends' writings for each day of the year. Price, 50 cents. By mail, 55 cents.

FRIENDS' ALMANAC FOR 1888.

Containing an account of the times and places of holding the meetings of Friends on the continent of America. Price, 10 cents each. $1.00 per dozen.

FRIENDS' POCKET ALMANAC FOR 1888.

Price, 10 cents each. $1.00 per dozen.

FOR SALE BY

FRIENDS' BOOK ASSOCIATION,

S. W. Cor. 15th and Race Sts., Philadelphia.

Association of Friends to Promote the Education of the Colored People of the South.

OFFICERS.

HOWARD M. JENKINS, Chairman, 921 Arch Street, Phila.
SARAH J. ASH, Secretary, 1717 Vine Street, Phila.
LYDIA A. SCHOFIELD, Correspondent, 1717 Vine St., Phila.
HENRY M. LAING, Treasurer, 30 N. Third St., Phila.

EXECUTIVE COMMITTEE—Edward H. Magill, Swarthmore, Pa.; Sarah H. Peirce, Philadelphia; George L. Maris, West Chester, Pa.; Mary Ann Fulton, Wilmington, Del.; Amos Hillborn, Philadelphia; Alfred Paschall, Doylestown, Pa.

WORK OF THE ASSOCIATION.

The work of the Association is chiefly *to raise funds.* These are sent to the support of two schools for colored youth in South Carolina,—the Schofield Normal and Industrial School, at Aikin, and the Mt. Pleasant School, near Charleston, in charge of Abby D. Munro.

Statement of Henry M. Laing, Treasurer, to Seventh month 1, 1887.

RECEIPTS.

Cash received per	Edward H. Magill,	$823 41
" "	Henry M. Laing, Treas.,	510 00
" "	Chalkley Styer,	89 50
" "	E. S. Parry,	11 25
" "	Sarah H. Peirce,	96 00
" "	George L. Maris,	11 50
" "	Sarah A. Wildman,	25 00
" "	E. B. Passmore,	7 00
" "	S. R. Coale,	85 00
" "	Ellen P. Haines,	11 00
" "	Howard M. Jenkins,	4 50
" "	Sarah J. Ash,	9 00
" "	Lydia Schofield,	3 00
" "	Priscilla T. Speakman,	15 00
" "	George T. Atkinson,	16 00
" "	Louisa J. Roberts,	3 00
" "	J. M. Truman, Jr.,	5 00
" "	Wilmington Friends,	33 00
" "	J. & M. Yeatman,	10 00
" "	Wm. Lloyd,	7 00
" "	John Comly,	10 00
" "	A Friend,	16 00
" "	Thomas Doane,	10 00
" "	Sarah C. Fox,	10 00
		$1,821 16

EXPENDITURES.

Cash paid for Books and Postals,	$ 4 50	
" to Martha Schofield for salaries at Aikin, S. C.,	1,025 00	
Cash paid to A. D. Munro for salaries at Mt. Pleasant, S. C.,	700 00	$1,729 50
Balance,		$ 91 66

HENRY M. LAING,
30 N. THIRD ST., PHILA.

Philadelphia, Sixth month 30, 1887.

FRIENDS' CALENDAR.

A daily Calendar makes a most fitting and appropriate gift. It is a daily reminder of the giver, throughout the entire year. Moreover, while elegant and useful, it is inexpensive. The Friends' Calendar for 1888, is a handsome design 9x12 inches, with a portrait of George Fox, a picture of his home, and a tablet containing a slip for each day in the year, with helpful quotations from Friends' writings. Price 50 cents; 12 for $5.00. Sent postpaid on receipt of price.

FRIENDS' PRINTING HOUSE, S. W. COR. 6th and ARCH.

FRIENDS' INTELLIGENCER AND JOURNAL.

INTELLIGENCER Vol. XLV. No. 5. | PHILADELPHIA, SECOND MONTH 4, 1888. | JOURNAL. Vol. XVI. No. 694.

GOOD OUT OF ILL.

SAY, Lord! for thou alone canst tell
Where lurks the good invisible?
Amidst the depths of discord's sea—
That seem, alas! so dark to me!
Oppressive to a mighty state,
Contentions, feuds, the people's hate—
But who dare question that which fate
Has ordered to have been?
Haply the earthquake may unfold
The resting-place of purest gold,
And haply surges up have rolled
The pearls that were unseen.

—*Victor Hugo.*

THE FUNDAMENTAL GROUND OF FRIENDS.

Editors INTELLIGENCER AND JOURNAL:

ON reading the article in your issue of the 21st inst., entitled, "Is a Reunion of Friends Possible?" the same thought was revived which claimed my attention on first reading the letter of Whittier when it appeared in your columns, which was this: Is it true that our branch of the Society of Friends "has been driven away from the original ground of Quakerism?"

It has caused me to critically rëexamine the principles upon which we claim to rest our organization, and the doctrines which are enunciated in our meetings, resulting in my own mind that in this statement Whittier and Ryder are both mistaken, or else I do not know what was the original ground of Quakerism.

So far as I am informed from the reading of the history of Friends, by Sewell as well as Janney, Clarkson's "Portraiture" of Friends, George Fox's works, Isaac Pennington, Robert Barclay, and William Penn, I understand that the original ground of Quakerism was that God revealed himself and his will concerning man directly to man; and this doctrine of Immediate Revelation was the fundamental doctrine of the Society down to the day of the separation, and has been and is to-day the fundamental doctrine of our branch of the Society. I well understand that in the enunciation of doctrine as drawn from interpretations of some passages of Scripture we differ from some of the teachings of the early Friends, and it would be strange indeed, if we are true to our fundamental principles, if this were not the case. We must remember that early Friends were gathered out of the Established Church of England, and had been more or less strongly indoctrinated with the teaching of that church, and that while convinced of the truth of the fundamental principle enunciated by George Fox, yet in expressing what they felt called upon to present to the people it was not strange that those expressions should be somewhat colored by their early education. Any careful observer of human nature knows that we do not at once lay aside all former modes of thought upon the adoption of a new truth, though that truth may antagonize our former ideas. Hence, in following the injunction of George Fox to "Mind the Light"—that is mind the Light of Truth, the Christ within,—to be obedient to what it unfolds to us in our day, not to what it unfolded to George Fox in his day,—we ought to be able to see more clearly how to distinguish betweeu what it requires of us, and what views in other ages have been enunciated as necessary for men to believe. Hence, because we do not accept or teach minor doctrinal views precisely like the early Friends at all points—because we make a closer discrimination between the man Jesus and the Spiritual Christ, the son of God, the power and wisdom of God, not distinct from him, but one of his "attributes," to say that we have been driven from the original ground of Quakerism seems to me to be an untenable view and improper.

And if a reunion of Friends ever becomes practicable it can only be on this fundamental principle: *That God does teach every man what is his special duty, in order that he may be accepted by Him.* Other matters of doctrine must take a secondary place, and they will, just as soon as every part of the body claiming to be Friends bases its doctrines upon the teachings of Jesus instead of upon the apostles, and makes the revelations of the past secondary to those of the present, and the revelations of God's dealings with man as recorded in the Bible as corroborative of what is required of man now;—instead of making them the authority upon which to base doctrine and methods of action, thus exalting them above the Power that qualified the writers to pen them.

JOHN J. CORNELL.

Mendon Centre, N. Y.

For Friends' Intelligencer and Journal.

A PLEA FOR UNITY.

Behold! how good and how pleasant it is for brethren to dwell together in unity.—*Psalm cxxx iii:* 1.

AS a spiritual traveller for the welfare of our Zion, and dwelling under the realization of what must be self-evident to every religiously concerned mind, that Truth tends to unity, how often my spirit has mourned over the divisions among the Lord's people called Friends; and of late years a deep religious concern has rested with me which seems to deepen and grow in the life more and more, now and then calling

for expression as the way seemed to open for it, by private interviews with dear friends of the two main branches of Friends. I feel the spirit of persuasion and kind entreaty, which is my understanding of the gospel spirit, and whilst I know there are obstacles on both sides in the way of an immediate union, I have so much faith in the power of the Truth to overcome these in time, especially in view of the fact that nearly all who took an active part in the troubles of 1827 have passed away, and time has healed many of the wounds and softened much of that bitter feeling which was the inevitable outgrowth of disunity and strife.

The query with me now is, Why should we, the children and grandchildren, keep alive this root of bitterness? seeing that we individually took no part in the division, why should we suffer a dividing spirit to keep us apart as strangers when we should be brethren? If then, we appreciate the spirit of the quotation at the head of this article, why can't we at least open this subject, *not in a spirit of controversy;* we have had enough of that, but in a spirit of condescension and brotherly love; *both sides* must manifest this spirit or we will never get any nearer together, and I invite and persuade both branches to come half way. In this spirit I now feel moved to write a few thoughts as they come to me, and hope they may find a place in the INTELLIGENCER AND JOURNAL, and also in *The Friend*; but still more to be desired, in the hearts and minds of those who read. In this step my heart was encouraged by reading John G. Whittier's reply to a congratulatory letter sent by a meeting of Friends held at Girard Avenue and 17th street, on the eve of his eightieth birthday, looking upon him as an unprejudiced witness, free from partisan feeling, from the fact that Friends of New England remained united. I here quote his letter of reply, or that part of it bearing on this subject, as published in the INTELLIGENCER AND JOURNAL of 12th mo. 31st, 1887:

"I heartily wish all who hold that name [Friend] were once more united. The great separation in the first instance, I have always looked upon as unnecessary and wrong; and its effects have been only evil. It fostered prejudice and hatred and all uncharitableness. It has crippled our power to do good. It has driven both sections away from the original ground of Quakerism. Is it not time to inquire whether there is not some way to bring all back to the true foundation laid by Fox, Penn, and Barclay?"

There are those no doubt in both branches who are nearer together than they think, and I feel that under this power of Divine love they will sometime be gathered; The Truth is mighty to convince and to overcome all obstacles and barriers, which now seem to be insurmountable; rest assured there is a sound centre, around which, and to which all who are really Friends at heart will eventually be drawn as one people again. Those who are only Friends in name will gravitate to the churches, where perhaps some really belong, and some who have little or no religious foundation will go back to the world; be that as it may, the time of *gathering* will come, as the time of *sifting* has already come. "The wheat will surely be gathered into the garner, and the chaff will be burned." When that time will be is not for us to say; it may not be in our time, but I believe it will come in the Lord's time, and that will be the *right time.* Friends, let us not hinder the good work; let us do what we can on both sides to prepare the way; let us strive for a better state of feeling, and a better understanding of one another.

Without going into unpleasant details which had best not be mentioned,—let the dead past bury its dead,—I feel it right in this appeal to compare the ground on which early Friends stood with some of the digressions of Friends of both the main branches of to-day, and I desire to leave self out of the question as far as possible, in doing this, (for, dear friends, this plea is not to gain a point in any partisan sense, but is simply a plea for unity). In my endeavor to present the ground of early Friends in relation to doctrines and the Scriptures, I shall quote from their own writings, and will preface it by a quotation from "Old Fashioned Quakerism," by Wm. Pollard, which I think is very much to the point:

"Their testimony to Christ as almighty and divine was a practical testimony, and as such it was more definite and unequivocal than that of any other religious sect.

"And their regard and love for the Scriptures were so marked that its plain teachings were accepted by them, and carried out in practice in their lives at great cost and suffering on points respecting which other churches seem still halting, as between two opinions.

"William Penn, George Fox, and Robert Barclay contended for the pure truths of the Scriptures, but denied some of the false interpretations of theology and the church in their day, as witness 'The Sandy Foundation Shaken,' 'Innocency with her Open Face,' 'Reason not Railing,' etc.

"The Evangelical sects (so-called) of William Penn's day declared and still declare their central truth to be the *Death of Christ.* The early Friends, going wider and deeper, proclaimed the great central foundation truth to be *Christ himself*—the Living Saviour, the same yesterday, to-day, and forever. They ignored no revealed truth—the human life of Christ, his death, his resurrection, his ascension, all for our sakes, they thankfully and reverently accepted and believed. But Christ the Living, the Indivisible, the whole Christ, he who had been *God manifested in the flesh,* and is now *God manifested in the spirit,* was the foundation rock, and on that rock they built and found safety and rest."

We see from the foregoing that early Friends did not reject the Scriptures, but only the false interpretations put upon them by the churches and theologians of that day. William Penn declared that the Scriptures were the only written creed of the Friends, and there is no doubt, from a careful and unbiased perusal of the writings of early Friends, that they also fully accepted the outward advent of Jesus as God manifested in the flesh, (see Penn's "Primitive Christianity Revived," page 58), also George Fox's letter to the Governor of Barbadoes, Barclay's Apology (Prop. v. and vi.), also the Journal of George Fox, (Vol. I., page 51); not denying anything in the record which we have in the New Testament, his miraculous conception, wonderful works, his life without sin, his teachings and example, his sufferings and death, all for our sakes; as William Penn

declares in "Sandy Foundation Shaken" "all as an expression of the Father's love," but not in the sense of imputed righteousness or plenary satisfaction. "God so loved the world that he sent his only begotten Son, that whosoever believed on him might not perish but might have everlasting life." He was the one holy offering for us, and put an end to the law of sacrifices and burnt offerings.

Whilst accepting the foregoing Gospel truths, and holding them as I believe in the unity, "*their characteristic or distinguishing point or principle* from other sects was—*The Light of Christ within as God's gift for man's salvation.*" (See Penn's "Rise and Progress," page 26.) They did not deny the outward, they accepted and affirmed it, and only objected to unscriptural doctrines which the churches of that day had framed by false interpretations of Scripture truths. The doctrine of the light was *the practical work in the soul*, but this does not require a denial of the record of the outward. "Justification," says William Penn, "consists of two parts or hath a twofold consideration; first, justification from the guilt of sin, and second, justification from the power and pollution of it. It is the power and efficacy of that propitiatory offering, upon faith and repentance, that justifies us from sins past, and nothing we can do, though [but?] by the Holy Spirit, can wipe out old scores or cancel old debts; and secondly the power of Christ's spirit in the heart, and obedience to its manifestations there, preserves us from the polluting power of sin." But living a sinful life and merely depending on an outward and historical faith in the atonement to save, will not suffice,for "be it known to such," says the same author, "these crucify to themseves afresh the Son of God, and trample the blood of the covenant under their feet." (See "Primitive Christianity Revived," pages 58, 59, and 60.)

It is surely evident that Wm. Penn, and his compeers did not deny the efficacy of that atonement and that blood shed, "that being reconciled to God in the death of his Son ye are saved through his life;" (Romans v: 10), neither is this taken in an allegorical or mystical sense, as Penn disclaims this in reference to this subject, (see page 61 of his work, "Primitive Christianity Revived").

As decided as the early Friends appear to have been on the matters I have mentioned, yet "they imposed no practice in their Dicipline as regards faith or worship, which is never to be done or suffered or submited to, requiring Christian compliance to those methods that pertain to church business in its more civil part, and concern." ("Penn's Rise and Progress," p. 58.)

Now, granting that the fathers of our church laid down no dogmatic or arbitrary creed for their members to conform to, is that any reason why we should abuse that precious liberty by denying and combating the truths of the gospel? They suffered for their testimony in defense of the Scriptures; some of latter day called Friends seem to act as though they thought they had a mission to combat and pull down what the builders accepted as true,—and even suffered all manner of cruel imprisonment, and death itself, to maintain. This latter spirit is not tending to unity among us, but is discouraging and driving to the churches many of our innocent young people. I know it is written "the letter killeth," but have we not reached the other extreme, in explaining away the Scriptures, accepting some of the sayings even of Jesus, and denying others equally plain and emphatic, also manifesting too much of a disposition to cavil and deny? while at the same time these very Friends will quote Scriptures, and in the same breath deny them. This has, from early life, seemed to me to be a strange inconsistency. Jesus quoted the Scriptures to the people of his day, and told them had they believed the Scriptures they would have believed in him, and if we had more Friends to-day who believed the Scriptures, we would have more believers in Christ. Jesus also illustrated many truths by parable, *yet he did not deny the literal.* Paul, in his epistle to the Galatians, speaks of the children of Hagar and the children of Sarah, and in comparing them by way of allegory, illustrates his inspired thought, but he does not deny the literal history and make out Sarah and Hagar a poetical myth.

Religion not only implies a practical work in the soul, but humble submission to Divine will in all things, and a loving reception of Divine Truth, and that Truth can not enter a closed unloving rebellious heart, neither can we fathom the deep things of God by the natural reason alone, but those who humbly seek shall find, and "if any man will do his will he shall know of the doctrine," and to those who say the miracles of Christ are contrary to nature's laws, and to reason, I reply they were not performed to illustrate nature's laws, but to illustrate deep spiritual truths, which are not unfolded by science, or the reasoning of the natural man, but by the mighty power of God. And to those who say "How shall I believe that which I cannot understand?" I reply, don't on that account deny it, but in humble waiting upon God, and following the leadings of his dear Son, who is the way, the truth, and the life, thou wilt learn all things necessary for thee to know, and thou wilt realize in the end, that "blessed are they who have not seen [that is, by reason or the sense of the natural man] and yet have believed."

There has grown up among some that are called Friends a spirit born of the turmoil and strife of sixty years ago; a want of reverence for religion and the Scriptures, and this false spirit has been like Satan transformed into an angel of light. Under the influence of the wonderful learning and knowledge displayed by some of this school, many have been deceived and shipwrecked. This spirit has been called *Progress*, and under that specious name it has sought to discard the Scriptures as among the things of the past, and of no use to us in the light of this day.

Early Friends would have had as much reason in discarding them (the Scriptures) in their day, for the same cause as we for so doing in this day, and I may say the same of the doctrines of the Atonement and other fundamental doctrines of Christianity. The Scriptures were no new thing at that time, (the rise of Friends); they were in fact over a thousand years old then, and if there is truth in our view of the un-

foldings of the Light, to give us an understanding of them, I can't see that the advances made in science and secular learning since that day, has anything to do with our appreciation of the Scriptures in their spiritual aspects. It is the Spirit that searches the deep things of God, not science; and the early fathers of this people certainly had a wonderful outpouring of the Spirit upon their minds. If this spirit of rationalism, as it is called, is an evidence of progress, I ask where are the fruits of it in the Society of Friends? and what have the advocates of it done for our organization? what strength have they given to it? Some tell me that we don't want to be held fast to what early Friends did and believed. Perhaps not in every minute detail, and in non-essentials, but Truth is the same, and the gospel truths that were true in William Penn's time are just as true now as they were then. Jesus Christ is the same yesterday, to-day, and forever, and his doctrine is the same. The doctrines of men change, but those that are of God never; the application of Truth to some external things may be changed without hurt; sometimes necessity requires it; but the principles of Truth never change, and it seems to me that just so far as we have deviated from the truth which they, (the fathers of this people), professed and believed, we have that far always declined, and it has not been *progress*, but *retrogression*. The fathers called the people back to Primitive Christianity, and I feel, in the spirit of my God, and his Christ, to call all Friends back to *Primitive Quakerism*, as the true ground of *true progress* and *vital Christianity*. Look around us, Friends, and see whether this is not true. Has not a departure from this primitive spirit been marked by decline in our meetings, and on every side signs of spiritual poverty and death? Instead of advocates of conversion to God, we hear such expressions as "let a man live right and be just, and it don't matter what he believes," "the moral life is all," etc. It does matter what a man believes in the heart, and even in the head, for actions are the offspring of beliefs, and belief gives vitality to the man's religion. "Peter, when thou art converted strengthen thy brethren." Jesus knew that Peter could not strengthen his brethren until he was converted. There is a want of *vital religion* among us, and this comes only by the new birth; "except a man be born again he cannot see the kingdom of God;" and we will see little of this kingdom, or the evidences of it in our members, until we have more conversions, and less dependence on mere morality, or still less upon that false spirit that passes by the name of Rationalism.

William Penn, in his appeal to young people, said: "O! young men and young women, let it not suffice that you are the children of the Lord's people; you must also be born again, if you would inherit the kingdom of God." (Penn's "Rise and Progress," . . 91.)

To those Friends called "Orthodox," I put the query, may there not be a danger of putting too much stress on the work of Jesus Christ without, which, according to William Penn in sentences I have quoted, is only what he calls the *first part* of justification, and thus falling into the mistake of the church, of declaring the death of Christ as the central truth? Whilst we must not ignore or undervalue that offering as the great culminating event of that life of Jesus Christ, as God manifest in the flesh, yet I do feel that it is still the mission of Friends to call the people to that Living Christ—that ever present Saviour. And the Christ within does not deny the Jesus Christ of Palestine and Calvary. We want the preaching of the whole Christ,—not Christ separated from his life and teachings, sufferings and death for our sins, but, I repeat, he that was God manifest in the flesh, and he that is now God mani fest in the Spirit. Paul said: "Though we have known Christ after the flesh, yet now know we him no more, but after the spirit." I feel, dear Friends of this branch, to kindly admonish you against so much as seemeth to me dangerous, not in a spirit of censure, but in kind admonition. You see how some, from laying too much stress on doctrinal matters, and not keeping the eye single to the Light, have denied the Light as a principle entirely, and have gone into the faith of the churches, and are even imitating them in forms of worship, and paying their ministry a salary, —a sorrowful falling away from a pure and undefiled religion taught by "a man sent from God whose name was George Fox."

I wish also to remind all Friends, only by way of caution, of the testimony of William Penn on this matter. He says: "A dry doctrinal ministry, however sound in words, can reach but the ear, and is but a dream at best; there is another soundness, that is soundest of all, *viz.*, Christ the power of God." ("Rise and Progress," page 81.)

Still further, dear friends, be as zealous in imitating the example of Christ as to confess a correct and sound faith in him, and the fruits of that spirit will be, and no doubt are, seen in your lives, and dealings with men, and the fruits of that (Christ-like) spirit are, among others, love, peace, brotherly kindness, and charity. Paul speaks of these great Christian graces, Faith, Hope, and Charity, and classes Charity as even greater than Faith. I would that there might be more mingling of both branches and all branches, that we might better understand each other. Though far be it from me to impugn your motives, yet it seems to me to be the spirit of the gospel to go wherever we can do good, and feel the call of the Master. "They that are whole need not the physician, but they that are sick." There are many honest young minds in the different branches, some outside of our branch as well as in, who are not unbelievers, in the sense of denying Christ, but are seeking to know the Truth. Is it right to cast these off, or shall we not rather be like Aquila and Priscilla, like Philip, and more than all, imitate the blessed Jesus, who did not turn away from doubting Thomas, but gave him the evidence he sought, and convinced him. "He that is weak in the faith receive, but not to doubtful disputation."

Finally, dear Friends of all branches, bear in mind Jesus Christ died for us all, and that his great love is still to us ward. To the radical and ultra, my desire is that you will be as tolerant of those who are

"Orthodox" in faith, as you wish them to be of you. Do not go to the Scriptures to combat them and pick out flaws. You will get no instruction from them whilst in that spirit; but, prayerfully wait and watch, and the key of David will be held out to you, and you will by it be enabled to unlock this treasure house of God, and you will be shown things new and old. If this were the practice among Friends, of searching the Scriptures like true Bereans (to see if these things be so) there would be more unity among us.

I desire also that all Friends bear in mind the testimony of William Penn in relation to the ministry of early Friends. In his preface to the Journal of George Fox he says: "The bent and the stress of their ministry was *conversion to God, regeneration, and holiness;* not schemes of doctrine and verbal creeds, or new forms of worship, but a leaving off in religion the superfluous, and reducing the ceremonial and formal part, and pressing earnestly the substantial and necessary, and thus reaching the inward states and conditions." Jesus testified before Pilate that he came to bear witness to the truth, and part of that truth was that he was to lay down his life for us, and that by reason of the sins of the world. Hence he came "to found a kingdom, not to promulgate a theology. He died not to formulate a creed or system, but to redeem a race."

These views are written in gospel love and not founded on the views of men, though I have quoted some from others. If I have succeeded in keeping out partisan views, I shall feel that the Teacher who teaches as never man taught has been with me, to guide and direct aright, for though I believe I am in accord in my views with that great and good man William Penn, I trust that I am looking for instruction to a source higher than men. In conclusion, I pray that the Good Father will open the hearts of those that read, to receive whatever of truth may have been dropped in this essay. I shall still labor and watch, like good old Simeon, for the salvation of my people, and for the dawning of that day of *peace and good will and unity*, when no longer shall be heard the query, "Art thou of Gurney or of Wilbur, or of Hicks?" but we shall all know even as we are known, that we are *of Christ, the whole Christ*, even "He that liveth and was dead, and behold he is alive forevermore."

FRANKLIN T. HAINES.

Rancocas, N. J., 1st. mo. 17, 1888.

WE die so soon! There's little time
Between the cradle and the tomb
To be kind to our fellow-men,
To lift them up and give them room.
We shall so shortly pass away,
Let us do good while yet we may!

'TIS not the dying for a faith is hard—some man of every nation has done that; 'tis the living up to it that's so difficult.—*Thackeray.*

THE wise man expects everything from himself: the fool looks to others.—*Jean Paul Richter.*

THE "SEPARATION" OF 1827.

Editors INTELLIGENCER AND JOURNAL:

I WAS much surprised to read, in the reply of the poet Whittier to the greeting sent him at the anniversary meeting, his opinion that the separation of 1827 was unnecessary; and I have been greatly interested in what has been further said in these columns upon the possibility of reunion.

I should suppose that no one who has known or read of the state of feeling in the Society at and before the time of the Separation, and of the measures adopted by a minority to secure the uniformity of belief which they thought the essential point, could doubt that the Separation was inevitable. I do not question the honesty or sincerity of that minority; but their honesty and sincerity made it all the more impossible for them to remain united with us. One party said to the other, "The essential doctrines of the Society have always been what we now maintain. The first necessity is that they shall be acknowledged and conformed to by all the members." The other party said, "The essential doctrine of the Society is that to every man is given a measure of Divine light, which will guide him into all truth. The first necessity is that all shall have the liberty of conscience which the Society has always maintained, to follow each the light thus given him." The claim of one was for freedom of belief; the claim of the other was that those only should have freedom of belief whose belief conformed to *their* test. The measures employed by those who thought uniformity essential, were such as plainly showed the sincerity of their belief that it must be secured at any cost. It may indeed be doubted whether a course might not have been adopted which in Philadelphia Yearly Meeting would have avoided withdrawing from the established meeting; but that the minority would eventually have withdrawn if the majority had not, I think cannot be doubted. That two sections differing so radically should remain united seems to me utterly improbable. The formal Separation was merely the outward consummation of a division in belief as to freedom and the rights of conscience which had already become irreconcilable.

I think that those who, like our beloved friend, the poet, think that the Separation was unnecessary, are led to this opinion by supposing all others to be as liberal and charitable, as tolerant of differences of faith in others, as careful not to trespass on liberty of conscience, as they are themselves. They think that division was needless because they know that they could have dwelt in peace and harmony with those from whom they differed; they do not see that the trouble is that those from whom they differed could not thus dwell with them! It is not hard to tolerate and associate with those whose beliefs are more narrow and rigid than our own; but we have to remember that it is a very different thing for them to tolerate and associate with us.

In considering the possibility either of having maintained the union of the Society, or of now restoring it, this seems to me the vital point. We have to ask first, not whether we could cordially unite and comfortably live and work in the same religious or-

ganization with the other branches of the Society, but whether they could thus unite with us; and I think that any one who has the least acquaintance with the various sections into which "Orthodox" Friends have become divided, will decide at once that there is not the slightest ground for such a hope. In the first place, it would be impracticable for any of the sections (unless, perhaps, a few English Friends and a small number of so-called "Wilburites") to unite with us; and in the second place, it would be even more impossible for them to unite with each other. The difference between the "Wilbur" Friends and the "progressive" element is even wider than that which separates either of them from us; and there is more estrangement and irritation, because the division is more recent, and debate of the points of difference much more active. Time has softened the differences of sixty years ago. Debate has in the main ceased, and we have adjusted ourselves to the change, —we have learned in a great measure to "agree to disagree," and to join with our brethren of "the other branch" in various works in which we can cordially unite. In this way has sprung up a sort of regard and kind feeling, and a readiness to meet on common ground, which cannot in the nature of things exist between bodies more recently separated from each other.

Let us not, however, deceive ourselves into thinking that this kind feeling means that a reunited organization is possible. The differences which separate our Orthodox Friends from each other are differences of doctrine; the difference which separated us and them was a difference of principle in government,—the principle of religious liberty. We could no more forego freedom of faith now than we could in 1827; they could no more unite in organization with those whose faith they believed unsound and dangerous. The peace and harmony in which we can now join with them arise from the fact that no bond holds us together. Let us gratefully recognize this fact and strive to increase brotherly feeling in every possible way; but let us at the same time equally recognize and value the precious inheritance of freedom of belief which the trials of the past have secured to us, and which alone can hold an intelligent, thinking, differing body of Christians in a harmonious brotherhood. F.

"Daily living seemeth weary
To the one who never works;
Duty always seemeth dreary
To the one who duty shirks.
Only after hardest striving
Cometh sweet and perfect rest;
Life is found to be worth living
To the one who does his best."

Do that which is assigned you, and you can not hope too much, or dare too much. There is at this moment for you an utterance brave and grand as that of the colossal-chisel of Phidias, or trowel of the Egyptians, or the pen of Moses or Dante, but different from all these.—*Emerson.*

For Friends' Intelligencer and Journal.

OUR SCATTERED FLOCK.

ATTENTION has frequently been called, and very properly so, to those members or professors with Friends who, in the pursuit of means to enable them to live and support families, have located far away from Friends; much concern and anxiety has been felt for such, and some care extended, and this should not only be continued, but there should be an increase of watchfulness in order that these may not drift away from the faith in which they have been reared.

We, as a religious body, believe that the mission instituted by George Fox has been the means of enlarging the spiritual vision, and elevating the moral standard of a multitude of people, and that this mission is not ended, nor will not be until there is a nearer approach than at present to the simplicity and beauty of life portrayed by Jesus in the "Sermon on the Mount," the characteristics of which are embraced in this "mission," and which it should be our earnest concern to continue. Yet while the thought is directed to those afar off, we are reminded of the Master's injunction, on an occasion of rebuking, for a certain neglect while giving attention to other matters, "These ought ye to have done, and not to leave the others undone," for have not we of the East a mission work of this nature at our own doors?

Because the struggle for subsistence has not led other of our members far away from our religious centres, we have failed to fully perceive the spiritual deadness that does creep in from the non-attendance of meetings, and the social commingling when thus gathered for Divine worship.

Our attention has been directed to a want of this character by the perusal of a letter recently written by a young married woman to an intimate friend of her own age, which reveals, in a straightforward, simple manner, a craving after spiritual food that is indeed touching. We feel at liberty to quote the language of the letter as being the most forcible way of presenting the thought. Out of deference to the feelings of the writer, names and places are not given, but we will simply state that this locality is one of many thriving towns that are the outgrowth of railroad enterprise that has so changed neighborhoods in the vicinity of large cities, and wherein many young Friends have found homes but not meetings. Here are her utterances: "I feel that I am growing so negligent of religious duties. I feel myself a child and so much in need of studies and talks on the Bible. My life in this respect seems empty. Of course, I would have to change my views very much before I could be other than a Friend, but I often wish I could believe in the views of churches. I should so much enjoy mingling with their large and enthusiastic schools and gatherings. Here in —— are four Sabbath schools, all have an average of fifty in attendance. And the strange part of it is most of the families here are Friends, that is, there are more Friends families than any other one religious sect, and of these not one, as far as I can hear ever goes inside of a Friends' meeting or any place of worship. I do think the Society is very negligent. There is a Catholic, Presbyterian, Methodist, and Baptist

church here. The three latter had churches about— miles distant, until the last three years, and none here. When the town got a good start, they all closed their churches, excepting for special times, and regularly held service and schools in chapels (or small rooms at first) in the town. Because here were the people. They have all grown. Friends are situated just the same. They have a meeting-house just the same distance off. If they would do like the churches and grow with the small towns where the people are, how much more good they would do for the people, and the people could do for the Society. It seems to me, as concerns the growth of the Society, this subject of growing with the towns is a very important one, and, so far as I am aware, never referred to."

Is there not a practical mission suggested here? And it is not in one place alone, but in many. We cannot change existing circumstances. We cannot go back to past times nor is it wise to look back upon them "mournfully." The best wisdom is to "improve the present," then we can "go forth to meet the shadowy future without fear and with a manly heart."

Do we not see there is that that "scattereth?" Yet, it may be made to yield an "increase." But there must not be a "withholding more then is meet," for this "tendeth only to want."

We would desire to arouse our Visiting Committee and others concerned, as well as touch the hearts of those gifted to proclaim the truth as held by Friends, to go forth amid such as are hungering, be they far or near. If there is *life* with us, as we believe there is, it will appear and bless the future as it has blessed the past, if only it is not withheld.

L. H. H.

SIN VERSUS ERROR.

Editors INTELLIGENCER AND JOURNAL:

AS one who takes a deep and heartfelt interest in the cause of Truth will you kindly permit me to express in your columns a few thoughts suggested by a portion of "A's" "Answer to a Query," in your issue of 1st mo., 21st? The writer says: "Faults, errors, sins,—what are they but unwise mistakes?" Here we have sin classed as an error or mistake, the doing of which, to my mind, is truly a great mistake to say the least, teaching, as it does, an idea which, if entertained, is capable of doing much harm to the spiritual nature. Sin is *disobedience* to the plainly-revealed and understood commandments of God, a willful violation of the Divine Law or Light of Christ in our souls; in short to take a step which the taker *knows* at the time to be wrong, this is sin. An error or mistake is to take a step in the dark, to do something which *seems* right, or at least not positively wrong, or perhaps, doubtful; but which afterwards is seen and felt to be wrong and hurtful in effects. Can any one fail to see the great difference? I have found in my experience that God knows the difference and that he punishes willful transgression; and this, I believe, every sinner will find sooner or later. Yet he is none the less a loving Father to me because of his justice; the very punishment I plainly see was given in love that I might thereby be induced to reform. If the prodigal son had found his sojourn in "a far country" as pleasant as the father's house, would he ever have "come to himself," and desired to return? Certainly not. "A babe learning to walk if it slip and fall" is not transgressing a known law or commandment, and to punish it therefore would of course be very wrong and cruel; but a child of 10 or 12 years who wilfully disobeys a well known and just law of its parents, deserves punishment, and if the parents truly love it, will receive it in some wise form. And now let me quote, for the benefit of those who may think with "A," that sins and mistakes are all one, these words of the "Beloved Disciple," whose great theme was God's Love: "If we say we have no sin, we deceive ourselves and the truth is not in us," 1st John, 1: 8. Read also verses 9 and 10, and verses 1 and 2 of Chapter 2nd. Let me say in conclusion that I have found all these words true in my own experience, yes, and also those of Paul, when, speaking of Jesus, (Heb. 7: 25): "Wherefore he is also able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." In accordance with and hearty endorsement of the "Request" of Lydia W. Hilles, in the issue of 12th mo. 31st, I herewith append my name and residence, being a lover of, and seeker after truth, and therefore not ashamed. HENRY ABEL COLEMAN.

Irondequoit, Monroe Co., N. Y.

COMMUNICATIONS.

FAIRFAX QUARTERLY MEETING.

Editors INTELLIGENCER AND JOURNAL:

IN reading the last issue of the paper, I notice that in reporting the quarterly meetings to be held in Second month, there is mention of the one at Fairfax, Va. Four years ago the time of holding it was changed to First month, to suit a number of Friends who thought it would be better and the meetings would be more largely attended. (It is over, having been held the 16th of this month.) In the first place, there are not so many to come as formerly, and in the second place, the very fact of its being changed to the coldest month in the year deters many from leaving their homes; consequently the attendance in comparison with those formerly held in the Second month has been small, and some of those who advocated the change are among those who could not venture. It is evident there is not the same amount of zeal manifested in the attendance of our meetings as there was in the days of our forefathers, who did not allow storms or mud to prevent them from attending to that religious duty, either at home or at a distance, often traveling on horseback a distance of thirty or forty miles. The late Quarterly Meeting at Fairfax was a very small gathering, much more so than usual; for the time of year the weather was favorable and roads good, yet Friends were afraid to venture so far from home for fear they might not be able to return when they desired.

Taking it all together some Friends feel there has been very little gained by the change.

No strangers from other parts of the vineyard were with us, which was also a cause of regret.

Loudoun Co., Va. R.

INTELLIGENCER AND JOURNAL.

HOWARD M. JENKINS, *Managing Editor.*

ASSOCIATE EDITORS:

HELEN G. LONGSTRETH. LOUISA J. ROBERTS.
SUSAN ROBERTS. RACHEL W. HILLBORN.
LYDIA H. HALL.

PHILADELPHIA, SECOND MONTH 4, 1888.

WAITING TO BE "GRACIOUS."

IN the reaction of Christian thought against the cruel dogma that declares there is a condition of the soul in which "no place of repentance" is found, though it be "sought diligently, with tears,"—that presumes to affirm the future good or ill of the individual is settled for all eternity before the child has learned to distinguish between right and wrong,—even before it has come into conscious existence,—in the reaction from this unjust charge against God, there is great danger that the pendulum of thought swing too far in the opposite direction, and justice, mercy, and forbearance, and all, those attributes that we assign to the Ruler of the universe as the highest conception we can form of a perfect Being, shall be rendered of none effect.

The Psalmist, than whom, perhaps, no other man in ancient or modern times had a clearer insight into the relations of man to his Maker, in one of his loftiest songs of rejoicing, breaks forth in thankfulness that "mercy and truth are met together, righteousness and peace have kissed each other." Analyze this as we do the expressions of modern thought, and it gives us mercy as representing the All-merciful, holding loving intercourse with truth, when that which is false, uncertain, and unworthy in the creature has given place to a condition in which mercy can restore the lost harmony of the soul, and encourage it to follow after righteousness, which is the only basis upon which peace can come in and take possession, righteousness making possible that relation implied in the salutation of peace and restoring love.

"Therefore," said the inspired prophet "will the Lord wait, that he may be gracious unto you,"—as if he had said, "I will be patient and forbearing, ready, when the time of extremity leaves no refuge from your enemies, no hope of escape, ready to be very gracious;" but not until the voice of sorrow and weeping is heard. It is then that he will have mercy, for he is also "a God of judgment." In this repentant condition the word comes to the soul, "This is the way, walk ye in it, when ye turn to the right hand and when ye turn to the left."

There is a vigor and robustness in the conception of the Divine Being, as one whose justice exemplifies our highest ideal of that attribute, one in whom that equity and fair-dealing, which we hold to be so essential in our intercourse one with another, fulfills our hope and promise of perfection.

Jesus, while over and over again calling the people to an understanding and acceptance of the love of God, always made repentance and amendment of life the conditions upon which this love could be bestowed.

"The Lord is very pitiful," . . . "He willeth not the death of the sinner," is a blessed and encouraging testimony, but that the condition of death is possible is implied in the solemn inquiry, "What shall a man be profited if he shall gain the whole world and forfeit his life?" In the gain of the world, he gains that which is transitory and perishing,—in losing his life, he loses that which is enduring, eternal, which must last while God exists. More than this, more than all else we can think of or desire, he loses the peace and joy vouchsafed the soul whose affections are set upon the things that are above, those possessions that no changes or vicissitudes in the world can molest, no moth or rust corrupt, no thieves break through and steal;—a soul that has come into oneness with the Father of spirits, that finds its riches in the gathering to itself and making its own all those graces of the Holy Spirit which make this life a perpetual feast, and give a foretaste of what the future has in store.

Our Father waits to be gracious. The Psalmist gives us the assurance from his own experience, "The Lord is nigh to all them that call upon him in truth." Let none be misled. It is here and now that the soul must be at peace with its great Original,—the Soul of all souls. By whatever name we may know this Power, it makes for righteousness in all, and no soul can be at peace with itself and the All-Soul whom, as Christian believers, we rejoice to call our Father, that finds not its highest good in realizing goodness as the true condition for the individual and for the race, goodness that permeates the inner life as full and complete as the blood current reaches every atom of the physical structure, a goodness that has not reached the full developement it is capable of until it attains to that perfectness implied in the exhortation of Jesus, "Be ye therefore perfect, even as your Father in Heaven is perfect."

NEVER fret children just before they retire to rest. Let the father's caress, the mother's kiss, be the last link between the day's pain or pleasure and the night's sleep. Send the children to bed happy. If there is sorrow, punishment or disgrace, let them meet it in the day-time, and have hours of play and thought in which to recover happiness, which is childhood's right. Let the weary feet, the busy brain, rest in bed happy.

MARRIAGES.

CHAPMAN—THOMAS.—On First month 25th, 1888, at Torresdale, Philadelphia, according to the order of Friends, George W. Chapman, son of Samuel B. and Tacy A. Chapman, to Helen Thomas, daughter of Edward and Harriet P. Thomas.

DEATHS.

BORTON.—First month 25th, 1888, Reuben P. Borton, aged 50. Interment from Moorestown, N. J., meeting-house

DIXON.—In West Philadelphia, Pa., on the evening of First month 23d, Mary W., widow of John W. Dixon.

FENIMORE.—Suddenly, on the evening of First month 19th, 1888, at Somers' Point, N. J., Edward L. Fenimore, in his 43d year.

IREDELL.—At her residence, near Weldon, Montgomery county, First month 25th, 1888, Rebecca A., widow of Thomas Iredell, in her 79th year. Funeral from Horsham meeting-house, Pa.

KNIGHT.—First month 20th, at Semerton, Phila., Owen Knight, in his 77th year; a member of Byberry Monthly Meeting.

LEWIS.—In West Philadelphia, First month 26th, 1888, Charlotte Maud, daughter of Enoch and Charlotte S. Lewis.

LIVEZEY.—First month 22d 1888, Edward, son of Mary B. and the late Dr. Edward Livezey, of Philadelphia, Pa., aged 11 years.

PACKER.—At Woodbury, N. J., at the residence of her son, Daniel J. Packer, on First month 22d, 1888, Eliza E. Packer, in her 88th year.

POST.—On First month 18th, 1888, in the 85th year of his age, Joseph Post, a prominent member of Westbury, L. I., meeting.

SHELMIRE.—At Cape May Point, First month 25th, 1888, Edward T. Shelmire, aged 65. Interment at Fair Hill, Philadelphia.

THOMAS.—First month 23d, 1888, George Thomas, of Upper Dublin, aged 57 years.

TYSON.—At the residence of her nieces, in Germantown, First month 24th, 1888, Mary J. Tyson, a member of the Monthly Meeting of Friends, of Philadelphia, in her 75th year.

SCRIPTURE LESSON, No. 7.

SECOND MONTH 12TH, 1888.

TOPIC: JESUS AND THE LITTLE ONES.

GOLDEN TEXT: "Suffer the little children, and forbid them not, to come unto me: for of such is the kingdom of heaven."—Matt. 19: 14.

READ Matt. 18: 1-7, 10.

OUR lesson for to-day is found with slight variation in Mark 9: 33–37, and Luke 9: 46–48. The disciples of Jesus had visions of royal honors and worldly greatness, and were frail enough sometimes to dispute with one another as to who would be given the chief places in his kingdom. That he might make them understand what his kingdom was to be, Jesus used the incident which we have before us, as an illustration.

Except ye be converted. The word converted means changed or turned; to turn or change from one habit of life, or set of opinions, to another. It means in this connection that all these feelings and opinions about the kingdom of the Messiah must be given up: from all notions of earthly greatness they must turn away, and become humble and teachable in spirit, finding their true place in all lowly service, and their highest happiness in ministering to the wants of the suffering and the distressed. They must be as the "little ones" in the Father's kingdom.

Who shall offend. Shall cause to stumble or fall; shall place anything in the way to hinder the progress or interfere with the happiness of those who manifest the trusting, confiding, teachable spirit of little children.

A great millstone. Mills anciently were turned by hand, or by beasts, when the mills were large. One of the modes of capital punishment practised by the Greeks, Syrians, Romans, and some other nations, was by hanging a millstone around the neck of the condemned and throwing him into the sea.

Their angels do always behold the face of my Father which is in heaven. To be admitted to the presence of a king; to be allowed to see his face continually; to have free access to him at all times, was deemed a mark of peculiar favor, and was esteemed a security for his protection. So the obscurest Christian is ministered to by those unseen influences, comparable to angels, that bring him into communion with the Highest. The allusion to the straying sheep portrays the love that reaches after the erring and rejoices over his restoration.

This is a beautiful story of Jesus blessing little children, and it conveys a great lesson to all who are willing to be instructed.

It teaches the wise and great that they must not give way to vanity; it teaches the sorrowful and struggling that they must be meek and patient; it teaches the young to be brave, and to preserve their innocence; it teaches every class that the virtues of childhood are the virtues to strive for.

We all know what these virtues are: innocence and truth are the greatest; then patience, meekness, and the desire to learn. Where children are allowed to develop at their best, they possess all these in a great degree, and we can well understand how Jesus wished his followers to have the same good qualities, and that it is still necessary for those who strive to follow his precepts to become as little children, that they may enter the kingdom of heaven.

But in the First-day school, this lesson appeals especially to the children and the youth. To you, of whom Jesus says, "Of such is the kingdom of heaven," this lesson comes right home. Will you not try to fill your thoughts with what is good and sweet, that you may continue to be in the spirit of God? Will you allow angry thoughts to be in your hearts, cross words to come from your lips, rough acts from your hands, to spoil this beautiful purity God has given you? You are flowers in God's garden, and will you not try to bloom in brightness and beauty to his glory?

There is a pretty story told of a very little girl who heard her father—who was the jailor of a prison—speak of a very hardened criminal with whom they could do nothing. She wanted to see him, and was allowed to come to the front of his cell. She called through the iron grating, "Won't you be good?" and the man was so softened by her sweet

voice, that he became changed. He was penitent and docile while in the prison, and after his release became a respected and useful man in the community.

All may not have an opportunity like this; but all can do something; and our duty is to let no opportunity for a good action escape us.

There was much inquiry among the twelve whom Jesus had chosen to labor with him, in regard to the kingdom of heaven, about which he had so often conversed with them, and which they understood and fully believed was to be established in their own nation by him as their long expected Messiah. We must not lose sight of the fact, that the Hebrew nation had never given up the central idea of their nationality, that Jehovah was their king and ruler, and under and by virtue of his appointment, the king occupied the throne, as the representative of the power and authority of Jehovah, who delegated to the royal incumbents all the rights and privileges he enjoyed.

It was the most natural conclusion of those who accepted Jesus as the one who was to restore the lost greatness of their nation, that he should sit on the throne of his great ancestor, David, and surround himself with those who had espoused his cause and ranged themselves under his banner, so to speak.

They were men with all the weaknesses and frailties that inhere in the race,—men too, groaning under the oppression of foreign rulers, who showed no respect for their religious convictions and trampled under foot every right and privilege they had enjoyed as a separate nationality.

That these disciples should be anxious and inquiring as to when it would be his pleasure to restore the kingdom to Israel,—that they should discuss the matter among themselves, and grow personal under the warmth of feeling thus engendered is not surprising; that they who had been most attentive to the Master, and had fully surrendered themselves to his guidance should expect to be given the chief places in the restoration, is most natural,—indeed they were more than mortal had any other thought possessed their minds.

It is here that the wisdom and divine insight of Jesus shine out most conspicuously. "He knew their thoughts;" and took the only way open to him to answer their question. It was not for him to know the purposes of the Father. "The day and the hour" of his coming to redeem and restore his people, had not been revealed. He would show them that the way to bring about this restoration was not by striving for earthly greatness, but by faithful serving, cultivating the innocent confidence and trust of the little child, who sees in the presence and protection of the parent its only safety in times of danger, its only comfort in distress. They had not counted the cost. They could not. When, as it is recorded in another place perhaps of this same occasion, Jesus asked them, "Are ye able to drink of the cup that I am about to drink?" they made answer, "we are able." Well might Jesus exclaim, "ye know not what ye ask." The answer gives evidence of a self-confidence entirely at variance with the spirit of the gospel which he taught, and it was his constant labor to lead them unto the spiritual conception of this kingdom of heaven, whose throne must be set up in every soul, if the peaceable fruits it yielded are to be secured.

THE LIBRARY.

SLAV OR SAXON? A study of the Growth and Tendencies of Russian Civilization. By Wm. D. Foulke, A. M. New York: G. P. Putnam's Sons.

WITHIN the last decade there has been a remarkable growth of American interest in Russian literature and affairs. The series of books by Count Tolstoï, which, by translation into English, have become available for general reading in this country, have done much to stimulate this interest in the literary products of Russia; while the critical aspect of European affairs, with the great nations continually armed and expectant of conflict, has made us consider more than formerly the strength, inclinations, and characteristics of that great empire of Eastern Europe and Western Asia, whose territory forms nearly one-sixth of the entire globe.

In this volume, the author, William Dudley Foulke, (of Richmond, Indiana), begins by citing a paragraph published in a periodical of St. Petersburg over a year ago, in which W. E. Gladstone, the English statesman, is represented as saying, in substance, that he desired the friendship of Russia, for she and England alone among the European powers had "a future." The others, he is alleged to have said, were "on the decline," and the time was not far off when Germany and France must disappear from the list of "first-class powers." Upon this text, W. D. Foulke dilates in his opening chapter, explaining more at length the reasons why, in his view, none of the other European nations than England and Russia can sustain themselves as rivals to the power of those two. And having settled it, as he believes, that the reasons for this opinion are conclusive, he then devotes the body of his book, as signified in the title, to a study of the social, military, and political features of Russia. In seven chapters he considers its territory, people, military autocracy, conquests and aggressions, history, the reforms of the last Czar, (Alexander II.), and "the present despotism," and in his last chapter presents his conclusions from this survey.

We hardly need say that this is a broad and very interesting subject; it is fair to add that the author has made a compact and vigorous study of it. His description of the institutions of Russia, and especially of those which seem to contradict the theory of the world's progress, in many passages is graphic. For example, looking back on Russian history, he says: "Somehow, events seem to take the wrong track. As civilization grows, it appears only as a new bulwark of imperial power. As knowledge enters, it strengthens only the hand of the master and teaches him how to weave more securely the toils which bind the slave. The development of agriculture fastens the serf to the soil; the opening of the mines adds new terrors to penal servitude; the conquest of the boundless steppes of Siberia provides a new place for horrible punishment to be inflicted up-

on the subject who offends. . . . . We learn in these pages that human progress is not universal, that the eddies which turn back are strong and deep. We read of the overthrow of liberal institutions, the subjection of free cities, the annihilation of enlightened communities, for the sole reason that these become inconvenient or dangerous to arbitrary powers."

If we were to note any criticism upon our friend's book it would relate to the general attitude which it seems to hold toward questions of the future. Its assumption appears to be that the relations of the nations of Europe hereafter are to be as they have been in the past—that the aggressive and grasping policy which has led up to the present vast armaments and perpetual danger of war is to continue in control; so that the great question necessarily must be, in comparing the Slav and the Saxon, Russia and England, which is the more powerful gladiator? "War is a game which, were their subjects wise, kings would not play at" is a saying which had much truth when first said, but which has become more and more true since. The wars of Europe are now not quarrels of peoples, but dynastic and class controversies. From their outcome the subject classes reap no benefit, notwithstanding all the pains and burdens which they have endured during the struggle. It seems impossible, therefore, to believe that there will not be a modification and eventually an arrest of the gladiatorial tendency of nations. Social influences are at work toward this result. We mean not merely such efforts as those of the avowed Peace societies, but those of the organizations in the more despotic countries, which are leavening the people with such views of their relations to society as will greatly impair their future usefulness as fighting machines, and will make it more and more difficult to procure vast armies to be sacrificed upon the altars erected by selfish aristocrats, or reckless devotees of military "glory." While it may be true that the relative importance and influence of some of the present "Great Powers" of Europe will decline, and others increase, we see no good reason for thinking that the temper and conscience of mankind are so little improved from those of the Dark Ages that these shiftings of national relations are to be continually accompanied and consummated by deadly wars. Nor do we believe that if the comparative decline of the other nations is to occur, (as it very probably may in such a case as Austria-Hungary), this implies of necessity a final contest between Russia and England for the supreme mastery of Europe.

Moreover, an idea of Russia, and theories as to her future course, cannot well omit a consideration of that view of the Russian character which is afforded by the writings of authors like Tolstoï. There are many scenes, incidents, and "touches" in them which disclose a people altogether different from that semi-savage and warlike conception which is the commonly received type of the Czar's subjects. We find them apparently a simple and kindly race, with that touch of nature which makes the whole world kin, and which therefore enlarges the community of feeling that must temper and soften the world's conflicts. Tolstoï's theory that he will find in the simple and laborious peasants the elements for a new and true Russian life, is well known, and even if it should prove to some degree fantastic there is in it such a conception of his country's conditions as must engage the sympathy of good people in all lands. To it we may surely turn with pleasure and even with confidence, for moral influences are greater than armies and cannon. An increase of the feeling of brotherhood diminishes the savagery of war and warriors, and as men in Russia stand disclosed to men in England, with the same features of character, face to face, and soul to soul, one can hardly doubt that they will learn to respect more each other's right to life, and peace, and a share of the abundant treasures of our common planet.

H. M. J.

For Friends' Intelligencer and Journal.

LETTERS FROM EUROPE.—XVI. WINTER IN BRUSSELS.

BRUSSELS, December 20, 1887.

FINDING it desirable to choose a resting place for some months where English schools were accessible, common report and private information pointed out this city as that which would best answer my needs and afford a pleasant residence. But what is pleasant is a matter of taste; and the variety of theatrical performances, operas, concerts, public balls, and private entertainments are no pleasures for us. Schools there are, and the climate is equable, and the atmosphere quiet, but the weather up to within a few days of this date has been gloomy and wet, though we are led to believe that in a few days a change for the better will take place, with a fair proportion of sunshine and no extreme cold. Indeed the climate is said to be a favorable specimen of that of England, without its fogs and dark days. Brussels being the capital of the country, the court is here with its hangers-on, and it is some amusement in our walks to see the fine equipages, horsemen, and horsewomen, and the military officers whose showy uniforms seem to tickle the vanity of even old and able men. Why else do they—even kings and emperors—have their portraits taken in military dress, hung all over with stars and ribbons, like the Black Madonna in the church at Rome?

The Belgian nobles, like the English, much affect country life, and only come to the capital after Christmas. The English, for this custom, have a good reason in the fogs and smoke that darken the days in London, and really render the streets dangerous at times. So their *very* great men, the "dukes," do not come up to "town" till May. The Belgians have no such deterrent, and perhaps their custom of coming about the beginning of the year may be a presage of good weather.

Within a few days there have been some notable personages here, among them the ex-Empress Eugenie, She is old and feeble, and walks with a cane. She was often on the street, entering the shops and talking affably with persons she had occasion to speak with, entirely without ostentation. What a fortune has been hers! Raised to the most brilliant throne

in the world; driven from it with fury and hate, a fugitive with her husband and only child, and then to lose him by such a death! Speared by a black African savage from whom he was running away, after having gone half 'round the world to seek and fight him! But imperial blood would be contaminated by any occupation less noble than war. Europe being at peace, the Orleans princes went to America to find it, and the hapless Bonaparte, a really fine young man, perhaps out of some regard for England, which had been their refuge, went to South Africa where the blacks were resisting the encroachments of the British colonists. And so he met the fate I have indicated.

Belgium is a neutral power and a very small one. Her independence is guaranteed by the great powers on condition that she takes no part in any war. But Belgium knows the worthlessness of treaties as a restraint on power, and keeps on foot a considerable army. Many of us can remember the birth of the kingdom, and the foundation of the dynasty to which the throne was given by election, and not "by the grace of God" the little older dynasties profess to hold by. The royal family, probably on that account, have made themselves generally acceptable to the people, and Belgium is said to be the best governed kingdom in Europe, and the best governed country except Switzerland. It needs good government to maintain six million people on an area about as large as Maryland, and the land none of the best.

But the king has other dominions and other subjects. He is sovereign of the Congo Free State, on the west coast of Africa, and lord of all the naked savages therein habitant, and this by the free election and choice of a company of traders who had never set foot in the territory or so much as seen one of its people. But his title has I believe been recognized by our government, and we will not scrutinize it further. After having recognized the transfer of sovereignty from the African natives to the European foreigner, our State Department sent out an agent to see what kind of a country it was, and the report of this agent, Tisdell by name, was such as to draw upon him the bitter hostility of the great explorer Stanley, who was the originator of the scheme for erecting part of "the Dark Continent" into a political State, and placing it under the rule of a respectable European power, with a trading company,—a faint copy of the great East India Company,—to "control" the trade of the country and "exploit" (as the phrase here is) the natives. Just now the king has a difficult question to solve in his capacity of sovereign. All that a savage has will he give for rum, and the question referred to is, Shall the company be allowed to send rum to the Free State? The stress of the matter is that it is impossible to wholly exclude rum from the country; if the company does not send it, illicit traders will, and will thus get all the ivory and ostrich feathers.

By the way, the question of the best mode of dealing with the Africans has recently raised a breeze in religious circles. A dignitary of the Church of England, on a public occasion, suggested that the preliminary work in the conversion of Africa might best be left to the Mohammedans. This idea being severely criticised,—as naturally it would be,—he or some one for him replied that the Mohammedans worshipped the one God, and necessarily the one true God, whereas the religion of the African was a belief in a multitude of evil spirits, and their worship consisted in incantations intended to pacify the spirits or to direct their attacks against others, and this under the direction of sorcerers who were to be paid for their good offices. Unquestionably, "Islam," the faith of the Mussulmans, was infinitely better than this. And moreover, Islam, where it prevailed not only put an end to cannibalism, as did Christianity also, but likewise to the use of rum, which Christians not only would not suppress, but even encouraged by supplying the article. Admitting this, the other side urged the addiction of the Arabs to the slave trade. The controversy is an idle one, for in point of fact the Mussulman makes a thousand converts to the Christian's one. The teacher of Islam, clothed with a few yards of white cotton, and carrying a piece of carpet to kneel on when he prays, is fully equipped for his missionary enterprise, whereas the outfit of a Christian clergyman necessitates considerable expense. A Catholic paper here, intervening at this point, urged the fitness of the monk as a missionary, who was almost if not quite as lightly equipped as the Mussulman, and contrasted both with the English clergyman encumbered with his wife and numerous progeny, for whom he felt bound to secure the comforts of a home, and the services of an army of native servants. His criticism, however, had reference to Asiatic rather than African work. But I have wandered away from Brussels.[1]

Belgium and Holland, now two distinct kingdoms, belonged in the sixteenth century to the crown of Spain, and had for sovereign Philip the Second. When the reformation, started by Luther in Germany, spread into the "Low Countries," as the provinces were called, his Catholic Majesty, to check the movement, decreed, among other things, that whoever should read or talk of the scriptures should be burnt alive, unless the offender should repent, in which case, if a man, he should be beheaded, or if a woman she should be buried alive. A revolt followed on the attempt to enforced the law, and was supressed by Count Egmont, a native nobleman, who however showed some mercy to his countrymen, thinking possibly that heinous as might be the crime of disobeying the king, a mother who did nothing worse (as Motley says) than read the Sermon on the Mount to her children hardly deserved to be burnt alive.

The Duke of Alva, whom Philip sent to govern the country and enforce his edicts, did not agree with Egmont in this opinion or approve the conduct which was founded on it, and his first act was to seize Egmont and his friend and co-laborer Count Horn, and to their intense astonishment order them both to be beheaded. In fact they could not believe

[1]Edward W. Blyden, late United States Minister to Liberia, of pure African race, in a book just published, entitled "Christianity, Islam and the Negro Race," takes the same view as Canon Taylor, as I gather from a newspaper notice of the book. He regards Islam as preparing the way for Christianity, and not as a finality.

Alva was in earnest until they were on the scaffold or really until their heads fell from their shoulders. The insurrection was renewed. Holland after a long contest secured her independence and established the Protestant faith, but Belgium got tired of the fight, resumed her allegiance to Spain and the church, and has ever since been devotedly Catholic, while she concedes to all the free exercise of their religion, and even places Protestant ministers on an equality with Catholic by paying all a moderate compensation for their ministrations.

Egmont and Horn are popular heroes, especially the former. Their statues stand in a public square, and their names are given to streets and public houses. The room where Egmont was confined before his execution, and the window from which Alva witnessed the act are still shown—but really the house has been rebuilt, though exactly like the original in order to preserve a monument dear to the people. The execution took place in the Grande Place, in 1568, and there is still the square so called, and the houses on the four sides very much, if not precisely as they were then. One of them certainly is unchanged. It is the Hotel de Ville, or town hall, which fills one side of the square. It was begun in A. D. 1401, and stood as it now stands when Egmont took his last look. It is a most interesting structure and one is attracted to it again and again. The tower is the most beautiful in Belgium, and to my taste equal to any I have seen. Motley, in his "Rise of the Dutch Republic," speaks of its "audacious height," (336 feet,) and "exquisitely embroidered . . . pinnacle of needle-work in stone, rivalling in its intricate carving the cobweb tracery of that lace which has for centuries been synonymous with the city, rearing itself above a façade of profusely decorated and brocaded architecture." This façade, among other decorations, contains some score of statues, besides numerous groups of smaller figures in the most grotesque attitudes carved with the skill for which the Flemish artists were long, and may still be famous. Many of the statues are of knights in warlike panoply, each with his shield containing armorial bearings, which to the expert would indicate his name and family. I cannot doubt they represent men who played a part in the troubled drama of the times. They may not be portraits, though they have all the characteristics of individuality. It is surprising how perfect the features remain after exposure for four centuries to the weather. But there is little freezing here and no driving winds, while the rains are fine and gentle.

Opposite the town hall is the King's house, which has been taken down and rebuilt precisely as it was originally, and the rest of this side and the other two are occupied by houses once belonged to the guilds, beneficent institutions for which the country was famous, and which comprised employers and employed, working together for their common interest. These houses are still kept as much as possible in their original condition. Of many the fronts are profusely gilded, and when the gilding wears off it is renewed at the expense of the city. In this square took place many of the grand tournaments described in the chronicles of the time, and a famous one of which Egmont was the hero.

The town hall is still used for its proper purposes. On the main floor are four fine halls chiefly used for occasions of ceremony. In one, the throne room, was held the ball given by the Duchess of Richmond on the eve of the battle of Waterloo, and broken up (or said to have been) by the booming of the cannon which commenced that terrible conflict. In another hall the "salle de marriages," take place all the marriages that are contracted in Brussels. Marriage here is in the eye of the law a civil contract and the ceremony at the town hall is as simple as the execution and acknowledgment of an ordinary deed. But the people, being good Catholics, are not content without the religious ceremony; and so when they have duly entered into the civil contract, the parties leave the hall as they entered it, the bride with her father, and proceed to church, where the nuptial mass is said and the promises renewed; and not till then does the husband take possession of his wife. Very devout Catholics, in order to emphasize their dissent from the civil idea, come to the marriage hall in ordinary morning dress, and having entered into the civil contract return to their respective homes, thus disclaiming any relations formed by that ceremony, and the next day are married in church with all befitting finery and pomp.

Brussels, though it dates from the time of the Crusades, is except in the region of the town hall, a modern city, and is flattered by the title of a smaller Paris, and indeed it has some features that would do credit to its prototype. The ancient city, the core of the present one, was surrounded by a moat and wall, six miles, as Motley says, in circuit. These have been removed within the last thirty years and the space levelled and planted with rows of trees, four or six, dividing the length into five or seven alleys, two of which, the exterior, are paved for heavy traffic, the central one macadamized for carriages, a broad dirt road left for horsemen, and the rest reserved for foot-passengers. Up to the end of October the trees were in full leaf, and thousands of nice people in the afternoons filled miles of the walks, and indeed they are not deserted even now, for the people walk out a great deal, and babies are sent abroad every day when it does not actually rain, however damp and inclement it may be. The babies' nurses, who supplant the mother from the hour of birth in all well-to-do families, are important and conspicuous personages. They are mostly stout healthy women from the country, whose vigor and abundance are attested by the chubby faces of their charges. They have a kind of official costume, an ample colored cloth coat, and a white cap decked with gay ribbons from which fly two long streamers of the same material a quarter of a yard wide. The dampness of the climate prevents any dust rising either from the macadamized or dirt roads, and numbers of children play and romp under the trees.

The greater part of the city is outside the circular boulevard, and so disposed that probably no house is more than a mile from that or some other boulevard. For there are several others connecting with

the central one, the principal of which is the Avenue Louise, leading to a park called the Bois de la Cambre, containing about 350 acres, beautifully laid out and planted. This park is part of the ancient forest of Soiguies, which extends beyond it I know not how many miles. There are in the city three smaller parks of about thirty acres each, laid out, planted, and provided with seats, and in one of them a fine band plays every afternoon in pleasant weather. Thus there is every inducement to tempt the people abroad, and they yield to it in great numbers.

There are marked differences between what appear to be different classes of the population. The well dressed and apparently prosperous are of fine size, the men tall, straight, and strongly built. I do not remember to have anywhere seen such fine looking men. But neither they nor the women are handsome in feature. The poorer looking classes are much shorter, but strongly built and of average good features, but there are many undersized and a noticeable number of dwarfs and hunchbacks. These are, in all probability, the children of women exhausted with excessive toil, such as we constantly witness, or with long hours of sedentary work, or are themselves the victims of this last, for children begin to learn lace making at the age of five and six years and the growth and development of many must be arrested or distorted by the position the work obliges them to maintain. Wages in Belgium are very low, yet, probably, not less than ten per cent. is spent in beer, which, moreover, besides taking so much money, generally unfits the man for work on Mondays. The principal food of the working class is brown bread, and they form coöperative societies for maintaining bakeries. To some workmen on a strike, recently, their fellows sent 40,000 loaves as their contribution.

Notwithstanding the diversity of the population and the consequent poverty of the people, who really are in a wretched condition, there is almost no beggary: that is to say, I don't think that more than once a day, even in the poorest part of this city, will one be asked for alms. And the people even of the lowest class seem to be comfortably, though very meanly, clad. There are no rags. They seem as the women say, to keep themselves "mended up." And this I think I may say is found to be the case everywhere on the Continent that I have been. In this species of thrift the extremely poor are superior to the corresponding class at home, and, if I can depend on my memory, to the poor of Great Britain and Scotland, where I have not been since 1882. There is no such squalor here as we see in England and America. Perhaps I should except the vicinity of Naples, but from Rome to Brussels I can confidently say the poor appear physically comfortable and have a good facial expression—or at least better than have the poor at home.

Brussels has the reputation of being a cheap city to live in. If it deserves that reputation, it is because of a custom which prevails here more than elsewhere, of apportioning prices with great exactness to quantity given or service rendered. The street cars charge from two to five cents, according to the distance traveled. A shoe may be mended and sent home for three cents, if the work be worth no more. Nor are people above availing themselves of small economies. The street cars by a cross partition are divided into two compartments one of which is a cent cheaper than the other, and the cheaper compartment is nearly always filled before any one takes a seat in the other, and with quite as good a class of passengers. In this respect, perhaps, living may be made cheaper in Brussels, but the first cost of the necessaries of life is by no means lower than elsewhere, so far as we can judge.

It probably conduces to this exactness that as the franc, the standard coin, is divided into a hundred parts, called centimes, and coins of this small value are in circulation, people are able to adjust prices more accurately to value than can be done where the smallest coin, as with us, is the cent, equal to five centimes.

There are said to be no large private fortunes in Belgium, and probably wealth here is distributed as evenly as in any other civilized country. The royal family are said to be quite wealthy, but when a short time ago, an estate was purchased for young Prince Badouin, heir to the throne after his father, the cost was only about thirty thousand dollars.

J. D. McPherson.

LETTER FROM GENOA, NEB.

[From a private letter from a Friend in Genoa, Nebraska, dated on the 14th ultimo, we extract the following.—Eds.]

WE have had a very extraordinary, and therefore very uncomfortable winter, there being for the past month an almost constant succession of storms, though not a very great depth of snow. Yet the temperature has frequently ranged below zero,—more so, in fact, than my records have ever shown before; and to add to our discomforts we have, in common with many other sections, suffered from a famine of fuel. Our supply being brought from Wyoming Territory, and the mines being owned by the Union Pacific R. R. Co., they have fixed the freight on all coal which would come in competition with them at such rates as render it unprofitable to bring it in; and as it is not to the interest of the railroad to increase the supply above the demand, we have to pay $7 to $8 per ton for what we can get. But we are looking forward hopefully to the Inter-State Commerce Law of Congress to set this matter right, being satisfied that it is only a question of time. Meanwhile, in our cities and towns, those who can afford it are burning considerable quantities of anthracite coal at $14 per ton, brought from the Lehigh region of Pennsylvania.

Our new meeting-house (of which thee has doubtless heard), is nearly completed, and mainly but for the weather would be now occupied for the purpose of its erection. Without any disposition to boast, I think it is the neatest and most comfortable house for its purpose, in this section of country. As it differs in some respects from other Friends' meeting-houses, I thought perhaps thee might be interested in a brief

sketch of it. The building is of frame, 24 feet by 36 feet, placed on a brick foundation raised about 2 feet above the ground, with a retiring-room in the rear and a vestibule and portico in front, the floor being on a level with that of the house so as to make it easy to get in and out of wagons. The outside of the house as well as the roof, is first covered with boards, then with building paper, then with siding and shingles—the object being to prevent the wind and snow from blowing through. The same thing was done in regard to the floor so as to insure comfort; the inside walls are plastered and wainscotted about 3 feet from the floor, and the ceiling is boarded in the same way; all the inside wood work is finished with Southern yellow pine as it cost less than good white pine, and is oil-finished, as being cheaper than paint and easier to keep clean. As all our meetings in our yearly meeting are held jointly of men and women, we have no need of a partition, and consequently, have none in our house. Our "gallery" for the elders (if such it can be called) is a platform raised one step above the floor with a hand-rail surmounting the part in front, with room enough for one row of seats on the platform and one in front of it on the floor. Our seats are after the style of school furniture, a combination of wood and iron, and have reversible backs so that they can be used for classes in First-day school work. Back of our house we have a shed 64 feet long, for the protection of horses,—the only one of the kind that I know of anywhere here, but I hope the example may induce others to do likewise, as it is clear that a merciful man should be merciful to his beast, and there are many who will not go to meeting when forced to leave their teams exposed to the wintry blasts.

SWARTHMORE NOTES.

—Prof. Charles A. Young, of Princeton, gave an address on "The Planets," on Fourth-day evening, the 18th inst. It was well illustrated by the stereopticon, and was much enjoyed by all. The College is indebted for these annual lectures of Prof. Young to the kind liberality of Dr. Susan J. Cunningham, the Professor of Mathematics and Astronomy.

—Subscriptions to the Endowed Professorship are coming in every day. It is hoped that Friends will see the great importance of finishing this subscription, and securing the Endowment before the coming commencement in the Sixth month. Some who have received no appeal, on seeing the notice in this paper, have sent in their subscriptions. Let others who desire to see our College placed on an equality with her sister colleges in this respect, do likewise. No college in this country pretends to maintain a liberal course of study, and a high standard of scholarship, without the aid of large endowments.

Barrels are made in the island of Jersey for the use of the Channel Islands farmers, which will fold up when empty, and thus, having been sent to market, can be packed into a small space on the return. The staves are fixed upon the hoops so that, the heads being removed, they may be rolled up. They are made perfect cylinders, and therefore occupy less space for the same capacity than ordinary barrels.

THE BURDEN.

TO every one on earth
God gives a burden, to be carried down
The road that lies between the cross and crown.
No lot is wholly free:
He giveth one to thee.

Some carry it aloft,
Open and visible to any eyes;
And all may see its form and weight and size.
Some hide it in their breast,
And deem it there unguessed.

Thy burden is God's gift,
And it will make the bearer calm and strong;
Yet, lest it press too heavily and long,
He says, Cast it on me,
And it shall easy be.

And those who heed his voice,
And seek to give it back in trustful prayer,
Have quiet hearts that never can despair;
And hope lights up the way
Upon the darkest day.

Take thou thy burden thus
Into thy hands, and lay it at His feet;
And, whether it be sorrow or defeat
Or pain or sin or care,
Leave it calmly there.

It is the lonely road
That crushes out the life and light of heaven;
But, borne with him, the soul, restored, forgiven,
Sings out, through all the days,
Her joy and God's high praise.

—*M. F., in Christian Register.*

ONE WOMAN'S WORK.

"Who having little yet hath all."

A NARROW sphere—how can you call it so?
Three pairs of baby eyes look up in mine,
And seem the gates through which a light divine
Transfigures all my life with tenderest glow.

Because I cannot paint with artist skill
The changing colors of the sea and sky;
Because I cannot write of visions high,
And move you all with pain or joy at will;

Because to learning's shrine no gifts I bring,
Nor take a foremost stand for woman's cause;
Because I trust unquestioning the laws
Which bring us snow in winter, birds in spring,—

You think my life is circumscribed and cold
In what should make it helpful, rich, and strong,
Ah, friend—these happy days are none too long
For all the loving duties that they hold.

Nor has the art you love been all denied,
For loveliest pictures every day I see
In childhood's careless grace and movements free,
From waking morn till dreamy eventide.

My Edith's braids, now brown, now golden bright,
Imprison tints no artist's brush has known;
The baby's deep blue eyes, which meet my own,
In living beauty mock all painted light.

Nor do you know, my friend, the critics bold
We story-tellers in our children find—
What store of wisdom and of wit combined
We need to point a moral, new or old.

And in reforms are we not learning late
A still, small voice need not be all in vain?
These tiny hands may hold great future gain,
"They also serve who only stand and wait."

And what in science or philosophy
Can pass in interest a childish heart
Feeling its upward way to take its part
For good or ill in life's great mystery?

God help us mothers all to live aright,
And let our homes all truth and love enfold,
Feeling that life no loftier aims can hold
Than leading little children to the light.

EMMA E. MAREAU.

THE "BLIZZARDS" OF THE NORTHWE T.

A LETTER from Dakota to the Boston *Journal* says: The term blizzard is of Western origin, and is intended to convey to the understanding the nature of a wind and snow storm, accompanied by an intensely cold wave, which for suddenness of approach, violence of onset, and appalling consequential horrors cannot be adequately expressed by any word known to dictionary makers. To speak of these peculiar storms as snow storms, in the sense that the term is ordinarily understood would be misleading. They may be more correctly termed cloud-bursts of what has been aptly called ice dust, of great extent, violence and long duration, so compact and firm as to be impenetrable to both sight and hearing, even in their own short range. When it is considered that this ice dust is frequently driven through the air by an intensely cold wind, at a velocity of from thirty to fifty miles an hour, it can be easily imagined how very small are the chances of escape to man or beast who is unfortunate enough to be caught in a blizzard at any considerable distance from shelter. I will here remark that these terrfiic storms are always preceded by several days of remarkably warm and pleasant winter weather. It was on the 7th and 8th of January, 1873, that I, having been a resident of Northwestern Minnesota, had a personal experience of a blizzard which, for severity and disastrous consequences, has had no parallel since until the recent one that swept over the great Northwest, causing such terrible suffering and loss of life to both man and beast. For four or five days preceding the approach of the blizzard referred to, the weather had been mild and springlike, especially was the forenoon of the day the storm began warm, sunny and delightful, luring men to the meadows for hay, to the "timbers" for fuel, or to town for business or pleasure. The wind blew freshly from the south and east till noon, when of a sudden it ceased and was succeeded for a brief period by an ominous calm that could almost be felt. Whoever turned his eye towards the northwest might have observed a black cloud rapidly approaching without comprehending its frightful significance. It is proverbial among seamen that a nor'wester in winter on the coast of New England always comes "butt end first." In this instance, though far from the Atlantic coast, the old nautical adage was fully and fearfully verified. In less than half an hour after the south wind had fallen calm, the storm was upon us in all its fury. It is doubtful if a man had been approaching my house at a distance of thirty rods, ten minutes after the storm struck, would have reached it. Being myself warmly housed, abundantly supplied with wood, water, and provisions, I suffered nothing except from the consciousness that whoever might be so luckless as to be exposed to the pitiless peltings of that storm must inevitibly perish. I was then living upon a prairie farm four miles from town and a mile or more from my nearest neighbors. As I listened to the howling of the tempest and pondered upon the fury and force of the elements I was inspired with a sense of my inconsequence and the overwhelming majesty of the powers of nature, which I will not attempt to describe. At the end of twenty-four hours the storm subsided, so that the young man living with me was able to climb into the gable-end door of my barn and feed the stock. It was a day later before they could be watered.

CALIFORNIA SUBMARINE VALLEYS.

PROF. GEORGE DAVIDSON has recently, in the "Bulletin of the California Academy of Sciences," described the submarine valleys which have been discovered by the Coast Survey along the California shore. The hundred fathom line is here usually about ten miles wide, and beyond this the descent is rapid to 500 or 600 fathoms. This marginal plateau is at various points intersected by more or less abrupt valleys, which, breaking through the hundred fathom curve, die out in the deeper water. One of these, situated in Monterey Bay, heads toward the lowlands at the mouth of the Salmas River; another, farther to the south, is at the eastern entrance of Santa Barbara Channel, and there are others near or in Carmel Bay. But the most remarkable of these depressions are to the north of San Francisco, scattered along the bold rocky coast which stretches north and south of Cape Mendocino, the most westerly point of California and of the United States (excluding Alaska). Within forty or fifty miles of the shore, south of this cape, the plateau of the Pacific reaches a depth of 2,000 to 2,400 fathoms. Just north of a submarine ridge extending from Point Delgada to Shelter Cove a deep valley runs sharply into the coastline, ending one and a quarter mile from shore. At its head this valley is 100 fathoms deep, but it deepens to 200 fathoms at the point where it breaks through the 100 fathom line. The sides are very steep. Between this valley and Point Gorda is another depression which reaches a depth of 520 fathoms, or about two-thirds of a mile, at the point where it breaks through the hundred fathom line; and between Point Gorda and Cape Mendocina there is still another which is 430 fathoms deep at a point six and a half miles southwest by south from that cape. The last valley is a wide one with green mud at its bottom.

Do to-day's duty, fight to-day's temptation, and do not weaken and distract yourself by looking forward to things which you cannot see, and could not understand if you saw them.—*Charles Kingsley.*

INDIAN BOYS AT WORK.

THE *Pipe of Peace* is the title of a small four page paper, issued in the interests of the Genoa Indian School, at Genoa, Nebraska. It is published semi-monthly and is in charge of two of the boys of the School. It is quite creditable in workmanship, and will, without doubt, be an efficient helper in various ways to the School. Among the items of interest we note the following in the issue of 1st mo. 14, 1888:

"A tailor and shoe shop have been added to the industrial departments of the school. Both are well under way. The boys are greatly interested in the work. Some twenty pairs of shoes have been turned out, and thirty uniforms are under way. It will not be long before all manufacturing will be done on the school premises. A blacksmith shop will soon be started, followed by a wheel-wright establishment.

"The boys are busy hauling ice and filling the ice house. The ice is very fine, ranging from twenty to twenty-four inches thick."

THERE are souls in the world who have the gift of finding joy everywhere, and of leaving it behind them when they go.—*Dumb Animals.*

NEWS AND OTHER GLEANINGS.

—A remarkable engineering feat has just been carried out in China in the face of unusual physical obstacles. This was the stretching of a steel cable of seven strands across the Luan River by Mr. A. de Linde, a Danish civil engineer, aided only by unskilled Chinese labor. The cable is strung from two points 4,648 feet apart. The height of one support is 447 feet above the present level of the river and the second support 737 feet above it. The vertex over the water is seventy-eight feet. The Chinese cable is the longest but one in the world. The telegraph air cable across the Kistna has a span of 5,070 feet; two similar cables across the Ganges, one 2,900 and the other 2,830 feet. A third line of 1,135 feet crosses the Hooghly, and in the United States there is one over the Missouri of 2,000 feet. —*Indiana Engineering.*

—The first instance of the holding of a regular meeting of an English scientific socitcy in this country will occur next fall, when the Council of the Iron and Steel Institute of England will meet here, probably in December. They come upon the invitation of American iron and steel manufacturers. Two hundred and fifty members, including some of the most prominent manufacturers and scientists of England and Germany, Westphalia, Sweden, Italy, and Spain, have promised to attend the meeting.—*American Machinist.*

—The floating gardens on the rivers of Cashmere are formed by the long sedges being interwoven into a mat, earth being superimposed thereupon, and the stalks finally cut under water, thus releasing them from the bottom of the lake. They are usually about twenty by twelve yards in size. A dishonest Cashmiri will sometimes tow his neighbor's garden away from its moorings, and thus appropriate its produce, which generally includes cucurbitaceous fruits and vegetables and a fine description of grape. —*The Highlands of India.*

—During the year 1886, the number of persons killed by wild animals and venomous snakes in Hindostan, was 24,841. This is an increase of 1,934 over the figures for the previous year. The fatalities from snake-bites rose from 20,142 to 22,134; while wild animals killed 2,707 persons, as compared with 2,765 in 1885. Tigers were responsible for 928 deaths and wolves for 222, these figures showing 90 more deaths from tigers and 26 fewer from wolves as compared with the preceding year. Elephants, leopards, bears, hyenas, wild-boars, bisons, wild-hogs, jackals, alligators, crocodiles, wild-cats and panthers had also their quota of victims.

—Nowhere in Europe have so many women crowded into the university lecture-rooms as in Russia. In 1886, there were 779 female students at the Russian universities. Of these, 243 were in the philosophical department, 500 in the physico-mathematical department, 36 studied only mathematics. Of these 779,587 were members of the Greek Orthodox Church, 137 were Jewesses. 748 were single, and 31 were married. The majority were daughters of noble, political, and military officials,—namely, 437; 84 were clergyman's daughters; 125 merchant's daughters, etc. In addition to these, there are several hundred Russian women studying at non-Russian universities, principally in Switzerland and in Paris. The majority study medicine.

—In a speech at Carnarvon, Wales, Sir George Otto Trevelyan said there had been no public house on his estate for thirty years. Among his tenants, it is asserted, there is no pauperism and "absolutely no discontent."

—Europe has 121,205 miles of railroad, and America has 155,757 miles; Asia, 13,791; Africa, 4,285, and Australia, 8,045. Thus the total of the world is 303,083 miles. These figures show that America possesses more miles of railroad than all the rest of the world.—*The Locomotive Engineers' Journal.*

—A syndicate of United States capitalists propose to build a railway from Quebec to the most easterly point of Labrador, from whence they will run fast steamers to England in eighty-four hours. By this route a traveler could leave Washington, D. C., on a Monday evening, and eat his dinner in England on the following Saturday.—*Exchange.*

CURRENT EVENTS.

HEAVY snows and extreme cold interfered greatly, for some days last week, with the operations of railroads in New York State and New England.

THE strike of the coal miners in the Schuylkill region continues, and no coal of any consequence is being mined there. The Reading Railroad authorities refuse to submit the differences to arbitration, asserting that "there is nothing to arbitrate." Meanwhile, much more than the usual quantity of coal is being mined in the Lackawanna and Wyoming regions, and the supply is sufficient for the demand, though prices to consumers have been unreasonably raised in this city and elsewhere.

PROFESSOR Asa Gray, the eminent botanist, for many years professor of botany at Harvard College, died in Cambridge, Massachusetts, on the 30th ult., aged 77 years.

A DESPATCH from Providence, Rhode Island, says the city of Bristol, Warren, East Greenwich, and other wayside towns were badly shaken up on the night of the 29th ult., by a dynamite explosion in Newport harbor, where efforts were being made to clear the harbor of the unparalleled ice fields. It is twenty miles from Greenwich and thirty from Providence, where houses were shaken very perceptibly.

ONE of the fishing fleet arrived at Gloucester, Massachusetts, from the Western bank on the 30th ult., being the first arrival from off shore for ten days. Her captain reported the gales of the last four weeks as being the severest

he ever experienced. He thinks the fleet on the banks must have suffered severely and that many disasters will be reported.

On the 30th ult., the Signal Corps Station at Nantucket reported upwards of fifty vessels in the ice near Nantucket; and from Great Point to Tuckernuck Shoals many of them were adrift, having lost anchors and chains. The ice was ten inches or more thick, and the most powerful tugs could render them no assistance.

The Pennsylvania Board of Pardons, at its meeting last week, decided to reopen the case of Samuel Johnson, the colored man who was convicted of the murder of John Sharpless, (of Delaware county, Pa.), and was to have been hanged on the 8th of this month. The case has been repeatedly mentioned in this paper.

The U. S. Senate has approved the Postal Convention recently concluded between the United States and Canada. By this convention articles of every kind or nature which are admitted to the domestic mails of either country will be admitted at the same rates of postage, and under the same conditions and classifications to the mails exchanged between the two countries. It is to go into effect the 1st of next month.

Ettie Shattuck, a young school teacher, was so severely frozen in Holt county, Nebraska, during the late blizzard, that on the 27th inst. she had both her legs amputated, and, it is thought, will live. On the night of the storm she took refuge in a hay-stack, but was unable to burrow deep enough to entirely avoid freezing.

NOTICES.

*** Friends' Charity Fuel Association meet this (Seventh-day) evening, Second month 4th, at 8 o'clock, in the Parlor, 1520 Race street. Wm. Heacock, Clerk.

*** The Committee of the Monthly Meeting of Friends of Philadelphia have arranged for a social gathering in the Parlor and Library Room at Race street, on Seventh-day evening, 11th inst., at 7 o'clock, to which the members are invited. Also such Friends who have not yet transferred their certificates, and others who are not members but attend the meetings at Race street, West Philadelphia, or Girard Avenue are solicited to be in attendance.

*** Quarterly meetings in Second month will occur as follows:

6. Nine Partners, Nine Partners, N. Y.
7. Philadelphia, Race St., Phila.
9. Abington, Abington, Pa.
10. Stanford, Crum Elbow, N. Y.
11. Miami, Waynesville, O.
11. Salem, Salem, O.
11. Pelham Half-Yearly Meeting, Pelham, Ont.
15. Easton and Saratoga, Easton, N. Y.
16. Shrewsbury and Rahway, Plainfield, N. J.
18. Short Creek, near Mt. Pleasant, O.
20. Centre, Bald Eagle, Pa.
20. Duanesburg, Albany, N. Y.
22. Stillwater, Plainfield, O.
23. Bucks, Wrightstown, Pa.
25. Blue River, Benjaminville, Ill.
27. Warrington, Monallen, Pa.
27. Canada Half-Yearly Meeting Pickering, Ont.
28. Burlington, Mt. Holly, N. J.
29. Southern, Camden, Del.

*** The next Conference of Parents, Teachers, School Committees, and others interested will be held under the care of "The Committee on Education of Philadelphia Yearly Meeting of Friends" on Seventh-day, Second month 4th, 1888, at Fifteenth and Race streets, Philadelphia, commencing at 10 o'clock, a. m.

Punctual attendance is desired.

The subjects for consideration are:

1st. Kindergarten Material in Primary Work. Subject illustrated with a class.

2d. How to make Geography interesting.

All interested are invited.

Wm. Wade Griscom, Clerk.

PUBLISHERS' NOTICES.

*** Matter intended for insertion in the Intelligencer and Journal should reach us by Third-day morning, though notices or advertisements relating to affairs of immediate importance *may be* used as late as the morning of Fourth-day. In order to reach our distant subscribers, the paper is now mailed on Fifth day, and must be sent to press at noon of the day preceding.

*** As a definite number of copies of the Intelligencer and Journal is printed each week, we would suggest to any of our friends who may wish extra numbers of the paper to inform us of the fact previous to the publication containing the particular article wanted, that we may have the required amount of extra numbers printed.



This powder never varies, A marvel of purity, strength, and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum, or phosphate powders. *Sold only in cans.* Royal Baking Powder Co., 106 Wall-st., N. Y.





FREE Send your address on a postal card for a copy of LANDRETHS'

Handsomely Illustrated Catalogue and Price List of

-: GARDEN :-: SEEDS :-

For 1888 mailed free to all applicants. Address D. Landreth & Sons, Seed Growers and Merchants, Philadelphia, Penna. (Mention this paper).

WILSON JUNIOR PEDIGREE BLACKBERRY,

The largest, best, and most productive Early Blackberry, 8¼ inches around from seed of selected Wilson's Early.



Kieffer Hybrid Pear Trees,
100,000 Peach Trees,
Strawberries, Grapes,
Blackberries, etc., etc.

CATALOGUE WITH COLORED PLATES FREE.

WM. PARRY, PARRY P. O., N. J.

THE DINGEE & CONARD CO'S LEADING SPECIALTIES.

ROSES

ALL VARIETIES, SIZES AND PRICES
FINE EVER-BLOOMING PERPETUAL, CLIMBING AND MOSS ROSES.
NEW AND RARE FLOWER SEEDS.
HARDY PLANTS, New Moon Flower, Clematis, Spring Bulbs, JAPAN LILIES, New Chrysanthemums, and our Wonderful ORNAMENTAL VEGETABLES. *Everything sent* safely by mail or express *to all points.* We offer Choice NEW THINGS and STERLING NOVELTIES in all departments. Our NEW GUIDE, 100 pages, elegantly illustrated, describes over 1500 NEWEST and CHOICEST Varieties of ROSES, SEEDS, PLANTS and BULBS, and tells how to grow them Free. ☞ If you wish to plant anything, send for it.
20 Years Established. *Over* 60 *Large Greenhouses.*
THE DINGEE & CONARD CO.
ROSE GROWERS, WEST GROVE, CHESTER CO., PA.

FIRST-CLASS FIRST LIEN

7 per cent. farm mortgages for sale. I personally exmine the securities. Correspondence solicited. Address
WALTER DARLINGTON, CONCORDIA, KANSAS.

AMOS HILLBORN & CO.,
Furniture, Bedding, Curtains.

PARLOR, DINING ROOM, LIBRARY AND CHAMBER FURNITURE, CURTAINS AND FURNITURE COVERINGS MATTRESSES, BEDS, FEATHERS, SPRINGS, SPRING COTS, ETC., ETC.

No. 1027 Market Street, Philadelphia.

QUEEN & CO. 924 CHESTNUT ST.

SPECTACLES AND EYE GLASSES — OCULISTS' ORDERS FILLED
Branch, 403 Chestnut St.

F. CHAS. EICHEL

909 Arch Street, Phila.,

BOOTS AND SHOES MADE TO ORDER.

A LARGE ASSORTMENT OF THE LATEST STYLES CONSTANTLY ON HAND. LADIES' SHOES A SPECIALTY.

Equitable
MORTGAGE COMPANY.

CAPITAL SUBSCRIBED, ... $2,000,000.
PAID IN (CASH), ... 1,000,000.

— DEBENTURES —

Bearing 6 per cent., running ten years, and based exclusively upon Western Farm Mortgages, and held in trust by the American Loan and Trust Company of New York for the benefit of the bondholders. Their safety, time to run, and rate of interest make them the most desirable investment now offered. Also

GUARANTEED FARM MORTGAGES.

OFFICES:

NEW YORK, 208 Broadway. | PHILA., S.E. cor. 4th & Chestnut.
BOSTON, 23 Court Street. | LONDON, ENGLAND.

SEND FOR PAMPHLET.

MY SELECTION OF PATTERNS

* * *

FOR THIS SEASON COMPRISES ALL THE LATEST STYLES AND COLORINGS IN MOQUETTE, BRUSSELS, TAPESTRY, INGRAIN, AND DAMASK CARPETS. OIL CLOTHS, LIGNUM AND LINOLEUM WINDOW SHADES, MATS, RUGS, ETC., AT THE LOWEST MARKET PRICES.

BIGELOW BRUSSELS.
LOWELL BRUSSELS.
LOWELL INGRAINS.

BENJAMIN GREEN,
33 N. SECOND STREET, PHILA.

GEORGE W. HANCOCK,
REAL ESTATE,

MONEY TO LOAN ON MORTGAGE.

PROMPT ATTENTION GIVEN TO THE COLLECTION OF RENTS AND GENERAL CARE OF PROPERTY.

OFFICES: { No. 717 Walnut Street, Fortieth & Lancaster Avenue.

LYDIA A. MURPHY,
PLAIN and FANCY MILLINER.

ESTABLISHED 30 YEARS.

537 FRANKLIN STREET, PHILADELPHIA.

(2 doors below Green.)

WALL PAPER
AT REMARKABLY LOW PRICES.

New Fall Styles now Ready.

Elegant New 3 and 4 Metal Gold Paper, ... 25 c.
Felt or Cartridge Paper (in all new colors), ... 25 c.
Beautiful Embossed Mica Papers, ... 20 c.
White Blank as low as . . . . . 8 c.

☞ Samples sent free to the country. Estimates made for Hanging.

A. L. DIAMENT & CO.,
1206 *MARKET ST., PHILA.*



For 1888 is better than ever, and should be in the hands of every person contemplating buying SEEDS, PLANTS or BULBS. It contains 3 Colored plates, thousands of Illustrations, and nearly 150 pages, telling what to buy, and where to get it, and naming lowest prices for honest goods. Price of GUIDE only 10 cents, including a Certificate good for 10 cents worth of Seeds.
JAMES VICK, SEEDSMAN,
Rochester, N. Y.

FRIENDS' WEDDING INVITATIONS. *Send for Samples. No Charge.*

NO. 908 ARCH STREET, DIXON *PHILADELPHIA, PENNA.*

FRIENDS' MARRIAGE CERTIFICATES, *Correctly and Handsomely Engrossed.*

PHILADELPHIA MORTGAGE AND TRUST CO.

OFFERS SAFE INVESTMENT SECURITIES.

CAPITAL, $500,000. (Full Paid). *322 CHESTNUT STREET.*

6 *and 7 per cent.* MORTGAGES *and its own* FIVE PER CENT. REAL ESTATE TRUST BONDS *secured by special deposit of First Mortgages on Real Estate worth two-and-one-half times the amount of the Mortgage, and the capital of the Company. Transacts general Trust and financial business.*

INTEREST ALLOWED ON DEPOSITS.

GEO. D. KRUMBHAAR, President. BENJ. MILLER, Vice-Pres. & Manager. R. T. McCARTER, Jr. Secretary and Treasurer. GEO. JUNKIN, Solicitor.

DIRECTORS: Geo. D. Krumbhaar, Charles Platt, Isaac J. Wistar, Edward Hoopes, Joseph S. Harris, Winthrop Smith, Chas. Huston, Chas. L. Bailey, F. B. Reeves, Jno. H. Catherwood, Geo. D. McCreary, Chas. H. Banes, Wm. H. Ingham, Thomas Woodnutt, Lawrence Lewis, Jr.

CAPITAL, $750,000. SURPLUS, $349,307.

SAVINGS DEPARTMENT OF THE J. B. WATKINS LAND MORTGAGE CO.

17 Years' Experience. $10,363,800 Loaned. $6,450,681 of Interest and Principal returned to Investors. No delay. Not a dollar lost.

To encourage savings, the obligations of this Company are given in amounts of $5 and upwards, with 5% interest coupons attached. These obligations can, at any time, be exchanged for 6% First Mortgage Real Estate Debenture Bonds of this Company, in amounts of $300 and upwards, securities deposited with, and bonds certified by, THE FARMERS' LOAN AND TRUST CO., of New York.

This is a great opportunity for persons of small means.

6% DEBENTURE BONDS

FOR SALE at our NEW YORK OFFICE AT PAR AND ACCRUED INTEREST.

For pamphlet with full information, and 450 testimonials, address

J. B. WATKINS L. M. CO., Lawrence, Kansas,

Or HENRY DICKINSON, New York Manager, 243 Broadway.

MORTGAGES

Principal and Interest GUARANTEED. Best of Reference furnished. During the past five years we have furnished these 6½ and 7 per cent. 1st Mortgages on Western farms to many investors in Penn., N. J., Del., N. Y., and Md. Ask those who hold them how they like them. Company Incorporated 1885. Send for bulletin describing Loans now on hand for sale.

6½ PER CENT. DES MOINES LOAN & TRUST COMPANY. 7 PER CENT.

—OFFICES—

703 WALNUT ST., Philadelphia. EDWARD FORSYTHE, Mang'r. | *38 PARK ROW, New York.* RICH. E. CARPENTER, Mang'r.

Our Loans can also be obtained of

Wm. W. Stokes, Cashier Nat. Bank, Moorestown, N. J. | J. Augustus McCaulley, Att'y, Wil., Del. | Howard C. Levis, Att'y, Mt. Holly, N. J.
Nathan Haines, Cashier Nat. Bank, Burlington, N. J. | Wm. T. Barber, Att'y, West Chester, Pa. | Josiah Wistar, Salem, N. J.

Reliable Correspondents desired in a few other localities.

JARVIS-CONKLIN MORTGAGE TRUST COMPANY,

144 S. FOURTH STREET, PHILADELPHIA.

CAPITAL PAID UP,	$1,000,000.00.
SURPLUS,	100,000.00.
RESERVE LIABILITY,	1,000,000.00.
	$2,100,000.00.

PHILADELPHIA DIRECTORS:
WILLIAM HACKER,
JOHN M. SHRIGLEY,

ADVISORY BOARD OF PHILA. STOCKHOLDERS:
S. ROBINSON COALE, CRAIGE LIPPINCOTT, RICHARD L. AUSTIN.
JAMES SLEICHER, RICHARD W. CLAY, WILLIAM P. BEMENT.

GUARANTEED TEN YEAR SIX PER CENT. DEBENTURE BONDS AND GUARANTEED MORTGAGES.
CALL OR SEND FOR PAMPHLET.

E. H. AUSTIN, *Manager.*

Friends' Printing House S. W Cor. Sixth and Arch Streets Philadelphia.

FRIENDS' INTELLIGENCER AND JOURNAL.

INTELLIGENCER Vol. XLV. No. 6. | PHILADELPHIA, SECOND MONTH 11, 1888. | JOURNAL. Vol. XVI. No. 785.

THE END OF LIFE.

We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial.
We should count time by heart-throbs. He most lives
Who thinks most, feels the noblest, acts the best.
And he whose heart beats quickest lives the longest:
Lives in one hour more than in years do some
Whose fat blood sleeps as it slips along their veins.
Life is but a means unto an end; that end,
Beginning, means and end to all things,—God;
The dead have all the glory of the world.

—Philip James Bailey.

THE EYE OF GOD.[1]

A few verses from Psalm xxxii. were read, and afterward the address as follows:

I am going to speak to you of the verses that I have last read: "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye. Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, least they come near unto thee."

Whatever relation there may be between us and the inferior animals, we find in them the type of humanity. Three types seem to be referred to here. There are the beasts that are not held in, and perhaps cannot be. There are those which are made serviceable and held in the right way by careful guidance and constant restraint, like the horse and mule, with bit and bridle. There are those like the dog of noble breed, that looks into his master's eye and takes his direction from that eye, and knows without voice or gesture whither the master would have him and what his master would have him do. There are corresponding types among men. There are those whom we deem incorrigible. I do not believe that they are so. I do not believe that any human being is incorrigible by the might and love of the Creator, or will be incorrigible when that might and love are incarnated as they ought to be and will be one day in the Church of Christ. There are those who will go right, who will do what they ought to do by the help of the bit and the bridle. They need the restraint and guidance of rule and law. There are those whom the eye of God guides,—not that they are above law, not that they set aside law, but what the mere legal servants do because they are afraid of not doing, these do because they love to do it.

The eye of God! We believe in God, but not as if he were only in the past or in heaven. He is not in the creeds and catechisms or in the Bible, but here and everywhere, now and always, with you and me. His eye is upon our ways, upon our souls; and we may look into that eye. We know, or may know, on what that eye rests with pleasure, on what it rests with pity, on what it rests with condemnation; and we can, if we will, always do the things that please him, and can make his good pleasure our constant motive, our rule of duty, our reason for doing and for not doing, and still more for being and for not being. We can shape ourselves under the eye of God as he would have us. His eye, we know, rests with pleasure on all that rightfully gives us pleasure; on all the bright and happy and festive side of life; on all that refreshes and recreates; on all that can give us new strength for duty, or can bind more closely the bonds of family kindred or friendship; on all that gives joy to which there can be no counterpoise of regret or sorrow. In everything which we enjoy, let us feel that we are doubly glad if it is under our Father's eye, if we are following the direction of that eye in the pursuit of fit pleasures and enjoyments, and especially in the diffusion of pleasure and enjoyment among those whom he would have us make happy. For he would have us ministers of gladness, joy-givers, even as he himself is the universal joy-giver.

But how does he look on those slight beginnings of moral wrong and evil, on those first timid tentative steps in the way of transgression, the beginnings in which he sees, as we are prone not to see, the bitter ending or no ending; the first steps which, in his eye, are steps down a declivity that will lead to utter ruin? Oh, if we could read the glance of that all-seeing eye on those early turnings aside from purity and soberness and right; if we could feel the infinite pity with which he regards what seem to us but slight misdoings,—we should dread the first steps, the first thoughts, above all, the first heart movements in the way of wrong and evil. Let us then, whenever there is that movement of soul or thought, feel the divine pity resting on us,—a pity rising from the assurance of what these things will surely issue in, what they inevitably tend to, and must necessarily produce.

In our social relations, let us take God's view, who we believe, looks with equal eye on all, who has love and kindness and long-suffering for those with whom we are prone to be impatient, who looks with tenderness where we are prone to anger and resentment, who has unchanging love where we are prone to be influenced by party feeling or dissension, and to look with jealousy, suspicion, and dislike. Would we only endeavor to take God's view of those among whom

[1] An Address delivered by A. P. Peabody, D.D., on a recent occasion in Boston, and reported for the *Christian Register*.

we dwell, and among whom our daily intercourse lies, how gentle, how patient, how earnest in all good works and kind offices, how averse from everything that could give offense should we be! How would our social lives be refined, filled with love and mercy, bearing peaceful and blessed fruits!

In fine, as regards the whole way of duty, if we look upon it as something which we are forced to do because we are afraid not to do it, if we look upon virtue as a constraint, and upon conscience as a hard master, we may be kept from evil; but we shall lose all the joy there is in right-doing. But, if the eye of God directs us in our own consciousness, in our daily ways, and rests on those paths in which he would have us go, then those are ways of joy,—of ever-increasing joy, of a joy which shall wax fuller and fuller, until it shall have its consummation in his more intimate presence, when we shall see him, as it were, face to face.

The eye of God! We have what may bring that eye very close to us in him who bore God's image, in him in whose humanity we behold all of the divine that can exist in human form. I think that we all know how Christ, if he were on earth, would walk among us, on what his eye would rest with love, with approval, with pity, with condemnation; and we may follow him. And, if we follow him, we are walking with God. If we live as we know he would have us live; if we make his presence as we have it in this sacred record, a real presence to us, and think that he is really walking among us, as he is in spirit and in his undying love,—I am sure that the eye of God in Christ will make and keep us as God would have us. I do wish that all controversy with regard to Christ could be merged in the one thought of his divine humanity, and in the presence of God with us in that humanity. Oh, if we will but follow him, if we will but make him our way and truth and life, we shall know him as we can in no other way. We shall know him as we should not know him had we the eye of omniscience for what we call his nature and his offices. The only worthy way in which we can know him is by following him, by looking into his eye, and making that our director in life. Thus to know him is blessedness here on earth; thus to know him is life everlasting. This gives us guidance day by day. This knits our spirit unto his spirit. May God guide us by his eye, and lead us on and up to that home in heaven where that eye shall ever rest on us, as our eyes shall be ever turned to him!

M. Wiecyk has observed that the workmen in the petroleum-mines of the Carpathians, having to breathe an air contaminated with various hydrocarbons, carbonic acid and oxide, and sulphureted hydrogen, are not rarely subject to asphyxia. They are also exposed to tingling in the ears, dazzling, beating of the arteries of the head, syncopes, and hallucinations of usually an agreeable character. The respiration of petroleum-vapors induces, at first, feelings of lightness in the breast and greater freedom in breathing, but in the end, palpitations and general weakness. The rareness of consumption and infections and epidemic diseases among the workmen is remarked upon.

LETTER FROM SAMUEL COMFORT.

[A friend has sent us the manuscript of an old letter from Samuel Comfort, of Bucks county, without date, but written many years ago. It will, doubtless, be of interest to many readers.—Eds.]

It has come into my mind to write to thee and open a correspondence with one in whom I feel a deep and abiding interest, as, I believe, I also do in all who love the Truth and desire so to live and act as to stand approved in the sight of the Great and Almighty Being who knows all our hearts and to whom we are all accountable. Though we may feel poor and weak, not able to do any good thing, cannot see that we have ever done any good thing, and with the apostle can say, in me, that is, in my flesh, dwelleth no good thing, yet if we can appeal to the Searcher of hearts in the language of another apostle, "Lord, thou knowest all things, thou knowest that I love thee," we may receive a qualification and commission from time to time, to feed his lambs and his sheep. And not only so; but also when commanded to judge, or smite the mount of Esau, the first nature or birth that exalteth itself in its own strength and will and wisdom, which cannot inherit the promise, they not being made to it. That is not first which is spiritual, but that which is natural, and afterwards that which is spiritual. To this second birth, or birth of the spirit, the promises and blessings belong. Thou knowest these things better than I can tell thee, but yet I feel sympathy with thee in thy trials and exercises on account of the state of things amongst some of thy fellow-members and in the business meetings. Had little David gone against the giant in Saul's armor, the giant would, in all probability, have maintained his ground, but he could not stand before the power of the God of Israel, though the humble, confiding little David came against him in such simple armor as he that was clothed in a coat of mail despised.

The things that were written aforetime, were written for our learning; and I have been instructed by the account of Moses when he saw the oppression his brethren were subjected to, he undertook to relieve them and also to set matters to rights among his brethren—all this, too, in his own strength without any commission—but he found he was subjecting himself to difficulty, and doing them no good. I have no doubt he often remembered his futile attempt and profited by it; for when he was about to be commissioned and sent, he was not forward to undertake it, and made excuses, and after his doubtings and excuses were removed and he went, how careful he was not to attempt to do or say anything in the work or service he was sent to accomplish, but only as he was immediately instructed from time to time. Thus the deliverance of his brethren from their oppressors and taskmasters was brought about by Moses waiting for, and being obedient to, the word of the Lord to him.

The dealings of the Most High towards Israel as recorded in the Scriptures, may be useful and instructive to the Christian traveler. And I as fully believe that the accounts of His dealings with them and towards them as really and truly (and I may say

literally) took place, as certainly as there ever was such a people as the Israelites or nation of the Jews, or Egyptians, or Canaanites, or any other people or nations mentioned in the Scripture records.

What a lively figure is to be found in Israel (to whom the promises were made) being brought out and delivered from their oppressors and taskmasters and the many plagues that were brought upon them before they would let Israel go; and they would not fully consent to let Israel go and worship the Lord as he might require of them, until the first-born of Pharaoh and the Egyptians, their oppressors and taskmasters that held them in bondage,—until the first-born of all these was slain. Is not self and our own will the first-born of all the oppressors of the seed of God in the soul to which the promises are made? And while these live and rule, is not the soul oppressed and kept in bondage under them? Could Israel ever have had possession of Canaan whilst the old inhabitants of the land remained in it unsubdued? And could Israel have driven out and dispossessed the old inhabitants if the Lord had not helped them? And inasmuch as Israel outwardly could not remove the old inhabitants of the land out of their way without help superior to their own, so no more can we, or any of us, subdue or remove the old inhabitants in us out of the way without Divine aid, or know the seed or second birth to which the promises are made to be brought into spiritual Canaan—to possess and inherit it. Why should any doubt these things? It is given to me to testify to the truth and verity of these things without doubt or hesitation; and I believe it is given to thee also. And one end of my writing thus to thee may be to hold up thy hands and to assure thee that thou art not alone though some cavil and doubt.

An apostle testified "the law is a shadow of good things to come." Passing then from the old to the new covenant dispensation—from the law to the Gospel—we still find figures and shadows used, earthly things to represent heavenly things—heavenly things likened unto earthly things even by Him who was greater than Moses. The body of Jesus which was visible, may serve as a figure of the divine and spiritual body which is invisible in its conception and gradual growth from stature to stature until it grew up to a state of perfect manhood. And the death of his visible body on the cross may represent the natural man or life of self which must be given up to the cross, not that any man take it from us, but self and our own will must be offered up to the will of God—must die—before there can be a glorious resurrection of the new life in man. We must be unclothed of self before we can be clothed upon with Christ; the first nature or old man with his deeds must be subjected and give place, or yield up possession, before the new man after Christ Jesus can take possession of the heart. No cross, no crown; no dying to self, no living to God.

The conception of the body of Jesus by the overshadowing of the power of the Most High is a figure or lively representation of the conception of the divine life or birth of the Spirit in the soul. And we may be instructed by the fact that the full assent of the Virgin Mary was given before it took place. "Be it with me according to thy word"— in which very moment the prediction was effected. So also that there is no power but that of the Most High overshadowing the soul can cause a conception of the divine life to take place, and that the full assent of the soul is requisite, and when fully given the blessed new creation is begun.

The body of Jesus that was born of the virgin Mary, though miraculously conceived, yet was no more the son of God than was the body of Adam, which was entirely the product of the Almighty Creator without any human agency. It was the indwelling of the Spirit of the Heavenly Father, and the perfect subjection and obedience of all pertaining to the body of Jesus that made him the beloved Son of God in whom the Father was well pleased, and said, "Hear ye him." Thus the Lord Jesus became one with his Heavenly Father and prayed for those he had given him: "Holy Father, keep through thine own name, those whom thou hast given me, that they may be one, as we are." "Neither pray I for these alone, but for them also which shall believe on me through their word; that they may all be one as thou, Father, art in me and I in thee, that they also may be one in us." "And the glory which thou gavest me I have given them; that they may be one, even as we are one; I in them and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory which thou hast given me: for thou lovedst me before the foundation of the world."

I reverently believe in the account given in the Scriptures of the Lord Jesus, the blessed and perfect pattern and example, and that he was that prophet the Lord promised to raise up and put His words in his mouth, and he should speak whatsoever the Lord commanded him; that the Jews killed the body of Jesus on the cross, but they did not kill the Christ, the life in him which was and is the light of the world; and that it pleased the Father to raise up the body of Jesus from the dead on the third day as a holy confirmation that he was the promised Messiah whom the Father had raised up and sent into the world. I may adopt the language of an apostle in his defense before Agrippa and some others? "Why should it be thought a thing incredible with you, that God should raise the dead?" Verily, there is nothing too hard for Omnipotence. Surely his power is sufficient to accomplish whatever he in infinite wisdom may see meet to be done. I had no thought of writing such a doctrinal epistle when I began to write, but could not come sooner to a satisfactory conclusion.

We are all favored with usual health, and in love to thee and thine, remain, thy friend,

SAMUEL COMFORT.

SUCH as are thy habitual thoughts, such also will be the character of thy mind; for the soul is dyed by the thoughts.—MARCUS AURELIUS.

WHAT DID THEY TEACH?

[The *Western Friend*, (Wilburite Orthodox) published at Varck, Kansas, in its issue for First month, sets forth in a particularly clear and vigorous article, the ground upon which Fox and Penn built, and upon which the Society of Friends organized. The following portion will be edifying, no doubt, to our readers.—EDS. INTELLGENCER AND JOURNAL.]

GEORGE FOX affirms with a positiveness and directness of assertion not made for any other event in his whole life, that the doctrine of the Inward Light was opened to him by immediate revelation. He says "the Lord God opened to me by his invisible power *how* every man was enlightened by the divine light of Christ." Paul, the great apostle to the Gentiles, certified that the gospel he preached was not received from man, "neither was he taught it but by the revelation of Jesus Christ." So, like Paul, George Fox affirms that he "*saw*" the same great doctrine of the *inward revelation* of the Gospel "in the *pure opening* of the light, *without the help of any man;* neither did I then know where to find it in the Scriptures—for I *saw* in the light and Spirit which was before the Scriptures."

When he went forth on his mission he affirms that "the Lord God and his Son Jesus Christ sent him," with a commandment to "turn people to that inward light." He says "I *saw* that as they received Christ Jesus *in his light* he would give power to become the sons of God." "I directed them to Christ the true Teacher within;" "to the divine light of Christ and his Spirit in their hearts;" "to the light in all your consciences;" "to the measure of the Spirit *in themselves* by which they might be turned from darkness to light;"—such is the language in which George Fox reports his own sermons all along through his Journal.

So steadfast through his life, in his doctrine was he, that when he died the ministers of the Second-day Morning's Meeting in London, in their address to the Society on his death, said of him, "He was in his testimony as a fixed star in the firmament of God's power."

So universally was this known and accepted by all Friends in that day and time, that when the whole Society was mourning the death of George Fox, William Penn, in a testimony which was published as a preface to Fox's Journal, makes this universal acceptance the ground for one of the most touching appeals for Friends to continue faithful in its profession to be found in the history of the Society. He says:

"And now, Friends, you that profess to walk in the way this blessed man was sent of God to turn us into, suffer I beseech you the word of exhortation, as well fathers, as children and elders, as young men. The glory of this day and foundation of the hope that has not made us ashamed since we were a people you know is *that blessed principle of light and life* of Christ which we profess and *direct all people to* as the great *instrument* and *agent* of man's conversion to God." . . . "in the feeling of the motions of this principle we drew near to the Lord and waited to be prepared by it. This being the testimony the man of God was sent to declare and leave amongst us and we having embraced the same as the merciful visitation of God to us, the word of exhortation at this time is that we continue to be found in the way of this testimony with all zeal and integrity, and so much the more by how much the day draweth near."

Of the ministers who had gone before George Fox, William Penn in his "Rise and Progress," says: "Which of them all ever directed men to a divine *principle* or *agent* placed of God in man to help him, and how to know it and wait to feel its power? Some of them have indeed spoke of the spirit, and the operations of it to sanctification and performance of worship to God, but *where* and *how* to find it was yet a mystery reserved for this further degree of reformation."

Revealed to George Fox, as the divine *plan* to bring the benefits of the death of Christ within the reach and capacity of every man, his mission, as a minister and reformer, which the Lord so marvelously blessed, was to turn people to this inward light as Christ's power by which they might intelligently and with assurance know the salvation of Christ to be wrought in them. So far-reaching was the effect in Christian experience, and on Christian doctrines, of the reception of this inward light that it had the force of a new gospel in that day and time. William Penn not only said that, "it was the glory of that day and the foundation of the hope" of those who received it, but that it was "the corner stone," "a fundamental principle," "the root of the tree of doctrine," making it far the most important doctrine in their system of faith. And Robert Barclay, (prop. vi. sec. xi.,) says, "This doctrine if well weighed will be found to be the *foundation of christianity, salvation,* and assurance."

To George Fox and the people gathered by his ministry, the Inward Light was no mere "*influence* of the Spirit." It was as they saw it in the light a divine *something* in man that always "made for righteousness;" "not an accident as most men ignorantly understand, but a *real* spiritual substance" are the words of Robert Barclay. And William Penn, with fine exactness of language, says of the ministry of George Fox, "he labored much to bottom the people upon the *principle* and *principal* Christ Jesus, the Light of the World that by bringing them to something that was of God in themselves they might the better know and judge him and themselves." This divine light the "something," "the spiritual substance" was the "great agent," "instrument," or "principle," by and through which communion and all spiritual relation was established and carried on between God as a spirit and the soul of man as a spirit. As such it was the immediate source of every grace and work in salvation.

There are great truths that pitch their shining tents
Outside our walls, and though but dimly seen
In the gray dawn, they will be manifest
When the light widens into perfect day.

—LONGFELLOW.

LIFE'S cares are many, but a cheerful spirit overcomes them all; and contentment makes a Paradise of earth.—B. W. S.

For Friends' Intelligencer and Journal.

"THE LAW OF THE LORD IS PERFECT."

The language, "The Lord's spirit will not always strive with man," implies that a condition may befall mankind where the human soul becomes so utterly reprobate that the germ of devotional feeling ceases to prompt to ask for divine favor; so completely actuated is it by long indifference, that importunity has become impossible; as in the case of Felix when reasoned with of righteousness, temperance, and judgment, his answer was, "Go thy way for this time, at a more convenient season I will call for thee." We do not read that he ever had another opportunity. Christ has been the life of God's people through all time, and as such, many, yes very many, have truly seen their day and rejoiced therein. It was their life. They were born of God. Christ lived in them. If it had not been so they would have been reprobates, for those who do not know of this union, this new birth, are reprobates, strangers, outcasts to true enjoyment and happiness, whose hearts are unannealed without having had the Refiner's fire kindled within them.

How essential then that we elect God's "portion," a measure given to every one, and become subservient thereto, that a more spiritual dispensation may be introduced, that our experience may be a continual growth in the inward work of divine grace. This "portion" or spirit in man, quickened by the inspiration of the Almighty, receives its understanding, which is never withheld unless we are unprepared to receive it. The Lord is not always with us, *i. e.*, he does not at all times make us conscious of his presence, and it is in the interim that we are liable and prone to fall into temptation, to submit to the power of reasoning, and become discouraged, because of these seasons of apparent desertion. Like the Hebrews in the absence of their Law-giver on Mount Sinai, who constained Aaron to prepare the golden calf that they might obtain deliverance from their Egyptain bondage, we fail to recognize the place of refuge and of strength, and in the great anxiety to be active, yield to the promptings of the imagination, whence come all manner of vageries, in which we reckon the state of quietude and waiting as death to the soul, and activity, the only sure means by which primitive Christianity may be regained.

The adoption of this as a truth soon gives it ready acceptance, and the query, "How shall we revive our faith and growth?" ere long is presented for solution. "All these are the begining of sorrow;" "But he that shall endure unto the end shall be saved." "Blessed are those servants whom the Lord, when he cometh, shall find watching. Verily, I say unto you, that he shall gird himself and make them to sit down to meat and will come forth and serve them." Again, it is implied in this injunction, that the Lord withdraws his presence, leaving them to persevere, and not become discouraged by delay, for it is in this passive state of patience and long suffering that we will become enabled to obtain through that Egyptian passage, the heritage of Jacob. "Watch, therefore, for ye know not in what hour your Lord cometh." It may be at night-time or at noon-day, in the field or on the housetop; turn not away . . . one shall be taken and the other left." Wheresoever the body is, thither will the eagles be gathered together."

CHAS. A. LUKENS.

Hoopeston, Ill.

WOMAN IN THE BRAHMO SOMAJ.[1]

It is of one of the most remarkable of these new associations in religious development, the Brahmo Somaj, established in India, that I wish to write, not on account of the theological reforms which it is seeking to introduce, but because of its relation to our special object—the advancement of women.

The wide extent of the movement for women indicates the importance of the subject and the fact that the time is ripe for it; that it is not the idle fancy of some dreamer only, or even the prophetic insight of one far in advance of society, but that it is a great tide of moral thought and life, which may seem to recede at times, but is destined to go onward until the whole ocean touches the highest mark.

It would not be appropriate here to discuss the theology of this new church; and yet, in justice to its leaders, I must say that they consider religious truth and spiritual life as the basis of all their work, and that they would not accept any statement of its beneficient, social, and moral results as adequate, which left this out. As an outward organization, the Brahmo Somaj dates back to 1830, and to the time of Ram Mohun Roy.

Mr. Potter says: "Ram Mohun Roy was one of the historic characters of India. He was a reformer of wide sweep, social, political, moral, religious. Early he abandoned the idolatrous religion of his countrymen, and sought, against the force of deep-rooted prejudices which no one man could sweep away, to restore what he believed to be the original Hindu faith, spiritual monotheism. A society was organized and incorporated under the name of the Brahmo Somaj, which means an 'assembly of worshippers of God;' and a building was secured for its use, the trust deed of which provided that it should be for the use of 'people of all sorts and conditions, without distinction as to creed or color, who should meet there for *the spiritual and no other mode of worship* of the Author and Preserver of the universe.'"

What interests us is the fact that, as soon as this intelligent and earnest body of thinkers began to consider the subject of religious and social reformation in India, they saw that it necessarily involved the improvement and elevation of women. The recognition of this necessity was gradual, and produced by the contemplation of enormities in the social customs regarding women, actually existing in their country.

While Ram Mohun Roy was contemplating the establishment of his new church, he was so shocked by the then existing barbarity of suttee burning that he was obliged to turn his attention to this practical work before he could go further in building up a religious institution. This horrible custom required that on the death of a husband the wife should be burned alive. She was expected to accept this fear-

[1] Ednah Dow Cheney, in *Woman*, (New York.)

ful doom joyfully as a holy sacrifice. But to feel the full horror of the custom, we must remember that the widow thus obliged to give up her life in agony and torture was not necessarily the loving and beloved wife, who, having found all her joy in the companionship and affection of her husband, might willingly seek to follow his spirit into another world, even by this fiery passage. We can conceive that Vittoria Colonna might, at this price, have been willing to purchase thirty-five millions of years in paradise with the husband whose death left earth a desert to her. But the widows of India were often young girls, betrothed before they knew even the meaning of marriage, and having never known the joy of mutual love. The Mohammedans had tried to abolish this custom, but without much success; and the English, of course, viewed it with abhorrence.

A year before the foundation of the Brahmo Somaj, in 1829, and chiefly by the exertions of Ram Mohun Roy, a law was passed by the Legislature forbidding this cruel practice. This was the first step toward the recognition that woman's life had any value except as a sacrifice to her husband. Their creed of to-day says: "The Brahmo Somaj believes the position and mission of woman in the theistic church to be very high; and unless and until men have learned thoroughly to purify their hearts in regard to women and to honor them, theism will not take root in this land." (*Faith and Progress of Brahmo Somaj.*) But even among enlightened Hindus, the old prejudices about women are deeply rooted; and the new society had a long, hard struggle to carry out more liberal ideas. The privilege of caste and the marriage customs were intrenched in the hearts of even many who had advanced ideas on purely theological subjects.

About 1839, the leadership of the new society passed into the hands of Devendra Nath Tagore, a man of great fervor of spirit, who "had strict and highly conservative ideas about the proprieties of Hindu marriage customs. Widow marriage was to him an abomination and intermarriage (between different castes) still worse. He wished to keep the new church up in the regions of spiritual ecstacy, and not expend its power in social reforms. But his pupil and successor, Keshub Chunder Sen, who entered enthusiastically into the work in his early youth, was fortunately broader and more practical, although he shared in the ecstatic devotion of his teacher.

Although Keshub was himself a member of an aristocratic household, he advocated the abolition of caste distinctions in the new church. He also saw that no church could be established for one-half of mankind only, and the first of his important reforms was the instilling of theistic principles in the mind of the female sex. He thus introduced a purer worship and a nobler thought into domestic life, and private prayers and religious services in the house were filled with the new idea. Gradually, all the social festivals connected with idolatry were replaced by annual gatherings, made beautiful with flags and flowers, with brotherly meals and social gatherings. From private prayers, the women were led to take part in public worship. Thus, the women were led to desire higher education, that they might hear and understand their new faith intelligently and speak for it reasonably.

Laying his foundation thus broadly in religious equality, this sagacious leader next turned his attention to the great practical evils of the marriage customs.

Marriage between different castes was entirely forbidden. Still worse, female children were betrothed in a tie as indestructible as marriage, even in infancy; and marriage was consummated at a frightfully early age, the child having no choice or will in the matter, and passing entirely into the control of her husband and his family. If the husband died even before the conclusion of the marriage or after, the child-widow became an object for every kind of abuse and scorn, so that we are told that Indian widows say that the abolition of the suttee has brought them only slow torture instead of quick release. Numbers of these wretches perish by suicide as their only escape from an intolerable life. The Brahmo Somaj first attacked the system of caste and abolished it so far as its own influence extended.

They then determined to do away with every evil connected with the marriage system. In 1870, they took the opinion of the best medical men on the proper marriageable age; and their suggestions on this point were adopted. The enforced celibacy of widows was set aside. Gross idolatry was removed from marriage rites, and absurdities in form and practice eliminated. Strict monogamy was enforced, and the marriage tie was made inviolable. Marriages were solemnized between different castes, the serious responsibilities of marriage were explained, and foolish expense and unnecessary pomp discouraged. After four years of intense struggle and anxiety, the Brahmo marriage act was passed in March, 1872.

When we remember for how many years English reformers struggled to pass so simple a measure as the bill to allow marriage with a deceased wife's sister, we must admit that the world sometimes moves as fast in the Eastern as in the Western hemisphere.

By this act polygamy was rendered impossible in the Brahmo Somaj, the new law making it penal. The minimum age of marriageable persons is fixed by law, and thus the bad custom of early marriages virtually abolished. Caste is simply ignored, and men and women can now unite themselves in wedlock with the perfect sanction of the law. This act protected not only members of the Brahmo Somaj, but all non-Hindu marriages. As yet only a small portion of the women of India have been benefited by these excellent reforms. There had been about a hundred Brahmo marriages up to the year 1879, thirty-five being intermarriages between different castes and thirty-six widow marriages.

Of course, those who cling to the old Hindu church still maintain its old customs; but the Brahmo Somaj made a great gain for the whole community in securing from British authority legal sanction for marriages made contrary to Hindu regulations. The first Brahmo marriage ever celebrated was that of Devendra's own daughter, in 1861. This marriage was according to theistic rites laid down by the So-

maj, excluding idol worship. The first intermarriage between castes—a still greater blow to conservative ideas—took place in 1862.

When we remember how many questions of inheritance and property are mixed up with marriage laws, we can realize what a service was done by disentangling the whole question and establishing the freedom of marriage on a sound legal basis.

We must confess with deep pain that the great leader, Keshub Chunder Sen, was not entirely consistent in his own practice. The prevention of the premature marriage of maidens, often betrothed at the age of ten or twelve years, was one of the reforms which the Brahmo Somaj was pledged to effect; yet he assented to the marriage of his daughter, a girl of unmarriageable age, to an Indian prince. Alas, for the weakness of human nature everywhere when temptation comes home to it! This unfaithfulness to his pronounced views produced great feeling in the society, and led to a division. All could but feel a loss of courage and strength from this unfortunate lapse of a trusted guide. Up to 1879, as I have before cited, there had been about a hundred Brahmo marriages—thirty-five intermarriages between different castes and thirty-six marriages of widows. While this latter item does not yet approach to the condition of civilization in England, where according to Mr. Samuel Weller, Sen., "there are more widows married than single women," yet it does show that a small number have been emancipated from the dreadful doom of Indian widowhood. In India, a second marriage is the only door of escape from a doom so dreadful that many Indian women wished for death as a way of escape.

(To be Concluded, next Week.)

SCRIPTURE LESSON, No. 8.

SECOND MONTH 19TH, 1888.

TOPIC: FORGIVENESS.

GOLDEN TEXT: "Forgive us our debts, as we also have forgiven our debtors."—Matt. 6 : 12.

READ Matt. 18 : 21-35.

THE question of Peter, with which our lesson begins, was most probably induced by what Jesus had said just before (verse 15) in reference to the brother who had committed sin against another.

The Jewish code enjoined the duty of forgiveness, and made it obligatory upon the person offended to forgive the offender three times, but should he be trespassed upon or sinned against the fourth time, he must take the consequences of his transgression.

A certain king . . . a reckoning with his servants. Many kings in the early times *farmed out*, or sold for a stipulated sum, the taxes laid upon a district or a subjugated province, the purchaser being one of his wealthy and trusted subjects. The king had no further trouble than to receive the sum agreed upon, which was often gathered up with much cruelty and great distress and oppression upon the people taxed.

Ten thousand talents. This represents many millions of dollars, and is used to illustrate the magnitude of the debt and the magnanimity of the king. Under the Jewish code (Leviticus 25: 39–46) the debtor and his wife and children might be, and were, sold as bondservants for a period of time sufficient to cover the debt.

Have patience with me and I will pay thee all. The debtor prostrated himself before his lord as was the eastern custom, and his entreaty brought him forgiveness. The treatment of his fellow-servants who were his debtors, fitly sets forth the want of the spirit of forgiveness we often manifest towards our fellows, while we are ready to petition our Heavenly Father to forgive our greater sins and trespasses against his most righteous and holy requirements.

There is probably no virtue which the average man finds it more difficult to exercise than that of forgiveness of wrong; there is, therefore, no grace of God which the average man finds it more difficult to comprehend. The principles upon which God acts in the forgiveness of sin are so large that the human spirit cannot easily accept them, and therefore it employs the intellect to explain them away. We have yet to learn that love and trust are greater deterrents from wrong-doing than fear; that men are more easily weaned from sinful courses by spiritual sympathy, than by inflicted penalty; that more liars have been cured of falsehood by implicit confidence than were ever cured by the rod; that love casts hate out of the human soul, and wrath and bitterness intrench it there.

We have no way to judge of the sincerity of repentance but by reformed conduct. But God who reads the heart answers to its first aspiration. The forgiveness is not merely a remission of penalty; it does not always even include a remission of penalty. Penalty may be a part of forgiveness, a necessary means for the redemption of the wrong-doer from the power and dominion of his sin.

If a man who has done wrong abandons his wrong-doing, and makes what reparation he can for it, and is willing to bear the just and natural consequences of it—he is by that very fact brought back into God's confidence and esteem. In this, as in all else, we are to be imitators of our Heavenly Father—like him exercise a forgiving spirit toward those who have either wronged us or have committed wrong in any way. When we ask our Heavenly Father to "forgive us our trespasses as we forgive those who trespass against us," we should remember that he expects us to be as magnanimous, generous, and trusting in our treatment of repentant wrong-doers as he is in his treatment of us.

There is scarcely a day passes that we have not need to exercise the spirit of forgiveness, so important is it that we do forgive those who in word or deed trespass against us, that Jesus made it a test of our loyalty to our Heavenly Father, and declared that unless we from the heart are willing and ready to forgive we can lay no claim to Divine forgiveness.

The conditions of human society are such that it is impossible to avoid offenses,—we jostle one another at all points, not intentionally let us hope, but unwittingly; our interests conflict, and we see things too much from our individual standpoint. Few are so large-hearted that they can sink themselves in the desire to see the right in another, and yet this is the meaning that the apostle would have us take of our

duty when he urges, "not looking each of you to his own things, but each of you also to the things of others." It is only as a measure of this spirit takes possession of our spirits that we learn to be patient and forbearing, and as these graces of the Divine spirit rule in our lives, we will find how necessary it is to let no root of bitterness spring up in the soul, and that to attain to the peace of God we must be as forgiving to those who wrong or misrepresent us, as we hope our Father in Heaven will be to us.

"To err is human,
To forgive, divine."

INTELLIGENCER AND JOURNAL.

HOWARD M. JENKINS, *Managing Editor.*

ASSOCIATE EDITORS:

HELEN G. LONGSTRETH. LOUISA J. ROBERTS.
SUSAN ROBERTS. RACHEL W. HILLBORN.
LYDIA H. HALL.

PHILADELPHIA, SECOND MONTH 11, 1888.

THE SUGGESTION OF "REUNION."

RECENT contributions to our columns in reference to the desirability and the possibility of a reunion of the several bodies of those who claim the name of "Friends" have been read, we have no doubt, with interest. They deal with and involve matters of vital importance, and merely to take into consideration the details of the subject is naturally to awaken the deep feelings and profound convictions of those who have given it thought. Perhaps we should say that we have printed the articles in pursuance of the general plan upon which we conduct the INTELLIGENCER AND JOURNAL: (1) to hold fast, with all firmness, to what we believe to be the essential principles of Quakerism; and (2) to allow on other, non-vital, subjects, a reasonable expression of individual opinion. When our readers ask that they may have the opportunity to relieve their minds, on suitable topics, in a courteous manner, and on a line which, (in our judgment), seems likely to be, if not edifying, at least interesting, we do not desire to apply to them any narrow or arbitrary rule of restraint.

As to the practical importance of a discussion of the subject named, we have no definite opinion. There is certainly no appearance of evidence that any other of the bodies of Friends desire to unite with ours. There are some indications that in some quarters there is an abatement of that spirit of condemnation and proscription which during many years laid waste all thought of fellowship, and for these, be they little or much, superficial or substantial, we express our heart-felt appreciation. Wherever the spirit of Christ prevails over that which is unkind, it is a place where he who claims to be a Friend must offer thanks.

But, supposing these evidences of nearer feeling to be substantial, what then? Would it be possible for other bodies to unite with us? Could they consent to our system? It is obvious that in this body of Friends there is but one strong bond of doctrinal unity,—the acceptance and belief in that glorious Truth which George Fox declared anew, and by his words and life made emphatic,—that which, as time rolls on, is more and more seen and admitted to be the basis of all true religion. The belief in this holds us together. We accept the declaration of William Penn that this is the foundation stone of Friends,—*the* foundation stone. Whatever else we may cherish is secondary to this. Upon other subjects we may hold, and do hold, variant and diverging views. We do not attempt to bring our members to uniformity of opinion in reference to the multitude of doctrinal matters which arise in the consideration of the Scriptures. Adhering to that noble and rational principle that while there must be unity as to essentials, there should be liberty upon non-essentials, (and in *everything* charity), we have defined the one essential thing to be the acceptance of the truth of Immediate Revelation. That is the rock of Quakerism. Other things may be important: this is vital. Upon it rests the structure that Fox builded, and within whose portals men like Whittier yet worship and testify. Upon it stands the Society of Friends which we know and adhere to, comforted there and encouraged by the memory of a great company of serene and gracious spirits, from Penn, and Pennington, and Barclay, down by a long line to Elias Hicks, and John Comly, and Joseph Parrish, and Lucretia Mott, and Samuel M. Janney.

What may be the outcome of the future none of us can know. It is not for any of us to demand that the stream of events must run in this channel or that. It is our present duty to hold fast to that which has been made known to us, and to recognize gladly and cheerfully every other testimony to the Truth. We see now no likelihood of a reunion, in the outward, of the separated bodies of Friends, but if we rest upon sure ground we may wait with serene confidence for the outcome of the future, whatever that may be.

THE Indexes for the last volume of the paper, (the year 1887), are now ready, and will be at once mailed to any who desire to bind. As the full edition of the paper is over 3,000, and as probably not more than two hundred bind their volumes, it seems hardly worth while to print and send out so many copies of the index to no purpose. We shall mail immediately to those who have already asked for them, and we shall also try, another year, to have the index ready nearer to the close of the volume.

DEATHS.

HARLAN.—First month 12th, 1888, at the home of his only surviving sister, H. A. Harlan, near Fallston, Harford county, Md., Joseph Harlan, in his 84th year; nearly a life-long member of Little Falls Monthly Meeting, and for many years an overseer of that meeting. He was a constant attender thereof, and very seldom was his seat vacant when able to attend, which was to within a short time previous to his death. At his Master's call he with joy received the pale messenger. His sun set in perfect peace. Not a cloud was there to mar the brightness thereof.

HAYHURST.—First month 30th, 1888, Abi Hayhurst, in her 89th year; a member of the monthly meeting of Friends held at Green street, Philadelphia.

POST.—At his residence, at Westbury, L. I., on the 17th of First month, 1888, Joseph Post, in his 85th year.

He was a strong advocate of Anti-Slavery, Peace, and all progressive movements; a valued and exemplary member of Westbury Monthly Meeting.

RICH.—At his residence, Middletown, Bucks county, Pa., First month 30th, 1888, Joseph Rich, in his 88th year; a member of Middletown Monthly Meeting.

STOKES.—On Third-day, Second month 7th, John W. Stokes, in the 75th year of his age, a member of the monthly meeting of Friends of Philadelphia. Friends are invited to attend the services at his late residence, 1921 Green St., on Seventh-day, 11th inst., at 11 a. m. Interment private.

YERKES.—Second month 3d, 1888, Hannah T. Yerkes, aged 76, daughter of the late Silas Yerkes, Sen.; a member of the monthly meeting of Friends held at Green street, Philadelphia.

EDUCATIONAL.

CONFERENCE AT FIFTEENTH AND RACE STREETS.

The Educational Conference held in the Race St. Meeting-house, Philadelphia, on the 4th inst., was largely attended, notwithstanding the very inclement morning; and this fact together with the close attention given to the exercises are evidences of the deep interest that is felt in these meetings.

The first subject, "Kindergarten Materials in Primary Work," was presented in a very suggestive way by Elizabeth E. Hailman, of Friends' school, Wilmington, Delaware. She showed by means of paper-folding how the elements of Drawing and Design may be successfully introduced into the lowest Primary grades; and this was followed by similar work on tablets of clay prepared on the spot bringing into use the ruler, pencil and wooden knife. These exercises were illustrated with a class of half a dozen boys and girls from the primary division of their school, who worked with diligence and evident interest, from the directions given them from the blackboard. Not only were the childrens' hands kept busy in giving intelligent expresion in outward and visible forms to the ideas they had in their minds, but their minds themselves were set to work and directed so they could comprehend what was presented to them, and also invent and present something of their own to other minds: thus thought and expression both can be developed, and the idea of beauty and harmony cultivated at a very early age. It was shown how these exercises might be used for number work, for language lessons, for geometry, etc. A great many questions were asked by the audience in regard to the age for commencing these exercises, the time given per week, the length of time this work is continued with school course, suitable books for mothers and others who may wish to do something in this line, etc., all of which were promptly answered. The work is begun in the lowest primary class, about three periods of half an hour each are given per week, and the results have been very satisfactory. The work should be carried at least as far as into the intermediate classes. "From the Cradle to the Grave" was suggested as a good work for mothers and primary teachers; and teachers present referred to a very valuable little work, "Primary Methods and Kindergarten Instruction," lately published by A. S. Barnes & Co., New York, by W. N. Hailman, father of the speaker. Mention was also made of Lectures on Kindergarten culture by the same author.[1]

In summing up it may be said that "The use of these materials" as briefly outlined "involves the use of the hands, brings about the training of the hands induces a respect for what hands do, results in respect for manual skill and respect for labor:" it doubtless secures a fuller, clearer, sounder, mental and moral development. In our ungraded country schools this material could be supplied at small cost and be made particularly valuable, as it would furnish teachers a ready means of giving their pupils interesting profitable manual and intellectual work to be done at their seats while other classes are receiving attention: and thus it would seem that teachers may readily find a way of keeping all pleasantly and profitably employed.

The second subject, "How to make Geography interesting" was well presented by Susan Cate Smith, of Boston. Though her way of teaching it was familiar to those who have kept up with the advances made in primary methods, it was doubtless new to many and very fresh and helpful to all, and needs to be repeated again and again before teachers will all leave what are, too often, the barren words and unproductive maps of our primary geographies, and come to the living and fruitful things of the children's consciousness. She spoke of the uses of geography as a means of fitting one to become an intelligent traveler either in the bonds of the flesh or on the wings of the imagination, and as a means of general culture. The first stage of geographical study deals with observation. We should take children where we find them and keeping within the range of observation lead them out into wider and wider circles, till by the aid of what has been seen, the eye of the imagination can correctly picture that which fills lands we can never hope to see. "Every little nook and corner," Humboldt says, "is an image of the whole world," and out of the one where we find the child and out of the school's ground where he plays we can lead him to create the world with its slopes, hills, mountains, springs, rivers, ponds, lakes, islands, peninsulas, etc., etc.; and he will be taught to locate cities, and study peoples, as he studies the fruits and

[1] "The Education of Man," by Freidrich Frœbel, translated from the German, and annotated by W. N. Hailman, A. M., published by D. Appleton & Co., will give the teacher a philosophic insight into the spirit of Frœbel's work.

fabrics that come to him from other places. A rainy day will offer a fitting theme and time to introduce him to rainfall, drainage, the eroding or wearing force of water, evaporations, etc., etc. In these early stages the aim should be to lay sight foundation, and fit the child to help himself. Later, he should be taught the language of the map so that he can see in it the things symbolized. The moulding-board and map-drawing come in play on fixing the elevations, and slopes, and contours. She would not have the outlines fixed by means of elaborate diagrams, but at first let them be determined by tracing and other mechanical means, and then be filled in with rivers, and cities, and political divisions growing under the hand of the pupils from day to day untill the outline and the filling are in the minds of the children fixed to remain forever. Pictures, descriptive articles in books and papers, language lessons, conundrums, poems, almanacs, time-tables, railway guides, newspapers,—all these may be used to add interest to the subject, and help to make the pictures real. In the second stage, when the text-book is used, *it should be mastered*, and such additional matter found as can be obtained from sources at hand, and children should be taught to help find interesting, useful, and appropriate matter. There are many books such as the "Voyage of the Sunbeam," "Lady How and Madam Why," "Huxley's Physiography," "The World at Home," etc., that may be very useful in the way of adding interest to the subject. If the things of most worth are studied, and that in the manner she authorised, there need be no fear that geography will be other than an interesting study.

H. R. R.

For Friends' Intelligencer and Journal.

OUR EXPERIENCE WITH BEES.

There is no feature in the wide range of nature's economies that so impresses me with the great lesson they have the power to impart, as the prudence, thrift, and forethought of the "Honey Bee." No one who is observant of these tiny creatures can fail to be instructed and deeply interested in all their movements. Patient and industrious, never using their only weapon of defense except under provocation, they labor on, from the first flush of the morning sun, until he hides his bright beams beneath the horizon. And what foragers they are. We would think three miles a long distance to carry the loaded panniers that contain the store of food we lay up for "a rainy day," and most likely would place the burden on some other back; but these busy workers make no complaint if the fragrant pasture from which their store is to be gathered, lies that distance from their headquarters, and so keen and unerring of sight are they, that it is seldom one loses his way back to the hive.

And let us think, too, of what they gather? The most delicate tips of the daintiest fingers cannot reach without ruin to the blossom the tiny receptacle in which the sweets of nature are hidden away, —no means that man has ever yet devised can gather so deftly the golden dust showered from the bursting anther. How clumsy and awkward even an attempt would seem, yet the bee walks into the holy of holies of the smallest blossom, gathers the portion which remains for him after the purpose of perpetuation has been accomplished, or mayhaps doing his part to perfect the work, and make possible a continuance of the species. And he does it all so carefully and with such evident satisfaction, that it gives one pleasure to observe his movements.

It is now more than twenty years since the dream of my girlhood was first realized, and a little cottage "shared with a loved and loving one," made it possible to indulge my fancy for lawns and gardens, and the homely ways of a country house-wife with duck-ponds, poultry yards, and a hive of bees,—the latter a speculation entirely my own, since the hive and contents were bought at a sale, and transported some forty or fifty miles, the entrance to the hive secured by a fine gauze wire, and I the happy owner, superintending the shipping and delivery at the end of the journey. Under the scant shade of a peach tree, planted out the year before, and giving promise of its first bloom, my hive found a resting-place raised a little from the ground by a low bench. It was in the latter part of third month, and my tiny workers were soon ready to begin their labor. The stately maples that stood guard at the gateway invited them to a royal feast, and they were not long in clearing away the debris of the winter's wear and tear and making room for the young life that was soon to follow.

The hive was a "Langstroth," and gave opportunity to observe to a considerable extent the movements of the little colony which did not appear to have suffered in the least from the long journey; the combs were all in place and the busy hum of industry told of rich rewards in the future.

The hive was so contructed that the surplus honey was stored in boxes ranged on the honey-board which had holes corresponding to similar ones in the boxes, through which the bees found entrance and exit. These boxes were put in place before the bees began storing, and nothing further was needed to equip them for the work.

And how eagerly they entered upon it, what delight it was when the great cherry tree that overhung the kitchen porch was snowy white with bloom and the rows of "pie cherries" in the garden, the quince and pear and peach trees in the poultry yard, and the sweet pink and white of the young apple trees in the back part of the lawn, all offered near at home a repast that lasted until the blossoms of the garden and the flower-beds opened to welcome them!

The fall before the Nation's Centennial, we returned to our city home. The solitary hive had doubled and doubled again and again, and there were now eleven hives, all holding industrious colonies that supplied our own table plentifully with honey, besides yielding quite a snug profit on the first investment from the surplus for which a ready market was found. Of course we had to dispose of our bees with the other stock and fixtures of the country home. We had no difficulty in getting rid of all our hives except two, one of which had only been hived that summer. The question "What shall we do with these?" was solved

by bringing them to the city with us, and locating them on the roof of the bath-room—between the main and the back building, a little below the level of the the third story, and in that situation they have remained ever since. The first year or two they were at times troublesome—when the lights were lighted, and when preserving was going on, but they seem now to have become so used to their quarters on the roof, that seldom a stray one gets to the common level. They furnish an abundance of honey, and so far as we know have never swarmed. We are careful to give them plenty of box-room and to replace at once with others the boxes that are filled. Sometimes, the honey has been red, showing that some one had suffered loss in making fruit-jams, but by far the larger part is of the usual color, and quite as white and pure as when the bees had the whole country for a pasture. They are really so little trouble and give such a bountiful supply that I am surprised, more who live in the suburbs of our city do not undertake Bee Culture.

L. J. R.

WHY FRIENDS OBJECT TO MUSIC.

Editors Intelligencer and Journal:

It is often a matter of serious inquiry among young people in our Society, whether there is any just basis for the discouragement that Friends give to the cultivation of music. It has been felt by many, also, that the Society, in its anxiety to avoid the harmful tendencies of music, has gone too far and deprived its younger members,—at least the very conscientious ones—of a source of pleasure that is productive of good. It is, however, a fact that music is found now in the homes of very many of our members—a tacit recognition of its attraction and value when under proper regulation. It seems to me that a clear understanding of the mental and moral effects of music, will show both that this recognition can be commended, and that the opposition the Society has always made to music rests upon very substantial grounds. This contradiction is only seeming, as I will try to make clear.

Friends object to music on two grounds. The first, which need not be enlarged upon, is that the associations and surroundings where music is usually to be obtained are not morally healthful, especially to young women and girls. The second, which I think the more important, rests upon what are now recognized to be the effects produced on the thoughts and feelings of those who listen to music habitually, or who devote any considerable amount of time to its study. Music, as we know, was originally vocal, and was the expression of intense states of feeling. As Herbert Spencer has pointed out, song (and consequently all music) merely exaggerates the natural language of the emotions, the degree of pitch, the quality of the tone, and the rhythm of a piece of music, produce their proper effects upon the feelings of one who listens with attention. The function of music, the writer goes on to say, is the development of sympathy; it tends to educate the tone of a speech as distinct from the words. Music in later times has far outrun our outward expression of emotion and now reacts upon it and advances it.

In view of this partial explanation of the nature of music, the grounds of objection to exclusive devotion to it are easily seen. Many of these objections disappear when people (as many do) study music on its intellectual side, or when circumstances have been such that the faculty of enjoying simple music has not been cultivated. If music is the exaggerated expression of intense feeling, would not one cultivated in that atmosphere be likely to undergo excessive development of the emotional side of his nature? It is well known that professional musicians are very often deficient in a sober estimate of things, and entertain views more or less distorted and unreal. Looking at the question from a material side, a recent writer in the *Popular Science Monthly* notices the effect listening to music has upon the formation of habit. It is, he says, the first step that counts in the formation of a new habit, and hence it is best to act immediately on any impulse or resolve to do a right action. If this is not done, the faculty of thus acting becomes weakened, and the opportunity is worse than lost. To allow a fine glow of feeling to evaporate without some outward expression, as is done continually by those whose sympathy with music is strong, must have a tendency to weaken the ability of the will to act promptly and definitely on even the smallest occasions.

In so far then as music is cultivated in moderation at home, I think we may value it as the promoter of sympathy and good feeling. On the other hand a great deal of harm may result from a cultivation that requires much time or thought, or which does not recognize that music is a subordinate means and not an end.

T. A. J.

SWARTHMORE NOTES.

At a meeting of the Instruction Committee on Sixth-day, the 3d instant the following resolutions were adopted: "Resolved, that, whereas President Edward H. Magill has, at much expense of time, labor, and money, instituted a system of appeals to Friends and others, who may be interested in Swarthmore College, hoping to induce those who may be able and willing to do so, to subscribe money for the purpose of obtaining funds enough to endow one or more professorships in the aforesaid Institution;—We, of the Instruction Committee, do heartily appreciate his efforts, and commend his appeal to the thoughtful consideration of all who can spare even a mite for the end hoped for.

"Resolved, also, that we recommend that the Executive Committee endorse the aforesaid appeal in some such approved way as may bring their endorsement to the attention of the public." Extracted from the minutes. Eli M. Lamb, Chairman.

At a meeting of the Executive Committee, held Second month 3d, 1888:

It was, on motion, Resolved, that this Committee heartily endorses the appeal made by our President to secure sufficient subscriptions to endow one or more Professorships in Swarthmore College.

Extracted from the minutes.

M. Fisher Longstreth, Secretary.

—Dr. Charles S. Dolley will give his illustrated lecture on "A Summer among the Bahamas," on Sixth-day evening, the 10th inst.; and Eliza F. Rawson, of New York, will speak upon "Woman Suffrage," on Sixth-day evening, the 17th. The friends of the College are invited.

NEWS OF FRIENDS.

—Concord Quarterly meeting was held at West Chester, on the 31st ultimo. There was a large attendance. In the religious meeting, Allen Flitcraft offered prayer, and Ezra Fell, Lydia H. Price, James C. Stringham and others appeared in the ministry. The business was as usual at this meeting of the year.

—A correspondent writes: Caln Quarterly Meeting was held at East Caln on the 26th ultimo. The meeting was smaller than usual owing to inclemency of the weather. Jesse Webster gave a very good discourse. The three queries and their answers were read. A committee was appointed to hold circular meetings to try and stir up the luke warm members. The first of these will be held at Columbia, on the 5th of 2d month. Caln quarter is composed of Uwchlan, Bradford, and Sadsbury monthly meetings.

—A Temperance Conference, under charge of the Temperance Committee, was held at Pennsbury meeting-house, (Bucks county), on the 22d ult. The audience present fairly filled the end in which meetings are held. Samuel Swain opened with an address, Marion Lovett, of Pennsbury, gave a reading, and Amos R. Ellis a recitation. Several of the committee then addressed the meeting. Jeremiah Hayhurst, Joseph Flowers, Samuel Swain and George Justice all calling upon the young people, of whom there was a considerable number present, to give their influence, both by precept and example, to forward the good work. After a few moments of silence the conference closed, having been in session about two hours. As usual, temperance literature was distributed at the close.

A NATURALIST, describing the curious arrangement for breathing furnished to insects, says: "If we take any moderately large insect, say a wasp or hornet, we can see, even with the naked eye, that a series of small, spot-like marks run along either side of the body. These apparent spots, which are generally eighteen or twenty in number, are, in fact, the apertures through which air is admitted into the system, and are generally formed in such a manner that no extraneous matter can by any possibility find entrance. Sometimes they are furnished with a pair of horny lips, which can be opened and closed at the will of the insect; in other cases they are densely fringed with stiff interlacing bristles, forming a filter, which allows air, and air alone, to pass. But the apparatus, or whatever character it may be, is always so wonderfully perfect in its action that it has been found impossible to inject the body of a dead insect with even so subtle a medium as spirits of wine, although the subject was first immersed in the fluid and then placed beneath the receiver of an air pump."

FRIENDS' BOARDING SCHOOL AT NEWTOWN SQUARE.

SOME of the readers of the INTELLIGENCER AND JOURNAL may not be aware that there is a boarding-school for Friends' children or those Friendly inclined within the limits of Concord Quarterly Meeting. A few years ago some members of Newtown Meeting, Delaware Co., Pa., were desirous of affording an opportunity for children to receive a guarded education, where the fundamental principles and testimonies of our Religious Society would be respected and inculcated, and upon terms so moderate that many who could not afford to send to the more expensive schools would avail themselves thereof.

The school has been in operation now nearly two years as a boarding and day school, under the charge of Hanna R. Caley, and has more than equaled the expectation of its original projectors. James C. and Gertrude Stringham, formerly of Crum Elbow, New York, are superintendents, and have charge of the boarding departments. The school is situated in one of the most healthy and fertile districts in that rich county, and for both boys and girls.

The building is adapted to the accommodation of ten girls and twelve boys, and as many more day scholars; although the school room and dining room are already crowded, there is still room for two more boys in the sleeping department. Those having charge feel grateful for the success that has attained them, and hope the same success may annually be supplied by those who are glad to avail themselves of its low price, and the advantage of giving their children a liberal education under circumstances so favorable to increase their attachment to our society.

* * *

ASA GRAY THE BOTANIST.

THE death of Professor Asa Gray, the eminent botanist, which occurred at Cambridge, Mass., on the 30th ult., has already been mentioned in this paper. He was born in Paris, Oneida county, N. Y., November 18th, 1810. He was educated at the Clinton Grammar School and the Fanfield Academy, afterwards studying medicine at the College of Physicians and Surgeons of the Western District of New York. He was graduated a doctor in medicine in 1831, but turned his attention to the study of botany with Dr. John Torrey. In 1834 he was appointed botanist to the United States Exploring Expedition, under Captain Charles Wilkes, but, in consequence of the delay in starting, he resigned his post in 1837. Continuing his botanical studies, and being a clear and entertaining writer on his favorite branch, he became widely known, and, after declining the chair of botany in the University of Michigan, accepted the Fisher Professorship of Natural History at Harvard, a position which he held from 1843 to 1873, when he retired from the active duties of the office, though still retaining his connection with the school.

While still a very young man he projected and commenced with Dr. John Torrey, that splendid work, the "Synoptical Flora of the United States," which was to contain a brief description of every plant growing in this country. This was commenced

in 1838 and was issued in numbers until the Western exploring expedition began to make so many and such important additions to the American flora that he found the work would be very imperfect. It was then suspended until 1878, when, in connection with Mr. Sereno Watson and other eminent botanists (Dr. Torrey having died), the work was taken up at the place where it had abruptly broken off. It was the intention to conclude the description of the succeeding natural orders of plants and then return to and revise the account of the earlier orders. It is stated that the material for the work is in such good condition that, notwithstanding the death of the master mind, this intention will be carried out, and the flora of the United States will be adequately described in a single work.

This was his most ambitious literary work, but it is by his "Text Book" and "Manual" that he is most widely known. The "Text Book" tells in the pleasantest and simplest fashion the most important facts in the anatomy, physiology and classification of plants. The "Manual" gives a brief account of the plants found in the Northern United States east of the Mississippi, and is accompanied by a key by which the unlearned may determine the name of almost any plant he may find. It is scarcely any wonder that these two books have become not only the text books for schools, but the hand book for self instruction in thousands of families all over the Northern and Eastern States, and have made the name of Asa Gray familiar almost everywhere.

The honors Professor Gray has received from colleges and learned societies have been very numerous. Harvard made him an A. M., Hamilton, an LL. D., and the learned societies in many of the civilized countries of the world have honored him, but his most enduring fame is as the author of the simple little books which tell "How Plants Grow" and "How Plants Behave," and which have planted a crop of botanists in villages and hamlets all over his native land.

[An article contributed to the Philadelphia *Ledger* by Professor J. T. Rothrock, discusses the work of Prof. Gray, as follows.—EDS.]

Regarded as a man of science he was a wonder. Probably few men—certainly no other American botanist—ever approached him in keenness of observation or deduction, and his memory was no less remarkable. On one occasion I handed him a common-looking plant, with the request that he would give me its name. With hardly a trace of hesitation he replied, "that is so-and-so"—adding, "but I have not seen it for twenty years, and then only an imperfect specimen from Texas." The work of Dr. Gray, reckoned in pages, vast as that was, gives no real idea as to the value of what he did. It was his critical, accurate statement of scientific fact, or hypothesis, that gave special worth to all his labors. This desire for absolute, exact truth in his writing seemed to saturate his whole life. He was never satisfied with any sentence unless it expressed the very shade of meaning that he intended it should.

Of all our botanists, Professor Gray was the one most widely known abroad. He not only stood at the head of systematic botany in North America, but was by common consent placed in the very front rank among the systematists of the world. Higher recognition than he ever sought was cheerfully accorded him by his European contemporaries.

Professor Gray's repeated visits to Europe were, as a rule, in the interest of American botany. By consulting the various foreign herbaria in which the earlier collections made in North America were stored, he was able to make clear very many points in the nomenclature of our plants which could be settled in no other way. Here, then, his labors did more than those of any other man to put our American botanical nomenclature on a permanent basis and in accord with that recognized abroad, and this has been an inestimable gain to the science of our land. Had it not been for this work it would very often have been hard to indicate what plant was intended by a given botanical name. We might then, with perfect truth, say that Dr. Gray's great gift to his favorite science was precision.

So much for Asa Gray, the botanist. It was a great boon to know him as such; but it was a greater privilege to know him as a man. No one more fully recognized the whole breadth of duty to God, his neighbor, and himself than the subject of this communication; and but few exemplified so completely a perfect life in all these relations. He could be stern and inflexible when there was need, but his habitual mood was that of a man always anxious to render some one happy. He could not avoid knowing the high estimation in which he was held throughout the entire country, as his life for the past ten years was almost a continuous ovation. Men in all stations did him honor, but to the very last he remained, in spite of this, as simple-minded and as unassuming as a child. From ocean to ocean and from Maine to Texas there are those in whose aid he gave time, advice, assistance, and scientific information so freely and ungrudgingly that the manner of bestowal was even more prized than the gift itself. Asa Gray never grew old. His hair had been silvered and frosted for many, many years, but his heart was young, and his presence in a company became a fountain of perpetual youth, a source of pure joy, and an inspiration to many a younger person. He was, in the best sense of the word, an earnest Christian, who never for one moment felt a shadow of shame in his belief, or ever failed to regard his Creator as a loving father. No fashionable wave of doubt or of scientific scepticism ever blurred or dimmed his view of heavenly things. And we know—

——"To such as he
There cometh certain immortality."

O, many a shaft, at random sent,
Finds mark the archer little meant!
And many a word at random spoken,
May soothe, or wound, a heart that's broken.

SIR WALTER SCOTT.

THE glory of God in this world is the production of his own likeness in the hearts and lives of men; his own likeness, which also, by original birthright is theirs.

For Friends' Intelligencer and Journal.

WHAT CAN I DO?

WHAT can I do, what can I do,
To help in the world as I go journeying through?
The great round world with its oceans and lands,
The world that is asking for care at our hands,
The old, old world, to each comer so new—
What can I do? What can I do?

What can I write, what shall I say
To aid the next traveler coming this way,
In the old, old path so many have gone
And left kindly tokens to help us along?
I wish to help others in just the same way;
So what shall I write? What shall I say?

Do with thy strength, do with thy might
The work that lies nearest 'twixt morning and night.
The talents entrusted thee strive to increase,
Lest they rust in thy coffers and rob thee of peace.
The pathway of duty keep ever in sight,
Then work with thy strength, work with thy might.

Write what thou mayest—say what thou must—
A song for the weary, a prayer of trust,
Whatever good earnestly done in thy day
Must help the next traveler coming thy way.
To the thirsty a drop, to the starving a crust,
Give what thou mayest—leave it in trust.

L. W. W.

Newtown, Pa.

I SHALL BE SATISFIED.

NOT here, not here, not where the sparkling waters
Fade into mocking sands as we draw near,
When in the wilderness each footstep falters,
"I shall be satisfied" but oh! not here.

Not here where all our dreams of bliss deceive us,
Where the worn spirit never gains its goal,
Where haunted ever by the thoughts that grieve us,
Across us floods of bitter memories roll.

There is a land where every pulse is thrilling
With rapture earth's sojourners may not know,
Where heaven's repose the weary heart is stilling
And peacefully life's time-tossed currents flow.

Far out of sight while sorrows still enfold us
Lies the fair country where our hearts abide.
And of its bliss is nought more wondrous told us
Than these few words: I shall be satisfied.

I shall be satisfied! the spirit's yearning
For sweet companionship of kindred minds,
The silent love that meets with no returning,
The inspiration that no language finds.

Shall they be satisfied? The soul's vain longing,
The aching void which nothing earthly fills,—
Oh what desires upon my heart are thronging,
As I look upwards to the heavenly hills

Whither my weak and weary steps are tending,
Saviour and Lord, with thy frail child abide,
Guide me towards home, where all my sorrows ending,
I shall see thee, and shall be satisfied.

LYRA ANGELICANA.

How beautiful is faith; yet faith without works availeth nothing.—B. W. S.

THE HIDDEN SPARK.

CHANCE-SOWN, upon the wandering air
Borne by a lawless, plumy sail,
The vagrant thistle down the vale
Lays tribute on each laborer's care.

Deep-hid beneath the slumberous pines,
Long in its acorn lies the oak,
Yet rises at the woodman's stroke
Where now the sun, life-giving shines.

Through rough, brown clods of earliest spring
The plowman thrusts his eager share;
He knows the grain he buries there
Its ripened, glad increase shall bring.

Germ-hidden in the poet's heart,
A secret power, mysterious, sleeps:
It wakens and a nation weeps,
Swayed by the passion of his art.

For every seed that bides, a time,
For every germ, a sudden day,
A flame, a life, a soul in clay,
A burst into its glorious prime!

O mystery beyond our reach,
Safe hid in every germ of life,
What secret spring of spirit strife
Thus measures out a span to each?

—D. H. R. Goodale, in Independent.

CO-EDUCATION AT ADELBERT COLLEGE.

IT is definitely decided that Adelbert College shall no longer admit girls, and Cleveland, Ohio, is in a ferment of excitement. The decision is unpopular with the mass of the citizens, as well as with the young women now in the college. But the alumni, most of whom graduated before Adelbert admitted women, are opposed to co-education. Dr. Haydn, the new president, is also opposed; above all, a few rich men are understood to be willing to give large sums to the college on condition that the young women are excluded. Accordingly, the deed is done. The girls now in college will be allowed to finish their course, but will not recite with the young men; and no more girls will be admitted. There is some talk about providing an Annex for women in the future; but the college has not money enough at present to establish one.

Young women have been admitted to Adelbert since 1884, and it is admitted that they have taken more than their share of the honors. The two scholars who stand highest in this year's class are girls. Judge Upson, vice-president of the board of trustees, said in his speech at the inauguration of the new president:

"For those young women who have entered our doors in days past and are with us now, we have nothing but words of commendation. Their course through these not untroubled years has been characterized by fitting decorum, studiousness, and fidelity, crowned with success."

Judge Upson defended the exclusion of the girls at great length. He said that Ohio abounded in coëducational colleges, some of them so large and successful that Adelbert could not compare with them. There was no demand for another coëducational col-

lege, but a separate college—or rather two separate colleges, one for men, and one for women—would meet a real want on the part of parents who did not believe in coëducation.

Judge Upson favors the union of the two medical colleges that now exist in Cleveland, and enlarged upon the folly and needless expense of keeping up two colleges for the same purpose in the same city, when one strong institution would do as well and better. He went on to advocate the establishment, wherever possible, of two colleges side by side, one for boys, and the other for girls, and did not seem to perceive the inconsistency of his argument. Moreover, the proposed annex for girls is as yet "all in the air," and may never become an accomplished fact. Meanwhile, Cleveland girls who want a collegiate education will have to go away from home to get it, and much dissatisfaction prevails.

It remains to be seen whether Adelbert's new departure will be a success financially. It will attract gifts from the opponents of coëducation; but the money of the friends of coëducation will go elsewhere. The latter class is growing, the former steadily diminishing. Justice and liberality are principles to be followed, whether they pay or not; but in the long run they generally do pay.—*Woman's Journal.*

ASTRONOMICAL.

OBSERVATIONS THROUGH THE GREAT LICK TELESCOPE.

Since the 36-inch object glass of the Lick telescope, the largest instrument of its kind in the world, was put in place by Alvin Clark, Mount Hamilton, California, the site of the observatory, has been visited by the severest snow-storms on record in that section of the State. A recent dispatch from San Francisco says: The monster dome has been frozen so solid that it could not be revolved, and for most of the time the sky has been so overcast that satisfactory observations have been impossible. Last night, however, the astronomers succeeded in melting the ring of ice which prevented the movement of the dome, and a few photographs were taken for the purpose of determining the focal point of the photographic lens. The results obtained were considered satisfactory, though it was evident that slight corrections of the lens will be necessary before perfect work can be done. Professor James E. Keller, one of the small party of astronomers and optical experts now on Mount Hamilton, furnishes the following account of last night's observation through the great glass:—

After a week of fog and snow and patient waiting on the part of the occupants of the Lick Observatory a favorable opportunity for testing the powers of the great telescope occurred on the night of the 7th of January. The object glass had been placed in position on December 31, and a few stars had been observed for the partial adjustment of the instrument, but heavy clouds coming up soon brought all further work to a close. The night of the 7th, however, was perfectly bright and cloudless, and promised excellent observations. The great dome could not be turned, and the non-congealing liquid with which the annular trough around its base will be filled has not yet been provided, and the severe mountain weather of the preceding week had frozen everything solid. It was therefore necessary to watch the stars as they crossed the slit or opening in the dome, but as this is wide enough to give half an hour's steady observations no inconvenience was felt beyond the necessity of a little waiting.

The first star which showed itself in the slit when the shutters were opened was Rigel, a bright star of the first magnitude, with a small companion which is visible in a two-inch telescope. An observer accustomed to the Pygly instrument would hardly have recognized the two blazing stars which appeared in the field of view of the thirty-six-inch equatorial, so widely separated that it scarcely seemed proper to class them together as a double star. Later in the evening Bethel-guese and Procyon came within range, as well as many small stars. About 9 o'clock the great nebula in Orion came into view. It shone with wonderful brilliancy, and exhibited a wealth of indetails. This nebula is too extensive to be seen in the telescope at a single view. The widest field which could be employed was only sufficient to include the brightest of the central portion, and the great outlying streamers had to be examined separately by moving the telescope. In this way they could by followed out into space for millions of miles until they finally faded from view.

Numerous stars which passed over the opening after this were used to adjust the finder's circles and other parts of the instrument. A short calculation showed that the planet Saturn was due in a place opposite the site at half an hour after midnight, and Captain Floyd, Mr. Swazy, Mr. Clark, and myself, with a few workmen and one of the ladies, whose astronomical enthusiasm rose superior to the attractions of sleep, remained to see how it would appear in the field of view of the great telescope. At the computed time Saturn reached the edge of the opening and Ambrose Swazy, who, in spite of mathematics, had been watching for half an hour at the eyepiece, was rewarded for his patience by the first peep at the great planet. There was not one scientist or mechanic of the group of men gathered around the telescope who did not utter exclamations of wonder as the flood of light from the glorious object in the instrument entered his eye. It was beyond doubt the greatest telescopic spectral ever beheld by man. The great planet with the wonderful rings, its belts, and its satellites, shone with a splendor and distinctness of detail never before equalled.

The chief characteristics of Saturn in the great glass as compared to its appearance in a smaller instrument was the sharp outline of the planet's edges and the shadow projected on them, the number of strict paralysisms of the belts of the body of the planet, and a certain minute structure of the rings, which will be a revelation to astronomers. The change in the weather to-day indicates that the mammoth telescope will soon be in complete working order, when important results may be expected.

ENGLISH IDOLATRY OF PHYSICAL POWER.

THE reception given Sullivan in England is another illustration of the immense popularity of "sport" of every description in that country, and especially of everything of an amusing or entertaining kind that comes from America. The reception given to "Buffalo Bill" would hardly have been possible anywhere else. Sullivan's will probably not equal it, because he looks rather too much of a brute to be takeu up by the ladies; but if he enjoys the hospitality of the Prince of Wales, as he is said to have done, or be about to do, there is no knowing what may happen. Fordham, the jockey, who recently died, had almost as fine a funeral as Fred Archer, the other jockey, who died a year ago, and was in as comfortable circumstances. Both of them had as much space given to their mourning in the newspapers and public gossip, as any statesman, except perhaps Gladstone or Bright, would have. This tendency to the worship of the physical, or carnal, if any one likes the term better, is a very curious sign of the times. A recent writer in the *Saturday Review* treated it as a distinct indication of moral decay, and it certainly would be if other tendencies of a very different kind were not also very marked. The sneers often heaped upon moral reforms by people to whom Buffalo Bill and Sullivan are honored guests, is, however, a very curious phenomenon.—*New York Nation.*

IF ONE MUST WEEP.

Two meet life's lonely path along—
  Two part, and meet again no more,
Yet, ere they vanish 'mid the throng,
  Perchance one heart may never more
  Regain the peace it knew before;
If one must weep and one forget
'Twere better far they had not met.

The fleeting hour so quickly fled
  One never will recall again,
But one shall mourn the moment sped
  And peace of heart no more regain;
  While one will never feel a pain.
Since one must weep and one forget
'Twere better far they had not met.

W. E. HUNT.

SIR HENRY JAMES SUMNER MAINE, the eminent English writer on legal topics, died at Cannes, France, on Saturday, February 4, aged 66. He was graduated at Cambridge and was afterward a professor of civil law in the university. From 1862 to 1869 he resided in India as law member of the supreme government, an office which he filled with great honor. On returning to England he became professor of jurisprudence at Oxford, and the next year became a member of the council of the Secretary of State for India and was knighted. His published works are chiefly devoted to the origin and development of institutions, the condition of primitive society, and the growth of law and legal conceptions, subjects upon which he was the highest authority. Among these are "Ancient Law" (1861), "Village Communities" (1871), "Early History of Institutions" (1875), and "Modern Theories of Succession to Property" (1878).

ASTRONOMY IN THE COUNTRY.

To counterbalance the discomforts of winter observations of the stars, the observer finds that the softer skies of summer have no such marvellous brilliants to dazzle his eyes as those that illumine the hyemal heavens. To comprehend the real glories of the celestial sphere in the depth of winter, one should spend a few clear nights in the rural districts of New York or New England, when the hills, clad with sparkling blankets of crusted snow, reflect the glitter of the living sky. In the pure frosty air the stars seem splintered and multiplied indefinitely, and the brighter ones shine with a splendor of light and color unknown to the denizen of the smoky city, whose eyes are dulled and blinded by the glare of street lights. There one may detect the delicate shade of green that lurks in the imperial blaze of Sirius, the beautiful rose-red light of Aldebaran, the rich orange hue of Betelgeuse, the blue-white radiance of Rigel, and the pearly lustre of Capella. If you have never seen the starry heavens except as they appear from city streets and squares, then, I had almost said, you have never seen them at all, and especially in the winter is this true. I wish I could describe to you the impression that they can make upon the opening mind of a country boy, who, knowing as yet nothing of the little great world around him, stands in the yawning silence of night and beholds the illimitably great world above him, looking deeper than thought can go into the shining vistas of the universe, and overwhelmed with the wonder of those marshalled suns.—*Popular Science Monthly.*

WHATEVER is done for a child as a child must be done while he is a child. Axiomatic as this truth is, it is not practically held as a truth by parents, teachers, or preachers, generally. Those who are responsible for the training of children are inclined to feel that the most important period of a child's life is a little later on than now. Yet the time of times for the improving of a child's mind, and for the shaping of a child's character, is the present hour. He who fails to realize this is so far unfitted to have the custody of children.—*S. S. Times.*

NEWS AND OTHER GLEANINGS.

—The Supreme Court of Wisconsin rules that the law which permits women to vote "at all elections pertaining to school matters" does not permit them to vote for mayor, although in Wisconsin cities the mayor appoints the school boards, and the election of the mayor thus determines the character of the schools. The Circuit Court had decided the case in favor of the women. By the Supreme Court this decision is reversed.

—John G. Whittier has written a verse to be placed on the John Milton memorial window in the church of St. Margaret, Westminster, (London), which is paid for by George W. Childs, of this city. The verse is as follows:

"The New World honors him whose lofty plea
For England's freedom made her own more sure;
Whose song, immortal as its theme, shall be
Their common freehold while both worlds endure."

—Of the twelve men, including William Lloyd Garrison, who met in Boston on January 6th, fifty-six years ago, and signed the Constitution of the Anti-Slavery Society, only one, Oliver Johnson, now survives.

—During last month, the Baltimore *American* says, "there have been enough cases of heroism in this country to make a hundred thrilling romances. They show with gratifying emphasis that the element of courage is still a large part of the American character, and prove that such deeds do not necessitate great circumstances to make people brave."

—The Merced Canal, thought to be the largest irrigation work ever constructed in this country, representing an expenditure of five years of time and $1,500,000 of money, was recently opened. It is expected to irrigate about one quarter of the county of Merced, Cal., which lies in the heart of the San Joaquim Valley.

—The British are rapidly pushing their India railway system in Afghanistan. Bostan, a point twenty-five miles beyond Quetta, to which a railway is open for traffic, has become an emporium of Candahar. In a single week recently 500 tons of dried fruits, wool, and merchandise were brought there for carriage to India.

—"Portable sunlight" is the name given to a new illuminant, of which a public test has been made in Glasgow by the patentees. It is obtained by the evaporation of creosote, tar, or other hydrocarbon oils, and it produces an intense white flame up to 3,000 candle power, at a cost of about two cents per hour per 1,000 candles.

—Sharp shocks of earthquake have been felt in different parts of England and Scotland. A cablegram from London dated Second month 2d, says: Reports from Birmingham, Coventry, and Edgbaston, a suburb of Birmingham, show that disturbances occurred in those places. In Scotland the shocks were especially marked at Dingwall, County Ross, and at Inverness. The eartnquake was felt with severity at places on a line stretching from Fort William in the west, to Nairn in the east. The shock was also felt in other parts of the Highlands.

—The Jubilee Memorial to the Queen in favor of stopping the sale of liquor on Sunday has only recently been handed in. It was signed by 1,132,608 women, and is said to be the largest ever presented. Among the ladies who waited on the Home Secretary with it, were John Bright's sister, Mrs. Bright Lucas, President of the British Women's Temperance Association, and Mrs. Temple, the wife of the Bishop of London. They mentioned the significant fact that in one small town where there were forty-two liquor sellers, the wives of all but four had signed the memorial. —*Exchange.*

—In experiments during the past year, celluloid has proven an excellent sheathing for ships, in place of copper, over which it has some advantages. Another new application of a valuable material is the use of the lately cheapened aluminum for dental plates, which is better than rubber, and cheaper and stronger than gold.

CURRENT EVENTS.

We regret to annouce the sudden death of the eminent American conchologist, George W. Tryon, Jr., of Philadelphia, which occurred after a brief but seemingly not dangerous illness, on the afternoon of the 5th inst. He is best known by his great work, the "Manual of Conchology," which has been in process of publication for several years, and is about two-thirds finished. His loss is not only a great blow to conchological science the world over, but also a severe one to many who were privileged to know him in his daily walks, and to the Academy of Natural Science of this city of which he has long been one of the most active and influential members. He was conversant with the principles and testimonies of the Society of Friends, and during the ministry of George Truman he attended Race street Meeting.

The coal miners' strike in the Pennsylvania anthracite regions continues, and there have been some collisions between the officers of the law and strikers. At Shenandoah, in Schuylkill county, there was a serious riot, on the 4th inst. In the Wyoming and Lackawanna regions, where the men have been steadily at work, they have now made a demand for an increase of 15 per cent in wages.

The steamship *Colon*, at New York from Panama, reports that with the advent of the dry season work has been generally resumed on the canal, and there is a great activity on most of the sections. At the important station of Culebra preparations are making for uninterrupted work day and night. The electric light has been introduced there for this purpose. Other important arrangements have been made at many other points.

Prince Bismarck made a very important speech in the German Reichstag, (Parliament), on the 6th instant, reviewing the situation of Europe, and especially referring to the treaty of alliance between Germany and Austria, which has recently been made public. His speech is regarded as pacific, and calculated to help maintain peace, but this is uncertain.

The case of the Crown Prince of Germany continues baffling and serious. A dispatch from San Remo, (Italy), where he is, says: Dr. Mackenzie proposes to return to London, and report here again in a fortnight. There is no immediate necessity for tracheotomy in the Crown Prince's case, but it is feared it will be indispensable in the near future.

London, Feb. 7.—Advices from Shanghai say that nearly 2,000,000 persons are utterly destitute through the Hoang-Ho floods.

The Regents of the University of California have elected Horace F. Davis, of San Frrncisco, its president.

During last month there were 377 fires in New York city, the largest monthly record in the history of the Fire Department.

On account of the alleged misuse of its funds by the President and Vice-President, the Metropolitan National Bank of Cincinnati has suspended and will be wound up.

NOTICES.

*** The Committee of the Monthly Meeting of Friends of Philadelphia have arranged for a social gathering in the Parlor and Library Room at Race street, on Seventh-day evening, 11th inst., at 7 o'clock, to which the members are invited. Also such Friends who have not yet transferred their certificates, and others who are not members but attend the meetings at Race street, West Philadelphia, or Girard Avenue are solicited to be in attendance.

*** Quarterly meetings in Second month will occur as follows:

11. Miami, Waynesville, O.
11. Salem, Salem, O.
11. Pelham Half-Yearly Meeting, Pelham, Ont.
15. Easton and Saratoga, Easton, N. Y.
16. Shrewsbury and Rahway, Plainfield, N. J.
18. Short Creek, near Mt. Pleasant, O.
20. Centre, Bald Eagle, Pa.
20. Duanesburg, Albany, N. Y.
22. Stillwater, Plainfield, O.
23. Bucks, Wrightstown, Pa.
25. Blue River, Benjaminville, Ill.
27. Warrington, Monallen, Pa.
27. Canada Half-Yearly Meeting Pickering, Ont.
28. Burlington, Mt. Holly, N. J.
29. Southern, Camden, Del.

*** *Acknowledgment.*—Received at Schofield N. and I., School, Aiken, S. C., the following : Hannah W. Mifflin Rachel W. Day, and Annie W. Phillips, West Chester, Pa., 2 bbls.; Hannah C. Stubbs, Delta, Pa., 1 bbl.; Mary H. Corks, Flushing, N. Y., 1 bbl.; Friendly Society, Phila., 1 bbl.; Mary T. Gawthrop, Phila., 1 bbl.; North A. St., F. D. S., Richmond, Ind., 1 bbl.; Maple Grove, M. M., Linconville, Ind., 1 box and 1 bbl.; Sarah J. Ash, Phila., 3 bbls.; M. C. De Cou, Moorestown, N. J., 1 bbl.; Elizabeth L. Engle, N. J., 2 bbls.; Sarah Asborne, N. J., 1 bbl.; Friends' Relief Society, Buffalo, N. Y., 1 bbl.; Caroline W. Frost, L. I., N. Y., 1 bbl.; Friends' School, West Chester, Pa., 1 bbl.; S. E. Atkinson, Pa., 1 bbl.; Abby R. Paul, N. J., 2 bbls.; Susan E. Hazard, Buffalo, N. Y., 1 bbl.; Cornwall F. D. S., N. Y., 2 bbls.; New York F. D. S., New York, 2 bbls.; Robert and Anna Biddle, Phila., 2½ bbls.; Through Amos Hillborn & Co., 3 bbls.; Unknown, 3 bbls.; Jonathan W. Plummer, Chicago, 147 First Readers.

We are very grateful for so many boxes and barrels of ready-made clothing, etc. We look over and mark a price on all articles, except those put in the give-way barrel, and two girls keep the little store in order and do the selling between school hours. All ribbons, feathers, and trimmings tied up in 5 cent and 10 cent bundles, are readily sold to trim some of the hats that come. We can use everything, and often need just what is left out. Narrow strips of carpet, to cover blocks for chalk erasers, old scissors; and even soiled ruffling does to dress dolls. Unless there is some mark *inside*, we cannot tell where it is from, and some are thus left unacknowledged.

MARTHA SCHOFIELD.

*** Religious Services will be held at the Friends' Home for children, 4011 Aspen St., West Philadelphia, next First-day, (Second month 12th), at 3 p. m.

Samuel S. Ash, and Samuel Swain, of Bristol, are expected to be present. All are invited.

PUBLISHERS' NOTICES.

*** Matter intended for insertion in the INTELLIGENCER AND JOURNAL should reach us by Third-day morning, though notices or advertisements relating to affairs of immediate importance *may be* used as late as the morning of Fourth-day. In order to reach our distant subscribers, the paper is now mailed on Fifth day, and must be sent to press at noon of the day preceding.

*** As a definite number of copies of the INTELLIGENCER AND JOURNAL is printed each week, we would suggest to any of our friends who may wish extra numbers of the paper to inform us of the fact previous to the publication containing the particular article wanted, that we may have the required amount of extra numbers printed.

*** We particularly ask that when money is forwarded to *renew* subscriptions, care be taken to give us the name of the person *to whom the paper is now being sent.* Sometimes, instead of this, the name of another member of the same family is given, in which case, the new name not appearing on our list, we suppose it to be a new subscription, and send two papers.

Where it is a *new* subscription, please say so, and this will also help to avoid mistakes.

ROYAL



BAKING POWDER

Absolutely Pure.

This powder never varies, A marvel of purity, strength, and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum, or phosphate powders. *Sold only in cans.* ROYAL BAKING POWDER CO., 106 Wall-st., N. Y.

QUEEN & CO. 924 CHESTNUT ST.



WALL PAPER

AT REMARKABLY LOW PRICES.

Elegant New 3 and 4 Metal Gold Paper,	25 c.
Felt or Cartridge Paper (in all new colors),	25 c.
Beautiful Embossed Mica Papers,	20 c.
White Blank as low as	8 c.

☞ Samples sent free to the country. Estimates made for Hanging.

A. L. DIAMENT & CO.,

1206 *MARKET ST., PHILA.*

LEHIGH AND SCHUYLKILL COAL.

BEST QUALITY. CAREFULLY PREPARED.

AQUILA J. LINVILL, 1244 North Ninth Street.

NEWLIN & OLIVER, OLD GOLD BOUGHT.

GOLD CHAIN MANUFACTURERS.

OLD GOLD CHAINS MADE LIKE NEW.

ALL KINDS OF JEWELRY REPAIRED.

107 S. EIGHTH ST., PHILADELPHIA, PA.

FRIENDS' CALENDAR FOR 1888

NOW READY.

A handsome lithographed card bearing a tablet, giving a carefully selected quotation from Friends' writings for each day of the year. Price, 50 cents. By mail, 55 cents.

FRIENDS' ALMANAC FOR 1888.

Containing an account of the times and places of holding the meetings of Friends on the continent of America. Price, 10 cents each. $1.00 per dozen.

FRIENDS' POCKET ALMANAC FOR 1888.

Price, 10 cents each. $1.00 per dozen.

FOR SALE BY

FRIENDS' BOOK ASSOCIATION,

S. W. Cor. 15th and Race Sts., Philadelphia.

The use of the INTELLIGENCER AND JOURNAL *as a medium for advertisements will, we think, be found very satisfactory. A careful supervision is exercised, and nothing known to be unworthy is admitted. The paper now goes to about 3300 persons, reaching, say 15,000 readers, and its size and shape, and the character of its contents give special weight to each advertisement.* ☞ *When our readers answer an advertiser, please mention that they do it upon seeing the advertisement in this paper.* ☜

A HOME-LIKE COTTAGE, CLOSE TO THE ocean, with modern conveniences, airy, roomy rooms, and a carefully kept table. Terms reasonable. Friends' Meeting in building First-days, at 10 30 a. m. M. F. PASCHALL,
171 S. CAROLINA AVE., ATLANTIC CITY.

WANTED.—Situation by responsible man, such as private watchman, day or night, inside, or some position of trust. Best reference. Please address B., Office FRIENDS' INTELLIGENCER AND JOURNAL, 921 Arch St.

A WIDOW, A FRIEND AND A PRACTICAL housekeeper wants situation. Address M. Allen, Camden Post-office, New Jersey.

TO RENT.—THE RESIDENCE 421 N. SIXTH Street. The owner reserving a small suite of rooms. Apply on the premises.

SWARTHMORE. For Rent Furnished, a pleasant 12-room, Queen Anne Cottage adjoining college, with one acre of ground, young fruit, excellent water, with all modern improvements. Will rent cheap to desirable tenant. Address
Or Magill & Williams, DAVID SCANNELL,
North 7th St. 814 Arch Street.

A FRIEND WISHES POSITION AS HOUSE- keeper or companion. Address M., FRIENDS' INTELLIGENCER AND JOURNAL, 921 Arch Street, Phila.

FOR RENT—Stone House with Lawn attached, good shade trees; situated near village of Darby, convenient to Friends' School and Meeting House. Apply at 926 Market St.

MASSAGE AND SWEDISH MOVEMENTS. A. BENTZEL, M. G. D., 3838 Baring St., Phila. Specialty: Indigestion, Insomnia. Lady Assistant. Instruction.

MONTGOMERY COUNTY MILK.—CONSHO- hocken Dairies. Special Attention given to serving families. Office, 603 N. 8th Street, Philadelphia, Pa.
JOSEPH L. JONES.

LADIES' FINE SHOES, HAND-SEWED. OR- ders taken and executed with promptness.
S. DUTCHER,
915 Spring Garden St., Phila.

SCHOOL PRINTING, circulars, catalogues, pro- grammes, note-heads, bill-heads, reports, numbered books, etc. Call and see samples of these that we havedone and are doing for numerous Friends' schools and colleges. Orders by mail will be promptly filled.
FRIENDS' PRINTING HOUSE,
S. W. COR. SIXTH AND ARCH STS.
Entrance on Sixth St. Take Elevator.

CONSTANTLY ON HAND —AN ASSORTMENT OF— PRICES REASONABLE.
CLOTHS AND CASSIMERES
SUITABLE FOR
PLAIN AND FASHIONABLE GARMENTS.
GUSTAVUS GOLZE,
TAILOR, 109 N. 10TH STREET, Philada.

LYDIA A. MURPHY,
PLAIN and FANCY MILLINER.
ESTABLISHED 30 YEARS.
537 FRANKLIN STREET, PHILADELPHIA.
(2 doors below Green.)

SWARTHMORE COLLEGE
OPENS NINTH MONTH THIRTEENTH.
Thirty minutes from Broad Street Station, Philadelphia.
Under the care of Friends, but all others admitted.
Full college course for both sexes; Classical, Scientific, and Literary.
Also a Manual Training and a Preparatory School.
Healthful location, large grounds, new and extensive buildings and apparatus.
For Catalogue and full particulars, address
EDWARD H. MAGILL, A. M., President,
Swarthmore, Penna.

FRIENDS' BOARDING SCHOOL.
NEWTOWN SQUARE, PA.
Terms, $150 to $175 per year.
Apply to HANNA R. CALEY, Principal, address, (during vacation), Media, Pa.
Or to
THOMAS P. BARTRAM, Newtown Square, Pa.,
CLEMENT M. BIDDLE, 815 Arch Street, Phila.

FRIENDS' ACADEMY,
A boarding and day-school for both sexes. Thorough courses preparing for admission to any college, or furnishing a good English education. The next school year will begin Ninth month 13th, 1887. Terms for boarding scholars $150 per school year. The school is under the care of Friends, and is pleasantly located on Long Island, about thirty miles from New York. For catalogue and particulars address,
FREDERICK E. WILLITS, Sec.,
Glen Cove, Long Island, N. Y.

CHAPPAQUA MOUNTAIN INSTITUTE,—
A Boarding School for both sexes under the care of Purchase Quarterly Meeting. The present building is new and much enlarged, and has perfect sanitary arrangements. Excellent corps of instructors. Prepares for Business or College. Healthfully and pleasantly located near the Harlem R. R., one hour from New York city. For catalogue and particulars, address,
SAMUEL C. COLLINS, A. M., Prin.,
Chappaqua Institute, N. Y.

ABINGTON FRIENDS' BOARDING and DAY School near Jenkintown, Pa., Bound Brook R. R. Ten miles from Philadelphia.
Second term begins First month 30th, 1888. Courses will be arranged to furnish a thorough English education and to prepare pupils for college.
Board and tuition $145 to $165 per school year. Tuition alone $25 to $45. For further information address,
ARTHUR H. TOMLINSON, Principal,
Or Jenkintown, Pa.
CYNTHIA G. BOSLER, Sec.,
Shoemakertown, Pa.

The use of the INTELLIGENCER AND JOURNAL *as a medium for advertisements will, we think, be found very satisfactory. A careful supervision is exercised, and nothing known to be unworthy is admitted. The paper now goes to about 3300 persons, reaching, say, 15,000 readers, and its size and shape, and the character of its contents give special weight to each advertisement.* ☞*When our readers answer an advertiser, please mention that they do it upon seeing the advertisement in this paper.*☜

Association of Friends to Promote the Education of the Colored People of the South.

OFFICERS.

HOWARD M. JENKINS, Chairman, 921 Arch Street, Phila.
SARAH J. ASH, Secretary, 1717 Vine Street, Phila.
LYDIA A. SCHOFIELD, Correspondent, 1717 Vine St., Phila.
HENRY M. LAING, Treasurer, 30 N. Third St., Phila.

EXECUTIVE COMMITTEE—Edward H. Magill, Swarthmore, Pa.; Sarah H. Peirce, Philadelphia; George L. Maris, West Chester, Pa.; Mary Ann Fulton, Wilmington, Del.; Amos Hillborn, Philadelphia; Alfred Paschall, Doylestown, Pa.

WORK OF THE ASSOCIATION.

The work of the Association is chiefly *to raise funds.* These are sent to the support of two schools for colored youth in South Carolina,—the Schofield Normal and Industrial School, at Aikin, and the Mt. Pleasant School, near Charleston, in charge of Abby D. Munro.

HISTORY OF THE SCHOOLS.

Both these schools have been in existence since the early years of the work of colored education in the South, soon after the close of the war. The Aiken School was begun in 1868, with the support of the Germantown, (Philadelphia) Branch of the Freedmen's Union Commission (of which Sarah F. Corlies was Secretary, and Elizabeth Dorsey, Treasurer.) In later years it was sustained almost entirely by the exertions of Martha Schofield. In 1886, however, finding the burden of its support too great, she made an appeal to the Yearly Meetings of Friends, in Philadelphia and New York, for aid, and as part of the response to this appeal, this Association was organized at Philadelphia, in Sixth month, 1886.

The Aiken School has a valuable property (largely accumulated by Martha Schofield), which has been placed in the hands of a Board of Trustees. A beginning has been made in the formation of an endowment fund.

The school at Mt. Pleasant was established in the First month, 1866, in charge of Cornelia Hancock, under the supervision and with the support of the "Friends' Association of Philadelphia, for the Aid and Elevation of the Freedmen," and was maintained for a number of years by that excellent organization. In late years, however, its funds have been raised, from year to year, almost entirely by Henry M. Laing, Treasurer of the Association, who like M. Schofield, found this tax upon him too great.

CHARACTER OF THE SCHOOLS.

The Aiken School had last year 270 pupils, divided into nine classes, with eight instructors. This year, the attendance is larger, and an additional teacher is employed. There are, this year, about 300, of whom 40 are boarding students. Members of the highest class are prepared to become teachers. All are taught industries,—the girls being taught to cut, make, and mend garments, etc.; the boys instructed in printing, carpentry, and many details of labor about the school property.

The Mt. Pleasant School had last year about 100 pupils, with three teachers. They average somewhat younger than those at Aiken. The instruction of this school has been carried on for two years in a church, granted free of charge for the purpose, the school building having been demolished by a storm in the summer of 1885. (A special fund for rebuilding has been partly raised.)

THE NEED FOR CONTINUED AID.

Those engaged in the work of instructing the colored people appeal to us to continue a measure of aid. While some progress has been made in establishing public schools in the South, they are yet very insufficient. The school term in South Carolina averages not over three months in the year, and the schools themselves are too few, and seldom well provided in any particular. To withdraw from the field yet, seems like abandoning the colored people, in the very midst of the work for their elevation. Moreover, it is evident that for years to come there will be great need of schools which will do more than provide mere book instruction,—will, in addition to this, give practical training in habits of honest and orderly industry. Such work as this is done by these schools, and they are fully entitled to the confidence and help of all who are interested in the welfare of the hitherto unfortunate colored people. Money sent them is used with the utmost economy, and is made to yield the best possible maximum of results. The funds supplied by the Association go only to the compensation of teachers, and so far have not been sufficient for that purpose. The students either support themselves, or are otherwise aided.

*** THE ASSOCIATION EARNESTLY APPEALS TO THOSE INTERESTED FOR AID TO ITS FUNDS.

Statement of Henry M. Laing, Treasurer, to Seventh month 1, 1887.

RECEIPTS.

Cash received per	Edward H. Magill,	$823 41
" "	Henry M. Laing, Treas.,	510 00
" "	Chalkley Styer,	89 50
" "	E. S. Parry,	11 25
" "	Sarah H. Peirce,	96 00
" "	George L. Maris,	11 50
" "	Sarah A. Wildman,	25 00
" "	E. B. Passmore,	7 00
" "	S. R. Coale,	85 00
" "	Ellen P. Haines,	11 00
" "	Howard M. Jenkins,	4 50
" "	Sarah J. Ash,	9 00
" "	Lydia Schofield,	3 00
" "	Priscilla T. Speakman,	15 00
" "	George T. Atkinson,	16 00
" "	Louisa J. Roberts,	3 00
" "	J. M. Truman, Jr.,	5 00
" "	Wilmington Friends,	33 00
" "	J. & M. Yeatman,	10 00
" "	Wm. Lloyd,	7 00
" "	John Comly,	10 00
" "	A Friend,	16 00
" "	Thomas Doane,	10 00
" "	Sarah C. Fox,	10 00
		$1,821 16

EXPENDITURES.

Cash paid for Books and Postals,	$ 4 50	
" to Martha Schofield for salaries at Aikin, S. C.,	1,025 00	
Cash paid to A. D. Munro for salaries at Mt. Pleasant, S. C.,	700 00	$1,729 50
Balance,		$ 91 66

HENRY M. LAING,
30 N. THIRD ST., PHILA.

Philadelphia, Sixth month 30, 1887.

WEST PHILADELPHIA BARGAINS FOR SALE.

THREE-STORY double house, thirteen rooms, modern conveniences, porches, plenty fruit and shade trees. Lot, 50 x 150 feet. For full particulars apply to J. F. GREEN, 112 South 40th St.

FRIENDS' INTELLIGENCER AND JOURNAL.

INTELLIGENCER Vol. XLV. No. 7. | PHILADELPHIA, SECOND MONTH 18, 1888. | JOURNAL. Vol. XVI. No. 786.

SUNRISE.

THE world swings out toward the light,
And skies are growing clearer,
The gray of dawn is on the hills,
The golden glow draws nearer.

Forever when the night grows long,
And human moan ascendeth,
God-justice strikes the haughty wrong,
And his long-suffering endeth.

Since Calvary and Olivet,
There is no hopeless sorrow;
Wrong ever builds a tottering throne,
And Christ shall reign to-morrow.

—*Selected.*

ANNIVERSARY MEETING AT EASTON FRIENDS' MEETING, NEW YORK.

ON the 25th of Twelfth month last, an anniversary meeting was held at Easton Friends' meeting, Washington county, New York, it being then one hundred years since the house was built. Two essays in prose and two in verse were read on the occasion, which those interested have desired us to print. We give in this issue three of the four: the other will appear next week.—EDS. INTELLIGENCER AND JOURNAL.]

To-day we would pay a tribute of respect to this place, which is consecrated by so many hallowed memories, and speak a word for the great testimonies which the Society of Friends have so long professed.

How many voices have here spoken words of courage, of sincerity, and of heavenly wisdom, by which the honest hearted have been strengthened and instructed, conviction and reproof brought home to the delinquent, and visitations of the Father's love extended to the indifferent.

Could these walls rehearse what they have witnessed of all the varied phases, of the deepest experiences of life, the little that we can say would be as naught.

Here have the marriage vows of many of our ancestors been spoken; from this place many loved ones have been carried to their long home, and we have taken our first step toward that deeper life—towards the wisdom and the sacred joy which sorrow ought to bring us, and does to those transfigured souls whom we sometimes look upon and revere.

While other doors have been closed, these have been open to the philanthropist and reformer, as well as to the religious teachers, who have here given utterance to many soul-stirring and effectual truths. The strongholds of bigotry and superstition have been assailed with boldness, yet to the candid inquirer and sincere seeker, the language of encouragement, of consolation, and comfort has been breathed.

Elias Hicks made his first visit here in 1781. In his journal he says: "After stopping at Albany, we rode to Saratoga, since called Easton, and lodged with our friend Daniel Conwell. It was late in the night before we arrived, and the evening snowy. The country being newly settled, Friends' houses were generally poor, so that several times I felt the snow fall on my face when in bed. We attended the meetings belonging to this Monthly Meeting, four in number, Easton alias Saratoga, Danby, White Creek and Hoosick. The monthly meeting was held alternately at this latter place and Saratoga. We also visited nearly all the families belonging to this monthly meeting, and had good satisfaction, and a peaceful reward of our labors.

"At this time the King's party bore rule on Long Island, but the contending parties had such confidence in us, and favor toward us, that they allowed us to pass freely through both their armies, on religious accounts—a privilege which they would not grant to their own people."

Although he was one of those who stood near the Master trying to catch his spirit and sat most teachably and sympathizingly at his feet, yet he was reviled and persecuted because he called for a high righteousness and endeavored to remove the trammels of superstition and tradition that had fastened upon the Society.

Oh his second visit, in 1819, he had a concern to appoint a meeting at Union Village, where the most bitter things had been said of him. It was held in the Baptist Church, and attended by a large concourse of people from the surrounding country.

I recently heard from Allen Gifford, an account of that meeting, the details of which he evidently remembers. He said it was the most powerful sermon he ever heard—the truth delivered being brought home to the consciences of many, the influence of which still exists.

Friends formerly came from Peru, a distance of one hundred miles, to attend the Quarterly Meeting at this place. On one occasion Huldah Hoag came on horseback with a babe in her arms,—a zeal almost unknown at the present time.

There have been many bright spirits belonging to this meeting whose faces shone with the inner life of peace and the serenity of truth. Two of those, whom we have known, most deeply impressed me

The life of Esther Wilbur was an effective sermon in behalf of substantial goodness and liberal Christianity.

She was one of the early advocates of the anti-slavery cause in this place, and was actively engaged to remove whatever stood in opposition to the spirit of universal liberty and toleration.

"She did with cheerful will,
What others talked of, while their hands were still."

Hannah Peckham was an embodiment, in her daily home life, of industry, honesty, meekness, forbearance, and charity, "not only the charity of giving alms, of clothing the naked and feeding the hungry, but the greater, the more elevated charity of judging favorably the imputed or proved errors of others, a charity so seldom practised."

The conviction that the Christian has duties to be faithfully performed in civil society, has made Friends prominent in all reforms that have had to do with the advancement and welfare of their fellow-men.

The mild and persuasive treatment of the Indian by George Fox, William Penn, and others, seemed to insure their respect and confidence for succeeding generations. The Society has continued from that day to this, to take active measures to aid and civilize the Indians. The movement against negro slavery had its germs in the earliest Quaker days. Later, there was a bitter spirit of pro-slavery, and opposition to the reformatory movements of the day, in the Society; yet the anti-slavery cause had many of its most clear-sighted, radical, and intrepid supporters among Friends.

They believed in and advocated the equality of all human beings, and the place assigned woman, by them, has been an important means of elevating the sex to its right place, both in church and daily life. Many who are now foremost in advocating the civil and political rights of women, were educated under this influence.

The testimony Friends have always borne against wars and fighting is well known, so that they have commanded the esteem even of the vicious, and it has often operated as a shield from insult and abuse.

The history of the Society, in dealing with the subject of Temperance, has shown much vigor and determination. Many of the yearly meetings make intemperance a disownable offense. Their testimony in all places has given no uncertain sound, and of late years tobacco and other narcotics are included. The several yearly meetings have formed a Friends' Union for Philanthropic Labor, to promote the cause of prison reform, temperance, education, social purity, and arbitration.

While many are thus performing active and earnest labor, still others are needed to coöperate with those already engaged in the good work. The one hundredth anniversary of this meeting-house finds it occupied by only a few members, when the large building would scarcely accommodate the many who thronged its doors in years gone by.

Reasons have been sought for the decline of the Society, but no one cause is sufficient to account for it. A spirit of intolerance and conservatism, in contrast with that civil and religious liberty the early Friends endured persecution to establish has prevailed. Many have not lived up to their high profession, and have departed from that honest simplicity and faithfulness that so eminently characterized their predecessors. Others, who have felt called to publish the gospel, by their indiscreet forwardness have become too active in their own spirits, and have taken off the savor of many of the most favored solemnities by a long, lifeless testimony.

The essential truth which Quakerism has stood for, is the doctrine of the Inner Light; that the spirit of God is revealed through the spiritual nature of man. If that nature is to germinate and develop, it must be from the spiritual light which kindles and unfolds it. "There is a light that lighteth every man that cometh into the world. We cannot live wholly on the light of the past any more than we can raise fruits and flowers from the sunlight that shone two thousand years ago."

The radical difference between Friends and the Orthodox sects in regard to inspiration, lies in the fact, that while the latter limit divine revelation to the writers of the Bible, the Friends claim that the soul of man always was, and continues to be, accessible to his Creator, and still others as rationally claim that the spirit of God acts on the human spirit not directly, but through his messengers.

The Holy Spirit which inspired prophets and qualified apostles, continues to animate, guide, and comfort all righteous men and women, and the fuller and deeper our spiritual lives, the more we know of the great Eternal Source.

George Fox, Elias Hicks, and Lucretia Mott, were each a type of that growth of religious freedom, in their respective age and generation, that the fundamental principles of the Society of Friends was alone able to develop. They were denounced and persecuted because they were innovators. Our beloved Master was an innovator. No great reform was ever accomplished without some old tradition being forfeited. Well was it for the people that they had those teachers who could give to them inspired truth. They did their work, and great has been its result. It may be as truly said of them *all*, as of any one, that their voices were heard wherever an unpopular truth needed defense, wherever a popular evil needed to be testified against, wherever a wronged man or woman needed a champion, there they spoke the word that the spirit of truth and right bade them. "Their lives were ordered by divine laws, not by human opinions and customs."

The tributes recently offered John G. Whittier, on his 80th birthday, were a recognition of that fine and lofty service wrought solely by intellectual influence and moral inspiration. The Inner Light has led him at last through bitter contests, but with self respect and the honor of his country, to

"An old age, serene and bright,
And lovely as a Lapland night."

It is our high privilege and duty to carry forward those measures and principles to which so many true and earnest lives have been devoted. Obedience to daily requirements of duty, faithfulness to convictions of right, simple allegiance to the Lord,

will make our lives as theirs were, a blessing to all around us.

It may be our mission to lead on to that great Society of Friends towards which the age is groping its way. Quakerism as an organization may pass away, but the principles it has upheld will remain, because truth is eternal.

"The Lord of the seed field takes care of his own,
And the world shall yet reap what our sowers have sown."

CHLOE A. SISSON.

Here stands the old Friends' Meeting-house,
So strongly built of old;
How much of love and faithfulness
Could these dear walls unfold!

How many of our fathers dear,
And fathers' fathers, too,
To God have bowed in worship here,
Faithful their whole life through!

Here they have met the strong and true,
The youthful ones, and just,
And each here found the Counselor
To whom they looked in trust.

They met in silence, calm and sweet,
Or listened to the voice
Of some of God's own chosen ones,
Who bade their hearts rejoice

That they were free to worship Him
In their own simple way,
And learn of Him the rugged path
That leads to endless day.

But where are now those hoary heads?
Alas! they yonder lie,
Their bodies in the silent graves,
Their souls with God on high.

Year after year has rolled away,
One hundred years have passed,
And generations come and gone,
But still these timbers last.

Hewn from the old primeval wood,
And placed with greatest care,
From sill to rafter it was built
With strength beyond compare.

Its timbers rude, were firmly laid,
And, after years had passed,
Some changes by the Friends were made,
To give a neater cast.

Thus with the dear old Friends it was,
So strong their faith and true;
But younger ones came on the field,
Who wanted something new.

Some more attractions than they found
Within these simple walls,
And so they've gone with other sects,
Or walk in gayer halls.

For seventeen long and lonesome years,
For thus it seemed to some,
These doors were closed on Sabbath days,
For want of Friends to come.

One Friend, who in his younger days
Came here to worship God,
Heard in his soul the still, small voice
Say, "Bow beneath the rod."

"Go ask thy friends to come with thee,
And sit a silent hour."
And so he bowed with Christian grace,
And yielded to the power.

Again the doors are open wide,
And many gather here,
Though few of them 'mongst Friends are named,
Still all are Friends sincere.

May each and all who worship here,
Some benefit obtain,
To help them lead a better life,
True happiness to gain.

PHEBE A. HOAG.

Friends, the event we meet to celebrate to-day, played an important part during the last century, in moulding the past, and thereby controlling present public opinion.

I venture to say that there were but few of the older and prominent families who first settled in Easton, but what were nearly or remotely allied to the Society of Friends, and endorsed their principles. Hence the wide latitude allowed public and individual opinion and personal liberty, both in speech and action.

Three generations have listened to the soul-stirring appeals made within these walls to emancipate humanity from the thralldom of priestcraft, to hasten the fall of human slavery at home and abroad, and as far as possible by precept and example, to elevate manhood above the control and curse of passions, and above the terrible abuse of strong drink.

The questions discussed here, and the bold opinions expressed, have had no uncertain sound, but unhesitatingly advocated "justice to all, malice to none," and to-day there is not a building in town whose doors are so freely thrown open for the discussion of all moral questions as the Old South Meeting-house; and spiritually I can almost see written over the door in bright letters "Walk in friend, thou art welcome,—use, but not abuse."

A century ago this building was erected on its present site by a noble band of earnest toilers, just west of the old log structure built some eight or ten years previously.

Then the country was covered by the primeval forest, with only here and there a clearing, the smoke of the cabin floating above the tree-tops alone indicating the approach of civilization. Many a journey was performed on horse-back, blazed trees indicating the roadway.

During this period many grave difficulties had to be overcome. The smoke of the wigwam had not gone out; the Iroquois, the Hurons, the Delawares—the poor Indians still claimed the right to the soil, the home of their fathers, the last resting place of their fallen braves. Often in prowling throughout this region they peered in the windows of the little log meeting-house; once, on one occasion, sent expressly on the murderous intention of slaughtering all convened, had, dangling at their belts, bleeding scalps.

But the same over-ruling Providence they have ever trusted in prevailed. After viewing for a few

moments the silent worshippers, they departed just as stealthily as they came.

The government had just emerged from a long and cruel war, from which Friends kept aloof, all industries were at a standstill, except those of the firesides,—domestic manufactures alone were relied upon,—yet, amidst all these trials, under the providence of God they reared their meeting-house, and semi-weekly met and sat in solemn silence, listening to the still, small voice of their Saviour, speaking to them as man never spoke, in the innermost recesses of the soul—pointing to human duty amidst the trials and perplexities of life, declaring that the Inward Light which enlighteneth everyone is a "Manifestation of the spirit of God, graciously imparted to every rational soul, and is sufficient if faithfully regarded and obeyed to secure its salvation," proclaiming that "under the influence of this divine spirit there can be no war, no slavery, no oppression of any kind, no intemperance, no deception, no injustice, no impurity, no tale-bearing or detraction, no vanity, pride, ostentation, extravagance, nor any thing that destroys human happiness, while man was performing life's journey."

"That these precious favors could be obtained by an earnest, heartfelt desire and longing for them accompanied by humble, devoted obedience to every manifestation of duty, that all might enjoy them by going to the fountain head—the Inward Teacher, the Faithful Sentinel,—the Spirit of God speaking to his children in all ages, calling them to duty and rewards."

But to be brief, how changed! Where are the ancient worthies who worshipped here since this meeting was organized a century ago, gone? Moved on to the silent realms of the dead—the roll has been called and they have been mustered out,—born again. All that now remains to us is this worthy example, bright, living testimonies, written on the page of history, the crowning principle of which is "the Fatherhood of God, and the Brotherhood of Man."

In silence these bare walls and empty seats proclaim that although worshippers may decline, principles are eternal; that they nobly did their duty, bore their burdens during the heat of the day; that we have a duty to perform e're the rest of heaven comes, the shadow strikes us, and we too are compelled to wrap the mantle of forgetfulness about us and drop into the past.

L. P.

Not what a man has, but what a man is, is the true measure of a man's worth. It is his properties, rather than his property, by which he is to be estimated. And the way in which a man shows what he is, and what are his properties, is by his chosen activities in life. His tastes and their gratifying, his desires and their pursuing, are a resultant evidence of a man's character. "Be aware, therefore," says Marcus Aurelius, "that every man is worth just so much as the things are worth about which he busies himself." Hence it is true, in a sense, that what we do for others is the evidence of what we are in ourselves.—*Selected.*

CAPITAL PUNISHMENT IN NEW YORK.

Editors Intelligencer and Journal:

Enclosed herewith I forward you a copy of a memorial recently presented by the Representative Committee of New York and Genesee Yearly Meetings to the Legislatures of New York (now in session) for the abolition of the death penalty.

The memorial and bills designed to carry out its object having previously been presented and referred to the judiciary committees of both branches, arrangements were made to give us a hearing, on the 8th inst., and both committees agreed to meet us in joint session in the Senate chamber. In accordance with that arrangement Aaron M. Powell, of New York, and William P. Sisson and myself of Genesee, met the committee and were cordially and respectfully received, and patiently and attentively listened to, while we briefly and tersely presented our reasons for the abolition of the death penalty, which we did by an elaboration of the points made in the memorial, and giving our reasons therefor. We presented the thought that under the requirements of Christian principles, punishment for crime was designed to be reformatory and not retaliatory, and that the law that demanded a life for a life was simply retaliatory, and hence in conflict with the Christian principles under which we professed to live, and that the many and varied attempts made to avoid the consummation of the sentence after conviction for capital offenses, by a resort to legal technicalities are evidence of the shrinking in the public mind from administering such a penalty. The growing sentiment that it is not right, as evinced in the conscientious scruples which prevent so large a proportion of our best citizens from accepting jury duty in such cases, rendered the death penalty valueless as a deterrent from the commission of crime. It was shown that imprisonment for life without the hope of pardon except as noted in the memorial would obviate these objections, render convictions more certain, and promote less incentives for evasion of the penalty, and thus make life more secure, because it is generally conceded that it is not the severity of the penalty, but the certainty of its imposition that made it a deterrent.

It was also forcibly presented for the consideration of the committees, that whatever may have been regarded as the necessities of the past—it was no longer necessary to commit legal murder to secure society from the crime of the murderer—and the treatment we adopt towards the insane who in many instances are more dangerous than the sane murderer, was forcibly presented as an argument that society could protect itself from a re-commission of murder without the taking of life—and the thought was urged upon the committees that the infliction of the death penalty, tended to lessen the regard for the sacredness of human life, and thus contributed to the insecurity of society and therefore if we would deter individuals from allowing their passions when inflamed to lead them to destroy life, society in its aggregate, must refrain from legally taking life and thus show its respect for its sacredness.

Mendon Centre, N.Y. John J. Cornell.

MEMORIAL.

To the Legislature of the State of New York, in Senate and Assembly Convened:

We, the Representative Committees of Genesee Yearly Meeting of the Society of Friends and of the New York Yearly Meeting of the Society of Friends, whose members, of both Yearly Meetings, are residents of the State of New York, respectfully present for your consideration the following reasons for the abolition of the death penalty for what are generally known as capital crimes:

1st.—It is inconsistent with the Christian religion under which we are professing to live.

2nd.—It does not in experience prove a deterrent to the commission of similar crimes.

3rd.—The end sought to be obtained, which is the security of community, can be reached equally as well by imprisonment for life, provided the power to pardon is removed, or restricted to those cases in which evidence shall be furnished which clearly establishes the innocence of the convicted party.

4th.—Its abolition and the substitution of imprisonment for life would give the person convicted time for repentance, and thus better fit him or her to enter the presence of God in the future life.

5th.—It would prevent the execution of those who were really innocent, but whom a chain of circumstances had so involved as to lead to their conviction.

We therefore respectfully ask your honorable body to give the subject a careful consideration, with the view of thus removing that which to us appears a relic of barbarism; and giving to those who, under the influence of unhallowed passion, should subject themselves to the infliction of the death penalty under our present statute, a better opportunity to prepare for so serious and solemn an event as death, and at the same time, as we believe, adding to the security of society by making the infliction of the penalty imposed more certain, because imprisonment for life would remove the incentive that now moves so many to palliate, evade, or frustrate the infliction of the death penalty.

We would also respectfully urge upon you, in this connection, the adoption of some mode to restrict the pardoning power, as referred to, because we believe the manner in which this has been exercised in the liberation of some criminals whose sentences have been commuted, is one of the reasons why so many are willing to tolerate the use of the death penalty, and therefore such a restriction would give an added security to the community.

Signed by direction and on behalf of said committees,

WILLIAM CORNELL,
Clerk of the Representative Committee of Genesee Yearly Meeting.
CHARLES GRIFFEN,
Clerk of the Representative Committee of New York Yearly Meeting.

THOUGH we may not all possess the wisdom of Solomon, yet in every generation there probably are those as wise as he.—B. W. S.

WOMAN IN THE BRAHMO SOMAJ.

(*Concluded from last week.*)

THE spirit which animated the Brahmo Somaj could not be satisfied with merely destructive reforms, but endeavored to express its religious feeling in domestic life, and in appropriate social festivals which the Brahmos felt the need of substituting for the idolatrous ones to which they objected. "From annual gatherings, these festivals have come to be held many times a year. Their devotional character has intensified, their social importance has deepened. They repeatedly bring about the union of Brahmos and their wives from different parts of the country and they have opened the way to reforms."

This led to the interest of women in the church. "The women, reflecting on their condition,—moral, social, intellectual,—wanted to know more, see more, enjoy more, and, in short, felt the foregleams of better and brighter social destiny."

Weekly worship was instituted for ladies only, and sermons were preached suited for their special necessities. This grew into a special society called the Aryanari Somaj, which weekly holds its divine services, conducted by one of the ladies. Finally a separate gallery was provided for the ladies, in 1869, where they sit in large numbers and take part in the public worship of the Brahmo Somaj of India. But our Indian brothers have clear vision, and they have already begun to see that the work of the twentieth century, soon coming upon us, is to be a work not done *for* women, but in men; for Keshub Chunder Sen says: "With shame and humiliation I make this confession. Our men by a long course of training in vicious ideas about the other sex, are more or less unfit now to mix with women."

Another practical measure was the founding of homes in which families could live, the men and women sharing in family life on a truer basis than in the Hindu homes. By these measures so much has been accomplished that Mozoombar can say, "For the real workers in the Brahmo Somaj, it is a matter of no little satisfaction that, if they have been able to do nothing more, they have at least unlocked the door of that ancient prison, the zenana." It is impossible that right relations can be established until one standard of purity and morality is accepted for both sexes.

The next gain for woman was in education, and the Brahmo Somaj has done a noble work for her. The female improvement department was formed in 1870, to raise the intellectual, moral, and social status of Hindu women. In 1871 the female normal and adult school was established. This was the school in whose beginning the late Miss Carpenter was so deeply interested. It opened with fourteen pupils, but the number rose to twenty-four in a year. Four were unmarried, three widows, seventeen married women. A literary association (Bama Helthaishinee Sara) was formed under the presidency of Keshub Chunder Sen. Meetings were held once a month and the discussions published in the *Bama Bodhini Patica*, or *Ladies' Journal*. Since then the universities have been opened to women; and as fast as the young Hindus are fitted for it, they can

receive a truly liberal education. Mozoomdar says; "The *Paricharika* is a monthly magazine in Bengali, published for the benefit of the other sex, among whom it has been popular, and some of whom have contributed to its columns from time to time.

"Weekly lectures are given in the Ladies' Institution, on history, natural theology, female biography, and natural philosophy. About fifty ladies attend them regularly. A ladies' committee, consisting of English and Hindoo ladies of the most distinguished position, has been formed."

In confirmation of my own statements, which are mainly drawn from the writings of Mr. Mozoomdar, and other publications of the Brahmo Somaj itself, the following notes are kindly furnished me by Dr. S. F. Norris, a medical woman who went to India under the auspices of one of our missionary societies, and who has resided there for many years:

"A few years ago no Hindu gentleman dared appear in public with his wife. If they were to go to the same place, they went in separate carriages, *his* a few rods in advance of hers. But in Bombay they are now beginning to go out together, both walking and driving. This is partly due to European influences (there are ten thousand Europeans there), but more to the 'Prarthana Somaj' or prayer league. This is similar to the 'Brahmo Somaj' of Calcutta, and its members are nearly all from high castes. They abjure caste and idolatry, eat and drink with Christians, Musselmans, or Parsis, educate their wives and daughters, and treat them as though they were nearly as good as themselves. They are also striving to do away with the custom of early marriages. Their ladies accompany them to their *mundir*, or church; and one of them plays a harmonium accompaniment to their hymns.

"The members of the 'Prarthana Somaj' take their wives and daughters to public places, walk and drive with them; and now the orthodox Hindus are following their example to a certain extent. They have one or more private schools for their daughters and many of their wives are being instructed at home. They are also organizing evening schools for the industrial classes, having already established four of these schools for the people who work in the mills.

"In Calcutta, the Brahmo Somajists are conducting a fine institution for young women, called the 'Victoria Institution,' and a similar one for young men, called the 'Albert Institution.'

"Ramabai, the learned Brahman widow, was a member of the 'Prarthana Somaj' when she left India for England. Through her influence several associations of women were formed which promise to aid her in carrying out her purpose; namely to advocate the proper position of women in the land. She headed the procession of two hundred high caste women when they appeared before the Education Commission with a petition asking that the precious boon of education might be given to Brahman women and a law be enacted against early marriages."

But the movement in India is not a utilarian movement alone, but confessedly and primarily a religious one. The meditations and philosophy of this spiritual people have led them to the distinct avowal of a doctrine which expresses in theological language the great underlying principle which, if it permeates the thought and life of a people, must lead to a recognition of the equality of woman and her permanent value in her own personality, and not merely as a help or adjunct to man.

The Brahmo Somaj acknowledges the doctrine of the Divine Maternity, and it has become customary to address the Diety as Mother. This idea is not a wholly new one either to Eastern thought or to some Western churches, its revival shows how deeply they have felt the importance of doing justice to the feminine principle.

Mr. Mozoomdar, in his closing chapter on "Divine Maternity," says: "Properly speaking, the Supreme Spirit can neither be our father nor our mother. He is absolutely beyond these and all other human relations. * * * * We, in the littleness of our speech and conception, apply to him names, and realize him in relations that are most sacred and dear to our hearts. And we know of no name and no relation nearer or more sacred than that of Mother. * * * If all women could be viewed as incarnations of the Motherhood of God, feminine beauty, refinement, and affection would become holier objects than they now are." He closes with these words: "God as Mother shall rule in our hearts, in our homes, and in our church, drawing men and women together as one holy family."

One of the devotional hymns of the Brahmo Somaj contains these tender words:

"Hold, hold thy patience, contain thy tears,
Have hope, do not despair,
The cry of the sinner will be heard by the Mother,
Sorrow will not last all thy days.

"On the lap of mercy, giving thee rest,
The Mother will wash thee in waters of joy,
And console thee with sweet words,
Therefore cease to mourn."

It has seemed to me worth while to recount the brave work done by a little band of men and women in a distant country, because it gives us strength and courage in our own struggle. It shows us how it is connected with every great uplifting in thought and life. We may find that we can learn much from those we have often despised and rejected. And, as we catch in these deeds and utterances some faint echoes of words spoken and brave acts done on our own continent, we may remember that we are not working for ourselves alone, but that everything done for the good of woman here is felt around the globe. For twenty-five years we have demanded the medical education of women. Now, the woman physician enters the zenana to carry comfort and healing where no man is allowed to enter; and women from Japan and China and India are coming to our schools, to carry back this precious knowledge with them.

Let us work with our brothers and sisters for the emancipation of woman from all false restrictions, for higher ideas and simpler form of marriage, for the purity of man—the companion of woman—for the elevation and happiness of domestic life, for the education of woman in all that can enable her to

serve the highest and best, with heart, mind, and soul, in the recognition of her great mission on earth and of her maternity as the representative of the divine life and love.

ERROR AND SIN.

Editors INTELLIGENCER AND JOURNAL:

In a recent issue of your paper was a frank and earnest expression of objection to the classification of error with sin, as being hurtful to the spiritual nature. If I may be completely exonerated from any thought of wishing to encourage religious discussion in a controversial spirit, I should like to try to give it the clearest and simplest answer in my power. But to be just it is necessary to go back to the difference in standpoint between the writer and myself, from which we see the truth. There can be no doubt that what he says is truth for him. To me, for some reason, it means little. I do not know why, unless because, although true, it is not the truth which my soul most needs to-day. Sin, the deliberate transgression of a known law of God, is to my mind the greatest of all errors, the most utterly foolish of all mistakes. The sinner gives gold for rubbish; destroys his own best wealth and power, stands in his own light, burns down his own house. Would he do it if he really knew? He attempts to combat the Infinite Good, that Father whose love constantly wills us better things than we know how to wish for ourselves. I feel it to be a vastly unequal conflict, evil against good. Time and effort devoted to unworthy objects are time and effort wasted; Infinite Love will conquer. Think for one moment of the disparity between the sinner and his God. Since a finite being cannot imagine anything so great as infinity, I will use the following illustration. Suppose every star which we can see upon a clear night (added to every star which the telescope reveals) to be a sun more or less like our own, and surrounded by a few planets as is ours; and that every one of those planets was constructed to offer at some one period of its existence, food and shelter to an average of 3,000,000,000 human beings as is our earth. Then God, being infinite, is able to enter minutely into the daily life, thoughts, and deeds of every man, woman, and child of them all; and that with as tender an interest as if each were the only human being living. This, I believe, to be true, and is nearest to an infinite love that I can imagine. In time it most surely wins us all to put our entire collection of energies into its work—to teach the erring what is true wisdom. Let us then allow it to flow through us in a healing stream of beneficent goodness. We have a glorious inheritance in the teachings of the early Friends. Quakerism means the right to think for one's self, so one think humbly, prayerfully; to grow, according to the laws of our separate personalities, out of one spirit, as do the various plants out of one earth. Our privilege of individuality cannot be over-estimated so long as we remember the duties of aspiration, happiness, and self-sacrifice. Truth is like a superb palace of varied outline; it looks very different from different standpoints. Yet all sincere views must have some element of truth in them. And it is not only truth that we seek, *that* is close at hand always—we could not escape it if we would. But we seek the highest truth which we are capable of appreciating, and assimilating to our needs. For instance, to a class of small children in First-day school was put the question "Which do you like better, giving or receiving Christmas presents?" They replied unanimously and with perfect truth, "receiving." Yet Christ said "It is more blessed to give." So it is, at a later stage. Two opposite truths may at different times meet the urgent needs of the same soul. One must know the undoubted blessedness of receiving before he can fully appreciate the words of Christ, the higher Truth. It seems to me that the knowledge should do away, wherever it penetrates, with all intolerance and controversy. All Friends should be friends. The higher and truer the civilization, the more distinct units men become, and the mightier force they wield when they combine for any good purpose. Let us then, as true Friends, build upon the one simple, beautiful corner-stone of our faith, that obedience to the voice of God in the soul is able to perfect us individually, and to bring in the reign of peace and joy, the kingdom of God upon earth. A.

West Chester, Pa.

SCRIPTURE LESSON, No. 9.

SECOND MONTH 26TH, 1888.

TOPIC: THE RICH YOUNG RULER.

GOLDEN TEXT: "Ye cannot serve God and Mammon."—Matt. 6: 24.

READ Matt. 19: 12-26.

ONE came to Jesus,—a young man. Mark says "he came running" (10: 17). Luke calls him "a lawyer" (10: 25). It is probable he held some position in the synagogue, or was a member of the great council of the nation.

He fell upon his knees. This was the customary salutation where it was desired to show respect or regard.

Master. This appellation gives evidence of the estimation in which Jesus was held as a teacher. In the old version this thought is strengthened by the addition of Good before Master. *Why asketh thou me concerning that which is good? One there is who is good.* This seems intended to turn the mind of the inquirer to God, as the direct source of all good. Then citing him to the commandments, the keeping of which according to the teaching of Hebrew Law would give great happiness, Jesus hears the reply, *"All these things have I observed:"*—he was righteous so far as the moral law required, he had grown to manhood under its wholesome and salutary influence, but there was an unrest, a sense of something that had not yet been attained. It was this unsatisfied feeling that brought him to Jesus.

What lack I yet? There was only one thing in the way, and Jesus knew what that was, when he said, *"Sell that thou hast and give to the poor."* All the righteousness of his previous life had been under the law, and was but a reasonable duty,—there had been no sacrifice for love's sake, no parting with that which he valued, for the good of others,—he had not been born from above, not arisen to the conception of religion as a giving of self. His great possessions had been as a wall of separation between him and the

needy, struggling multitudes. He could not see their want, and was not prepared to surrender all his treasures for their benefit. The test was too great, and he went away sorrowful, made sad by the conviction that he could not be a disciple of Jesus while his heart was engrossed with his worldly possessions, yet so wedded to these things that he was unwilling to give them up.

It is easier for a camel, etc. This was a proverb in common use among the Jews, and is still common among the Arabians. It is intended to show how impossible a thing may be. There is in this no condemnation of riches as such, but the condemnation lies in setting the affections upon them, making them the sole object of desire for the sake of being rich.

They who have great possessions have great responsibility; to hold and use for the common welfare is an important trust, committed to human keeping, and it can only be safely and wisely administered by him who recognizes his responsibilty as a steward of the King of kings.

Doubtless each of us will, if watchful, find that there are things we so greatly desire, that to secure them we incline to sacrifice the welfare of others and our own best interests. As the love of his earthly possessions kept in the heart of the young ruler the feeling that there was something yet lacking in himself, so in every heart the undue clinging to selfish gratifications hinders spiritual growth.

Some are ambitious for fine dress, some for wealth; one sacrifices unduly to reach literary attainment, another to be dainty and stylish in habit. There are many, many things, which, if indulged, weaken in us the essentials of a wholesome life dedicated to truth and right. If our lesson to-day has aroused the earnest query, What lack I yet? and the heart can sincerely say, "Take what thou wilt away," let the impression be so fostered that it may mark an advance towards that rich life which comes from living close to the "Giver of all good."

The rich young ruler is an example of the unsatisfying power of worldly treasures. It is even more than this, for it shows that moral rectitude will not give rest and tranquility to the soul. "I shall be satisfied, when I awake with thy likeness," expresses the deep feeling of the soul willing to part with everything that stands in the way of its peace.

Human goodness must have its part and place, but the soul's insatiable longing for life eternal is not satisfied until it is brought into oneness with the eternal source of life and immortality.

The divine requirings are always graduated to human needs. Our Heavenly Father only asks us to part with that which stands in the way of our acceptance with him. Jesus expressed this thought when he declared "He that loveth father or mother, son or daughter, more than me, is not worthy of me," and again he said in substance, he that is not willing to part with houses and lands and all earthly possessions, when they stand in the way of dedication to the higher interests of the spiritual life, will, like the rich young ruler of our lesson, go away sorrowful.

INTELLIGENCER AND JOURNAL.

HOWARD M. JENKINS, *Managing Editor.*

ASSOCIATE EDITORS:

HELEN G. LONGSTRETH. LOUISA J. ROBERTS.
SUSAN ROBERTS. RACHEL W. HILLBORN.
LYDIA H. HALL.

PHILADELPHIA, SECOND MONTH 18, 1888.

THE OLD AND THE NEW.

WHILE the new wine of to-day's thought may not find safety and preservation in the old bottles of yesterday, there is great instruction in the teaching of Jesus, as it relates to the things that are both old and new in all that concerns our religious life.

He uses as an illustration the householder. He had been discoursing with the twelve about the kingdom of heaven, comparing it to "the treasure hidden in the field," to "the merchant seeking goodly pearls," to "the net cast into the sea." All these he had carefully explained, and at the end of the lesson so faithfully set before them, he, as a wise teacher, queries: "Have ye understood all these things?" and upon their answering that they had, he makes the application, bringing home to them the duty that the knowledge they have just gained lays upon them. "Therefore," said he, "every scribe who hath been made a disciple to the kingdom of heaven, is like unto a man that is a householder, who bringeth forth out of his treasure things new and old."

This lesson is valuable not alone for their sakes to whom it was given, but for us, also, that we may set a proper estimate upon the inheritance of wisdom and knowledge that has come down to us, and use it for our own profit and for the good of others. All are of value, both the old things that belong to the ages long past as well as the newer treasures of our own time. This is exemplified in the estimate that we set upon the imperishable things that are handed down by inheritance,—the gold and silver and sparkling gems—the beautiful things that grow more and more precious as they pass on to successive generations. We all know something of this feeling, and can well understand the meaning of the great Teacher, in his application of this thought to the Hebrew scriptures.

It was the office of the scribe to expound these scriptures, and preserve the records in their integrity. As the scribes became disciples of Jesus they were not to set aside the lessons of wisdom and truth contained in the scriptures that it had been theirs to expound and make clear to the Hebrew people, but they were to make use of these as he was doing, as confirming the testimony he had been annointed to

declare, and thus establish the unity that existed between "the law as given by Moses" and "the grace and truth which came by Jesus Christ."

And while whatever was written aforetime must in the nature of things be secondary to the fresh revealings of to-day, the things that are new take precedence of the old,—the living reality give inspiration to the now and here, the old has a priceless value in that it makes plain to us one important lesson which we do well to keep in mind, the lesson of the eternity of truth and goodness, and the constant and unfailing love that ever seeks to bring the human family into harmony with truth and goodness,—that has "no pleasure in the death of the wicked, but that the wicked turn from his way and live."

As this great love gains the mastery it makes each one over whom it obtains the controlling influence so conformed to the "law of the spirit of life in Christ Jesus" which it represents, that he becomes "a living epistle, known and read of all men," making a record of fruitfulness in every good word and work that shall have its influence in all coming generations.

MARRIAGES.

WALKER—THOMAS.—In Norristown, Pa., on Fifth-day, Second month 9th, 1888, under the care of Radnor Monthly Meeting of Friends, Mary R., daughter of Elwood and Annie L. Thomas, and Ivins C. Walker, son of Isabella B. Walker, of Chester Valley, Pa.

DEATHS.

JONES.—At Darby, Pa., First month 29th, 1888, Louisa Castner, wife of Isaac T. Jones, formerly of Philadelphia; aged 75.

MEREDITH.—At his residence, near Pennville, Jay Co., Indiana, on the 26th of First month, 1888, James Meredith, in the 76th year of his age. A consistent member and Elder of Camden Monthly Meeting. He had stepped out of the house in the evening, apparently in usual health, but not returning as soon as expected, a search was instituted, and his lifeless body was found near the house a few minutes later. He grew to manhood in Montgomery county, Pa., and went to Wayne county, Ind., in 1835. He was married First month 1st, 1840, to Mary Malsby, who survives him. They remained near Richmond until the autumn of 1853, when they moved to the locality of his death. He possessed a quiet, pleasant manner, and was very exemplary in all his associations. J. B.

REEDER.—In Newtown Township, Bucks county, Pa., on the 8th of Second month, 1888, of Pleura-Pneumonia, George C. Reeder, a member and overseer of Wrightstown Monthly Meeting.

"A LOVE of truth is laudable, but we must be careful not to mistake for it the love of our own opinions."

GUARD well thy speech, for words thoughtlessly spoken oft-times make enemies of friends.—B. W. S.

NEWS OF FRIENDS.

FRIENDS IN FAIRFAX QUARTER.

Editors INTELLIGENCER AND JOURNAL:

IN looking over the paper of the 4th inst. I was sorry to find such a gloomy view of the condition of our Society in this section, as was expressed by a writer there, under the heading of "Fairfax Quarterly Meeting."

The smallness of the late gathering of that body is therein attributed to want of zeal and fear of inclement weather.

The real condition of things within the limits of Fairfax Quarter can hardly be appreciated by many Friends who will read this article, who are situated in neighborhoods where their proximity to their meetings and their railroad facilities enable them to leave home in the morning, attend their quarterly or other meetings, and return the same day to their homes, and all done with but little exposure or discomfort. From such a neighborhood as this I came, over twenty years ago, to a branch of Fairfax Quarterly Meeting, and I have not ceased to admire the zeal and energy displayed by these Southern Friends, in their efforts to attend all their meetings, however remote they might be.

Fairfax Quarter is composed of four monthly meetings, widely separated; the two extremes, Hopewell and Alexandria, being about eighty miles apart, with the other two, Fairfax and Goose Creek, lying between. In the winter, the Quarterly Meeting is held at Fairfax, in the village of Waterford, in Loudoun county, which is accessible by rail from Alexandria and Washington. Friends from Goose Creek and Hopewell must reach it by means of their own conveyances. Those from Hopewell must travel from thirty to fifty miles, and during the journey must cross the Blue Ridge Mountain and the Shenandoah River. As the river is not bridged at the usual crossing place, it frequently becomes impassable, either from high water or ice. When this is the case, Friends must either stay at home, or go by way of Harper's Ferry, (where there is a bridge) thereby considerably increasing the distance.

Under such circumstances as these, does it not require considerable zeal to induce people to leave comfortable homes, in the winter season, for a five days' trip in order to attend quarterly meeting?

Yet they do it; and those who went from this section to our late quarterly meeting at Fairfax, had to start in the early morning, in a storm of snow, rain, and sleet. Notwithstanding this, I do not know of any who had expected to go who were deterred on account of the weather. On the contrary, all who thought their own health and the condition of their families warranted them in leaving home, started, having faith to believe they were in the line of their duty, and would be cared for. And the result justified their faith.

Though the number may have seemed small, it included both sexes, and all ages, from the little child to the man and woman who have considerably passed their three score and ten.

Does this look like lack of zeal, or warrant the feeling of discouragement which seems to be manifested in the article referred to?

I was not one of those who was favored to be in attendance, but so far as I have heard from those who were there, the united testimony is that they "had a good meeting," and that although no ministers from other meetings were present, yet those of our own household who felt called to hand forth words of encouragement to those assembled, were much favored.

Would it not be better for our Society if we would try to take a more hopeful view of things than some of us seem inclined to do?

ANN B. BRANSON.

Hopewell, Va., Second month 6th.

Editors INTELLIGENCER AND JOURNAL:

Your last issue contained a short article in reference to the time of holding Fairfax Quarterly Meeting with some remarks rather unfavorable to the change made a few years ago.

While the writer seemed to attribute the small attendance of Friends to the change of time, we regret the entire failure to note the excellent attendence of the neighborhood people, the good order that prevailed, and the united expression that the ministry had been with life and power, as in days of old, encouraging, comforting, and strengthening.

While some of our members have not favored the change, to many of them it has proved entirely satisfactory. While the number of members from a distance was comparatively small, we must remember that many have been removed and the decrease in the size of our meetings is not altogether owing to a want of interest or zeal.

Those who came informed us they never performed the journey at this season with more comfort and *I* felt that it had been a favored occasion.

M. F. S.

Waterford, Second month 7th.

PHILADELPHIA QUARTERLY MEETING.

This Meeting, held on Third-day, the 7th inst., was unusually large. There were in attendance Allen Flitcraft, of Chester, Pa.; Isaac Wilson, of Canada; Watson Tomlinson, of Byberry; Joseph B. Livezey, of Mickleton, N. J., and John Haines, of Moorestown, N. J.; besides the ministers belonging to Philadelphia Quarter, all of whom were in attendance. It was gratifying to have Deborah F. Wharton among the latter, and to witness her interest in all that came before the meeting.

The deep and impressive silence was broken by Allen Flitcraft, who spoke from the prophecy, "Unto us a child is born, unto us a Son is given, and the government shall be upon his shoulder, and his name shall be called, Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace." He was followed by Isaac Wilson, who offered words of comfort to one whom he felt was discouraged, reminding her that as after the gloomy days, after the storms and the rain, the sun shines out clear and bright, so this dark, discouraging season will presently give place to the sun of God's light which will bring brightness to her mind. He then took up the subject of the former speaker,—The Christ-child that is born unto us, and the Son given, of which he said we have heard in the outward. This child must be born in our souls, and as the government is placed upon its shoulders, our earthly desires will be done away with and we be enabled to do that which accords with the will of our Heavenly Teacher. And this Son is born unto us every day, not a day of twenty-four hours, but every time a noble impulse is born in us, and this is the beginning of a new day.

Watson Tomlinson and Joseph B. Livezey spoke briefly and with much earnestness, and a few words from J. Haines closed the services of the meeting for worship, which was felt to be an occasion of more than usual interest and spiritual refreshment.

In the business meeting, minutes for Allen Flitcraft and Joseph B. Livezey, from their quarterly meetings were read, and as they indicate Gospel service amongst us, Friends were encouraged to do all that is in their power to aid them in this Christian labor. The queries usually replied to at this time were read and considered. The committee to visit subordinate meetings made a report showing they had been attending to the work. A nominating committee was appointed to bring forward at the next meeting the names of Friends to serve as a new visiting committee, as the changes that have taken place since the appointment leave many vacancies in the ranks. Other matters of routine business were transacted, and under a feeling that the proceedings had been owned and blest by the great Master of assemblies, the meeting concluded.

At the Select Meeting, held on the afternoon of the 6th, the recommendation of the ministry of Margaret P. Howard by the monthly meeting held at Race street, and of Edwin L. Peirce, by that held at Green street, came before the body, and after due consideration both were confirmed. R.

FARMINGTON QUARTERLY MEETING.

This was held at Macedon, N.Y., Second month 1st, 1888, the meeting of ministers and elders being held on the 31st ult. The quarterly meeting convened on the 1st inst., mostly composed of members of our own quarter. A few were present from the province of Ontario, Canada. The weather was mild and without storm; that of the week previous having been excessively stormy for four days, it was followed by an agreeable calm.

After the meeting had sat in a profitable quiet, J. J. Cornell opened a subject which had rested on his mind with peculiar force, that Friends were too apt to rely on and act according to the usages and belief of our predecessors in the dawn of Friends' Society. Rather, he believed, we should be prepared to receive the light of Truth as revealed direct from God. Edwin Ewer gave an earnest exhortation to build upon the true rock of life, which is Christ.

In the meeting for discipline, there was considerable business of interest, but no queries were answered, as this was one of the alternate quarterlies, when they are not required by our discipline.

In the evening of the 1st inst occurred our Quarterly Temperance Conference. There was much earnestness of feeling manifested in impromptu remarks, and incidents were related of the evils of intemper-

ance, which were listened to with close attention by many young people present. The selected readings were excellent, illustrating beautiful and impressive truths; at the close the writer felt it had been good to be there, and that whenever occasion required, we should endeavor to inculcate temperance in all things.

On Fifth-day 2d, was the public meeting. John J. Cornell was drawn forth to explain the account of the Garden of Eden, the tree of knowledge, and the trees of the garden,—the latter, as symbolic of the passions of man,—to be trained, cultivated, and subdued. He showed it infinitely better for the soul to yield a willing obedience to the behests of a loving Heavenly Father than an unwilling compliance for fear of punishment.

William Barker followed briefly, with the scriptural injunction: "Choose ye, this day, whom ye will serve. If Baal, serve him: if a righteous God, serve him," and portrayed the peaceful results of the one, and the sorrowful repentance following the other. Under a precious solemnity the meeting closed.

S. A. G.

—A private letter to one of the editors says: "We have just returned home from an absence of a week to attend our quarterly meeting, held at Macedon Centre, N. Y. We were met there by J. J. Cornell, wife, and mother. After the meeting we returned with them to Mendon, to their home. We had a very enjoyable time both at the meeting and socially. "Macedon meeting is composed mostly of aged ones who are quite feeble; insomuch that they have thought best to lay down the meeting held in the middle of the week. I was sorry for it, and could not but so express it. For it seems to me every meeting, however small, when laid down is weakening the structure. If the little ones are not kept up, soon there will be no large one."

COMMUNICATIONS.

REMARKS ON "A PLEA FOR UNITY."

Editors Intelligencer and Journal:

In the contribution "A Plea for Unity," published in your paper of the 4th inst., considerable stress is laid upon the term used by an "Orthodox" Friend, in his book, "Old Fashioned Quakerism," (which the author of the article quotes with much satisfaction), "God manifested in the flesh." It was shown long ago by Sir Isaac Newton that this was an unscriptural term, and in the revision of the Scriptures the phrase has been corrected, so that such language is not now in them at all.

Our friend, F. T. H., in the article alluded, to does not state which branch or party amongst our Orthodox Friends he would have us to unite with; it would certainly not be those whom Whittier, a few years since, characterized as having "abandoned the one distinctive root doctrine of our Religious Society—that from which it derives all that is peculiar to it in doctrine and testimony and which alone gives it a right to exist." Our friend has, no doubt, Philadelphia Friends in view in the union which he proposes as between us and them of religious fellowship. Now let us inquire whether such a union is within the possibilities of the present or of the future time. In the first place, we must have a Discipline,—a code of rules to govern us,—and hence it cannot be expected that our Friends would consent to accept our Orthodox Friends' present law which speaks of their members attending our meetings as "of evil tendency, as though they were meetings of Friends," and advises their "monthly meetings to testify against them,"—that is such of their members as attend our meetings. They have inserted in their Discipline, page 124, upon the subject of the Scriptures, as an evidence of their faith upon the subject of the Trinity, the text formerly found in John 5:7, which text has been found to be a perversion of the Scriptures, and is left out in the Revision. They have also altered their Discipline in very many respects since 1827,—notably the increase of power and authority given to the elders, and to the Meetings of ministers and elders, and the Meeting for Sufferings, and have even given to quarterly meetings the power of laying down monthly meetings, so that monthly meetings can be dissolved at the pleasure of the quarterly meeting. And upon the subject of the publication of books by members of the Society, the Meeting for Sufferings is invested with a supervisory power over the members of the yearly meeting, and of the quarterly meeting also.

I mention these things in the feeling of love and tenderness to our friend F. T. H., as well as toward our Orthodox brethren, amongst whom I number many dear friends.

B.

VIEWS ON WEIGHTY QUESTIONS.

Editor Intelligencer and Journal:

Having full faith in the original Quaker idea of the complete individuality of every human soul, as a recipient of inspiration—in other words "the Light Within,"—it would appear that the views expressed by J. J. Cornell in your issue of Second month 4th, are truly wise and should be heartily appreciated.

They are to the effect that we should be obedient to what the "Light" unfolds to us in our own day, "not (necessarily) to what it unfolded to George Fox in his day."

If we dare believe this a true definition of early Quakerism, it surely is endowed with a power of growth most hopeful to the world: for, standing upon this platform we may accept the "Light" of all the abounding knowledge, of every kind and on every hand, as it is spread before this age so amply, "enabling us," as Cornell says, "to see more clearly how to distinguish between what it (the Light) requires of *us* and the views in other ages that have been enunciated as necessary for men to believe."

We have also read with interest the well written "Plea for Unity," by F. T. Haines, in which is shown much ground for thought and comment; but, it appears to me, too much of a looking back towards a failing "Light," rather than to the clearer lights of a more experienced period of the world's growth.

When Friend Haines says, near his close: "Finally dear Friends, of all branches, bear in mind Jesus Christ died for us all," he indicates that either his light or my own, according to my soul's best intui-

tions and experience, combined with all the knowledge patiently gleaned during a life of seventy years, is, one or the other, misleading.

Friend Haines! Jesus of Nazareth *lived* for us, as did all wise and good men, before and since, from whose life and example we may reap benefit. This is according to the "Light" revealed through thousands of good and rational men. If he was a God, or the Son of God in a special sense, (as many still believe), *he could not die.* The Jews could only destroy the earthly body he lived in, liberating the God, or the Son of God, to arise to his glory, power, and beatitude,—his own proper life. If he was a man, they did the same, and released his real self-hood to dwell likewise in some of the heavenly mansions in that brighter sphere, essential to the very life of the infinite cosmos,—*i. e.*, "provided from the foundations of the world."

There was no *death*, no logical sacrifice, in either case, only a *release* through suffering, (as is our human lot), to a higher, a more perfect life.

I will not enlarge further, though my heart and mind are full.

JOHN G. JACKSON.

Hockessin, Delaware.

SILENT WORSHIP.

Editors INTELLIGENCER AND JOURNAL:

I PRESUME that Friends generally are not aware that silent worship was employed by the ancient Egyptians, long before the Christian Era. In Kenrick's "Ancient Egypt under the Pharaohs," I find the following, which is given as a passage from one of the older Hermetic Books: "Before all the things that actually exist, and before all beginnings, there is one God, prior even to the first god and king, remaining unmoved in the singleness of his own Unity; for neither is anything conceived by intellect inwoven with him, nor anything else; but he is established as the exemplar of the God who is good, who is his own father, self-begotten, and his only one parent. For he is both a beginning and god of gods, a monad from the one, prior to substance and the beginning of substance,—the first that conceives and the first that is conceived; on which account it is worshipped *only in silence.*"

Apropos of this subject, I might add that my friend, Taylor Bradley, who had charge of the Winnebago Indians at one time, informs me that in that tribe they were accustomed to wait upon the Great Spirit in silence.

S. S. GREEN.

Beatrice, Neb., Second month 8th.

PROFESSOR GRAY AND THE UNIVERSITY OF MICHIGAN.

Editors INTELLIGENCER AND JOURNAL:

IN your article on "Asa Gray the Botanist," in issue of 2d mo., 11th, you speak of Professor Gray as "declining the chair of botany in the University of Michigan." Perhaps your statement is misleading, for it seems that he resigned the chair of botany in the University of Michigan to accept the professorship of Natural History at Harvard. I quote from *Scientific American* of the 11th inst.: "The chair of botany in the University of Michigan was offered to him, which he accepted on condition that he be allowed a year of study in Europe. . . . . He visited Europe, carrying with him a commission to purchase a library for the college. He selected a nucleus for the collection of books with great judgment. It is said the collection thus selected is still looked upon with great pride by the university. He never entered upon the duties of the position of professor there." Very respectfully,

LOUIS B. AMBLER.

Kennett Square, Pa.

THE FIRST-DAY SCHOOLS.

EXTRACTS FROM MINUTES OF THE GIRARD AVENUE BIBLE CLASS.

PHILADELPHIA, First Mo. 15, 1888.

THE consideration of the eighth chapter of the Gospel according to John was continued from last meeting.

The 44th verse was taken up and explained. The term *devil*, as used here, does not necessarily signify a personal being; it means simply *evil.* As those who are led by the good Spirit of God are called children of God, so those who are controlled by evil dispositions may similarly be termed children of evil or of the devil. This evil, as manifested in the hearts of men, has been "from the beginning" a murderer or destroyer of their peace and well-being and an enemy of all that is good. When we thus understand these words of Jesus, they lose their offensive aspect and appear only the plain statement of the simple truth. He did not reject any of his hearers; he moved among them, ate with them, loved them, invited all to come to the knowledge of the truth and be free. History testifies to the extremely low moral condition of the Jews at that time; and the appearance among them of so exalted a character as Jesus, aroused by contrast, like the strife of darkness with light, that bitterness and hatred which led finally to his death. He was too far above his generation to be permitted to live. It becomes us, therefore, to throw the veil of charity over their blindness, remembering those words of Jesus himself, "Father, forgive them; for they know not what they do."

The expression, "If ye abide in my word," was thought to have a deeper spiritual meaning than "word" in its ordinary sense implies; just as in the saying, "If a man keep my word, he shall never see death," Jesus evidently did not mean the death of the body. In this connection, it was remarked that between the spiritual and the material or natural there is no distinct line of separation; they are blended into one. Since progress from the lower to the higher condition is gradual, rising slowly by imperceptible steps, how can we know when one has experienced the "new birth?" It is common for Christian professors to say of a good man who has done many good deeds, "All this is very excellent, but he has not been 'converted,' he has not 'experienced religion;'" forgetting that good deeds, as a rule, spring from goodness of heart, and the good heart has its religious experiences. It is true, the

soul that is engrossed with earthly vanities and ambitions or unlawful indulgences, and the soul that is devoted to life's earnest and most sacred duties, are, indeed, very far apart; yet there is no necessary conflict between the natural and the spiritual part of our being, and we should endeavor to bring them more and more into harmony with each other and with the divine. This additional thought was also expressed: as at its natural birth the child does not at once become fully conscious of its condition and surroundings, so he that is "born of the Spirit" grows gradually into the consciousness of his higher state. Faithfulness in the performance of those duties which are made known to us in each condition prepares the way for advancement to a better.

W. S. W., Secretary.

SWARTHMORE NOTES.

—At a recent special meeting of the Alumni Association it was decided to establish an Employment Bureau, to aid the graduates of the College in obtaining positions. The following were appointed a committee, representing the different professions, to draw up a plan for the organization of this Bureau, and report at the annual meeting in the 6th month: William P. Holcomb, Teaching; Arthur W. Bradley, Business; Isaac G. Smedley, Medicines.

—Andrew D. White, ex-President of the Cornell University, visited President Magill on Sixth and Seventh days of last week. They were once fellow-students in Yale College. President White spoke to the students in the collection on Seventh-day morning, reminding them of the great progress that had been made in this generation, and of the weight of responsibility resting upon them to make the record of the 20th century a proper advance upon that of the 19th. His remarks were received with deep interest and profound attention.

—Some may receive the "Appeal" for the Endowment Subscription a second time. Such will please remember that in sending out a very large number of these, amounting to some thousands, this will sometimes happen, but they will know that it was a clerical error, and did not occur from a disposition to unduly press the subscription.

—The Reception of the Sophomores by the Seniors on Seventh-day evening, the 11th inst., was an occasion of much interest, and brought to the college a number of the former members of the class of '88.

—In connection with the First-day school exercises, on the 12th inst., a very impressive paper was presented by Elizabeth Powell Bond, entitled "The Oil of Gladness." The text taken was: "Thou lovest righteousness and hatest wickedness; therefore God, thy God hath anointed thee with the oil of gladness above thy fellows."

"The highest revelation," said Emerson, "is that God is in every man." The incarnation is as universal as human life itself.

The quieter my body is, the more active in me are my thinking powers.—*Goethe's Mother.*

For Friends' Intelligencer and Journal.

TO JOHN G. WHITTIER.

"Whose eighty years but add a grace
And saintlier meaning to his face,—
Whose hopeful utterance through and through
The freshness of the morning blew."—*J. G. W.*

Oh that the muse would but inspire
A worthy theme to offer thee;
I fear mine's but a tuneless lyre,
Fit only for the willow tree.
Thy name, a nation's household word,
Greenleafed and garlanded with flowers;
Thy voice, that of the wild song bird,
Thrilling the soul with magic powers.
Thy thoughts come purer than the snow
Crowning Katahdin brightly now;
Yet freer than the winds which blow
Around that mountain's heaven-kissed brow
Thy acts have been throughout thy life
In full accord with thought and word:
Hath mingled with the world's wild strife,
And through its din thy voice is heard.
When semi-treason to the state
Was branding slavery as a wrong,
Or helping bondsmen from their fate,
Thy words were clear, pronounced, and strong.
And when the self-made spoiler dared
To light war's horrid torch of flame,
And freedom stood with bosom bared,
Afraid to breathe her own sweet name,
Thou wouldst not leave her to her fate,
But with thy counsel, not the sword,
Joining those chosen spirits great,
Served her with pen and glowing word.
The flag at Bunker Hill unfurled,
'Mid the first sword-flash freedom saw;
(The dearest flag in all the world,)
Thou christened, the "symbol of light and law."
Each war-worn veteran clasps thy hand,
As brother tried, they look on thee,
Counting thee first in the patriot band.
With Quaker faith, pure, set to poesy,
And I unto thy shrine did come
A pilgrim in my boyhood time,
Leaving those sports so dear to some
For droughts of thy inspired rhyme.
And through my manhood's riper hours,
Have drunk thy soul-inspiring lays,
They are the dew, the sun, and showers,
Strewing with bloom life's meadow ways.
A bond betwixt us twain is this,
I too have kept the old time faith,
Have ever deemed an earthly bliss,
The quiet, country meeting-place;
Have learned in this wild region lone,
Where priestly church stands wide apart,
That each may have a church their own,—
The temple of the human heart;
Where he may turn in direst need,
To find the dear Christ ministering,
Without the cant of form or creed,
Only sweet words of comforting.
I loved thee in youth's budding flower,
From only meeting thee in song;
Have reverenced through my manhood hour,
Thy firm rebuke of country-wrong.
And passing through that furnace with thee,
War,—cruel, sad, beyond all measure,
Making our nation grieved, though free,

Through floods of death, and loss of treasure,
Brought in full view thy wondrous powers,
Thus adding to my love of yore:
And love thus fanned through all these hours
Intensifies at thy four-score.

R. K. EASTBURN.

New Mexico, First month 17, 1888.

For Friends' Intelligencer and Journal.

LIFE'S MELODY.

BY M. ALICE BROWN.

Lips there are whose music
Fills the air around;
Day by day outpouring
Harmony of sound.

Gentle tones of pleading
Swift the message runs,
These with grave persuasion
Win the erring ones.

Silvery mirth and laughter,
Cheerful ringing notes,
Gladdening hearts about them
As their music floats.

Softly by the wayside
Dropping words of cheer;
Sounding from the rostrum
Thrilling tones and clear.

Spoken by the home-hearth,
Words that bless each day;
Thence perhaps the soft wind
Wafts them far away.

Homely phrase or cultured
Note on note is pealed;
Tones with right according,
These true music yield.

These with never discord
Sound throughout the land,
While their echoes render
Symphony most grand.

Lombard, Cecil County, Md.

THE WORK OF "ISLAM" IN AFRICA.

[We print below a summary of the remarks of Canon Isaac Taylor, of the English Established Church, on the subject of the comparative results of the Mohammedan and Christian missionary movements in Africa,—referred to in a recent letter of J. D. McPherson, in this journal. The address was delivered at a "Church Congress" at Wolverhampton, England, some weeks ago, (perhaps in the Eleventh month), and, as our readers probably are aware, has caused much controversy. We do not wish, in printing it, to be understood as at all endorsing the idea that Christians should leave the Mohammedans to work upon Africa, though there are two facts which are evident: (1) that "Islam" is much more easily accepted by the barbarous races; and (2) that as long as rum and dishonest traffic come close behind our missionaries, Christianity is presented at a sad disadvantage. The great objection, *outwardly*, to Islam is that it degrades woman; any religion, so-called, which does this, has a fatal defect at its heart.—EDS. INTELLIGENCER AND JOURNAL.]

AT the Wolverhampton Church Congress Canon Isaac Taylor read a paper on "Islam in Africa," at the outset of which he said that over a large portion of the world, Islam, as a missionary religion, was more successful than Christianity. Not only were the Moslem converts from Paganism more numerous than the Christian converts, but Christianity, in some regions, was actually receding before Islam, while attempts to proselytize Mohammedan nations were notoriously unsuccessful. We not only did not gain ground, but even failed to hold our own. What was there in the doctrines of Islam which gave it this unique power of making converts and of retaining them? Why did it touch those whom Christianity failed to reach? Was it our fault, or our misfortune? Could it or could it not be remedied? This was the practical question. Islam must in some way satisfy the religious needs and aspirations of the Indian and African races, or it could not thus succeed. It must be acknowledged that, though quite unfitted for the higher races, it was eminently adapted to be a civilizing and elevating religion for barbarous tribes. It was a step upward, but the step was not too high. Christianity was too spiritual, too lofty.

Islam had done more for civilization than Christianity. He was somewhat suspicious of the accounts of missionaries; but take the statements of English officials or lay travelers, such as Burton, Pope, Hennessy, Galton, Palgrave, or Reade, as to the practical results of Islam when embraced by a negro tribe; paganism, devil worship, fetishism, cannibalism, human sacrifice, infanticide, witchcraft, at once disappeared. The natives began to dress, filth was replaced by cleanliness, and they acquired personal dignity and self-respect. Hospitality became a religious duty, drunkenness became rare, gambling was forbidden. Immodest dances and the promiscuous intercourse of the sexes ceased, female chastity was regarded as a virtue, industry replaced idleness, license gave place to law, order and sobriety prevailed. Blood feuds, cruelty to animals and to slaves were forbidden. A feeling of humanity, benevolence, and brotherhood was inculcated. Polygamy and slavery were regulated and their evils restrained. Islam, above all, was the most powerful total abstinence association in the world, whereas the extension of European trade meant the extension of drunkenness and vice, and the degradation of the people; while Islam introduced a civilization of no low order, including a knowledge of reading and writing, decent clothing, personal cleanliness, veracity, and self-respect. Its restraining and civilizing effects were marvelous.

In his opinion, we ought to begin by recognizing the fact that Islam was not an anti-Christian faith, but a half-Christian faith, an imperfect Christianity. Islam was a republication of the faith of Abraham and Moses, with Christian elements. Judaism was exclusive. Islam was cosmopolitan, not, like Judaism, confined to one nation, but extended to the whole world. If the imperfect laws of Moses were divinely sanctioned because of the hardness of men's hearts, might there not also be a divinely appointed work for the imperfect law of Islam? Islam must be regarded as an imperfect Christianity. Mohamet declared, "The God of the Christians is my God." Moslems acknowledged our great teachers,—Abraham, the friend of God; Moses, the prophet of God; the Lord Jesus, the Word of God; and Mohamet,

the Apostle of God. In the creed of Moslem the Lord Jesus stands the highest of the four. Though the teaching of Mohamet fell grievously short of the teaching of St. Paul there was nothing in it antagonistic to Christianity. It was midway between Judaism and Christianity. It is better than Judaism, inasmuch as it recognizes the miracles, the teaching, and the Messiahship of Jesus Christ.

The Church of England, which he held to be the noblest and purest form of Christianity, suited to the highest Aryan civilization, had not been able to make any permanent impression on the African. It was too good for him. Islam, with its material paradise, or the Salvation Army, with its kettledrums, or the Church of Rome, with its black madonnas, might be able to descend to the level of the negro ; but the Church of England, with its thirty-nine articles, would not be the church of equatorial Africa for many generations. In conclusion, he suggested that if Christian missions were to make any way in Africa, we must change our tactics. European teachers would never Christianize Africa—the experiment had been tried and had failed. The climate alone was a fatal obstacle, and the social gulf was too wide. The heathen tribes could only be converted by bringing over from the United States civilized negroes in large numbers. With regard to the Moslems, even this expedient offered small chances of success. Was it not worth while to try another method? Could we not attack the fortress of Islam from without? Instead of raising antagonism by denouncing Mohamet as a false prophet and Moslems as infidels, let us begin by showing, not how much Christianity differed from Islam, but how much it resembled it.

WONDERS OF THE HIVE.

In a late number of the *Independent*, Julia Allyn, writing of "The Wonders of the Hive," presents some curious and interesting facts in regard to the modern methods of Bee Culture. After giving credit to Dr. Langstroth for the changes that have been made since he began to study these wonderful insects, she continues:

Let us begin with a few bees and watch their growth. A full colony may contain fifty or sixty thousand bees, but four thousand, one pound—about a quart—is enough to start with. Bees are sold by the pound and sent in wire cages across the continent, supplied with food to last during the journey. Full colonies are sent also from one end of the country to the other. Queens, wonderful to relate, come to us from Syria and from Cyprus, through the mails, in a little cage with a few worker bees for company. Her majesty may be in the bottom bag of tons of mail matter, on board the steamer, and yet she generally lives and arrives in good spirits apparently. However, queens thus caged and mailed do not always survive. Selling bees by the pound is carried on extensively. The bees are shaken into a funnel and then emptied into a cage made of wire cloth.

Our four thousand bees arrive. The expressman handles the cage as carefully as he would a dynamite bomb, and looks relieved when he gets it off his hands. The cage is open wire on all sides except the end where the provision boxes are. It is warm and the bees are fanning to create a breeze, keeping their wings in rapid motion. Water is sprinkled over them until it runs down among them ; but it does not run far, for it is eagerly gathered up and in a moment it is gone. Then on all sides of the cage may be seen, in every mesh of the wire cloth, a bee's tongue. Every bee next to the cloth thrusts out his tongue for more water. A drop of water on the end of the finger is placed near a protruding tongue and others begin to crowd and jostle each other, exactly like folks, in attempting to reach it.

They are given all they want, about half a drop a piece, or in all about two thousand drops.

In the old-fashioned hives, the bees' comb is attached to the top board and hangs free except where joined to steady and to brace. In the modern hive these combs are simply in frames and resting upon rabbits and, hanging free, may be removed at will. This is essentially the difference between the old and the new.

The hive most in use contains ten frames. Into a hive containing four frames we place the bees. Taking off one end of the cage, the bees are poured into the hive like a quart of blackberries, the hive covered up at once and not molested again for twenty-four hours; or, the cage may be placed at the entrance of the hive, and the bees orderly and systematically will walk in and take possession of the new home. In order to make them as compact as possible, the four frames are divided from the rest of the hive by a division board so that this small colony has only a little more than a third of a hive in which to keep house, and, that the colony may become strong speedily, every frame is filled with a sheet of "foundation." This foundation is the nearest approach to artificial comb, and in this case only the form is artificial for it is made of pure bees-wax. sheets of wax, some as thin as paper, are run between rollers engraved to leave upon the wax the copy of the base of the cells. A sheet of broad foundation, five or six sheets to the pound, supplies wax enough to build two-thirds of the comb. The foundation is thinned down, drawn out, and the bee supplies the rest of the wax from his own body; the tiny white scales of which come out between the plates of the abdomen.

Twenty-four hours later we look into the hive. We find that already some of the foundation wax has been drawn out; that is, made into comb. The cells are not yet made full depth, but deep enough to permit the queen to lay in them. She is impatient. She knows that there is no time to be lost. She must raise a large family in order to build up before winter comes. The egg looks like a bit of ivory about a sixteenth of an inch long. Just as soon as an egg is laid we have a sense of relief and security, for it shows the queen has been uninjured during the journey, and further, if this queen be lost, the bees can produce another from this egg. In a hive with ten frames full of comb there are more than one hundred and fifty thousand cells. The queen has been known to lay three thousand eggs in one day, discovered by supplying a queen with

empty combs for twenty-four hours and counting the eggs laid.

As soon as the egg is laid, or soon after, half a drop of honey or honey and pollen mixed, is placed in the cell with the egg, the egg floating in it or surrounded by it, that the bee, as soon as hatched, may have food. It is a tiny worm at first, then large enough to fill the bottom of the cell curled up. In ten days the worm is sealed up; that is, the opening of the cell is closed and the young bee is left to develop himself. In twenty-one days the bee gnaws one side of the cap of the cell and then pushes his way out, lifting the lid-like cap. His first act in the new world is to take a sip of honey.

His legs are yet stiff and wings not very free but he is of the same size as the others. He waddles around and gradually unlimbers himself with the help of more honey, and soon he becomes a nurse to the young bees, or hatched larvæ, and by and by he is ordered to stand guard at the entrance, or to sweep out or to fan, or to go afield for honey or propolis, and if in the busy season, July and August, his life ends in four or five weeks.

NATURE IN THE DESERT OF MIDIAN.

"For the most part, the Sinaitic region is one of unvarying calm and stillness. By day the sun rises through a dull haze in the east, then springs into a clear and speckless sky, through which it slowly moves hour after hour in constant unclouded majesty, bathing the earth in an unvarying flood of light, until, toward evening, it begins to sink into the purple haze that lies along the west, and, turning it for a few minutes into an ensanguined sea, drops down below the horizon and is hid. Night at once closes in—the glow in the west rapidly fades away—darkness descends upon the face of the earth, and with darkness a hush of silence, even deeper than that of day. One by one the stars come out in the solemn, blue-black sky, till all their hosts are marshaled, but only to look with many-colored eyes—yellow and red and white and violet—without noise and without motion on the sleeping earth beneath them. Even when the yellow glory of the moon rises above the horizon and walks, or rather floats, in the softness of the limpid firmament, there is little stir of life, or sound, or movement. Bats, perhaps, come out and flutter their wings; the cry of a hyæna or a jackal is heard in the distance; but such sights and sounds are 'few and far between,' and when they occur, seem rather to intensify the stillness than break it."—Prof. Rawlinson.

Man needs some higher aid than he can get from his intentions, his aspirations, or from the universal human conscience. He who would "abide" in truth, strength, and purity, must find the secret springs of these in the Most High.—*George Gordon.*

Unless a man has trained himself for his chance, the chance will only make him ridiculous. A great occasion is worth to a man exactly what his antecedents have enabled him to make of it.—*William Matthews.*

COLD STORAGE HOUSES.

The cold storage houses for use in a larger way, as for large creameries, cheese factories, or for dealers in dairy goods, are constructed upon the simple principle of an icehouse, without any packing around the ice, but with a water-tight and well-drained floor over a lower apartment. There is a space of a few inches left between the body of ice and the wall, through which air can circulate and pass down to the room below. A number of holes or gratings are made in the floor for the cold air to descend. The house is built with non-conducting walls, having usually a space of a foot between them, packed with dry sawdust, or a new and most excellent material known as mineral wool, which is made of furnace slag, blown by a blast into fine threads. These cold storage houses are now in frequent use by fruit growers, butchers, brewers, and poultrymen as well as dairymen, and are extremely useful.—*American Agriculturist.*

BOOKS.

A good book is a lasting companion. Truths which it has taken years to glean are therein at once freely but carefully communicated. We enjoy the communion with the mind, though not with the person of the writer. Thus the humblest man may surround himself with the wisest and best spirits of past and present ages. No one can be solitary who possesses a book; he owns a friend that will instruct him in the moments of leisure or of necessity. It is only necessary to turn over the leaves, and the fountain at once gives forth its streams. You may seek costly furniture for your homes, fanciful ornaments for your mantel pieces, and rich carpets for your floors; but, after the absolute necessaries of a home, give me books as at once the cheapest and certainly the most useful and abiding embellishments.

The emancipating movement appears to be rolling on in Brazil. A New York *Herald* despatch from Rio Janeiro announces that "every morning brings the news of tens of liberatory acts, conferring freedom at once or in one or two years upon units to hundreds of slaves. Thus, just before Christmas the Ferreira family, of Campinas, engaged to give liberty to their 1,500 slaves at the end of this year; the planters of Tiete freed on Christmas 1,800 at once; in San Carlos do Pinhal, on the 29th, 1,540 were promised freedom at the end of this year; Sorocabo has liberated all of its 460 slaves, and is now a free county, as has Indiatuba, also, its 700 remaining slaves. As for the lesser acts of emancipation, from 100 down, they are getting beyond record."

The character-builder in our civilization is home. Where you get a wise father and a wise mother, you will get noble children and noble citizens in spite of all other hindrances.—*E. P. Powell.*

I want to feel a holy aptitude to give my heart to God, and to walk in his ways; I do believe I shall go to heaven if I have heaven in my heart now.—*Paul Pastrior.*

NEWS AND OTHER GLEANINGS.

—The flavor of the cucumber comes from a peculiar poisonous ingredient called fungin, which is found in all fungi, and is the cause of the cucumber being offensive to some stomachs.—*Chemistry of the World.*

—The development of the telegraph system in this country is one of the marvels of modern civilization. From a mere experiment on a single wire between Washington and Baltimore in 1844, within the memory of many persons yet living, it has grown to be one of the governing forces in our philosophy of material and social progress. The Western Union Company alone now has 580,000 miles of wires; and the messages which it handled during the year ending June 30, 1887, reached a total of 47,394,530.

—Alcohol is the most dreadful offspring which chemistry has bequeathed to us, and the day when the vinous fermentative process was understood and the still put into operation was the darkest and most rueful day in the history of mankind.—*Popular Science News.*

—A beautiful memorial to Helen Hunt Jackson and her labors in behalf of the Indians will be the Ramona Indian Girls' School, which is building at Santa Fé, N. M. The building will cost $30,000 and will accommodate one hundred and fifty pupils. Students will be retained from two to five years. A New York architect contributed the design, which is patterned to some extent on the old cliff dwellings of New Mexico and Arizona. Government aid will largely pay for building the school, but the cost of furnishing must be defrayed by private subscriptions. A fine portrait of Mrs. Jackson has been given, and one rich woman devoted her jewels to the furnishing of a memorial room.—*The Unitarian.*

—The Boston *Journal* says it is well known that birds are very sensitive to tones of the voice, and are terrified at any loud, angry words. A lady who wished to make a bobolink stop singing, at last scolded it in a loud voice, and then took up a scarf and shook it in rebuke at the caged bird. In a moment the bird was still, but a short time after made a fluttering about the cage. Its owner turned to the bird, and was shocked to see it fall dead. Unkind words had killed it. We know of two cases similar to this. In one case a canary bird, and the other a mocking-bird, died within five minutes after having been spoken to in a violent, angry tone.

CURRENT EVENTS.

THE case of the Crown Prince of Germany having become serious, the operation of tracheotomy was successfully performed, on the 10th inst. It afforded relief for the present, and the patient has been reported as doing well.

THE British Parliament reassembled on the 9th instant. Discussion of affairs in Ireland was begun, and is likely to absorb, as heretofore, a large share of attention.

A LETTER from James G. Blaine, dated at Florence, Italy, on the 25th of last month, was published in the American newspapers on the 13th inst., in which the writer says his name "will not be presented to the National Convention."

THE coal miners' strike in the Schuylkill region continues, though there are several collieries now at work. No progress has been made in the efforts at arbitration and settlement. The Congressional Special Committee to inquire into the matter began its sittings in this city on the 15th instant.

THE Department of Superintendents of the National Educational Association met in Convention at Washington, D. C., on the 14th. A resolution was adopted providing for a committee of seven to report next year the outline of a practical course of instruction in manual training. Several papers were read and discussed.

PRESIDENT CLEVELAND, with members of his family and Cabinet, expects to leave Washington on the 21st inst. for a short trip to Florida. The party will spend one day at Jacksonville and one at St. Augustine.

A SECTION of one of the elevated railroads in course of construction in Brooklyn, New York, fell on the morning of the 14th, and crushed in the fore part of a street car, which was passing under it at the time. Four persons were killed and nine injured.

NOTICES.

*** There will be a Conference of parents, teachers, and others interested, in Friends' meeting-house, Fourth and West streets, Wilmington, Delaware, on Seventh-day, Second month 18, at 10.30 a. m.

W. N. Hailmann, A. M., Superintendent of the Public Schools of La Porte, Indiana, will discuss "The Educational Value of Manual Training." He will be followed by one or two others especially interested in the subject.

Superintendent James MacAlister, of Philadelphia, expects to be present and participate in the exercises.

Train leaves Broad St., Philadelphia, at 9.10 a. m., and arrives in time for the Conference. All interested are invited to be present. ISAAC T. JOHNSON.

*** A circular meeting will be held in Washington, D. C., at Friends' meeting-house, near Eighteenth and I streets, on First-day, the 4th of Third month, at the time of their regular meeting, at 11 o'clock. Friends at a distance, feeling an interest are desired to attend.

*** The Temperance Committee of Concord Quarterly Meeting of Friends will hold a Temperance Meeting at Wilmington, Del., on First-day afternoon, the 19th, at 2 o'clock, in the Friends' meeting-house.

J. BYRON THOMAS, Clerk.

*** A meeting of the Committee of Philadelphia Yearly Meeting on the subject of Isolated Friends in the West is desired to be held on Seventh-day, Second month 25, at 2 o'clock p. m., at 15th and Race streets meeting-house, Philadelphia, room No. 1.

HOWARD M. JENKINS, Clerk.

*** Joseph B. Livezey, an approved minister, of Woodbury, N. J., having a minute for religious service in and near Philadelphia, proposes attending the meeting for worship at Ninth and Spruce streets, First-day morning, 19th inst., 10.30 o'clock; and at Fair Hill Meeting (Germantown Avenue and Cambria streets,) at 3.30 o'clock same afternoon. It is desired that an invitation be extended to our members as well as others.

*** Quarterly meetings in Second month will occur as follows:

20. Centre, Bald Eagle, Pa.
20. Duanesburg, Albany, N. Y.
22. Stillwater, Plainfield, O.
23. Bucks, Wrightstown, Pa.
25. Blue River, Benjaminville, Ill.
27. Warrington, Monallen, Pa.
27. Canada Half-Yearly Meeting Pickering, Ont.
28. Burlington, Mt. Holly, N. J.
29. Southern, Camden, Del.

PUBLISHERS' NOTICES.

*** WE particularly ask that when money is forwarded to *renew* subscriptions, care be taken to give us the name of the person *to whom the paper is now being sent.* Sometimes, instead of this, the name of another member of the same family is given, in which case, the new name not appearing on our list, we suppose it to be a new subscription, and send two papers.

Where it is a *new* subscription, please say so, and this will also help to avoid mistakes.

ROYAL



BAKING POWDER

Absolutely Pure.

This powder never varies. A marvel of purity, strength, and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum, or phosphate powders. *Sold only in cans.*
ROYAL BAKING POWDER CO., 106 Wall st., N. Y.

THE DINGEE & CONARD CO'S
LEADING SPECIALTIES.

ROSES

ALL VARIETIES, SIZES AND PRICES
FINE EVER-BLOOMING PERPETUAL,
CLIMBING AND MOSS ROSES.
NEW AND RARE FLOWER SEEDS.
HARDY PLANTS, New Moon Flower, Clematis, Spring Bulbs, JAPAN LILIES, New Chrysanthemums, and our Wonderful ORNAMENTAL VECETABLES. *Everything sent* safely by mail or express *to all points.* We offer Choice NEW THINGS and STERLING NOVELTIES in all departments. Our NEW GUIDE, 101 pages, elegantly illustrated, describes over 1500 NEWEST and CHOICEST Varieties of ROSES, SEEDS, PLANTS and BULBS, and tells how to grow them Free. ☞ If you wish to plant anything, send for it.
20 Years Established. *Over* 60 *Large Greenhouses.*
THE DINGEE & CONARD CO.
ROSE GROWERS, WEST GROVE, CHESTER CO., PA.

F. CHAS. EICHEL

909 Arch Street, Phila.,

BOOTS AND SHOES MADE TO ORDER.

A LARGE ASSORTMENT OF THE LATEST STYLES CONSTANTLY ON HAND. LADIES' SHOES A SPECIALTY.

NEWLIN & OLIVER, OLD GOLD BOUGHT.

GOLD CHAIN MANUFACTURERS.

OLD GOLD CHAINS MADE LIKE NEW.
ALL KINDS OF JEWELRY REPAIRED.

107 S. EIGHTH ST., PHILADELPHIA, PA.

The use of the INTELLIGENCER AND JOURNAL *as a medium for advertisements will, we think, be found very satisfactory. A careful supervision is exercised, and nothing known to be unworthy is admitted. The paper now goes to about* 3300 *persons, reaching, say* 15,000 *readers, and its size and shape, and the character of its contents give special weight to each advertisement.* ☞ *When our readers answer an advertiser, please mention that they do it upon seeing the advertisement in this paper.* ☜

FOR DRY GOODS

——THE BEST PLACE IS——

STRAWBRIDGE & CLOTHIER'S,

MARKET
EIGHTH
FILBERT
} STREETS.

One of the largest buildings in the city, and the largest Establishment in America devoted exclusively to

DRY GOODS.

The stock includes Silks, Dress Goods, Trimmings, Millinery, Hosiery, and Underwear, Gloves, House-Furnishing Goods, Carpets, Ready-Made Dresses and Wraps, and everything that may be needed either for dress or house furnishing purposes. It is believed that unusual inducements are offered, as the stock is among the largest to be found in the American market, and the prices are guaranteed to be uniformly as low as elsewhere on similar qualities of goods.

WILSON JUNIOR PEDIGREE BLACKBERRY,

The largest, best, and most productive Early Blackberry, 3¼ inches around from seed of selected Wilson's Early.



Kieffer Hybrid Pear Trees,
100,000 Peach Trees,
Strawberries, Grapes,
Blackberries, etc., etc.

CATALOGUE WITH COLORED PLATES FREE.

WM. PARRY, PARRY P. O., N. J.

QUEEN & CO. 924 CHESTNUT ST



WALL PAPER

AT REMARKABLY LOW PRICES.

Elegant New 3 and 4 Metal Gold Paper,	25 c.
Felt or Cartridge Paper (in all new colors),	25 c.
Beautiful Embossed Mica Papers,	20 c.
White Blank as low as	8 c.

☞ Samples sent free to the country. Estimates made for Hanging.

A. L. DIAMENT & CO.,
1206 *MARKET ST., PHILA.*

A HOME-LIKE COTTAGE, CLOSE TO THE ocean, with modern conveniences, airy, roomy rooms, and a carefully kept table. Terms reasonable. Friends' Meeting in building First-days, at 10.30 a. m. M. F. PASCHALL,
171 S. CAROLINA AVE., ATLANTIC CITY.

A WIDOW, A FRIEND AND A PRACTICAL housekeeper wants situation. Address M. Allen, Camden Post-office, New Jersey.

A FRIEND WISHES POSITION AS HOUSE- keeper or companion. Address M., FRIENDS' INTELLIGENCER AND JOURNAL, 921 Arch Street, Phila.

BOARDING.—Two desirable second story rooms, first-class table. Friends. No. 1718 Green Street.

FOR RENT—Stone House with Lawn attached, good shade trees; situated near village of Darby, convenient to Friends' School and Meeting House. Apply at 926 Market St.

LEHIGH AND SCHUYLKILL COAL.

BEST QUALITY. CAREFULLY PREPARED.
AQUILA J. LINVILL, 1244 North Ninth Street.

LADIES' FINE SHOES, HAND-SEWED. OR- ders taken and executed with promptness.
S. DUTCHER,
915 Spring Garden St., Phila.

MASSAGE AND SWEDISH MOVEMENTS. A. BENTZEL, M. G. D., 3838 Baring St., Phila. Specialty: Indigestion, Insomnia. Lady Assistant. Instruction.

MONTGOMERY COUNTY MILK.—CONSHO- hocken Dairies. Special Attention given to serving families. Office, 603 N. 8th Street, Philadelphia, Pa.
JOSEPH L. JONES.

SCHOOL PRINTING, circulars, catalogues, pro- grammes, note-heads, bill-heads, reports, numbered books, etc. Call and see samples of these that we havedone and are doing for numerous Friends' schools and colleges. Orders by mail will be promptly filled.
FRIENDS' PRINTING HOUSE,
S. W. COR. SIXTH AND ARCH STS.
Entrance on Sixth St. Take Elevator.

SWARTHMORE. For Rent Furnished, a pleasant 12-room, Queen Anne Cottage adjoining college, with one acre of ground, young fruit, excellent water, with all modern improvements. Will rent cheap to desirable tenant. Address
Or Magill & Williams, DAVID SCANNELL,
30 North 7th St. 814 Arch Street.

TO RENT.—THE RESIDENCE 421 N. SIXTH Street. The owner reserving a small suite of rooms. Apply on the premises.

HENRY C. ELLIS,
HOUSE AND SIGN PAINTING,
112 N. TENTH STREET, PHILADA.
Residence, 404 N. 32d St.

RICHARDS & SHOURDS,
CARPENTERS AND BUILDERS.
JOBBING ATTENDED TO.
1125 Sheaff St., first street ab. Race,
PHILADELPHIA, PENNA.
R. RICHARDS, 1541 N. 12th St.
THOMPSON SHOURDS, 2212 Wallace Street.

SWARTHMORE COLLEGE
OPENS NINTH MONTH THIRTEENTH.

Thirty minutes from Broad Street Station, Philadelphia.
Under the care of Friends, but all others admitted.
Full college course for both sexes; Classical, Scientific, and Literary.
A so a Manual Training and a Preparatory School.
Healthful location, large grounds, new and extensive buildings and apparatus.
For Catalogue and full particulars, address
EDWARD H. MAGILL, A. M., President,
Swarthmore, Penna.

FRIENDS' BOARDING SCHOOL.
NEWTOWN SQUARE, PA.

Terms, $150 to $175 per year.

Apply to HANNA R. CALEY, Principal, address, (during vacation), Media, Pa.
Or to
THOMAS P. BARTRAM, Newtown Square, Pa.,
CLEMENT M. BIDDLE, 815 Arch Street, Phila.

FRIENDS' ACADEMY,
A boarding and day-school for both sexes. Thorough courses preparing for admission to any college, or furnishing a good English education. The next school year will begin Ninth month 13th, 1887. Terms for boarding scholars $150 per school year. The school is under the care of Friends, and is pleasantly located on Long Island, about thirty miles from New York. For catalogue and particulars address,
FREDERICK E. WILLITS, Sec.,
Glen Cove, Long Island, N. Y.

CHAPPAQUA MOUNTAIN INSTITUTE,—
A Boarding School for both sexes under the care of Purchase Quarterly Meeting. The present building is new and much enlarged, and has perfect sanitary arrangements. Excellent corps of instructors. Prepares for Business or College. Healthfully and pleasantly located near the Harlem R. R., one hou from New York city. For catalogue and particulars, address,
SAMUEL C. COLLINS, A. M., Prin.,
Chappaqua Institute, N. Y.

ABINGTON FRIENDS' BOARDING and DAY School near Jenkintown, Pa., Bound Brook R. R. Ten miles from Philadelphia.
Second term begins First month 30th, 1888. Courses will be arranged to furnish a thorough English education and to prepare pupils for college.
Board and tuition $145 to $165 per school year. Tuition alone $25 to $45. For further information address,
ARTHUR H. TOMLINSON, Principal,
Or Jenkintown, Pa.
CYNTHIA G. BOSLER, Sec.,
Shoemakertown, Pa.

FRIENDS' CALENDAR FOR 1888
NOW READY.
A handsome lithographed card bearing a tablet, giving a carefully selected quotation from Friends' writings for each day of the year. Price, 50 cents. By mail, 55 cents.

FRIENDS' ALMANAC FOR 1888.
Containing an account of the times and places of holding the meetings of Friends on the continent of America. Price, 10 cents each. $1.00 per dozen.

FRIENDS' POCKET ALMANAC FOR 1888.
Price, 10 cents each. $1.00 per dozen.
FOR SALE BY
FRIENDS' BOOK ASSOCIATION,
S. W. Cor. 15th and Race Sts., Philadelphia.

Association of Friends to Promote the Education of the Colored People of the South.

OFFICERS.

HOWARD M. JENKINS, Chairman, 921 Arch Street, Phila.
SARAH J. ASH, Secretary, 1717 Vine Street, Phila.
LYDIA A. SCHOFIELD, Correspondent, 1717 Vine St., Phila.
HENRY M. LAING, Treasurer, 30 N. Third St., Phila.

EXECUTIVE COMMITTEE—Edward H. Magill, Swarthmore, Pa.; Sarah H. Peirce, Philadelphia; George L. Maris, West Chester, Pa.; Mary Ann Fulton, Wilmington, Del.; Amos Hillborn, Philadelphia; Alfred Paschall, Doylestown, Pa.

WORK OF THE ASSOCIATION.

The work of the Association is chiefly *to raise funds.* These are sent to the support of two schools for colored youth in South Carolina,—the Schofield Normal and Industrial School, at Aikin, and the Mt. Pleasant School, near Charleston, in charge of Abby D. Munro.

HISTORY OF THE SCHOOLS.

Both these schools have been in existence since the early years of the work of colored education in the South, soon after the close of the war. The Aiken School was begun in 1868, with the support of the Germantown, (Philadelphia) Branch of the Freedmen's Union Commission (of which Sarah F. Corlies was Secretary, and Elizabeth Dorsey, Treasurer.) In later years it was sustained almost entirely by the exertions of Martha Schofield. In 1886, however, finding the burden of its support too great, she made an appeal to the Yearly Meetings of Friends, in Philadelphia and New York, for aid, and as part of the response to this appeal, this Association was organized at Philadelphia, in Sixth month, 1886.

The Aiken School has a valuable property (largely accumulated by Martha Schofield), which has been placed in the hands of a Board of Trustees. A beginning has been made in the formation of an endowment fund.

The school at Mt. Pleasant was established in the First month, 1866, in charge of Cornelia Hancock, under the supervision and with the support of the "Friends' Association of Philadelphia, for the Aid and Elevation of the Freedmen," and was maintained for a number of years by that excellent organization. In late years, however, its funds have been raised, from year to year, almost entirely by Henry M. Laing, Treasurer of the Association, who like M. Schofield, found this tax upon him too great.

CHARACTER OF THE SCHOOLS.

The Aiken School had last year 270 pupils, divided into nine classes, with eight instructors. This year, the attendance is larger, and an additional teacher is employed. There are, this year, about 300, of whom 40 are boarding students. Members of the highest class are prepared to become teachers. All are taught industries,—the girls being taught to cut, make, and mend garments, etc.; the boys instructed in printing, carpentry, and many details of labor about the school property.

The Mt. Pleasant School had last year about 100 pupils, with three teachers. They average somewhat younger than those at Aiken. The instruction of this school has been carried on for two years in a church, granted free of charge for the purpose, the school building having been demolished by a storm in the summer of 1885. (A special fund for rebuilding has been partly raised.)

THE NEED FOR CONTINUED AID.

Those engaged in the work of instructing the colored people appeal to us to continue a measure of aid. While some progress has been made in establishing public schools in the South, they are yet very insufficient. The school term in South Carolina averages not over three months in the year, and the schools themselves are too few, and seldom well provided in any particular. To withdraw from the field yet, seems like abandoning the colored people, in the very midst of the work for their elevation. Moreover, it is evident that for years to come there will be great need of schools which will do more than provide mere book instruction,—will, in addition to this, give practical training in habits of honest and orderly industry. Such work as this is done by these schools, and they are fully entitled to the confidence and help of all who are interested in the welfare of the hitherto unfortunate colored people. Money sent them is used with the utmost economy, and is made to yield the best possible maximum of results. The funds supplied by the Association go only to the compensation of teachers, and so far have not been sufficient for that purpose. The students either support themselves, or are otherwise aided.

*** THE ASSOCIATION EARNESTLY APPEALS TO THOSE INTERESTED FOR AID TO ITS FUNDS.

Statement of Henry M. Laing, Treasurer, to Seventh month 1, 1887.

RECEIPTS.

Cash received per	Edward H. Magill,	$823 41
"	" Henry M. Laing, Treas.,	510 00
"	" Chalkley Styer,	89 50
"	" E. S. Parry,	11 25
"	" Sarah H. Peirce,	96 00
"	" George L. Maris,	11 50
"	" Sarah A. Wildman,	25 00
"	" E. B. Passmore,	7 00
"	" S. R. Coale,	85 00
"	" Ellen P. Haines,	11 00
"	" Howard M. Jenkins,	4 50
"	" Sarah J. Ash,	9 00
"	" Lydia Schofield,	3 00
"	" Priscilla T. Speakman,	15 00
"	" George T. Atkinson,	16 00
"	" Louisa J. Roberts,	3 00
"	" J. M. Truman, Jr.,	5 00
"	" Wilmington Friends,	33 00
"	" J. & M. Yeatman,	10 00
"	" Wm. Lloyd,	7 00
"	" John Comly,	10 00
"	" A Friend,	16 00
"	" Thomas Doane,	10 00
"	" Sarah C. Fox,	10 00
		$1,821 16

EXPENDITURES.

Cash paid for Books and Postals,	$ 4 50	
" to Martha Schofield for salaries at Aikin, S. C.,	1,025 00	
Cash paid to A. D. Munro for salaries at Mt. Pleasant, S. C.,	700 00	$1,729 50
Balance,		$ 91 66

HENRY M. LAING,
30 N. THIRD ST., PHILA.

Philadelphia, Sixth month 30, 1887.

FRIENDS' CALENDAR.

A daily Calendar makes a most fitting and appropriate gift. It is a daily reminder of the giver, throughout the entire year. Moreover, while elegant and useful, it is inexpensive. The Friends' Calendar for 1888, is a handsome design 9x12 inches, with a portrait of George Fox, a picture of his home, and a tablet containing a slip for each day in the year, with helpful quotations from Friends' writings. Price 50 cents; 12 for $5.00. Sent postpaid on receipt of price.

FRIENDS' PRINTING HOUSE, S. W. COR. 6th and ARCH.

FRIENDS' INTELLIGENCER AND JOURNAL.

INTELLIGENCER Vol. XLV. No. 8. | PHILADELPHIA, SECOND MONTH 25, 1888. | JOURNAL. Vol. XVI. No. 787.

MISPRIZED.

When Joy and I were used to spend
The days together,
We missed not Sympathy as friend;
She doth be dumb; she doth not lend
Her voice to fill the song-some weather.
We need none else, blithe Joy and I;
We are content together.

When Grief and I acquainted grew
With one another,
Ah! many voices echoed new,
But not one brought the comfort true
That did the silence of that other,
Who reconciled pale Grief and me,
With tears, to one another.

—*Julie M. Lippmann in S. S. Times.*

MEMOIR OF SARAH A. E. HUTTON.[1]

Sarah Andrews Evans Hutton was born Eighth mo. 10, 1811, at Sandy Springs, Maryland, and died First month 6, 1888, at Richmond, Indiana. She was a minister among Friends, and a woman of mark in her physical development, in her mental endowment, and in her spiritual gifts.

Small, slender, neat and graceful in her person, she never weighed more than 90 pounds, and for many years not so much as that. Her mind was strong, versatile and active, and she was both industrious and discreet in its culture.

But it was her spiritual nature that was deepest and brightest and the distinguishing attribute of her character. A continuing and earnest student of the Bible, she read it in the abounding faith that the power that inspired the teachings in the Word was always present to open her understanding to the things she ought to know.

When about seven years old her parents, Edmund and Elizabeth Evans, left Sandy Springs, after the loss of their tannery by fire, and domiciled in Baltimore, where the family remained until Sarah was twenty-one years of age, when all removed to Indiana. At about the age of seventeen, she, with her younger sister, went to Westtown boarding school, but after six months' instruction therein she yielded to the idea that a woman ought to understand some industry that would enable her, in an emergency, to be her own support, and with characteristic promptness she at once repaired to Philadelphia and entered upon an apprenticeship to learn the millinery art, leaving her sister at Westtown; but a year later, when her sister left school, she accompanied her to their home in Baltimore. Here she went into general society and was much admired for her personal charms, her brightness of intellect, her suavity and gentleness in bearing, and her taste in dress.

After a little time in this mode of life an incident occurred that illustrates the state of her mind at this time. She was dressing for an evening party at Joseph Townsend's and in adjusting a bit of rich lace at her throat a doubt sprang up in her mind about the propriety of this kind of personal adornment, and as the concern rested with her during the evening, she laid it aside on her return home, and its like ever afterward avoided.

In 1832 her father and his family removed to Richmond, Ind., and here Sarah was a favorite in social society, and noted for her propriety in dress and conduct and her sprightly intelligence in conversation; and in the fullness of her appreciation of the principles of Friends and her devotion to duty, she was led to speak for the Master in meetings for worship within a short time after her arrival in her new home.

Some years after this she took charge of a Friends' school, under the auspices of Whitewater Monthly Meeting, and thereafter, with a slight interruption, teaching was her continued vocation for many years. As a teacher she placed herself in close relationship with her pupils, maintaining good government chiefly by love and admonition, but appealed to corporeal chastisement when moral suasion proved unavailing. Perhaps few if any teachers have been more successful in their work, and rarely if ever has an instructor had a larger measure of love and esteem from the instructed.

[In 1857 she was married to John H. Hutton, of Richmond, Ind., who died in 1873. Two years later her adopted daughter Alice died while at school in Normal, Ill., to the intense grief of her mother. Yet with characteristic regard for the pleasure of others, she did not slacken her energy in the discharge of her private or public duties, or allow her grief to manifest itself in public to the clouding of other hearts.]

In the pursuit of knowledge her studies were broad and liberal. With the history, principles, and traditions of Friends she made herself familiar; in general and ecclesiastical history she was well read; in general scientific progress she took a deep and balanced interest far beyond the average of intelligent people; with the statecraft of the civilized world and the higher social problems of the age she

[1] This memoir, which we give almost entire, was written by J. F. H. for the Richmond, (Ind.) *Palladium*, in which it appeared 1st mo. 24, 1888: it is now republished at the request of many Western Friends.—Eds.

kept herself well informed, and to the humanitarian movements of the time she gave discriminating consideration, in her last years devoting much earnest attention to the various questions of the day touching the duties, the privileges, and the proper sphere of physical and moral labor for women. Even at the time of her death she was reviving her acquaintance with the French language for a purpose she had at heart. Within three days of her demise she queried with the writer whether the aged were apt to become unobservant of the things about them and to grow indifferent to the world, adding that for herself she felt as deep an interest in the affairs of society and the world at large as she ever did.

Sarah Hutton's call to the ministry appears to have been sudden and unanticipated, and occurred perhaps within a year of her arrival in Richmond with her father's family. Sitting in meeting she felt the impulse, recognized its source, laid off her bonnet, arose and delivered her message. Her father quoted to her I. Corinthians xi., 5: "But every woman that prayeth or prophesieth with her head uncovered dishonoreth her head." As she did not feel that she should have anything further to say, she gave no practical heed to her father's suggestion, and possibly did not interpret the quotation as he did: but when, shortly, she again essayed to speak she laid aside her bonnet but drew her handkerchief over her head; and when, presently, a third time she was called and a second time availed herself of her handkerchief that she might not prophesy with her head uncovered, and her father still urging, she secured and wore a cap and continued its use throughout her life. Her ministry rapidly grew and the monthly meeting placed on her the official seal of an approved minister on the 25th of Eleventh month, 1835, when a little over twenty-four years of age, and at her death she had been in the Master's public service about fifty-four years.

Her mission in the ministry did not lead her into a special line of teaching, and she was never lengthy in her communications. While she would at times expound the doctrines of Friends or address her discourse to the demands of the occasion, the general drift and uniform tendency of her speaking in meetings for worship was persuasive and inviting, pointing out the truth and the manner of its manifestation, and picturing the peace and joy that came of its appreciation. Love was the main theme of her sermons, and it was the fruits of holy love that she called on all to enjoy. Her messages were often pointed, terse, and sententious, but they were void of offense and never left a sting. Perhaps no one so long in the service has had the work of her ministry so uniformly acceptable or so rarely the subject of adverse criticism.

Notwithstanding the great satisfaction she gave in meetings for worship, these meetings were not the exclusive field of her fruitful labor. In the business meetings of Friends her influence was, perhaps, superior to that of any other member of Indiana Yearly Meeting. Blest with executive ability, with a clear perception of what was needed at the moment, and with a marvelous discretion to say the right thing in the right way at the right time, she came to be looked upon almost as an oracle, and her utterances would illuminate a dark subject, and unravel even a tangled subject so that as a rule all would fall in with her view and acquiesce in her judgment; nor was this comprehensive insight into business matters confined to the formal meetings, but in the minutest details included the outside affairs for the comfort and good of the society, embracing First-day schools, social gatherings of Friends, and all the series of assemblies created by special appointment.

One of her pupils, now a woman of mature years and wide experience, in a private letter thus feelingly speaks of Sarah A. E. Hutton. "She was a rare teacher and always had a large school. Many of the best families in town, not Friends, being her patrons, and many from other places coming to Richmond to be under her instruction. Her school girls always admired her so. She used to take us into meeting on Fourth-days and such sermons as she would preach!

We took such satisfaction in her intellectual and literary ability, so much of our good preaching being marred by illiteracy. Is not goodness more attractive in a beautiful dress? All goodness is attactive, but we are more ministered to when it is an all-round harmonious goodness, *if it is true.*

As a minister, I think in some ways she has never had her equal in our Society. Her mental powers, and her wide reading and study, (keeping abreast of the times in educational matters,) her scholarly attainments and quick, comprehensive judgments, were remarkable. Her spiritual interpretation of the Bible, (with which she was very familiar) was certainly inspired. I shall never cease to be thankful that I attended Indiana Yearly Meeting last fall. She rose from a sick bed to attend the meeting, and was so frail at the beginning of the week that she could hardly sit through the session. But her strength seemed marvelously renewed, and she entered into the exercises of the meeting with all the zest and earnestness of former years. Indeed I never saw her more earnest and impressive. She dwelt especially upon the future of women. Her view seemed projected into the coming century; and she made a prophecy of woman's future work and responsibilities. Dwelt upon the imposed conditions and environments resulting largely from the earnest labor of the more widely educated and largely endowed woman. Spoke of the new opportunities, schools, colleges, industries, philanthropies, etc., which were fitting women for a vast place in the world. She had a sight of it and it cheered her closing days. She urged us to go on and be faithful in our place and day, and large results would follow. I felt sure we should never listen to its like again. Indeed we all felt that her presence and her earnest words to us, especially in our women's meeting, were a parting benediction.

If we can only find, after seeking first, the kingdom of God and its righteousness in our own hearts, *all things* else will be added unto us; for then nothing is withholden.

THE PEACE-LOVING MENNONITES.

[The following article, by William Tallack, published in the *Herald of Peace*, (London), gives many interesting and some new details concerning that peaceable and simple body of Christians, the Mennonites. It seems necessary to remark, in the interest of historical accuracy, the omission in the article of any definite reference to the large and important movement of Mennonites to Pennsylvania, in William Penn's time, and a little later. This began with the migration of the first Germantown settlers, in 1683, and continued until toward the middle of the Eighteenth Century. The movement from Southern Russia to Kansas, and other of our western States and Territories is quite a recent thing, as also that to Manitoba,—which we think is of much smaller volume than the Kansas movement.—EDS. INTELLIGENCER AND JOURNAL].

AMID the fertile meadows of Friesland, in East Holland, near the town of Bolsward, there stood for many centuries, a flourishing Abbey bearing the name of the Oldeclooster. In 1535 it was the scene of a terrible conflict. A party of 300 excited Anabaptists, headed by one Peter Holtsagher, and accompanied by many women and children, marched upon the Abbey, took the monks by surprise, and expelled them from their comfortable dwelling. The Abbot appealed to the Governor of Friesland for help, and a regiment of soldiers, with artillery, soon appeared upon the scene. The Anabaptists refusing to surrender, were subjected to a siege of several days; but at length they were overpowered, and the victors took cruel vengeance upon them. A gallows was erected outside the Abbey, on which twenty-four of the Anabaptists were at once hanged, fifteen more were beheaded, and the rest of the men were slaughtered in various ways. The women and girls were taken to Leeuwarden and drowned in the canal, close to the old Guard-house, which is still to be seen by the visitor to that city.

Amongst the victims of this massacre was an Anabaptist named Simonsz, whose brother Menno, then a Roman Catholic priest, witnessed his death. This scene made a profound impression upon Menno. It gave him a lifelong horror of war and of every form of either offensive or defensive fighting. He admired the zeal and fervor of the Anabaptists so much that he became convinced of the truth of their leading principles, and leaving the Roman Church, joined their body. But he would have nothing to do with arms thenceforth. After what he had witnessed his whole soul shrunk with detestation from every kind of resort to the sword. He saw that both the Anabaptists and the German Reformers generally had made a great mistake in resorting to force for the propagation and defense of their religious tenets. Menno, therefore, advocated a policy of non-resistance and of absolute reliance on the Divine protection, and on the convincing power of truth itself. But most of his contemporaries were unprepared for such a doctrine as this. The Anabaptists, like the Cromwellian Puritans of the following century, were active partisans of Jewish and Old Testament modes of dealing with their enemies; so Menno had to withdraw from his new friends. On the other hand, the German Reformers treated him with even more decided contempt, so that speedily poor Menno found himself, like his Divine Master, "despised and rejected of men." A price was set upon his head, and for a long period he was literally a fugitive and a wanderer upon the earth.

But he steadfastly adhered to his pacific convictions, and gradually his gentle, loving spirit and his fidelity, at any price, to non-resistance principles, attracted to him the love and respect of a few friends, who entreated him to become their minister and teacher. The number of these adherents increased in spite of persecution. Among their bitter opponents was Martin Luther; but another German, a warrior nobleman of Holstein, Count Ahlefeld, was so struck with admiration of the meek but brave heroism of Menno, that he offered him an asylum on his own estate, near Hamburg. There, sheltered from all foes, whether Catholic or Protestant, Menno spent the last few years of his life, and there, at the age of sixty-three, he peacefully died, in 1559 (just after the accession of Queen Elizabeth to the English throne).

He had become the founder of a Church of many thousand adherents, who became known by the name of Mennonites, and as such retain an organized existence to the present day. They have chiefly inhabited Friesland, North Germany, and the Vosges mountains, west of the Rhine; but under the stress of occasional interference with their scruples, many of them have emigrated, in the first place, to South Russia, and more recently to the United States and Manitoba.

Menno's views strikingly resembled and anticipated those of the Society of Friends, who came into existence nearly one hundred years after his decease. Some of his followers subsequently joined that body, and amongst them was William Sewell, the Quaker historian. Like that body, Menno not only taught non-resistance principles, but also advocated great simplicity of life. He held that a college training was not necessary as a preparation for the ministry, and also insisted that the ministers amongst his people should render their services gratuitously. He established a strict but loving Church discipline, under the administration chiefly of officers named "Elders." When members of a Mennonite congregation moved from one locality to another, they were expected to bring with them "certificates" of good character from their former brethren and elders. One of the primary rules of their body was as follows:

"In respect to the wearing of arms, the elders cannot deem it allowable that any member should so far comply with the ordinary fashion, as to carry a rapier, or even a staff; but all participation in warfare, even at the command of the Government, is quite forbidden by the elders, except in regard to the unarmed servants of members."

Towards the authorities everywhere, both in Holland and Germany, the Mennonites, acting on their founder's example and precept, manifested a most loyal and respectful submission. Their special devotion to commerce and industry, together with their harmless and virtuous behavior, won for them the high appreciation of the most warlike monarchs. And it is a very important and noteworthy historic

fact, that these gentle, consistently non-resistant people have obtained and enjoyed, during nearly three centuries, more practical regard to their conscientious scruples, and more executive indulgence from demands of military service, than any of the other Protestant denominations on the continent.

They have contributed so largely to local and civic prosperity, in various districts, that even German Emperors and Russian Czars have invited them to settle in their dominions, on the express condition that they should, amongst other privileges, enjoy absolute exemption from military service. And it is further noteworthy that only when some of the Mennonites themselves manifested a disposition to relax their ancient fidelity to pacific principle, did the military governments attempt to deprive them of the exemptions won and maintained by them during ages of surrounding violence.

But, as is the case with some other people, long prosperity relaxed the pristine fervor of the Mennonites in various ways. They gradually abandoned some of their original simplicity; they desired a more learned ministry, and set up training colleges for their pastors. Their young people were not brought up to the old hatred of warfare; and so, gradually, at least in Germany and Holland, they have lost their hard won and long cherished privilege of exemption from military service.

The Prussian King, in 1847, manifested some disposition to curtail their privileges, but at length, in 1867, Bismarck and the present Emperor took the decisive step of withdrawing from the German Mennonites their exemption from the conscription and from military obligations. But in recognition of their past services to the State, certain alleviations of this rigorous order were permitted. In a few instances, hospital or other unarmed public service was allowed in lieu of joining the army; and in other cases, faithfully conscientious members of the sect were permitted special facilities for emigration to America or elsewhere. But the young Mennonites, in general, have, since 1867, been placed on the same footing, as to the conscription, with other Germans.

And it must be confessed that these Mennonite youths have, in most instances, shown that they had not been trained to prize the convictions of their forefathers; their peace principles had already been widely relaxed. In 1870, hundreds of them willingly took up arms against France. This circumstance is recorded by a modern Mennonite historian, Mr. Max Schön, with gratification. And he adds, that he, like his brothers of the sect, was proud to take a part in what he terms "that glorious war against the hereditary enemy of the German nation."

But some of the Mennonites, elsewhere, have been faithful to their earlier convictions. Especially in South Russia, where also the modern government has withdrawn the former privileges of exemption from military service, many hundreds of the sect have quietly refused to comply, and, in consequence, have emigrated to America, chiefly to Manitoba, where they have carried their great skill in the cultivation of hemp, which, whilst they lived in Russia, had been so profitable to the resources of that Empire. But now their Manitoban hemp trade is becoming a formidable rival to the Russian commerce in the same material. It was a very foolish policy, on the part of the Russian Government, thus to drive away such profitable subjects.

Many Mennonites still remain in Holland, especially in Friesland, where they retain much of the religious earnestness of their forefathers. But it is to be desired that both they and their German brethren had more consistently and lovingly adhered to the pacific and Christ-like doctrine and practice of their brave but gentle founder, Menno Simonsz. The declension of the Continental Mennonites from their former detestation of militarism, conveys an instructive reminder to the friends of Peace everywhere, of the importance of a frequent recurrence to the example of the Saviour himself.

THE EASTON MEETING CENTENARY: ESSAY IN VERSE.

[We printed, last week, three of the essays read at the celebration of the Centenary of Easton Friends' meeting, N. Y., or Twelfth month 25th. We now give the remaining one.—EDS.

WHEN Israel's race from bondage fled,
Signs from on high the wanderers led;
The cloud by day, the fire by night,
Cheered that host in its weary flight,
For help was near the chosen band
To lead them forth to the promised land.
But when from Duchess county came
That band of "Friends," without a name,
To land upon a cheerless soil
And enter on a life of toil;
We ne'er can know the trials then
So bravely faced by earnest men.
To hew their way in forest wild
Which ne'er by man had been defiled;
And where the wild beasts roamed at will,
The terror of each dale and hill;
At night, the bloody panther's yell
Resounding through each rocky dell,
And up Mount Willard's dizzy steep
The crafty fox and wild cat creep.
While all along the Hudson's tide
The otter and the beaver glide;
And over every hill and plain,
Where now are fields of waving grain
The brawny monarch of the wood
In wild and solemn grandeur stood.
To scenes like this came Rufus Hall,
Sturdy of limb, and stature small,
To carve from nature, wild and free,
The homes so dear to you and me.

We pause to-day from worldly strife,
To honor him and his useful life,
And lay the chaplet of our praise
O'er hero grand of former days.
Not his the fame of battles fought,
But glowing deeds for peace he wrought.
Zebulon Huxie also came
To find a home and carve a name
On the hard scroll of Christian strife,
And honor us by worthy life.

What peaceful lustre here is shed
Around these hills by worthy dead.

In cabin homes, with leafy shade,
With God a righteous peace was made.
'Twas he first built the altar fire
A century has not seen expire;
'Twas there they saw the Inner Light,
And heard the still small voice,—
With firm resolve, to do the right,
By voluntary choice.

This was the seed—the harvest came
To bless their efforts and their name—
While round their hearts was hourly spun
The warp and woof of deeds well done
And bloodless victories grandly won.
The word was scattered far and near
That Friends indeed had settled here,
With purpose strong and hearty cheer.

Lit were the fires in many a glen
Ne'er haunted by the feet of men,
And cabin homes, with native pride,
Were built on every mountain side.
Around these pioneers there grew
A settlement of faces new;
And Christian grace and social cheer,
Were shed abroad, both far and near.

Each neighbor was a welcome guest
With kindness heartily expressed.
There was one want, which all had felt,
That in those peaceful valleys dwelt
A common impulse, born of love,
The heavenly light which shines above
To guide the living light within,
From quicksands and the shoals of sin.

That bush to Moses, flamed with fire,
Which touched his heart with great desire;
The stone at Bethel Jacob set,
Is still the family altar yet.
For men of every race and age
That ever lived on history's page,
Which flourished long, in peaceful hour,
Has felt the need of heavenly power.

That common impulse, born on high,
Which does each Christian grace supply;
That secret bond of brotherhood,
Which all time's changes has withstood;
The ark that bears God's living seal;
The covenant which all Christians feel,
Clusters around the Pillar grand,
Reared by the patriarch Jacob's hand.

These pioneers of Christian grace,
In searching for the proper place
To rear the stone; the ark to set
Where coming souls would ne'er forget
Where peace and quiet could be found,
Came to this spot of hallowed ground,
Where we have gathered here to-day
Our tributes at their feet to lay.

If aught could make these Friends forget
The bond to which their seal is set;
If aught on earth could charm or force
Their worship from its destined course
This Pillar, reared by vanished hands,
Their earnest loyalty commands.
The deeds of love, by peace made dear,
The altar fires kept burning here,
Should touch each heart with grateful praise,
To honor those of former days.

To those without an evil heart
God's blessings at this hour impart.
If aught in malice still we feel,
At this old altar let us kneel
In the shadow of those bygone days
To offer up on high our praise,
That through God's mercy still we live,
Ready and willing to forgive.

In looking at the backward track,
One feature grand it seems to lack.
No hymn of praise, or song of love,
Rose to the great white throne above.

The nightingale will close her wing
Her softest, sweetest notes to sing,
When mourning o'er deserted nest;
She finds a pure and peaceful rest
By warbling forth her grief and pain
O'er lost ones she can ne'er regain.
In every nation, race, and clime
Since man has known recorded time,
Has worship pure, of tuneful praise,
The stamp and seal of ancient days;
The song of Miriam by the sea,
From bondage when her race was free;
The tuneful lyre of David's praise
Is record clear of ancient days,
The fourscore years of Whittier
So grandly honored, far and near,
That great apostle of the free,
Whose heart beats warm for liberty,
Whose hallowed songs our souls inspire
And fill our hearts with holy fire.
God gave to man the gift of song
To cheer his weary way along.
Many a wanderer bowed with grief,
In song has found his soul's relief.
The anthem grand, that peals on high
To realms of love beyond the sky,
Can lead the soul to victory.

We pause to spread the record here
Of many a deed to friendship dear;
Honor and virtue—greatest prize
That ever dazzled human eyes—
Was shed abroad, from peaceful mind,
With gentle words of counsel kind.
Those hands of thrift that paved the way
To better things in coming day.
No widow's want, or orphan's cry,
Was ever passed unheeded by.
While that content, where peace is found,
Has influenced the world around,—
The seed which fell on fertile ground.

These qualities in just degree,
Adorned with quaint simplicity
In dress and manner, speech and deed,
Were portions of the father's creed.
Those early lessons, taught of yore
By patriarchs that have gone before,
Have left an impress, far and near,
Life's joys to sweeten and to cheer.
Our fathers *here*, with one accord,
Waited the presence of the Lord,
The coming of the Spirit's power,
To solemnize the quiet hour.
Here, too, in ancient days there came,
To worship God and bless his name,
The mothers of the steadfast few

Who kept the faith, with purpose true,
Their holy covenant to renew.
Long may such faith by trial led,
From God's most bounteous store be fed;
And love and peace around each heart
A blessing at this hour impart.

F. O. IVES.

South Easton, N. Y., Dec. 25th, 1887.

For Friends' Intelligencer and Journal.

THE RECORD OF OLD ON THE SEVEN SEALS.

THE inspired penman says: "I wept much that none was found able to open the Book and to loose the seals, but he said unto me 'Weep not, for the Lion of the tribe of Judah hath prevailed to open the book, and to loose the seals.'" The first of all is the call "Come and see." Kindly is the inquiring condition met by a loving Father who in his boundless mercy offers one thing after another, as we are prepared to receive them; as Jesus Christ said to his disciples in the outward advent: "I have many things to say unto you, but ye cannot bear them now," the unchangeable truths of Christianity are, and ever will be, "hid from the wise and prudent of this world and revealed unto babes," and Jesus said: "I thank thee, O Father, that thou hast hid these things from the wise and prudent and revealed them unto babes, for so it seemed good in thy sight." And so it will ever be; we are led along step by step in the great work of regeneration ere we can say, "I live, yet not I but Christ liveth in me, and the life I now live in the flesh is by faith in the Son of God." O blessed attainment, a consummation of the soul's desires and hopes; and through self sacrifice and bearing the cross! The deep things of God are revealed through his spirit, as we are prepared to receive them; they are precious gems bestowed in his own free will to furnish evidence of his guardian care over us by day and by night. We need not be curious to inquire into the secrets the Almighty has held in reserve to himself, or at least for a season best known to himself; enough is given to make clear individual duty, and it should satisfy. I may close in the language of dear old Simeon: "Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation which thou hast appointed before the face of all people a light to enlighten the Gentiles and for God's salvation to the ends of the earth."

SARAH HUNT.

For Friends' Intelligencer and Journal.

RAMMOHUN ROY.

THE religious development in India known as the Brahmo Somaj, of which an interesting account has just been printed in our paper, is by the author of that article traced to Rammohun Roy of whose efforts to reform the religion of his countrymen, some account is therein given. Doubtless the reader of this paper will be glad to know further of the religious experiences of this remarkable man, which we have gathered from a volume containing "The Precepts of Jesus" and several other essays written by Rammohun Roy, to which is added a biographical sketch of the author. The book was published in New York in 1825, and may be found in many of the libraries of our older Friends.

Rammohun Roy was born about 1780, in the province of Bengal and received the first elements of his education, with a knowledge of the Persian language, under the parental roof. He was afterwards sent to Patna to learn Arabic, and here he studied logic and mathematics. His parents were wealthy Brahmans of high rank, and a knowledge of Sanscrit, the sacred language of the Hindoo Scriptures, was indispensable. For this purpose he went to Calcutta. He also studied English, and at an early age renounced the religion of his ancestors. He began his literary career by publishing a work which he entitled "Against the Idolatry of All Religions." This created him so many enemies that he found it necessary to remove to Calcutta in the year 1814. An office which he held under the government brought him frequently into English society. This increased his facilities for speaking and writing the language correctly, and his religious inquiries led him afterward to study Latin, Greek, and Hebrew.

A careful study of the sacred writings of the Hindoos, we are told, had convinced him that the prevailing notions respecting the multiplicity of deities and the superstitious devotion to the licentious and inhuman customs connected with them, were grounded upon an utter ignorance, or gross perversion of their religion, which appeared to him, to inculcate pure Theism and to maintain the existence of one sole God, infinite in his perfections and eternal in his duration, and requiring of his worshippers a mental rather than a corporeal worship, accompanied by strict and exemplary virtue.

"My constant reflections," he writes, "on the injurious practices of Hindoo idolatry, which more than any other Pagan worship, destroys the texture of society, together with compassion for my countrymen, have compelled me to use every possible effort to awaken them from their dream of error; and by making them acquainted with the scriptures, enable them to contemplate with true devotion, the unity and omnipresence of nature's God." That this might be done, he translated from the Sanscrit into the Bengalee and Hindoo languages, "The Vedent," an abridgement of the sacred writings that had been made two thousand years before. He also printed an abridgement of "The Vedent" for gratuitous circulation. This abridgment was afterwards translated into English, "with the expectation," as he states in his preface, "of proving to his European friends, that the superstitious practices which deform the Hindoo religion, have nothing to do with the pure spirit of its dictates."

From the perusal of the New Testament in his long and uninterrupted researches into religious truth, he found, as he asserts, "The doctrines of Christ more conducive to moral principles, and better adapted for the use of rational beings than any other which had come to his knowledge, but the doctrine of the Trinity, as he found it professed by Christians with whom he conversed, presented an insuperable obstacle to his acceptance of Christianity.

However, as it so fully approved itself in other respects, and his piety and candor would not allow him at once to reject the system as false, he determined upon a careful study of the Jewish and Christian scriptures in the original Hebrew and Greek. From this he arose with a conviction that the doctrine of the Trinity is not inculcated in them, and he therefore felt able to regard the Christian religion as true and divine. He was now prepared to embrace the religion of the the New Testament, and to enter more fully into the work of instructing his countrymen therein. For this purpose he compiled a pamphlet embracing the precepts of Jesus as given in the four Gospels, which he entitled "The Precepts of Jesus, the Guide to Peace and Happiness." This was about the year 1820. In the introduction he says: "I decline entering into any discussion, . . . and confine my attention at present to the task of laying before my fellow-creatures the words of Christ. I feel persuaded that by separating from the other matters contained in the New Testament the moral precepts found in that book, those will be more likely to produce the desirable effect of improving the hearts and minds of men of different persuasions and degrees of understanding."

The closing paragraph is so in harmony with our own way of looking at these things that it is in place here; he writes: "This simple code of religion and morality is so admirably calculated to elevate men's ideas to high and liberal notions of one God, who has equally subjected all living creatures, without distinction of caste, rank, or wealth, to change, disappointment, pain, and death, and has equally admitted all to be partakers of the bountiful mercies which he has lavished over nature, and is so well fitted to regulate the conduct of the human race in the discharge of their various duties to God, to themselves, and to society, that I cannot but hope the best effect from its promulgation in the present form."

Rammohun Roy was severely criticized by a paper published in the interests of the missionary work then in operation in India, because of his evident denial of the deity of Jesus. This led to the issuing of other tracts in defense of the position he had taken.

In 1830 he was sent by the king of Delhi as ambassador to London, and died near Bristol three years afterward.

L. J. R.

Say to them that are of a fearful heart, Be strong, fear not. Behold, your God will come with power, even God with a recompense. He will come and save you.—*Old Testament.*

There is no ethical fitness for Heaven in the heart of him who on earth is unkind, mean, and unforgiving. He has not an atom of heavenliness in him.

You are troubled by the invariableness of law: make it the method of a divine intelligence, and your trouble vanishes. You have Providence then, not once in awhile, but always.—*A. W. Jackson.*

From "The Interchange," (O.), Baltimore.

A FEW THOUGHTS ON THE MINISTRY.

The ministry Friends covet is not the out-come merely of a willingness to serve the Lord, and "to bring souls to Christ," although these are always the accompaniments of a true ministry; but it is a ministry which has for its authority a clear and indisputable call from the Lord for us to that special line of service; a call so certain that in the exercise of the gift bestowed, it is made to appear even to others that *The Lord has called*: a certain unction accompanied the words spoken that reaches the witness for Christ in the hearts of those who hear. I think, when a child, I could tell the difference between a God-appointed and a man-appointed minister,—between one able through holy help to bring forth things new and old out of the heavenly treasury, and one depending on his own native ability and training, however entertaining this might be. The true ministry usually has small beginnings; it commences prostrate before God and continues in the same humble, dependent state, growing thereby; it waits upon God for his direction, both as to time and matter, and thus escapes the danger of disturbing the worship of the congregation. It does not work with *any* selfish object in view, and by itself, but coöperates with God; and thus, if it be not from unfaithfulness or from some secret disqualifying sin, the true minister may find peace in silence as in speech, both exercises being alike his Master's will.

The true minister lays every faculty of his mind at the disposal of Him who called—he wants to be used and it is a great joy to him to be thus honored—yet the zeal stirred up in him, he wants to be a zeal of God. He sees the dangers attendant upon the acquisition, through practice, of fluency and self-confidence, and of a habit of preaching; he passes much time in meditation, in communion with his Heavenly Father—he is apt to be known as a quiet man—he is a student of the Bible, but not after the manner of men; rather is he a diligent and devout reader of the Bible, looking to God for instruction therein—he prefers this to commentaries. Being under the direction of the Most High, and knowing the essence of his keeping, the true minister of Jesus Christ desires no training but that which can be obtained in his school; he is slow to give advice to his fellow workers as to how they should prepare themselves for the work, and do this and that to keep themselves "abreast of the times;" he will not enter into bargains of any kind with those he is to preach to; praise will pain him, while "the reproof of the righteous will be unto him as an excellent oil." Christ will be known as a faithful, unflattering, and unfaltering Elder, close by all the time, encouraging the humbled, and restraining the forward servant. A pure gospel minister is always a reaching minister to some. "Lord send out thy light and thy truth and let them lead me." Samuel Emlen.

He who shows justice and charity in his conduct accomplishes the noblest of all works. An upright man is in his own way the greatest of all artists.—*Cousin.*

INTELLIGENCER AND JOURNAL.

HOWARD M. JENKINS, *Managing Editor.*

ASSOCIATE EDITORS:

HELEN G. LONGSTRETH. LOUISA J. ROBERTS.
SUSAN ROBERTS. RACHEL W. HILLBORN.
LYDIA H. HALL.

PHILADELPHIA, SECOND MONTH 25, 1888.

INSTRUCTION OR ENTERTAINMENT.

EVER since the days of George Fox, and with him the formation of the Society of Friends, one characteristic of the Society has been solidity. That is, Friends have been a sober minded people, with a leaning towards "social amelioration and practical philanthropy," and in educational matters, given to the advocacy of those branches of learning that deepen thought and broaden the understanding in a practical sense, rather than to the pursuit of accomplishments tending to display. The result of this course having proved advantageous not only to individuals, but to the general welfare of communities, it should be the the earnest concern of every true Friend to continue to uphold these characteristics, and it needs a most careful watch to keep our schools and our various intellectual entertainments firmly on this line.

The tendency of this age is to ease in the acquisition of things mental as well as material, and in the great variety of illustration that advanced science has rendered possible, it is a question whether the constant appeals to the eye do not detract from those faculties in a teacher that should be stimulated to present to the learner, such word pictures of persons and places, that can be made vastly more informing and ennobling than many of the art representations thereof.

Not that we would wholly ignore illustration, that would be to go backward and would be most unwise. But in arranging for courses of lectures let there be much of good talking rather than the too free use of the stereopticon, as it sometimes happens that the speaker feels it to be of secondary importance to cultivate well his descriptive and conversational powers, relying on the pictures to cover up defects. In such cases, the hearer, with a confused mass of imagery in mind, is conscious of a vague and almost indescribable feeling of having been somewhat entertained, but not instructed.

The taste for fine description can, and should, be cultivated, then will a foundation be laid, not only for entertainments that will be improving, but for the reading of well written and instructive books, and one corner-stone of a solid character put in place.

In the matter of school entertainments, the simple and natural recital of well committed selections from the writings of the good and the great, as well as original productions of merit, are far more impressive and more lasting in effect than a variety of personification which often creates anxiety and unrest. Yet we do not ignore the fact that there is need of some play amid so much of solid work, but let this be as the dessert to a feast, of a delicate and humorous character.

Social gatherings that combine intellectual attractions can also be made largely instructive and elevating if the watch is well kept that these do not succumb to the popular tide for much amusement and little work. The plea of recreation so often urged is not always valid, for change is rest, and it need not necessarily be a change to that which is frivolous and has in it no element of improvement to mind and spirit. One good custom of our modern times is the greater frequency in the mingling of the old and the young in these social gatherings, a custom that tends to the improvement of both.

A few words as to the character of First-day school instruction, a place where it may be considered quite unnecessary to mount guard; yet even here the watch should never be relaxed, lest irreverence sometimes creep in where only the truly devotional should find foothold. We desire no cant or pretense of piety, or undue cultivation of the emotional, only a simple trust and gradual leading of the child-soul, step by step, to a greater knowledge and higher ideal of the one great source of all good; a reverent regard for all things, even the smallest of his creatures, as well as for the temples wherein he dwells. A solid character here will not, in future years, "be tossed about by every wind of doctrine," but be prepared to meet advancing thought and assimilate or reject it, as the steady inward guide directs. To such an end we may all cheerfully work, if we at the same time only prayerfully watch.

EDITORIAL NOTES.

AN article elsewhere printed, from the *Christian Union*, inculcates a theory of objection to the prevalent habit of perpetual activity,—a habit which we might regard as especially American, though, as it appears in the close of the article, there is criticism of it in England, also. The discussion of the theories can hardly fail to suggest the thought that the bulk of teaching is in the direction of "using every moment." A great many chapters of this advice are given every week and every day; a great many poems might be collected which urge it. In fact, the whole tendency of existing social movements is toward an ideal condition in which no part of time shall pass by unutilized.

We do not undertake to decide, in this paragraph, between these two doctrines. It must be confessed

that it will not do to preach systematic idleness or to encourage the inclinations of the lazy. At the same time, *is* it always idleness to be apparently unemployed? and is it not desirable to escape from excessive unrest into mental and physical quietude? Labor is necessary as well as noble, but whether it should never be intermitted except in sleep, and in death, is another question.

* * *

VERY brief mention, if any, has been made in this paper of the death of Mary Howitt, the distinguished English author, wife of William Howitt. She died at Rome on the 2d of the present month, aged about 84 years. Her maiden name was Mary Botham; in 1823, at the age of nineteen, she married William Howitt, who like herself was a member of the Society of Friends, and subsequently, during their extended life, the two produced, separately and in collaboration, an extensive list of books, including numerous translations, compilations, etc. Her husband died in the Third Month, 1879, at the age of 84, and since that time Mary became a convert to the Catholic church, following a daughter who took that step. She had gone to Rome to attend the Papal "jubilee" ceremonies, and was presented to the Pope, subsequently to which she fell ill. She was buried beside her husband in the Protestant cemetery at Rome.

MARRIAGES.

SHOEMAKER—TYSON.—In Baltimore, Md., Second month 8th, 1888, by Friends' ceremony, Dr. Samuel B. Shoemaker, of Philadelphia, and Mary Dawson, daughter of James W. Tyson.

DEATHS.

BUCKMAN.—In Newtown, Bucks county, Pa., on First-day, 19th of Second month, 1888, Stacy C. Buckman, in his 79th year. Although not a member he was a regular attender of Newtown Friends' meeting when health permitted.

FOULKE.—Second month 18th, 1888, of pneumonia, at his home, Gwynedd, Montgomery county, Pa., after a week's illness, Daniel Foulke, aged 74 years; an Elder of Gwynedd Monthly Meeting, and for a number of years Assistant Clerk of Philadelphia Yearly Meeting.

HANCOCK.—At her residence, Burlington, N. J., Second month 18th, 1888, Harriet Hancock, aged 86. Interment from Mount Holly meeting-house.

HANCOCK.—At his residence, Columbus, N. J., Second month 11th, 1888, Clayton Hancock, in his 88th year. Interment from Mansfield meeting-house.

KEESE.—At the residence of his son, Wm. B. Keese, 872 Fulton street, Chicago, on the 1st of Second month, 1888, Willets Keese, aged 74 years, 2 months, and 6 days.

His parents were Wm. and Jemima Keese, of Peru, Clinton county, N. Y., the one an Elder and the other a Minister in the Society of Friends. While residing in his native state, Willets is said to have been an active member, much interested in anti-Slavery, Temperance, and other reform movements. In 1855, owing to ill health in his family which it was hoped a change of climate might improve, he moved to Illinois, settling not far from Chicago. During the last seven years he and his invalid wife, Caroline, have resided with their son at Turner Junction and in Chicago, to which city they had removed.

His interest in our little meeting led him occasionally to travel the distance of thirty miles to attend it, returning the same day on account of the ill health of his wife who received his constant care. During the few months of his residence in our city his attendance with us was as regular as health would permit. A quiet, unobtrusive man, faithful in all his duties, loving the true and the good, we do not doubt that he passed into the happier life fully ready, as he was anxious for the summons.

Chicago, Ill. J. W. P.

LAING.—At Rahway, N. J., on the 14th inst., Alve Edgar Laing, formerly of this city, aged 76 years.

LEEDOM.—Second month 16th, 1888, Eddie, son of Edmund and Sarah Leedom, of Upper Darby, in his 45th year.

LIPPINCOTT.—At East Moorestown, N. J., on Second-day, Second month 13th, 1888, Elizabeth E., daughter of the late Charles and Jane Lippincott.

MACY.—At Hudson, N. Y., on the 8th of Second month, 1888, John I. Macy, aged 78 years; a consistent member and elder of Hudson Monthly Meeting.

MONTGOMERY.—In Camden, N. J., Second month 9th, 1888, Mary C. Montgomery, daughter of the late James Carman, Sr., in her 78th year.

RICH.—At his home, near Edgewood, Bucks county, Pa., on the evening of First month 30th, Joseph Rich, in the 88th year of his age; for 27 years a valued elder of Middletown Monthly Meeting.

At the early age of ten years he moved with his parents to Middletown where he continued to reside until his death, during which time his place at meeting was seldom vacant, until the infirmities of age gradually crept ever him. His added years did not lessen his interest in the Society he loved so well, and his loving counsel to faithfulness will be cherished by those who were privileged to receive it. In 1829 he was married to Mary Palmer, which union was blessed with seven children, all of whom survive him, and it was a pleasure for him to say, "My children as they have left the parental home have settled almost in sight of me." His love for his family was strong, and annually they gathered around him, bringing their children and grandchildren. Punctuality, justice, and mercy marked his path through life and as a sheaf of wheat that is fully ripened, this dear friend has been gathered into eternal rest.

Henceforth, O Father, may he be a link to bind our human hearts to thee. S.

SHOEMAKER.—First month 21st, 1888, in Montgomery county, Enoch Shoemaker, in his 84th year.

TAYLOR.—On Second month 13th, 1888, Augustus Taylor, of Swarthmore, Delaware county, Pa., son of the late Mahlon K. Taylor, of Taylorsville, Bucks county, Pa.

THOMAS.—At the residence of Edward L. Taylor, near Edgewood, Bucks county, Pa., on the 19th of Second month, 1888, Rachel Thomas, aged 57 years; a member of Makefield Monthly Meeting.

YERKES.—Second month 14th, 1888, Lewis Yerkes, in his 82d year. Interment from Lower Merion meeting-house.

WE need nothing more than the conception Jesus has given us of God to make sure that no spirit will ever be debarred from returning to allegiance whenever it desires; that there can be no period in eternity when the Infinite Arms will not be wide open for any prodigal, penitent, and poor, that longs to escape from his miserable husks. There is no doom that will ever prevent this.—*Thomas Starr King.*

SCRIPTURE LESSON, No. 10.

THIRD MONTH 4TH, 1888.

TOPIC: SERVING OTHERS.

GOLDEN TEXT: "The Son of man came not to be ministered unto, but to minister."—Matt. 20: 28.

READ Matt. 20: 17-29.

And as Jesus was going up to Jerusalem. This was the last journey he made to Jerusalem. It was near the time of the Passover, and many were going in the same direction, the Jewish law requiring all the males to be at the feast. (Ex. 23: 17.) It was that he might have greater privacy that he separated himself and the twelve disciples from the company.

Behold we go up to Jerusalem. This was to prepare them for what was to follow, as it was nscessary for them to be informed of what awaited him in that city. It was during this journey that Salome, the wife of Zebedee and mother of James and John, made the ambitious request for her sons which opened the way for the lesson on serving now before us.

It is evident from the manner of her approaching Jesus, *worshipping*, in the original, *kneeling* before him as one having rule and authority, that the disciples were still looking for Jesus to take possession of the throne of Israel, and, as its king, appoint themselves to the highest offices in the kingdom. To sit on the right and left hand of a king was the greatest honor he could bestow upon his friends. (Psalm 110: 1. I. Kings 2: 19.) Jesus shows by the answer, "ye know not what ye ask," how entirely his disciples were absorbed by the thought of earthly greatness.

The Cup. This often signifies to be afflicted or punished. The figure is taken from *a feast* where the master of the feast extends the cup to those present.

Not mine to give. This shows a limitation to the power of Jesus, which accords with all his previous utterances. "I can of myself do nothing" was his own testimony.

The ten . . were moved with indignation. The tender consideration of Jesus for his disciples and the conciliatory spirit so often manifested toward their human weaknesses, is nowhere more apparent than in this instance. It was quite natural that the ten should be offended, and it was only as he led their thoughts to the higher sense of service and ministry that the lesson of his own life became to them an example and an incentive to shape their lives in accordance therewith. The great stress laid upon the duty of compassionate interest and helpful service in the welfare of others, in all the teachings of Jesus, makes the religion he came to establish, essentially a religion of good works. Yet so little had the thought of the human family been turned into channels of kindly feeling one for another, or of God as a being of love and compassion, that a system of doctrines was soon formulated, which so hedged in the humanities of his precepts, that *to believe* came to be regarded as more vital to the salvation of the soul than *to do*.

Looking back to these dark passages of ecclesiastical history,—to the cruelties perpetrated in the name of religion, by those professing to be the disciples of Jesus, one can scarcely comprehend how it was possible that the spirit which breathes only peace and good will throughout the whole gospel could have been overlaid and silenced by the prejudice and passions of men, until all that was holiest and best in its teachings seemed lost.

But as it was in the history of the Hebrew people in the time of their apostasy, the old prophet fleeing from his persecutors, believing himself the only one left, was assured that a remnant still held to the faith of their fathers—so in these degenerate times there were here and there those who were faithful witnesses, comparable to the seven thousand who had not bowed the knee to Baal or kissed his image. In lonely and isolated places there were disciples tender and compassionate,—disciples who saw the Christ in every needy and suffering fellow-being, and who shared with such the scant store of their own poverty, and the larger bounty of an overflowing compassion, limitless as the love which constrained the offering.

We of these broader, fuller, and happier times can form no estimate of the weight and influence of such ministries at a time when to befriend one who was under the anathema of the church, was to become a partner in the heresy; nor can we ever be placed in a condition that would make such atrocities in the name of religion again possible. Yet there are many things in creeds and confessions that must be eliminated from the religion of Jesus as now understood by the majority of its confessors, before it takes its true place in the world, and becomes "The glad tidings of great joy," it is its mission to bring to all the nations of the earth.

NEWS OF FRIENDS.

STANFORD QUARTERLY MEETING.

THIS occurred on the 10th of 2nd month, and was an occasion of much interest. This meeting was held at Crum Elbow, Duchess county, and though a low temperature with much snow prevailed at the time, it was fully the usual size. The meeting for ministers and elders on fifth day was small, but several members of the Yearly Meeting's Visiting Committee were among the number, and Isaac Wilson, from Bloomfield, who left his distant home in the severity of winter to visit Friends of New York Yearly Meeting was also present with a minute of unity and concurrence from West Lake Monthly Meeting, Ontario. Many hearts were warmed by his presence and labors and he was cordially welcomed. In the quarterly meeting, on Sixth-day, he was lovingly engaged in testimony. The beautiful figure of the many mansions in the Father's house was brought to our view, as applicable to present life, our gifts of love, joy, peace, meekness, gentleness, faith, become exalted dwellings, fit habitations for th e immortal soul. He was much enlarged, opening clearly the condition of the "prodigal son," his noble resolve to return while in his low degraded state, the full ness of love exhibited by the father who saw him "afar off," his joyful return, reception, and acceptance, with the robes of the Christian virtues for his adorning, the conduct of his elder brother, all vividly and beautifully portrayed, showing that the sacrifice of the will and the affections were important to man's restoration. He

was much appreciated, and we trust that as he goes on fulfilling his mission of love to the churches, many hearts will follow him with interest and sympathy, and be warmed with gratitude to the Father of all, that he was sent forth to cheer, strengthen and encourage us. Brief and pertinent communications were also given by Philip Dorland, of Saratoga, and Thomas Stringham, of Crum Elbow, and the meeting adjourned to Creek in Fifth month next.

M. M. R.

Rayville, N. Y. Second Mo. 10.

SALEM QUARTERLY MEETING, OHIO.

A FEW Friends gathered on Sixth-day, the 10th inst., at 3 p. m., at the meeting-house, and it being but a short distance to the residence of Doctor Eli Garretson, they decided to go there,—as he and his wife are both members of the select body, and both invalids, and unable to get out,—which they did, and had a very satisfactory season. On Seventh-day, the 11th inst., pleasant weather and good roads, Friends assembled at the eleventh hour a fair attendance. The silence was broken by short communications from Joseph Heartby and others, after which the attention was turned to the business transactions and state of Society, at which time a letter was read, addressed to the meeting, by Margaret A. Garretson, which is as follows:

"Although I have been prevented by sickness for four months from meeting and mingling in a collective capacity, the relish for Society is not diminished; believing that He who is with and over all careth for all, individually and collectively. He is with the lone traveler, the weary and heavy laden, those upon beds of sickness, or employed in social and domestic affairs. His light shineth over all even in darkness, and the darkness comprehendeth it not,—comparable to the erring one, who seeth not the goodness of the Lamb of God. See how it was with the prodigal: while yet a great way off in sin, that heavenly light still shone upon him, and when he saw his condition and became humble, the Father was willing to receive him back into the fold with great rejoicing. It is not all of life to live, to merely have a being, to exist; each has a duty assigned him, which, if cheerfully performed, will bring peace and joy. May we then ask oftener than the returning morning, of One who giveth liberty and upbraideth none, to guide us through each day's pursuit, keep and preserve us as in the hollow of his holy hand, that when the bridegroom calleth, our spirit may be wafted back to the Father pure and spotless."

Ruth Hannah Nichols then offered a few remarks, and the entire meeting was thought to be a season of favor.

A FRIEND.

NINE PARTNERS' QUARTERLY MEETING.

NINE PARTNERS' Quarterly Meeting convened at the Nine Partners, on 6th of Second month. The meeting for ministers and elders met on the Seventh-day before, at 3 p. m. There was about the usual attendance for the winter season; many of the aged members living remote, are not always with us. We were favored with the presence of Isaac Wilson, a minister, with a minute from West Lake Monthly Meeting, held 20th of Tenth month, 1887, at Bloomfield, Canada; also John William Hutchinson, of New York, Joshua B. Washburn, of Purchase Quarterly Meeting, and others. Their presence contributed largely to the interest of the meeting.

The meeting for worship on First-day morning was larger than usual, the sleighing being good and weather mild. After a time for silent communion, Isaac Wilson arose with the words: "Born in a stable, cradled in a manger; no room in the inn." Then applying the text with the query, if the hearts present were so filled with other guests as to close the entrance from admitting the babe immortal an entrance there? The gospel stream seemed full to overflowing; all were filled, none went empty away. Much satisfaction was expressed by those present.

On Second-day morning the meeting assembled for worship and discipline. The gathering was not so large as the day previous, but it was a season of divine favor. Isaac Wilson again communicated from the 1st chapter of St. John, 46th verse: "Nathaniel said unto him Can there any good thing come out of Nazareth? Philip saith unto him, Come and see." There were present two ministers, not of our fold, who had never attended a Friends' meeting, one of the Reformed Church, the other a Methodist. Both manifested their interest and attention until the close, a long, interesting discourse of the life and character of the Messiah. The Methodist said he felt "like shouting 'Amen' all the way through." Both were well pleased with the meeting. At the later meeting, the usual routine business was transacted. After the closing minute was read, by request the meeting resumed its joint session, and after a brief but impressive silence Friend Wilson arose, and in language I cannot express in writing, feelingly addressed our sisters, and then turned to the brethren. The feeling seemed to be we were all of one mind in the same place, and the divine presence of our Heavenly Father was spread over all. Thus closed the session of a very interesting Quarterly Meeting.

J.

SHREWSBURY AND RAHWAY QUARTERLY MEETING.

THIS meeting, held at Plainfield, N. J., on the 16th inst., was *not* largely attended, but was thought to be a very satisfactory meeting.

Robert and Esther Barnes, of Purchase, N. Y., were present as members of the Yearly Meeting's Visiting Committee as well as in the capacity of concerned Friends. Elizabeth H. Plummer, from Bucks Quarter was also in attendance under a religious concern. The ministerial labors of each of these Friends were acceptable, and highly appreciated in the quarterly meeting and also in the public meeting the day following, as well as in the monthly meeting the day preceeding the quarter.

The monthly meeting was very small particularly on the part of the men, a number of whom were detained at their homes by sickness.

The two monthly meetings which constitute this quarter are situated about forty miles apart; conse-

quently it requires some religious interest on the part of those who attend the quarterly meetings regularly to be present on every occasion.

The proportion of young people who go is quite limited, but they generally feel themselves well rewarded when they do attend. The social mingling of the members of different ages is one of the good features that is promoted, and should be encouraged. If there is not a succession of young members to come forward and take the places of the fathers and mothers, the Society will not be maintained, in its present condition of usefulness.

The Temperance Meeting, held by the committee on that subject, was also small but quite satisfactory to those present. It was addressed by Nathan Harper and others.

—Robert M. Croasdale, accompanied by Simon Gillam, visited the monthly meetings in Bucks county, composing Bucks Quarterly Meeting, in the Second month, and had an appointed meeting in Doylestown on First-day afternoon, the 5th inst.

—At Radnor Monthly Meeting, on the 9th instant, Margaretta Walton attended, with a minute from Fallowfield Monthly Meeting, setting her at liberty to visit the families composing Radnor, Haverford, Merion, Valley, and Schuylkill meetings.

COMMUNICATIONS.

THE QUESTION OF MUSIC.

Editors INTELLIGENCER AND JOURNAL:

THE article in last week's issue, entitled, "Why Friends object to music" arrested my attention, because it has been an unsolved problem to me; and hoping to receive some light thereon, I read T. A. J.'s communication, but found it quite unsatifactory to me; therefore, I wish to reply to some of the statements, which to my mind are entirely erroneous.

The conclusions arrived at, through reasoning upon wrong premises, are most peculiar.

The first objection is, "the associations and surroundings where music is *usually* to be obtained, are not morally healthful, especially to young women and girls." I have never yet, in a life time of fifty years, heard music under such circumstances, and I suppose such is the experience of most persons. Music in churches and concerts and homes is usually elevating and inspiring; where it is not so, is the exception. One might as well object to making use of the horse because he is put to a bad use at races; or to playing innocent games, because they can be used for gambling. There is a right and a wrong way to appropriate all the good within our reach.

I am unacquainted with Herbert Spencer's views on this subject, but T. A. J.'s thoughts are somewhat ambiguous. "Where the faculty of enjoying simple music has not been cultivated," he says, Is it beneficial or otherwise to enjoy simple music?

Again I quote: "Would not one cultivated in that atmosphere [music] be likely to undergo excessive development of the emotional side of his nature?" Surely the emotional side is well developed in our society, that is very apparent; but it certainly cannot be attributed to musical education, since, it has been almost unknown among us.

Professional musicians are no more deficient in a sober estimate of things than professors of other sciences; "the ability of the will to act promptly and definitely" does not in the least depend upon the amount of sympathy with music. The "exclusive devotion" to music is certainly hurtful; so is exclusive devotion to any occupation.

A harmonious development of all our powers, will tend to produce a well balanced and sterling character; and I would not have music excluded, for it has its use in the world's great school, not as an end, but as a means whereby our spiritual life may in some measure be nourished. E. H. B.

Philadelphia, Second month 13th.

THE QUESTION OF FRIENDS' SCHOOLS.

Editors INTELLIGENCER AND JOURNAL:

THE command has been given to write, but the feeling is my powers are so unequal to the task of expressing that which is struggling for utterance. The feeling came with the reception of the appeal from Swarthmore College, soliciting aid. I would not stay the course of any good thing if I might, but a question has taken possession of my mind and I have discovered it to be abiding with many others in like manner. It is whether the funds already expended in Swarthmore College might not have been used to greater advantage for the Society of Friends, if good schools, under the care of the Society, had been scattered over our country, to which the hungering and thirsting after knowledge, among those whose restricted means forbade the thought of a college education might have turned to slake that burning thirst which some of us remember so well.

Comparatively few Friends' children have been able to attend Swarthmore College and comparatively few of those who have attended have graduated, and we have yet to have it shown whether those who have attended for a short period have been better qualified to meet a life of labor, and in many cases sore privations, than they would if allowed to attend for a longer time some good school provided nearer home for them.

If there is one thing I feel to have proven conclusively, it is that that good which is extended to its utmost limits of good, shedding the fullest, broadest light upon the most, is the nearest in approach to the One High, All Good. Therefore in this thought I give the only excuse for writing on the subject, and while it is too late to change it now even though it could be proven best, I would only call attention to the fact that there is a need far extending, for which Swarthmore is not adapted and is beyond. And though I would not wish any one to withhold support and aid where wisdom directs the giving, yet we feel that many, especially in the West, cannot give to this without taking as it were the food which belongs to their children,—giving it unto strangers.

The need of an awakening to the truth, that Friends' schools are a necessity in the West if we mean to keep the lambs in the fold with us, grows stronger each day. I leave these thoughts with you, trusting that at least one seed therein may germinate and bring forth good to some of the little ones over

which our hearts yearn and who need every preparation possible to meet the snares and temptations scattered broadcast over the road before them.

MARIANA B. TRUMAN.

Genoa, Nebraska.

LECTURES FOR FRIENDS' LIBRARY.

IN the absence of Dr. Dolley, who is, unfortunately, in ill health, the Library Association of Friends enjoyed a remarkably interesting and valuable lecture by Prof. Wilson, of the University of Pennsylvania, on Fourth-day evening, the 15th instant, at the lecture room of Friends' Central School. Prof. W. presented in a plain and simple manner the particulars of plant nutrition, respiration, and assimilation, as ordinarily accomplished. Then he gave a series of studies of pitcher plants, illustrating how these curious plants are nourished by animal matter which they are enabled by a wonderful structure to procure. Honey glands for attracting insects, closed pitchers containing water for their prison, and a ferment of the nature of pepsin to dissolve the food, were represented by the aid of the stereopticon. The droseras were also shown in detail, so that all present who were unfamiliar with the facts, were able to realize the observations made by accomplished naturalists like Darwin and Mrs. Treat. The "Venus Fly Trap" found in North Carolina, the Bladderwort of ponds in the vicinity of Philadelphia were beautifully demonstrated as were the parasitic Dodders. The Dutchmen's Pipe and the Epiphytes, growing on the roots of beech trees, also illustrated abnormal habits of nutrition.

We regret that no notice appeared in our columns of the excellent lecture by Prof. Beardsley, of Swarthmore, on "A Trip to the Yellowstone." It was highly enjoyed by those present.

Tickets for the two remaining lectures of the course may be had for sixty cents. That by Prof. R. E. Thompson, of the University, on "Ireland" will be given next, on Fifth-day evening, Third month 8th, and will no doubt be an interesting discourse.

FROM THE MT. PLEASANT SCHOOL.

OUR friend, Wm. M. Jackson, of New York, sends us a letter from Abby D. Munro, giving a report of the school work at Mt. Pleasant, remarking that by its publication it will reach a larger circle of those interested. Under date of Second month 10, she says:

Dear Friends: I have nothing to report for the month of January as no changes have been made, and everything has gone on smoothly and well. We registered one hundred and twelve, and the average attendance has been ninety-six, and the absences have been almost entirely among the smaller children, as it is quite an uncommon thing for one of the more advanced pupils to be absent for a day. It is very healthy here this winter. The weather has been unusually mild and pleasant. We are eagerly looking forward to the time when we shall get in a building of our own, with the conveniences we need, and where we shall have more comfortable seats for the pupils, especially the smaller ones. A great many of them do not touch the floor with their feet, and it makes them very uneasy, and any teacher knows how hard it must be to teach so advanced a school without blackboards, maps, or charts. As I understand there is in the treasury fifteen hundred dollars. Five hundred more are needed for the building. We want to commence very soon now, that we may get it finished before school closes. If we had but a few pupils it would make little difference, but with so large a school and three teachers, all in one room, it is very hard work. It seems like spending a good deal of strength for naught. Will not the good friends make an effort to help us? It is a call, I trust, we shall never have to make again. The county schools have already closed so there is little dependence to be placed upon them. It seems much like spring here. Green peas are up, in our garden, and one of the truck farmers is already shipping asparagus.

ABBY D. MUNRO.

SWARTHMORE NOTES.

—Thomas Wentworth Higginson, of Cambridge, Mass., will speak at the College on Fifth-day evening, the 1st of Third month, upon "Literature as a Profession." The friends of the College are invited to attend.

—The subscription to the Endowed Professorship is increasing at the rate of about $1000 a week. The many letters received are very encouraging. It is hoped that Friends who have not received the "Appeal" will also send in their subscriptions. Several have already done so.

UNNEEDED.

"According to the mind of God our perfection does not depend upon our much doing. This was Martha's error, which our Lord rebuked."

LORD is my service at an end?
I am so slow to comprehend!
Why comes this pause which seems to say,
Thou hast no work for me to-day?

Do I not hoard my time for Thee?
Do not my hand and heart agree
To yield to Thee their best, their all?
Dear Lord why hast Thou ceased to call?

Where lies my load of previous care?
Whose are the tears that I might share,
Or whose the joy that I might make
My equal joy for Thy sweet sake?

The world is just as full of woe,
For sin in hand with grief must go;
But now the world seems distant grown,
And I unneeded and alone.

Ah, how Thou dost Thy will reveal,
To interrupt my restless zeal,
That I in solitude may heed,
May own, my all surpassing need.

Much serving often hinders Love;
And care, forgetfulness may prove:
The busy hand may cheat the heart,
That else might choose the better part.

Who waits in holy idleness
Can never learn to serve Thee less,
But rather learns how poor, how vain,
Is all he hath accounted gain.

Then give me, Lord, no work to-day,
But give what none can take away,
The portion evermore most sweet,
To sit, like Mary, at thy feet.

And quicken Thou my inward ear,
That I, like her, Thy word may hear,
In inward silence that shall drown
All voices other than Thine own.

The soul that seeks no end but this,
The end of zeal can never miss,
But even midst her toil shall be
In holy solitude with Thee.

H. M. K.

THE BETTER PATRIOTISM.

Who serves his country best?
Not he who, for a brief and stormy space,
Leads forth her armies to the fierce affray.
Short is the time of turmoil and unrest,
Long years of peace succeed it and replace;
There is a better way.

Who serves his country best?
Not he who guides her senates in debate,
And makes the laws which are her prop and stay;
Not he who wears the poet's purple vest,
And sings her songs of love and grief and fate;
There is a better way.

He serves his country best
Who joins the tide that lifts her nobly on;
For speech has myriad tongues for every day,
And song but one; and law within the breast
Is stronger than the graven law on stone;
There is a better way.

He serves his country best
Who lives pure life, and doeth righteous deed;
And walks straight paths, however others stray,
And leaves his sons as uttermost bequest
A stainless record which all men may read;
That is the better way.

—*Susan Coolidge in The Congregationalist.*

THE HABIT OF PERPETUAL ACTIVITY.

A visit to any place that is the Mecca for those seeking either rest or cure arouses the question, Has the spirit of the Wandering Jew distributed itself or infected American men and women till rest has become impossible? Watch a group of men gathered together at one of these resorts, and not one will have assumed an attitude of rest unless he is smoking or reading. The attitudes of the unemployed suggest alertness, as though they were waiting for a train that was behind time, and that would probably not stop for them unless they exercised some physical power. When reading the newspapers, it is not the leading articles that receive attention, but the short paragraphs that present a variety of subjects that do not require thought. Only here and there will a man be found who has mastery enough over himself, who has cultivated a habit that will allow his mind opportunity to hold and digest a thought that does not relate to money-getting; few, comparatively, are able to think to a definite conclusion, logical and satisfactory, on any subject. Yet it is this power that enables a man to be classed with that very small body of citizens that we may refer to as "men of affairs." It is the pettiness of the subjects to which men give their minds that robs them of their power to grow to the full measure of the stature of men created in the likeness of divinity. The rush of men in every direction as though life, success, depended not on the thoroughness, but on the speed with which business was accomplished, is one of the mistakes of the age. It is acknowledged that the men who know how to spend a vacation, the men who know how to rest, are the men who know how to work. How few their number! Women show this same spirit of restlessness, but in another way. Looking about your circle, how many women do you know who are able to sit still, evincing in their attitude physical and mental repose? And yet this is one of the greatest charms in a woman. It gives her a wondrous command, not only over herself, but others. Such a woman by her presence gives out a spirit of rest. She gives sympathy, not by what she does, but by what she does not do; the very quiet of her attention breathes rest and comfort. The reserve power, of which every one who approaches her is conscious, makes her a tower, a refuge of strength and refreshing. It is to those who know her what the quiet haven is to the sailor just escaped from the storm-tossed sea. This spirit of repose comes first from a consciousness of the fatherhood of God, the consciousness of the immeasurableness and immutability of God's love; secondly, of the utter uselessness of undue anxiety, of the largeness of life, and in acceptance of the smallness of individual affairs in comparison with our relation to the world by which we are surrounded.

When we realize that there is no such thing as an act or decision that affects ourselves alone, that we cannot live in the small circle to which we have adjusted our individual interest, we learn to stop and think with a degree of leisure that grows as we learn the repose that comes from recognizing our divine and human relation to the world.

Comparatively few women are able to sit with their hands unemployed. Go through hotel parlors, look at any group of women assembled without gloves, and fingers are busily engaged in some work that is kept for leisure (?) time. The great majority of women would no more think of planning for a week's trip without embroidery silks, linens, and worsted, than of going without a bonnet. It is a rare thing to travel now without finding a percentage of the women on boat or train provided with fancy-work which so absorbs attention and eyesight that the beauties of the country through which they are passing are as lost to them as though they were blind. A group of women delude themselves into the belief that they are improving their minds if one of their number reads aloud while the rest give eyesight and two-thirds of their thought to the work in their hands; it is almost comical to hear the whispered comments and questions that so constantly reveal the slight thread of interest that connects the minds to the intellectual subject that has called them together. It is the same if an interesting subject is under discussion; it is interrupted with—"Just wait until I get my work." To sit still with unemployed hands and give

the whole of one's attention to a book or discussion when there is the possibility of "working" is to declare one, if not lazy, at least indolent. But this nervous activity bears about the same relation to true industry that the hemming of a ruffle for the adornment of a child's dress does to the education of that child in ways of integrity.

A student at one of the Oxford woman colleges last year became so annoyed because her fellow-students filled their time to the exclusion of social intercourse that she founded a society for the "Cultivation of Graceful Leisure." The members were required not to open an instructive book before nine a. m., and should spend a part of each day doing nothing as gracefully as possible. Unfortunately for the future, the society was not a success, but it would be well if such a society existed in every home, for it would give time and opportunity to cultivate not only grace of body, but of soul. It would smooth the wrinkles in faces prematurely old; it would mellow sharp voices, it would give opportunity for the spirit of affection to come forth with shining face from the closet to which the habit of the times has driven her, and men and women would look into each other's faces with expressions of interest, instead of passing by with hurried nods, fearing the loss of minutes that count in the measure of eternity.—*Christian Union.*

HOW TO MAKE BOYS USEFUL AT HOME.

An impression seems to prevail among well-to-do parents of to-day that there is nothiug for a boy to do when he is out of school and at home. No idea which you can entertain is more erroneous or likely to result more disastrously for your boy than this sentiment, which I have often heard from the lips of mothers themselves. I have said the impression that the home furnishes little or no occupation for a boy prevails among well-to-do parents, because I find more industrious habits among children of the thrifty poor. Possibly this is a significant fact when we consider how many of our most honored men have risen from poor parentage and humble homes.

I do not think the average boy will know of himself what there is that he can do about the home. You must set him to work. And you must begin when he is so young that the habit will be a fixed one before he is old enough to seriously rebel against your authority. A child can very early be taught to pick up his blocks and save his mother or nurse the trouble. I have heard a mother say that a child of three years was too young to learn to hang his own little coat and hat on a certain peg in the closet. Now, when a family cat will for years, upon entering a certain room, walk deliberately to a cushion which she has been taught as a kitten to lie upon, I think a three-year-old child of ordinary intelligence could be taught without any great exertion the association of ideas between his coat and a certain place set apart for its keeping. These are little things, but they are the beginnings of greater ones.

As soon as your boy has reached the age when he is allowed to go beyond the garden limits, or to venture upon the pavement unattended, know for a certainty that, if you do not keep him busy at home, he will find abundant occupation upon the street and will seek his companions among the busy idlers there. The opportunity for influencing your boy is then lessened, and likely to soon cease altogether. There seems to exist some strong magnetic attraction for a street life, which once entered upon is with great difficulty relinquished. The home magnetism should be stronger than the magnetism of the street, and if it fails of being so the mother has failed in an important part of her mission as a mother. We will imagine a home where the children are out of school and busy with their several occupations. One girl is taking her music lesson, another reading an interesting book. A third is sitting on the floor making a dress for her doll. The mother is upstairs sewing. The one boy in the family alone has nothing to do. First he stretches himself at full length upon the sofa, until finding this monotonous, he leans over the back of his father's chair and teases his sister who is reading until her patience is thoroughly exhausted. The music lesson over, he sits down and drums upon the piano until his mother, nervous and tired with the sewing, calls to him from upstairs that he must let the piano alone. Nobody hears his remark that there is nothing for a fellow to do as he saunters to the window with his hands in his pockets. He looks idly up and down the street a few moments; then there is a rushing noise, a banging of the outside door, and tranquility pervades the house till tea time. The mother folds her work away at dark with the satisfaction of having accomplished so much that afternoon. Years after, when the children's work is all folded away because the children have grown into men and women, many a mother who thought she was doing her duty by her boys sits and grieves over the disappointment of her life. She was always a good housekeeper. Her fall and summer sewing was promptly done. Her boys only have been failures. They have disappointed their parents and clouded their home horizon. Perhaps the mother's keenest grief consists in the indifference of her sons to the sorrow they have caused. But who cared for them in the best and truest way when they were boys at home? Mothers, teach and train your boys in useful employments, and when the world calls them for advanced work their industrious habits and memories of the home they helped to make beautiful will cling closely about them and follow them wherever they go.

There are so many ways a boy can help about the home that I hardly know where to begin to enumerate them. If the mother wants her work-basket, or a book from up-stairs, why send the daughter on the errand? Why not rather send the boy, and so teach him his first lessons in gallantry? If you have a boy with any sort of mechanical taste, give him, if possible, some tools, and a work-bench, and materials to work with, and a suggestion or two now and then as to something to make. If you have no room for a workshop, a corner in an attic is better than nothing. Is there a hinge or a lock out of order, a broken slat of a blind, or loosened round of a chair that you have been trying to put in order for so long that there

boy do it. Give him a pot of glue, and let him understand that everything which can be kept in order with glue is his special province.

A bracket saw or a simple printing press are desirable additions to the workshop. The boy must be taught that success with these implements does not depend upon the quantity of work which he can turn out, but upon the skill of his workmanship. In the emergencies attending housekeeping, you do not know how useful a boy can be until you put him to the test. Is your housemaid away or ill? Let the boy make his bed or set the table. Some mothers seem to think this unmanly. I think it is the manly boy who makes his own bed rather than to stand by and see his mother make it. I know boys who took the books from large library bookcases once or twice a year, dusted and reset them as carefully as their mother could have done. They were taught to do it carefully; and that was an important part of their doing it.

Is there a wood-box to be filled, or coal to be brought for a fire? Let the boy do it, at a regular hour each day. If you are preparing for Christmas, let him crack the nuts for your dessert. He will eat a good share of plum pudding; why should he not help stone the raisins, and thus grow to feel that he has a personal share in the holiday preparations?

If your boy is fond of flowers, teach him to water the plants in your window, and not only to water them, but to do so without spilling a drop of water on carpet or furniture. Boys can very easily learn to make scrap-books. Save the multitude of pictures which find their way into the house in this age of illustrated advertisements and papers of every description. Let them cut out the pictures themselves and put a few at a time into some book given them for the purpose, and by Christmas time they will have a number of pretty and acceptable gifts for children. I knew a boy of nine or ten years who knit several pairs of worsted reins for presents one Christmas. It occupied him happily for many an hour. * * * * * * * *

Boys should also be taught to read aloud to their mother while she is at her work. They can talk over what they read; and the mother must be quick to see if the boy is tired, and can often rouse his interest afresh by taking the book and reading a few pages herself in a bright way, and will make him a better reader by this method. Boys are not such invariable rovers as many would have us believe. They are ready to love their home and stay there if the home is made lovable. Here lies deep-seated a reason for our wayward boys. Many mothers are absorbed in housekeeping, not home keeping. I hear them say it is so much easier to do a thing themselves than to teach their boy or girl to do it. What has ease to do with the future of our boys? It is well that sewing and sweeping be done; well that we have finely appointed houses and servants. But if these come through neglect of our children's higher training, let us have fewer decorated houses, fewer dainty garments, fewer afternoon teas, and more time to develop useful and home-loving boys.—*Sara Wyer Farwell in Christian Union.*

TWO WAYS OF LOOKING AT IT.

The story is told of a little city girl who was treated to a visit to the country. Her entertainers had a tame robin which enjoyed the liberty of the lawn and porches, with the occasional privilege of hopping indoors. A country child, if she had any pity for the robin, would have regretted that the bird, through domestication, had lost its free and happy instincts. But the city child's pity took a different view. "Poor little bird," she said, "it has got no cage!" The city child's idea of birds was that they were born to live in cages, and thus being made helpless are therefore made happy by the obligation of their captors to keep them supplied with food and water. Her sympathies were naturally excited in behalf of a cageless bird,—that is to say, houseless specimen; and, though the cage would have been the last thing the robin would have desired, the little girl would have charitably locked him in, to beat his feathers off in rebellion against the wires. There can be no doubt of the charitable impulse of the little child. And there is little question of the sincerity of the charitable designs and desires of the thousands of good men and women who give time and money for philanthropic objects. There is, however, room for fear that, with the sincerity of the child, men and women have also its innocent ignorance. They see many "poor little birds" that they would provide for in modes to which the birds would vehemently object, if they were consulted. Indeed, they do object; and much of what is considered sullen ingratitude and unkind rebellion among the beneficiaries against their well-meaning benefactors is simply the natural protest of "poor little birds" against the cages provided for them. By this it is not meant to say that hospitals and refuges for the sick and destitute are charities misapplied. There is and always will be need of such provision. And the relief they give to suffering human beings cannot be overestimated. The point to be made is this, that "poor little birds" are too much enfeebled by the aid they receive, when that aid goes to depriving them of the feeling of self-reliance. The caged bird is no bad emblem of the hereditary and unmitigated specimen of the pauper class. To no small extent civilization has made its charitable work the provision of huge cages for human birds who might better be left to go abroad and help themselves. In the good time coming, it may be hoped that the prevention rather than the relief of want will be the direction of charity. Meanwhile, we may be careful of our pity for the "poor birds who have no cages."—*The Monthly Register.*

Fourteen counties in Michigan, which have already held elections under the Local Option Law of that state, have decided in favor of absolute Prohibition. It is estimated that at least twenty other counties will take the same course.

It is the blessed light of religion that illuminates the world; it penetrates the inmost recesses of the human mind, and enables us to see the path that we should follow.—B. W. S.

THE NORTHWESTERN "BLIZZARD."

THE Hartford (Conn.), *Courant*, of a recent date, says: We were shown yesterday a private letter from a Hartford gentleman, now living in Kansas, saying that the recent reports of damage by the blizzard out there were gross exaggerations. Now we receive a similar statement, sent officially from Dakota, by Mr. George R. Scougal, the president of the Board of Trade of Yankton. Mr. Scougal's statement is certified by J. H. Teller, mayor of the city, by the editors of the local papers, presidents of the local banks, and others. It is not a sweeping denial, but a full statement, which seems to be fairly written and without concealment. It says the great storm of January 12th was phenomenally sudden and severe, and caught people as they were about their every day affairs in a pleasant day. In Yankton county only three lives were lost. "There were probably 75,000 children in school in Dakota. Of all these, so caught by the storm, over an area in Dakota of 150,000 square miles, not over 175 lives in all were lost, or at the outside 200." Of the 48,000 head of live stock in Yankton county, only 50 were lost. The description of the storm says:

The storm was phenomenal in suddenness and severity. Upon a warm day, when it was thawing, with a slight snow fall or rain in places, into an atmosphere loaded with moisture, came a severe northwest wind. The moisture was frozen in its ultimate particles, and came with the wind like doubled fog or a wave of dense smoke, and it grew colder for twelve hours. In southeastern Dakota the storm came in the middle of the day, at a time when the most people were abroad.

WINTER VIGOR OF CROWS AT OMAHA.

A WRITER from Omaha, Neb., to an exchange paper discourses the strength of the crows to endure the severe winter. He says:

This is not a wooded district, and the question I wish to ask is: Where do these myriads of birds find shelter from the intense cold that relentlessly stiffens man and beast during the winter storms that sweep over these western prairies? Here and there one comes upon a frozen bird, a black tuft in the white snow, in the track of the blizzard, like a mourning badge; but uncounted flocks of cawing crows still come with the dawn from the east, and sweep away at night in black columns, as if Nebraska winters had no terrors for them.

These crow colonies are well organized, and evidently know what they are about. The wonder is that their instinct, which in the crow and raven borders close upon intelligence, does not send them further south during the cold season. With the regularity of the sun they come each morning across the river from Council Bluffs, filling the air with their hoarse calls. They are perfectly tame, and feed with the poultry in private premises, and try titles with the dogs for the bones, in which contest they are usually victorious. They are the street scavengers of the city, and as numerous as the children in the populous districts.

CONFERENCE OF FRIENDS' PHILANTHROPIC UNION.

THE fifth Conference of the Friends' Union for Philanthropic Labor will assemble in New York, on Sixth-day, Sixth month 1st, at 10.30 a. m., or at the close of New York Yearly Meeting. The Committees on Philanthropic Work of the coöperating yearly meetings are expected to appoint representatives. It is requested that all information and special reports be forwarded as early as possible to the following chairmen of sub-committees having particular subjects in charge, to be by them compiled and reported to the Union, viz:

Arbitration—Levi K. Brown, Goshen, Lancaster county, Pa.

Temperance—Joseph A. Bogardus, 177 West street, New York.

Prison Reform—Jonathan W. Plummer, 52 E. Lake street, Chicago, Ill.

Corrupt Literature—Mercy J. Griffith, Emerson, Jefferson county, Ohio.

Social Purity—Aaron M. Powell, 58 Reade street, New York.

Compulsory Education—Allen J. Flitcraft, 205 La Salle street, Chicago, Ill.

Indian Affairs—W. C. Starr, Richmond, Ind.

Education of Colored People in the South—Wm. M. Jackson, 335 W. 18th street, New York.

The Yearly Meeting Committees are also requested to forward several reports on Philanthropic Work directed to the Secretary of the Executive Committee, Eliza F. Ramson, 102 W. 93d street, New York.

JOHN WM. HUTCHINSON Chairman.

NEWS AND OTHER GLEANINGS.

—The six powers contiguous to the North Sea—Great Britain, France, Belgium, Holland, Germany, and Denmark—have entered into an agreement whereby the sale of spirituous liquors to fishermen and other persons on board fishing vessels is prohibited.

—When before the House Committee on Territories, on the morning of the 15th inst., David Dudley Field protested against the retention of certain of our Territorial names when the Territories to which they belong shall become States. On general principles he held that a country so rich in Indian names as this ought in no case perpetuate European names; and he cited New York as about the worst designation that could have been given to a State. He protested against North and South Dakota as unnecessary and confusing. He objected to New Mexico because it was meaningless, except as a remnant of Mexico. He suggested instead Montezuma, holding that the personage of that name was the greatest of our aboriginal chiefs, and deserved to have his memory perpetuated. He protested against Washington as likely to lead to confusion, and suggested Tacoma as both euphonious and distinctive.

—A practical railroad engineer, of extensive observation and experience, writes, in answer to the question whether the frost weakens rails, that, contrary to what is commonly held in regard to this point, a low temperature does not decrease the strength of rails, though accidents are more likely to occur from broken rails in cold weather. The reason given for this latter fact is that the ground, when frozen solid, is rigid, losing the elasticity which acts as a safeguard in fine weather, and thus, when a train runs on

such a roadbed, something must yield, and, as the rail is the weakest point, it gives way. Extended experiments, says this writer, have been made with testing machines on steel and iron rails, the results of which show that the cold does not weaken the metal at all; the frost is also likely to diminish the safety of bridges by causing the metal to contract and produce an unequal strain on the trusses, etc.

—As an instance of the practical results of the Fish Commission's work, one fact may be stated. The shad catch from Cape Fear to Cape Cod, in 1880, was 4,800,000, and was then declining. In 1881 the commission commenced distribution, and in 1885 the catch numbered 5,125,000; in 1886, 5,750,000; in 1887, 6,700,000. In round numbers the increase in the value of the catch was $400,000, and at a cost of less than $20,000 annually.

CURRENT EVENTS.

ANNOUNCEMENT was made on the 18th inst. that an agreement had been reached between President Corbin, of the Reading Railroad, and a representative of the coal miners to end the strike in the Schuylkill region, and after resuming work, to confer on the points in dispute. At the writing of this paragraph, some of the strikers have resumed, and some still stand out. It is uncertain whether the difficulty is over. The strike in the Lehigh region continues.

A FRIGHTFUL disaster occurred at Mount Vernon, Illinois, on the 19th instant, at 4.35 o'clock in the afternoon. A cyclone struck the town and demolished nearly 300 houses, occupied by 1,200 to 1,500 people. In the fall of the materials many persons were buried under the debris, and thirty-five were killed, while twice as many more were injured, eight or ten so seriously that their recovery is despaired. Preceding the destructive wind was a heavy fall of rain for half an hour which drove all the inhabitants to shelter. This was followed by a slight hailstorm, accompanied with lightning, and then the cyclone, of the usual funnel form, appeared.

THE Commissioners representing the United States, Canada, and Great Britain, who have been in session at Washington for some weeks on the "Fisheries Question," have agreed upon a new treaty defining what privileges, etc., American fishermen may have in the Canadian waters. The treaty has been sent to the U. S. Senate, but has not, at the present writing, been made public.

NOTICES.

*** A circular meeting will be held in Washington, D. C., at Friends' meeting-house, near Eighteenth and I streets, on First-day, the 4th of Third month, at the time of their regular meeting, at 11 o'clock. Friends at a distance, feeling an interest are desired to attend.

*** A meeting of the Committee of Philadelphia Yearly Meeting on the subject of Isolated Friends in the West is desired to be held on Seventh-day, Second month 25, at 2 o'clock p. m., at 15th and Race streets meeting-house, Philadelphia, room No. 1.

HOWARD M. JENKINS, Clerk.

*** Quarterly meetings in Second month will occur as follows:

20. Centre, Bald Eagle, Pa.
27. Warrington, Monallen, Pa.
27. Canada Half-Yearly Meeting Pickering, Ont.
28. Burlington, Mt. Holly, N. J.
29. Southern, Camden, Del.

PUBLISHERS' NOTICES.

*** WE particularly ask that when money is forwarded to *renew* subscriptions, care be taken to give us the name of the person *to whom the paper is now being sent*. Sometimes, instead of this, the name of another member of the same family is given, in which case, the new name not appearing on our list, we suppose it to be a new subscription, and send two papers.

Where it is a *new* subscription, please say so, and this will also help to avoid mistakes.

*** Matter intended for insertion in the INTELLIGENCER AND JOURNAL should reach us by Third-day morning, though notices or advertisements relating to affairs of immediate importance *may be* used as late as the morning of Fourth-day. In order to reach our distant subscribers, the paper is now mailed on Fifth day, and must be sent to press at noon of the day preceding.



This powder never varies, A marvel of purity, strength, and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum, or phosphate powders. *Sold only in cans.* ROYAL BAKING POWDER Co., 106 Wall-st., N. Y.

QUEEN & CO. 924 CHESTNUT ST



AMOS HILLBORN & CO.,

Furniture, Bedding, Curtains.

PARLOR, DINING ROOM, LIBRARY AND CHAMBER FURNITURE, CURTAINS AND FURNITURE COVERINGS MATTRESSES, BEDS, FEATHERS, SPRINGS, SPRING COTS, ETC., ETC.

No. 1027 Market Street, Philadelphia.

MONTGOMERY COUNTY MILK.—CONSHOHOCKEN Dairies. Special Attention given to serving families. Office, 608 N. 8th Street, Philadelphia, Pa.

JOSEPH L. JONES.

SCHOOL PRINTING, circulars, catalogues, programmes, note-heads, bill-heads, reports, numbered books, etc. Call and see samples of these that we havedone and are doing for numerous Friends' schools and colleges. Orders by mail will be promptly filled.

FRIENDS' PRINTING HOUSE,
S. W. COR. SIXTH AND ARCH STS.
Entrance on Sixth St. Take Elevator.

SWARTHMORE. For Rent Furnished, a pleasant 12-room, Queen Anne Cottage adjoining college, with one acre of ground, young fruit, excellent water, with all modern improvements. Will rent cheap to desirable tenant. Address
Or Magill & Williams, 30 North 7th St.
DAVID SCANNELL, 814 Arch Street.

TORENT.—THE RESIDENCE 421 *N. SIXTH* Street. The owner reserving a small suite of rooms. Apply on the premises.

HENRY C. ELLIS,
HOUSE AND SIGN PAINTING,
112 N. TENTH STREET, PHILADA.
Residence, 404 N. 32d St.

RICHARDS & SHOURDS,
CARPENTERS AND BUILDERS,
JOBBING ATTENDED TO.
1125 Sheaff St., first street ab. Race,
PHILADELPHIA, PENNA.
R. RICHARDS, 1541 N. 12th St.
THOMPSON SHOURDS, 2212 Wallace Street.

CONSTANTLY ON HAND —AN ASSORTMENT OF— PRICES REASONABLE.
CLOTHS AND CASSIMERES
SUITABLE FOR
PLAIN AND FASHIONABLE GARMENTS.
GUSTAVUS GOLZE,
TAILOR, 109 N. 10TH STREET, Philada.

LYDIA A. MURPHY,
PLAIN and FANCY MILLINER.
ESTABLISHED 30 YEARS.
537 FRANKLIN STREET, PHILADELPHIA.
(2 doors below Green.)

NEWLIN & OLIVER, OLD GOLD BOUGHT.
GOLD CHAIN MANUFACTURERS.
OLD GOLD CHAINS MADE LIKE NEW.
ALL KINDS OF JEWELRY REPAIRED.
107 S. EIGHTH ST., PHILADELPHIA, PA.

WEST PHILADELPHIA BARGAIN FOR SALE.

THREE-STORY double house, thirteen rooms, modern conveniences, porches, plenty fruit and shade trees. Lot, 50 x 150 feet. For full particulars apply to J. F. GREEN, 112 South 40th St.

SWARTHMORE COLLEGE
OPENS NINTH MONTH THIRTEENTH.

Thirty minutes from Broad Street Station, Philadelphia.
Under the care of Friends, but all others admitted.
Full college course for both sexes; Classical, Scientific, and Literary.
Also a Manual Training and a Preparatory School.
Healthful location, large grounds, new and extensive buildings and apparatus.
For Catalogue and full particulars, address
EDWARD H. MAGILL, A. M., President,
Swarthmore, Penna.

FRIENDS' BOARDING SCHOOL.
NEWTOWN SQUARE, PA.
Terms, $150 to $175 per year.
Apply to HANNA R. CALEY, Principal, address, (during vacation), Media, Pa.
Or to
THOMAS P. BARTRAM, Newtown Square, Pa.,
CLEMENT M. BIDDLE, 815 Arch Street, Phila.

FRIENDS' ACADEMY,
A boarding and day-school for both sexes. Thorough courses preparing for admission to any college, or furnishing a good English education. The next school year will begin Ninth month 13th, 1887. Terms for boarding scholars $150 per school year. The school is under the care of Friends, and is pleasantly located on Long Island, about thirty miles from New York. For catalogue and particulars address,
FREDERICK E. WILLITS, Sec.,
Glen Cove, Long Island, N. Y.

CHAPPAQUA MOUNTAIN INSTITUTE,—
A Boarding School for both sexes under the care of Purchase Quarterly Meeting. The present building is new and much enlarged, and has perfect sanitary arrangements. Excellent corps of instructors. Prepares for Business or College. Healthfully and pleasantly located near the Harlem R. R., one hou from New York city. For catalogue and particulars, address,
SAMUEL C. COLLINS, A. M., Prin.,
Chappaqua Institute, N. Y.

ABINGTON FRIENDS' BOARDING and DAY School near Jenkintown, Pa., Bound Brook R. R. Ten miles from Philadelphia.
Second term begins First month 30th, 1888. Courses will be arranged to furnish a thorough English education and to prepare pupils for college.
Board and tuition $145 to $165 per school year. Tuition alone $25 to $45. For further information address,
ARTHUR H. TOMLINSON, Principal,
Jenkintown, Pa.
Or
CYNTHIA G. BOSLER, Sec.,
Shoemakertown, Pa.

FRIENDS' CALENDAR FOR 1888
NOW READY.
A handsome lithographed card bearing a tablet, giving a carefully selected quotation from Friends' writings for each day of the year. Price, 50 cents. By mail, 55 cents.

FRIENDS' ALMANAC FOR 1888.
Containing an account of the times and places of holding the meetings of Friends on the continent of America. Price, 10 cents each. $1.00 per dozen.

FRIENDS' POCKET ALMANAC FOR 1888.
Price, 10 cents each. $1.00 per dozen.
FOR SALE BY
FRIENDS' BOOK ASSOCIATION,
S. W. Cor. 15th and Race Sts., Philadelphia.

Association of Friends to Promote the Education of the Colored People of the South.

OFFICERS.

HOWARD M. JENKINS, Chairman, 921 Arch Street, Phila.
SARAH J. ASH, Secretary, 1717 Vine Street, Phila.
LYDIA A. SCHOFIELD, Correspondent, 1717 Vine St., Phila.
HENRY M. LAING, Treasurer, 30 N. Third St., Phila.

EXECUTIVE COMMITTEE—Edward H. Magill, Swarthmore, Pa.; Sarah H. Peirce, Philadelphia; George L. Maris, West Chester, Pa.; Mary Ann Fulton, Wilmington, Del.; Amos Hillborn, Philadelphia; Alfred Paschall, Doylestown, Pa.

WORK OF THE ASSOCIATION.

The work of the Association is chiefly *to raise funds.* These are sent to the support of two schools for colored youth in South Carolina,—the Schofield Normal and Industrial School, at Aikin, and the Mt. Pleasant School, near Charleston, in charge of Abby D. Munro.

HISTORY OF THE SCHOOLS.

Both these schools have been in existence since the early years of the work of colored education in the South, soon after the close of the war. The Aiken School was begun in 1868, with the support of the Germantown, (Philadelphia) Branch of the Freedmen's Union Commission (of which Sarah F. Corlies was Secretary, and Elizabeth Dorsey, Treasurer.) In later years it was sustained almost entirely by the exertions of Martha Schofield. In 1886, however, finding the burden of its support too great, she made an appeal to the Yearly Meetings of Friends, in Philadelphia and New York, for aid, and as part of the response to this appeal, this Association was organized at Philadelphia, in Sixth month, 1886.

The Aiken School has a valuable property (largely accumulated by Martha Schofield), which has been placed in the hands of a Board of Trustees. A beginning has been made in the formation of an endowment fund.

The school at Mt. Pleasant was established in the First month, 1866, in charge of Cornelia Hancock, under the supervision and with the support of the "Friends' Association of Philadelphia, for the Aid and Elevation of the Freedmen," and was maintained for a number of years by that excellent organization. In late years, however, its funds have been raised, from year to year, almost entirely by Henry M. Laing, Treasurer of the Association, who like M. Schofield, found this tax upon him too great.

CHARACTER OF THE SCHOOLS.

The Aiken School had last year 270 pupils, divided into nine classes, with eight instructors. This year, the attendance is larger, and an additional teacher is employed. There are, this year, about 300, of whom 40 are boarding students. Members of the highest class are prepared to become teachers. All are taught industries,—the girls being taught to cut, make, and mend garments, etc.; the boys instructed in printing, carpentry, and many details of labor about the school property.

The Mt. Pleasant School had last year about 100 pupils, with three teachers. They average somewhat younger than those at Aiken. The instruction of this school has been carried on for two years in a church, granted free of charge for the purpose, the school building having been demolished by a storm in the summer of 1885. (A special fund for rebuilding has been partly raised.)

THE NEED FOR CONTINUED AID.

Those engaged in the work of instructing the colored people appeal to us to continue a measure of aid. While some progress has been made in establishing public schools in the South, they are yet very insufficient. The school term in South Carolina averages not over three months in the year, and the schools themselves are too few, and seldom well provided in any particular. To withdraw from the field yet, seems like abandoning the colored people, in the very midst of the work for their elevation. Moreover, it is evident that for years to come there will be great need of schools which will do more than provide mere book instruction,—will, in addition to this, give practical training in habits of honest and orderly industry. Such work as this is done by these schools, and they are fully entitled to the confidence and help of all who are interested in the welfare of the hitherto unfortunate colored people. Money sent them is used with the utmost economy, and is made to yield the best possible maximum of results. The funds supplied by the Association go only to the compensation of teachers, and so far have not been sufficient for that purpose. The students either support themselves, or are otherwise aided.

*** THE ASSOCIATION EARNESTLY APPEALS TO THOSE INTERESTED FOR AID TO ITS FUNDS.

Statement of Henry M. Laing, Treasurer, to Seventh month 1, 1887.

RECEIPTS.

Cash received per	Edward H. Magill,	$823 41
"	" Henry M. Laing, Treas.,	510 00
"	" Chalkley Styer,	89 50
"	" E. S. Parry,	11 25
"	" Sarah H. Peirce,	96 00
"	" George L. Maris,	11 50
"	" Sarah A. Wildman,	25 00
"	" E. B. Passmore,	7 00
"	" S. R. Coale,	85 00
"	" Ellen P. Haines,	11 00
"	" Howard M. Jenkins,	4 50
"	" Sarah J. Ash,	9 00
"	" Lydia Schofield,	3 00
"	" Priscilla T. Speakman,	15 00
"	" George T. Atkinson,	16 00
"	" Louisa J. Roberts,	3 00
"	" J. M. Truman, Jr.,	5 00
"	" Wilmington Friends,	33 00
"	" J. & M. Yeatman,	10 00
"	" Wm. Lloyd,	7 00
"	" John Comly,	10 00
"	" A Friend,	16 00
"	" Thomas Doane,	10 00
"	" Sarah C. Fox,	10 00
		$1,821 16

EXPENDITURES.

Cash paid for Books and Postals,		$ 4 50	
"	to Martha Schofield for salaries at Aikin, S. C.,	1,025 00	
Cash paid to A. D. Munro for salaries at Mt. Pleasant, S. C.,		700 00	$1,729 50
Balance,			$ 91 66

HENRY M. LAING,
30 N. THIRD ST., PHILA.

Philadelphia, Sixth month 30, 1887.

FRIENDS' CALENDAR.

A daily Calendar makes a most fitting and appropriate gift. It is a daily reminder of the giver, throughout the entire year. Moreover, while elegant and useful, it is inexpensive. The Friends' Calendar for 1888, is a handsome design 9x12 inches, with a portrait of George Fox, a picture of his home, and a tablet containing a slip for each day in the year, with helpful quotations from Friends' writings. Price 50 cents; 12 for $5.00. Sent postpaid on receipt of price.

FRIENDS' PRINTING HOUSE S. W. COR. 6th and ARCH

FRIENDS' INTELLIGENCER AND JOURNAL.

INTELLIGENCER Vol. XLV. No. 9. | PHILADELPHIA, THIRD MONTH 3, 1888. | JOURNAL. Vol. XVI. No. 788.

GROWTH.

THE living stream must flow, and flow,
And never rest, and never wait,
But from its bosom, soon or late
Cast the dead corpse. Time even so

Runs on and on, and may not rest,
But from its bosom casts away
The cold dead forms of yesterday—
Once best, may not be always best.

That which was but the dream of youth,
Begot of wildest fantasy,
To our old age, perhaps, may be
A good and great and gracious truth.

That which was true in time gone by,
As seen by narrow ignorant sight,
May in the longer, clearer light
Of wiser times, become a lie.

I hold this true—who ever wins
Man's highest stature here below,
Must grow, and never cease to grow—
For when growth ceases, death begins.

—*Alice Cary.*

DOUBT.[1]

"Prove all things; hold fast that which is good."—1 Thess. v., 21. "Be not unbelieving, but believing."—John xx.: 16.

IN the Cathedral Church of Copenhagen, amid Thorwaldsen's famous group of the Twelve Apostles, stands the figure of a grave and meditative man, with earnestly questioning face, rule and measure in hand, as though prepared to bring all things under strict verification, whose name no one needs to ask, so plainly does the statue stand for the doubting Thomas. Thomas was, according to the traditions of the early church, a born skeptic, a constitutional questioner, whose faith followed his understanding, who could not rest on external authority, who brought even Christ's words to the bar of reason, and, failing to elicit an intelligible answer, withheld his assent—in short, a genuine rationalist. Yet this Thomas was one of the twelve disciples, a full member of the Apostolic College! What are we to think of such an anomaly? Did Thomas steal into the apostolic band, and was he allowed therein on sufferance, as a warning to those who should come after? or did he come honestly among the believers, maintain an honorable standing there, and yield us an example which we should follow? Was his doubt a sin or a virtue? Are we to anathematize or canonize him? The presence of such widely different judgments of St. Thomas betrays the antagonistic views held concerning doubt itself.

Scientific and philosophic searchers after truth, far from apologizing for his weakness, honor the doubt of the saintly rationalist. To these men doubt is no terrible bugbear, but a useful and indispensable servant of truth. It is the very principle of progress into truth—the stepping-stone to knowledge, the key to all that is valuable.

The great academician, arguing the utility of doubt, defined philosophy as "the art of doubting well." The inspirer of the scientific method in modern English research declared "that he who would become a philosopher must commence by repudiating belief." The history of science is a history of insistent repudiation of traditional beliefs. It has questioned every most common notion; has haled to the witness-box every most familiar belief, and has cross-questioned every testimony, accepting nothing on hearsay, believing nothing on authority, proving everything.

By this method alone, say its followers, has it gained the wide sweep of knowledge in which to-day we rejoice. It has questioned its way to knowledge. It therefore holds nothing exempt from doubt. Its first axiom is, that which is to be known is to be known by doubting. Doubting, we question; questioning, we uncover; uncovering, we discover. Doubt is the pioneer of knowledge, clearing with sturdy strokes a way through the tangled undergrowth of ignorance and error. The gospel of science is, "We are educated by doubt." "Pilgrim's Progress" has been rewritten lately for our age in a book entitled "The Agnostic's Progress from the Known to the Unknown." The teacher, Experience, is therein made to say to the pilgrim—"Quæstor" (seeker)—that "only through doubt can faith in the true be reached. Blind superstition is no faith. The wicket gate of doubt is the first stage in the pilgrimage to the home of Truth."

On the other hand, churchly teachers speak very suspiciously of St. Thomas, and frankly denounce doubt. The pious view the apostolic rationalist with a shudder, and the clergy who rejoice in being "sound" confuse him with the devil. The St. Thomasian sect has always been in ill repute.

Men who want to understand what they believe, or at least *why* they believe; who desire to believe, not upon external authority, but upon personal conviction; who decline to receive any testimony which does not verify itself to their judgment or their conscience; who refuse to delude themselves with conventional notions instead of realities; who insist on going down through superficial ignorance, veiling it-

[1] A sermon at Appleton Chapel, Harvard College, Mass., 4th month, 12, 1885, by R. Heber Newton, of New York.

self in words, even though it be sanctioned with the authority of councils without number, until they come to something which answers to the Spirit's touch and testifies reality; who would thus reduce the mass of dogmas to the few eternal intuitions of essential religion and to the simple historic facts of Christianity—these men are always the "suspects" of the church. To the church at large, doubt is the one damning sin. For passion and ambition and greed the church has a voice of mercy, but for doubt she has a voice of wrath. It is unnecessary to illustrate this fact. Sermons, hymns, prayers, Sunday-school lessons, biographies, are full of it.

There is much to warrant this arraignment of doubt. We are enveloped in mystery. Every most fundamental conviction is nothing more than a belief. We accept on faith all that is most essential to our happiness, our hopes, our life. We know ourselves as personal beings only by faith. We trust the affirmations of consciousness. We know God only by faith. We trust the declaration of our souls —the common belief of man. We look forward to a continued being beyond the grave, through the eyes of the soul; instinctively feeling a hope of eternal life, but unable to prove our expectation. Religion vanishes into moon-mists of sentiment if faith fails. We live, we walk by faith. Loss of faith is, therefore, the one supreme evil. Doubt that leads to it is to be anxiously shunned.

This doubt, say our ecclesiastical authorities, not without reason, is what is threatening the church. That men no longer unquestionably bow to the decrees of church councils, that they no longer hesitate to apply to the scripture the criticism which other books receive; that they question, investigate, doubt —this is the worst sign of the times. An atmosphere of doubt is thus spreading, in which the truth is clouding over. The faith once delivered to the saints is becoming a fog-bank. There is no hope but in the exorcism of this evil spirit. Doubt must be stamped out. Books that gender it must be eschewed. Men must seek the shelter of authority. Young men, most open to this noxious spirit of the age, must fly the "devil-born" doubt as they would a plague. They must surrender thought rather than lose faith.

Thus doubt is both praised and denounced. Can it be Janus-faced? Can it be at once an angel of light and an angel of darkness? How are we to regard it? We must analyze it for our answer.

What science and philosophy mean by the doubt which they laud is the spirit which will not be content with traditional notions until they have been verified by close and searching examination; the critical, investigating, reasoning spirit which holds all received opinions, that cannot substantiate themselves, as superstitions; which, suspicious of its own judgments seeks to free from the thralldom of prejudice; which wants to understand, and will believe only when it does understand, or when it finds that it cannot hope to understand, while forced to own a fact—the spirit whose proper synonym is Inquiry. This doubt—Inquiry—is all that is claimed for it. Without it there would be no progress in philosophy or science, or in any wisdom whatsoever, theology not excepted. This true doubt is not, as is so often supposed, a proud and arrogant spirit, which scorns to be taught, and thinks to guage everything by its measure.

Lord Bacon beautifully said that the interpreter of nature must be its servant, and that "there is no other entrance open to the kingdom of nature, than to the kingdom of heaven into which no one may enter except in the form of a little child." This doubt is the child's doubt, forever bothering the parent to know why a thing is so; forever turning up the crust of superficial notions with some deep-thrusting question; wanting to understand, willing to be taught, ready to be shown that it cannot understand, and yet must accept the fact. Its end is not negation, but affirmation. It seeks not to throw away the wheat, but to sift out the chaff. It desires thus to gain and hold the truth. Its legitimate fruition is rational belief. Thus, when it vainly strives to understand and cannot, it does not withhold assent and refuse to own aught which defies explanation. But, going all round the mystery, feeling it over and being persuaded of its reality, it humbly bows before *the fact.* Thus philosophy rears its systems upon foundations which have never yet been unearthed—the mysteries of consciousness. Thus science evolves her systems out of conceptions which baffle her analysis, and accepts as axioms principles which she cannot prove. The true doubt, coming up everywhere against insoluble mystery,—satisfying itself that it is now, at least, insoluble,—frankly owns the truth transcending thought.

Thus doubt has a legitimate and needful function in the church. The apostle of faith has sanctioned it, bidding his disciples "prove all things; hold fast that which is good." Religion involves in itself philosophy. Its data are given primarily by consciousness. I am; I am more than matter; I, through being spirit, conceive of one from whom I am; I own the conception of duty rising toward this God, the law of life asserting itself in the instinctive aspirations after goodness and righteousness; I hope for life beyond the grave: these are the fundamental postulates of religion—utterances all of faith, which consciousness dictates but cannot prove. Healthy minds will act, in general, upon these beliefs unquestionably, spontaneously. Healthy minds will yet, in growing, come to the stage where these beliefs obtrude themselves upon the attention, challenging question. Healthy minds will not be content to hush into silence any alarming whispers; will want to lay the spectral doubts; will push them back until satisfied that they are spectral; until assured that the testimony of consciousness is the *ultimate authority,* and to refuse it credit is to impeach all knowledge, destroy all faith, overturn all life in darkness; until satisfied that these beliefs are avouched by the common consciousness of humanity; that they are guaranteed by reason, as necessary beliefs, in harmony with all that is known, promising the only solution of all that is still unknown; that they are indorsed by conscience, as the very voice of the power not ourselves, felt in ourselves, making for righteousness—and then doubt blossoms into faith.

Christianity involves science. It is founded on facts. It bases itself upon a person. It expresses itself in a literature. It has produced a history—the Christian Church. These are phenomena demanding scrutiny, asking investigation. Was Christ an actual person on the whole, such as he is reported to have been? Are the New Testament writings genuine and trustworthy? Is it necessary, sooner or later, to question these things? The belief which has never questioned them is insecure. It does not know its own foundations. It cannot give a reason for the hope that it cherishes. There are difficulties involved in these facts. They can never cease to be feared until grappled with, and their strength proven. It is possible to wrestle with these questions and extort an answer from them, to assure our minds of the reality of these facts, and thus of the solidity of the faith which grounds itself upon them. Men have so done for eighteen centuries—men of acutest minds and most incredulous natures. Doubting, searching,—painfully, honestly, thoroughly,—they have found no denial possible to the fact that the Christ portrayed in the Gospels lived substantially as reported of him; and in this fact they have found the high-water mark of moral truth, a manifestation of God in the flesh, and have called him Master and Lord.

For the assurance of its own faith, then, the church must doubt, either in all her members or in certain fitted minds. For the maintenance of health, the prevention of superstition, she must continue to doubt. This doubt is necessary to life. Progress in understanding man and God can be had only by constant questioning; by correcting old errors, lopping off new growing ones, cutting truth down to its roots, stopping its fatal tendency to leafage, and thus revitalizing it. It is this doubt which germinates every reformation, which contains the life of Protestantism. Protestantism is healthy and living, because it proves all things. Only, let it be borne in mind, that to any such normal course of doubt it must come, alike in the church at large and in individual souls, naturally. When it fairly forces itself upon the mind, then it is due in the order of growth. As soon as the dogma husk is constricting the growing thought, that thought will strain the shell, even to bursting. The ripe nut rends the burr. Until then it is unripe, and will be apt to sicken him who partakes of it too freely. Hold your dogmas as long as you can honestly. Nature will teach you when they are outgrown.

But in thus analyzing the true doubt, to justify its laudation by science and philosophy, and the theology born of them, we are prepared to interpret the church's condemnation of doubt. Doubt is not the normal state, though a natural and necessary experience. It is a transitionary phase, an incident of growth. The normal state undoubtedly is faith; credit in the business sphere, reliance on the senses in the ordinary life amongst the things of the outer world, confidence in the operations of the mental faculties in the realm of the understanding, trust in the utterance of consciousness concerning spiritual realities. Loss of faith in the business world means panic; in the thought world it means the evanishing of all knowledge; in ordinary life, amongst the outer things, it means madness; in the spirit world, it means what the New Testament calls "death." Chronic doubt is paralysis of life. When a man begins to question, when he goes on to doubt, and all his soul seems shaken as with the omens of upheaval, it may be a sign of life—the travail throes of a new faith. But if the throes continue, if they settle into chronic agonies, and no faith comes, there is an abnormal state which betokens some organic wrong. This is a case coming under the pathology of doubt rather than its physiology. If a man goes round and round the great central faiths, never satisfying himself about them, never assuring himself that they declare realities, perpetually re-opening questions which the common sense of mankind declares closed, forever uneasy lest he is deluding himself in accepting the currency of belief on which all life transacts itself; if, in hopes of stimulating growth, he keeps ever disturbing the roots of knowledge, ever pulling them up to see that they are there; if, under pretense of insuring the safety of his superstructure, he is ever burrowing beneath his knowledge, sinking shafts through every belief, and running openings for freer ventilation under every conviction, until his whole being is honeycombed with doubt and undermined with suspicion—we know what the state of mind is, and what its consequences must be. Hunting the shadows, darkness becomes a second nature. Burrowing underground, the eye loses its power of seeing, and blindness sets in. Disturbing the roots, the plant dies. Eating out the foundations, the building crumbles in—burying the soul in its ruin.

(*Concluded next week.*)

TEMPERANCE ESSAY.[1]

THE PRINCIPLES OF REPUBLICAN GOVERNMENT AND THEIR APPLICATION TO THE TEMPERANCE REFORM.

In offering this essay, it is proper to state that it is not my object to present evidence that the use of intoxicants has become a giant evil; for this, every intelligent person must know. And so much has been written and said, clearly demonstrating—what experience is continually proving—the suppression of the traffic in intoxicating beverages, by law, is a condition indispensable to the suppression of this evil, that to be reiterating proof of this, seems to me to be assuming a lack of intelligence in the audience. For whoever will for a moment consider what it is that the temperance reform purposes to accomplish,—the extirpation of the intoxicating drink-habit,—the eradication of the sources of so much vice, crime, and misery as are engendered by the corrupting associations of the drinking-saloon,—the securing of public safety from the control of liquor organizations arrayed against law and order, social decency and social observances,—must surely see that the setting up of the open dram-shop by the State, with a license to do all that we labor to suppress, is not, and

[1]Prepared for and read at a "Temperance Conference" at Friends' Meeting-house, Fifteenth Street and Rutherford Place, New York City, 28th of 1st mo., 1888.

cannot be, consistent with any temperance reform. Whoever supposes that the dram-shop may exist under severe restriction, and allows temperance amelioration to go on promoted solely by moral influences, must overlook the fact that no license system has ever been a success as a repressive measure; and when we consider that intoxicating drink produces its own ulcerated appetite, and excites the cravings for more, we can easily see that the legalizing of the liquor traffic means, of necessity, a constantly increasing array of saloons and a constantly increasing liquor traffic; and such a result no mere "restriction" has ever been able to prevent, even under monarchial governments where the enforcement of the "restrictive" features of license laws is more certain than it is, or possibly can be, under republican government.

But some may claim that "high license" does restrict. To such I will admit that I do not know what is "high license." But if $500 or $1,000 is considered a "high" price for the privilege of degrading manhood, prostituting womanhood, and alluring youth to destruction, then I can say that we have had enough experience with such laws in this country to judge quite accurately of their effects. The result of their application is generally at first to reduce considerably the number of places licensed; but in no instance is there proof that they have reduced the quantity of liquor sold, and in but rare instances have they permanently diminished the number of saloons. I am informed by a resident of Plainfield, N. J., that there were five more licensed saloons there last year under a $500 license, than the three years before under a fee of $75. In Nebraska, by the census of 1880,—with license from $50 to $100,—there was one licensed saloon to 451 inhabitants. In 1881 the fee was increased to $1,000, with many other added requirements, and the next year its advocates claimed that the number of saloons was very much reduced; but the census of 1885 showed that there was then a licensed saloon to 292 inhabitants; and perhaps no state can boast of a more carefully drawn and better executed "high-license" law—so called—than Nebraska. In Chicago, Ill., where the license fee has been increased from an average of $52, in 1882, to $500, in 1887, the increase of population during the five years was 35 per cent. and the police court records show an increase of 53 per cent. in crime, while the brewers' statistics show that the consumption of malt liquors has increased 80 per cent.

Such laws have invariably produced a large revenue that has acted as a bribe upon voters. Any system of making the liquor traffic a source of revenue is a consent to an evil for a price which, by its paralyzing effect upon the conscience of the voters, demoralizes public sentiment. Therefore all such are corrupt and corrupting systems; and whoever votes for such a system for the sake of the revenue it yields, is as guilty of selling his vote and accepting a bribe as the man who receives a "greenback" for casting a certain ballot.

Therefore the important question that needs to concern us as temperance people, is "How can the liquor traffic be suppressed under our Republican Government?" and it is to this point that I purpose to confine this essay.

If I say some things that are so self-evident that you will think that I ought to have assumed that everybody knows them, you must not be surprised; for I have often been amazed at the thoughtlessness, not of the illiterate class, but of the educated, intelligent, professing christian citizens, relative to the duties of the christian citizen to the civil government in a republic, and the nature and functions of political parties in a republic; and out of the ignorance that results from this thoughtlessness there grows much bitter partisan strife,—a great deal of unchristian ill-feeling.

The fundamental theory of republican government is that the will of the majority,—not as some get it, "the will of the whole of the people," and in practice, not even a majority of "the whole of the people," but a majority of the voters,—shall be the supreme law of the State or Nation. Therefore, while under a monarchial government a virtuous people may have a bad government by a bad king, or a vicious people have good government by a good king, in a republic the civil government is necessarily just what the people make of it, and their power is unlimited. There are no constitutional guarantees that they may not annul. The only security we have against the establishment of a "National Religion," lies in the virtue and good sense of the voters to not demand it. Consequently anything like the alcoholic liquor traffic which degrades and demoralizes the citizen, is tenfold more dangerous in a republic than in a monarchy; and when we consider how much suffering has been brought upon the human family by bad civil government, an instance of which is furnished in the history of our own Religious Society, when many hundreds of its member were lying in British jails for conscience' sake, every one must see how important is the duty which every good citizen owes to every other good citizen of a republic, to use every power he possesses for the promotion of good civil government.

But I have heard some good people say, "the less one has to do with civil government the better he is off." So far as personal pecuniary interests are concerned my experience has taught me that it may be true. But is it honorable, is it manly, is it just, to shirk the duties which we, as good citizens of a republic, owe to the community in which we live,—the State and nation of which we are a part,—because it involves some personal sacrifice?

There are no rights without responsibilities, no privileges without corresponding obligations.

When the people of these United States rejected the reign of King George, and claimed the right to govern themselves, they assumed the responsibility of governing. While the Society of Friends did not approve of a resort to arms to deliver this people from the reign of a king, no people ever more emphatically protested against kingcraft, nor more clearly advocated republican government than they. Every part of the history of the human race furnishes evidence that civil government of some kind

is indispensable to the welfare and happiness of mankind.

While under monarchical government the individual may truly say the responsibility of governing lies with the king and his officers, and feel that he has done his whole duty to the nation when he obeys its laws, in a republic it is not so. In a true democracy the citizens must not only respect the laws, or rules made for the welfare of society, but they must make them and see that they are observed.

The "will of the majority" being the supreme law, there is no possibility of settling any important question of civil government in a republic, or of ascertaining whether a majority is in favor of, or opposed to it, except by a division of the people upon it. And when the question to be settled is one affecting the whole nation, it would be as impossible to ascertain which side had a majority without systematic and thorough organization of both sides, as for a thousand capitalists to construct and operate a railroad successfully without first organizing a company. The capital would all be there in the latter case without organization as with it, so would the votes all be there in the other case without organization as with it; but in neither case could concert of action be secured, nor any intelligent use made of the powers they possessed, without organization.

When the divisions of the voters of a republic upon any question of civil government are organized they are political parties, and the only legitimate political parties. Hence the proposition that political parties in a republic are properly but divisions of the people upon important questions of civil government. Whatever they are more than this is beyond their legitimate sphere. Whenever they cease to be this they become mere tools in the hands of political demagogues for the promotion of personal interests, —mere "machines" for the production of political corruption. Hence the inevitable tendency to corruption whenever the question upon which the voters of a republic have been divided into parties has been settled or ceases to exist.

As the human mind is so constituted that when a great number of people agree to act together on one subject, they will radically disagree upon any other affecting their varied interests differently, there never has been—and necessarily never can be—but one great question settled at a time in a republic. And when one question has been settled and another arises affecting the interests of the people differently, a new division of the people is required; and as prejudice against the names of opposing parties prevents the free transfer of advocates and opponents of new issues, from one old party to the other which they had before opposed, we see that by the operation of natural laws—which are not dependent upon any man or set of men, but that are as unalterable as the laws of gravitation,—the friends of a new issue can be united only under some new name; or, in other words, the only party that can take up a new issue successfully, must be a new party, as was clearly demonstrated in the organization of the Republican party to unite the opponents of slavery, which neither of the old parties at that time could do.

The "will of the majority" being "the supreme law," how is effect to be given to that will?

A majority of the voters of a state cannot go to its state-house to make laws. A majority of the voters of a county or city cannot go to the court-house to prosecute a criminal. This majority must choose its agents to carry out its will! These agents are public officers. We often hear people speak sneeringly about public officers being "the tool of a party," seemingly unconscious of the fact that legislative and executive officers cannot honestly be anything else in a republic, but "tools of a party."

In monarchial governments public officers are the rulers, but in a republic they are the servants of the people. They are elected to carry out the "will of the majority." It is to be assumed that the party electing them is a majority, or they would not be elected. When such agent fails to act in accordance with the principles of the party that elected him, on all questions involved in his election, he is a traitor and unworthy the support of any party. No man can vote for the agent of a party without giving his moral support to that party and endorsing its principles. Whoever believes that it would be for the best interest of the state to suppress the traffic in intoxicating liquors, and votes for the agent of a party that approves of licensing and permitting it to continue to exist, is untrue to himself and unjust to the state; for he does not give the state the benefit of his best judgment, there being but this one way that the state provides for a citizen to cast his influence in the civil government. The state takes no account of our sentiments,—it makes no note of our prayers or our tears; it makes no record of our sermons or speeches,—the ballot only is recorded. The opinions of those who cast no ballots are not considered. While love of country should prompt every patriot, the recognition of a common brotherhood,—that lies at the foundation of the christian religion,—should compel every christian citizen to perform his public duties; and any man,—even though he be lay member, deacon, elder, or minister of a religious society,—who casts the same kind of a ballot that the liquor seller does, thereby casts the same influence in civil government; and any person who reads the organs of but one political party, is no better prepared to cast a ballot intelligently than is a juror prepared to render a just verdict, when he has heard evidence on but one side of a case.

If, as England's great statesman, William E. Gladstone, says, "It is the function of civil government to make it easy to do right, and difficult to do wrong," then to have a republican government that can perform this function, it must be controlled by those whose governing principle is to do right regardless of any considerations of personal interest or human expediency. A republic controlled by its vicious elements is more dangerous to the rights and liberties of the people, than a monarchy. We sometimes hear people say that "moral issues should be kept out of politics." I can readily understand why corrupt men who are managing political parties in their own personal interests, should advocate such an idea, but am surprised that any good citizen should.

The continued existence of our republican government depends upon keeping moral issues in politics. It is the only possible way by which the best class of our citizens can be induced to take part in civil government. When the only issues are which individuals shall have the emoluments of office, good citizens lose all interest in the contest. It is only on the line of some great moral issue, that the good christian citizens can be separated from the vile, and united in an organization by themselves. Where both the vicious and moral elements are mixed in a political party, experience has taught that the vicious class will control its action, as a gallon of filth thrown into a hogshead of pure spring water will make the whole filthy. The questions upon which the voters of this nation were divided into the Democratic and Republican parties, have been settled, and as a natural consequence there is no question before the people of this nation to-day, upon which either of them is united. There is not a legislative or executive policy being considered at the present time that has not advocates and opponents in both. The Republican party was formed to unite the opponents of negro slavery, which affected the interests of the people very differently from the liquor traffic; consequently, there has always been in this party those who advocated as well as those who opposed this traffic. As the advocates of "the saloon" were as loyal to the issues upon which the party was formed, as any other class was, they had just as good a right to be in the party as any others; and being there, should not be censured for trying to protect their own interests.

But some may say, "Slavery" was a moral issue, and if the "liquor dealers" are such an immoral class as they are sometimes represented to be, how came they to get on the moral side of a moral issue?

I answer, slavery was a political as well as a moral issue. A brief reference to the circumstances under which the Republican party was formed will explain the matter. The slaves were under absolute prohibition, therefore, nearly one-half of the population of the Southern States did not furnish any customers for the saloons, and wherever slavery was extended, to that extent it limited the liquor traffic, hence a natural antagonism between "the traffic" and slavery. But the liquor dealers had a stronger motive than this. In the early part of the "50's," the Slavery question was coming to the front, as the Liquor question is now. The Whig and Democratic parties at that time were both divided upon it, as both old parties are divided on the Liquor question at the present time; and neither of them being prepared to meet it, both were looking about for some other issue to divert the attention of the people from slavery, as the old parties are now trying by some means,—such as the disturbances of relations with Mexico, or with Canada, or with matters between Ireland and England, or questions of revenue, or anything, it does not matter much what,—to divert the people from the Liquor question.

As the "Washingtonian Movement" had awakened much temperance sentiment, old managers thought that offered the best chance to kill the "Abolition movement." So they began to pass prohibitory laws, and between 1850 and 1856, such laws were enacted in about a dozen states. The liquor dealers saw that if the people did not divide on the slavery question, they would on the liquor business, and wipe it out of existence. Therefore the continuance of their business depended upon having the people divide on the former, and to do this, it was necessary to organize the opponents of slavery under a new name; and the result was that as soon as it was found that the people could not be diverted from the slavery question, and the Republican party was fairly organized, this prohibitory legislation was repealed. This was the whole secret of the passage and repeal of so many "temperance laws" during that period.

These two powerful motives that the liquor dealers had for helping to build up the Republican party drew many of them into it; and at the present time this saloon element in it is greater than its majority in all the pivotal states, consequently it cannot take any action which this saloon element will not consent to. Therefore I hold that it is unreasonable and unjust to censure and denounce the Republican party for not taking effective action against the liquor traffic, which it has no more power to do than the old Whig party had to resist slavery. If it should attempt any such action, this "saloon element" would leave it at once; and as democratic prohibitionists would not join it under any circumstances, it would be in such a hopeless minority that it could not accomplish anything.

As all efforts to divert the people from the slavery question in the "50's" proved abortive, so will all these diverting efforts of party leaders now, for "the liquor question stands next on the Nation's Calendar;" and as the opponents of the traffic will be a new party that can be organized only under some new name, and the liquor dealers will find it to be to their interest to unite in one organization, one of the old parties must cease to exist, and the other become "the rum party."

The life—the vitality—all goes out of a reform party when the questions upon which it was formed have been settled. Let no one be so silly as to suppose that anybody is "killing the Republican party." It is following its predecessors in the course of nature, as every other reform party in a republic must, when the object for which it was organized has been accomplished. I have been identified with the Republican party, and have an interest in its history; and on account of that interest I would much prefer that its name should go down to future generations as having accomplished a glorious mission, and died when its work was done, than to have it survive, and become "the party of rum," thereby casting a shade over the honorable record it has made in delivering our nation from the curse of negro slavery.

It is a delusion to suppose that an evil that has reached the proportion that the intoxicating liquor traffic in this country has, can be suppressed without such concert of action on the part of its opponents as can be obtained only by thorough organization; and the sooner all those who believe that it would be

for the best interest of our nation to suppress this unrighteous traffic, learn to be true to themselves and just to the state, and cease to support for office the agents of all those organizations that are hampered by a saloon element, the sooner there will be a division of the people on this line, and the civil government put in the control of an organization that will contain no distillers, brewers, or liquor-dealers, to prevent the enactment and enforcement of such regulations as will deliver every part of our nation from the reproach of giving legal sanction to, and being in partnership with, this demoralizing, crime-breeding, and death-dealing traffic. I was once as anxious as anyone that the Republican party should take up the "temperance cause," and deliver our land from the scourge of the liquor traffic, as it did from negro slavery; but it now being so self-evident that it never could have done it, I recognize in the ordering of events the working of a wisdom higher than man's, that relieves me from all anxiety about results.

JESSE H. GRIFFEN.

Yorktown, N. Y., First month, 1888.

SCRIPTURE LESSON, No. 11.

THIRD MONTH 11TH, 1888.

TOPIC: JESUS ENTERING JERUSALEM.

GOLDEN TEXT: "Blessed be he that cometh in the name of the Lord."—Psalms 118: 26.

READ Matt. 21: 1-15.

THE entering of Jesus into Jerusalem, as their kings had done, is recorded by all the other evangelists (Mark, 11: 1-11; Luke, 19: 29-39; John, 12: 12-16.) It is the only occasion on which he yielded to the wishes of his disciples and entered Jerusalem as their kings had formerly done. In Judea there were few horses, and these were chiefly used in war.

To ride on a horse was sometimes an emblem of war; to ride on a mule or an ass was the emblem of peace. Kings and princes commonly rode those animals, and it was considered a mark of rank and dignity. (Judges, 10: 4. I. Kings, 1: 33.) Riding as Jesus did was the appropriate way for a king to enter his capital, and the acclamations of the multitude who went out from Jerusalem to meet him, joined with the hosannas of the multitude who followed, the spreading of their garments along his pathway, and scattering palm-branches, were all the customary demonstrations of gladness with which the people of Israel welcomed their kings, and it shows that they owned and honored Jesus as their long expected Messiah, whose reign was to be most glorious.

All the city was stirred. There was great excitement: the multitude with him, their triumphant shouts, and the evidences that he was accepted by them as their king, must have excited the whole city.

Jesus entered into the Temple. Here he assumed the authority of a king, and cast out all who were profaning its courts. What was really the Temple was never entered by Jesus; no one except the priests was permitted to enter therein, and he was not a member of the priestly order. It was in the several courts surrounding the Temple that he taught, and from the outer one, or the court of the Gentiles, that he cast out all those who made merchandise of doves and other things offered as sacrifices. In the time of which we are studying, this portion of the Temple courts had become more a place of traffic, and much business not connected with the service of the Temple was here transacted.

It is written. The first part only is a quotation, from Isa., 56: 7. It was Jesus who charged them with making it "a den of robbers." These buyers and sellers made the temple a place of gain. The sellers took advantage of the poor and robbed them by charging enormous profits upon what they were obliged to have as sacrificial offerings.

It was the work of Jesus to turn the religious thought of his people to the higher and diviner idea of sacrifice, and while he as a Hebrew continued to observe the ritual of worship, all his labor as a teacher was in the direction of self-dedication and a devotion that was without ostentation and outward display. There is great need for this same labor now, and the gospel minister can find no work of his Master more in the line of his own duty than this.

THE TEACHER OF THE FUTURE.

Now looking forward fifty years, instead of backward, and judging from the present tendencies, what can we affirm that the teacher of the future is to be, what his qualifications, and what his professional career? It will be safe to say that he must possess some natural aptitude for the office; a bright intellect and a warm heart; a knowledge of things beyond what is required to be taught; a professional training or its equivalent; a winning presence in person and manners; in short, a model character intellectually, morally, and socially. Such will be the requisites for an appointment.

To retain his place he must never cease to be a progressive man. His professional education must never be suffered to come to an end. He must read the great thoughts of great writers on social organization, on the demands of an advancing age; must in some measure keep up with the world in popular science and literature; he must enrich his mind by studying the lives and success of great educators of the past, and know something of the results of the experiments of successful living teachers.

Above all, he must in his daily work observe and experiment for himself, just as if he were a self-made teacher, remembering the words of Richter, "All is but lip-wisdom that wants experience." His inquisitive eye must watch and note all that passes before his eye in the little world under his care. That is his laboratory for analysing human character, his practical school of philosophy. He will daily test and revise his own work, and feel his way along like the careful investigating philosopher, generalizating the results of his own observation and experiments, and then verifying his generalizations by new tests. Something of this kind is within the reach of everyone who is born and educated to be a teacher.—*Barnas Sears.*

THERE is no place for the child, after all, but the Father's bosom; and all uneasiness is explained by our need to be there.—*Rufus Ellis.*

INTELLIGENCER AND JOURNAL.

HOWARD M. JENKINS, *Managing Editor.*

ASSOCIATE EDITORS:

HELEN G. LONGSTRETH. LOUISA J. ROBERTS.
SUSAN ROBERTS. RACHEL W. HILLBORN.
LYDIA H. HALL.

PHILADELPHIA, THIRD MONTH 3, 1888.

THE PRACTICAL CHARACTER OF RELIGION.

IN the interest that attaches to the personality of Jesus, the magnetism of his presence, and the warmth of his devotion, the more practical side of his life and teaching has been in a large measure overlooked and neglected. His calmness and self-control under the most trying circumstances shame our poor attempts at composure, and the quality that we reckon as manliness, stands as an incentive to humanity and the highest ideal of its possibilities.

Jesus was never taken at a disadvantage, and this was not due to his being "very God," as some assume, but to his God-likeness. "In the image of God," was written of the first historic man; "made like unto his brethren," is the record of the Divine Son," and herein lies that which brings his life and words within the domain of human experience, and gives them weight and authority in the affairs of men.

Prophets and teachers had been sent in all the ages that preceded his coming. and in all the ages that have succeeded, the world has not been without "the voice crying in the wilderness" of its uncultivated humanities, "Repent ye, for the kingdom of heaven is at hand." But what of all these who have come in the name of the Lord? How stands the case as viewed in the clear light, shining out in the Christ and his gospel? The wisest, truest, and most devoted of all, weighed in his balance are found wanting.

His was unreserved dedication to the work of lifting man up, not on the emotional side of his nature only, but physically, socially, intellectually, and spiritually, and each of these was so blended and interfused with the other, that even in supplying the wants of the hungry and famishing, he drew them nearer socially, and turned their thoughts to the still greater need of the hungry and famishing soul. Jesus was moved with pity, but it was always practical and coöperative. They who received his help had a part in the ministry of healing. If capable of nothing more than to believe, that belief was required; and the faith, small as a grain of mustard-seed found acceptance.

Faith is always an essential element of success; it gives steadfastness of purpose, and courage to persevere in what is undertaken. Jesus found it necessary to remind his disciples on many occasions of its value, yet the faith that is without practical results will do little for us in our christian progress, and we shall find that every quality that adds to the moral worth of mankind in the family and in the community, gives to the religious character a strength and solidity that will be enduring.

They who are without this moral basis, may "run well for a season," but will rarely endure to the end.

Jesus illustrated this thought in the parable of the two builders. One set his house on a sandy foundation, comparable to the distractions and uncertainties that fill the mind when more solid and enduring qualities have failed to gain a lodgment; the shifting winds of folly and impulse, the storms that swept away the unsubstantial foundation and brought ruin and disaster to the building, well portray the condition of multitudes of the human family.

Not so is it with him who, having forethought and discernment, builds upon a foundation so solid and enduring that it is able to stand all the shocks and convulsions that may beat upon it. This is a matter in which there can be no compromise; we are either among those who are carried about by every wave of feeling, yielding a little here and a little there, until it is hard to discover the true aim of life, or we are holding fast "the beginning of our confidence steadfast to the end."

The injunction of the Apostle Paul to his Gentile brethren, addresses itself with emphasis to the whole Christian Church, "Be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know your labor is not in vain in the Lord."

MARRIAGES.

BEDELL—HICKS.—At Clinton Corners, Dutchess Co., N. Y., on Second month 22d, 1888, at the residence of the bride's parents, by Friends' ceremony, George D., son of William Bedell, to Etta, daughter of Walter D. Hicks.

PUSEY—COATES.—Under the care of New Garden Monthly Meeting, Second month 2d, 1888, at the residence of the bride's mother, Marshall Yeatman Pusey, of London Grove, son of Jesse D. and Hannah D. Pusey, and Emma Simmons Coates, daughter of Emeline and the late Simmons Coates, of West Grove, Pa.

WATSON—WOOLVERTON.—On Fourth-day, Second month 22d, 1888, at the residence of the bride's father, Chas. S. Woolverton, Stockton, N. J., by Friends' ceremony, under the care of Solebury Monthly Meeting, George J. Watson, of Philadelphia, to Hettie F. Woolverton.

YERKES—LIPPINCOTT.—At the residence of the bride's mother, Second month 22d, 1888, under the care of the Monthly Meeting of Friends of Philadelphia, William Austin Yerkes, of Fox Chase, Philadelphia, and Emily T., daughter of Mary A. and the late George Widdifield Lippincott.

DEATHS.

BROOMALL.—At Media, Pa., Second month 22d, 1888, Rebecca, wife of George Broomall.

BROWN.—At Waynesville, Ohio, Second month 14th, 1888, Allen Brown, aged 79 years and 4 months.

BUTTERWORTH.—In Philadelphia, Second month 24th, 1888, Keturah E. Butterworth, in her 81st year. Funeral from Mt. Holly Meeting-house, N. J.

JEANES.—Second month 25th, 1888, Isaac Jeanes; a member of the Monthly Meeting of Friends of Philadelphia, in his 77th year.

JONES.—At his residence, Baltimore, Md., Eighth month 11th, 1887, John Jones, in the 71st year of his age. His parents were Charles and Sarah Jones, of Norristown, Pa. Interment at Friends' cemetery, near Baltimore.

JONES.—On Second month 18th, 1888, at the residence of her son-in-law, Caleb M. Taylor, Edgemont, Delaware county, Pa., Ann W., widow of Benjamin Jones, late of Whitemarsh, Montgomery county, Pa., aged 83 years, 3 months; for many years a useful and consistent member of Plymouth particular meeting. Interment on the 23d, at Plymouth.

LAWRENCE.—Second month 17th, Wistar Evans, son of Joseph T. and Annie M. Lawrence, aged 15 years.

MATTHEWS.—At the residence of his brother, Dr. Robert M. Matthews, Second month 2d, 1888, Dr. Joseph B., son of Joshua and Elizabeth Matthews, in the 33d year of his age. Interment at Friends' cemetery near Baltimore. Dr. Matthews graduated at the University of Vermont, Seventh month, 1887.

SCARBOROUGH.—In New Hope, Pa., Second month 24th, Dr. John W. Scarborough, aged 53 years. Interment at Wrightstown, Pa.

SHERSWOOD.—At Cincinnati, Ohio, Eleventh month 5th, 1887, J. Henry Sherswood; a member of Miami Monthly Meeting held at Waynesville, Ohio.

TWINING.—Second month 18th, at Newtown, Bucks county, Pa., Croasdale Twining, aged 80 years.

NEWS OF FRIENDS.

EASTON AND SARATOGA QUARTERLY MEETING.

Editors INTELLIGENCER AND JOURNAL:

It may not be amiss to give a brief account of Easton and Saratoga Quarterly Meeting, held at Easton, 14th, 15th, and 16th of Second month. This meeting is composed of four small monthly meetings, Granville, Troy, Saratoga, and Easton, all of which were well represented, considering the depth of snow in this, our northern latitude. With the exception of Granville, where the meeting is held once a year, in Eighth month, Easton is the northern limit of New York Yearly Meeting. Although a remote limb, as it were, it has in no wise been left without support from the main body during the past year.

On the present occasion we were favored with the company of Isaac Wilson, of Canada, whose earnest labors through four long meetings, for our spiritual welfare, have been appreciated beyond our power of expression. Old and young, members and non-members alike, drank from the overflow of his heart. May those loving words of counsel, and soul-enlivening influences sink deep into our very lives, and bring forth that rich fruitage he so craves for his fellow-men everywhere.

Select meeting was held in the north meeting-house, as it is termed, another being in the southern part of the town, in both of which meetings are held. On Second and Third-days meeting convened at the latter house, the old established place of worship, which our forefathers reared one hundred years ago, as accounts have been forwarded to the INTELLIGENCER AND JOURNAL.

Although but few of the descendants of these worthies are left to occupy the seats made vacant by their removal to a higher life, a goodly number of those interested in Friends and Friends' principles, sat with us, to partake of the feast, and with very few exceptions by request remained through the business meeting.

One who was a stranger to our order remarked that he saw nothing there to hurt any one, and I believe that expression was a reflection of the feeling of many souls present.

It seems as if such seasons as these cannot fail to stimulate us to greater activity in searching to know what our duties are, and in the more faithful performance of them. Such a course must needs bring the reward of peace, and an assurance of "well done." B. E.

DUANESBURG QUARTERLY MEETING.

THIS was held at Albany, N. Y., second month, 20th., the meeting of Ministers and Elders being held on Seventh-day afternoon. This meeting was well attended. Isaac Wilson, of Canada, and several Friends from Stanford Quarterly Meeting were present. After a short season of quiet, Isaac Wilson spoke words of encouragement and cheer, and very impressively alluded to the close and tender relation of minister and elder, of the watchful care necessary, and of the kindly encouragement given to those small beginnings in the ministry that are so often suppressed for want of these; at times perhaps a look of sympathy, a tone, a pressure of the hand, may be God's instrument to open the flood-gate of feeling for some over-burdened and exercised mind. Friends should have a care that these are not withheld.

On First-day morning the meeting-house on Plain St. was nearly filled with an unusually appreciative audience, many not of our society being present. Friends from Easton Quarterly meeting also joined us at this time. The deep silence was broken by our friend I. W., with these words: "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you."

He dwelt at some length upon the spiritual application of those outward symbols which Jesus used so freely in all his teachings, making plain and clear all that seems dark, or mysterious, or contradictory, in this part of the sacred record, harmonizing all with the one thought, Christ in us, the only hope of present and eternal peace. At the close of the meeting there were many expressions of satisfaction from those not accustomed to the teachings of Friends. Another meeting was held by appointment on First-day evening, when Isaac Wilson spoke again, in clear and forcible language, from this declaration of Jesus: "I am the resurrection and the life; whoso liveth and believeth in me shall never die," enlarging upon the thought that living in Christ is essential to belief in him, and gradually unfolding this wonderful

resurrecting power in the soul of man,—its first gentle leadings or pointings to duty, its divine anointing and glorious revealings of truth. But in the attainment of all this, man's consent and coöperation are required. We are not to make the garden, but to dress and keep it, and then with human passions and propensities all under divine control, the life at last becomes "hid with Christ in God." And this truly spiritual condition is reached only by constant watchfulness and prayer. He made an earnest appeal to the young to come again to the Father's house, to leave the dry husks which afford no nourishment for the soul, but partake of that bread that shall bless and strengthen and sweeten every enjoyment in life.

Then, under the hallowed influence of prayer the meeting closed.

On Second-day morning, George T. Powell, of Ghent, N. Y., spoke earnestly upon the subject of Temperance and purity of life, as opposed to bodily defilement through all forms of degrading vice, very impressively quoting these words: "Know ye not, that ye are the temple of the living God?" and at the close alluding briefly to the education of the young, and the over-anxiety of educators to crowd the young minds with scientific truth at the expense of moral training, alluding to the sad condition in business circles, according to the reports of failures, embezzlements, and fraud.

Isaac Wilson followed in a similar train of thought, bearing upon individual duty, urging us to allow nothing like depression or discouragement to cloud the mind, but by activity in good works, look forward to the increasing prosperity and usefulness of our Society, and not of it alone, but in connection with all others. At the close a few feeling remarks were made at the loss sustained by this quarterly meeting, in the recent death of one of our valued members. Well advanced in years, we feel that he was like "a shock of corn fully ripe, now gathered to the heavenly garner."

The business of the quarterly meeting was then concluded in a spirit of unity and good feeling.

M. J. H.

BUCKS QUARTERLY MEETING.

This was held at Wrightstown, on the 23d of Second month, and was smaller than it frequently is. Although the weather was pleasant, the roads (off of the turnpike) were exceedingly bad, and very few strangers were present from other quarters, Watson Tomlinson, of Byberry, being the only visiting minister. As is too often the case at this meeting, members and others were late in gathering, and a considerable time was spent by those who were seated at the appointed time before a comfortable degree of silence obtained. Elizabeth H. Plummer then appeared in vocal supplication, after which Watson Tomlinson, Simon Gillam, and E. H. Plummer spoke. Their communications were short, and very satisfactory, after which time was permitted for silent worship, where the stillness was so profound that it could be felt and enjoyed in the Divine presence.

In the business meeting reports were received from all the monthly meetings; but there were no representatives or other members present from Bristol. It would be much more convenient for Bristol to be made a constituent branch of Philadelphia Quarter; and as there are but five monthly meetings in that quarter, whilst there are eight in Bucks, it would seem that the change might with advantage be made, and I suppose it would have been done before this time, if it were not that the title to Bristol meeting property is in Bucks Quarterly Meeting.

All the queries were read and the summary answers directed to be forwarded to the Yearly Meeting, and as no new business claimed attention, the meeting closed earlier than usual, with the feeling prevailing that it had been a profitable occasion. The absence of a number of aged Friends who were formerly in attendance was very sensibly felt, as their labors had to devolve on those in the younger walks of life.

I. E.

THE QUESTION OF FRIENDS' SCHOOLS.

Editors Intelligencer and Journal:

The communication upon the above subject, from Mariana B. Truman, prompted, as it undoubtedly is, by an earnest desire to perform an important duty, that of encouraging and strengthening the *home schools* of Friends throughout the country, is well deserving of especial notice. Any system of education that would encourage colleges and large boarding schools, at the expense of the home schools, would certainly be a most grievous mistake. No class in the community understands better than Friends the great importance of keeping their children, as much as possible, under the home influence while they are receiving their education. Hence, Friends are very properly averse to sending their children away from their homes to be educated, at an early age.

In the first years of Swarthmore College, when the proportion of the Preparatory School was larger than at present, a considerable majority of our students were those not members of our Religious Society. Of latter years, as the College has increased, and the lower classes of the Preparatory School have been omitted, this proportion has greatly changed, and, at present, about two-thirds of our students are children of Friends. Now, we are educating a class of young men and young women who are to go out and do their part toward making the home schools what they should be, and thus extending the influence of Swarthmore through all parts of our Society. A number of our former students, even thus early, before the College is 20 years old, are doing an excellent work in this respect, as teachers and trustees of the schools of the lower grades. The same amount of money that has been expended thus far upon Swarthmore College, if divided into smaller sums, and used to aid our Friends' schools throughout the entire country, could not have been so productive of good, even to those schools themselves, as it is at present; and it would have been by no means so far-reaching in its influence as it is devoted to the establishment of a college which not only operates directly upon a large number who seek its halls, but indirectly upon all the schools within the limits of our Religious Society.

Without the expenditure of large means in one

place it would be impossible to furnish the facilities for scientific research and investigation that become possible, and are brought within reach of a vast number, directly and indirectly, in such an institution as Swarthmore College. Then, too, the influence of the professors in the various departments, men and women of large ability and experience, and thoroughly and conscientiously devoted to their high calling, is felt for good long after the students leave their Alma Mater, and continues, indeed, a stimulus and an inspiration to them in their chosen lines of work or study throughout all their lives. As a result, even those who come here for a short course, and are not able to remain and graduate, have carried away with them a degree of culture and an incentive to higher work that have amply compensated them for the time and money spent. Then, too, as the college increases, and takes the place of the Preparatory School, the number of those who take the shorter courses constantly decreases, while a greater number each year are looking toward graduation, the number of the coming graduating class being 30, while the greatest number ever before graduated in one year was 18. Now, to keep up the ever advancing standard of our College, of course it must be managed on an entirely different basis from a school, as a large number of well qualified professors in the various departments must be secured and retained. The salaries of these must not fall too far short of what their services will command elsewhere, or we could not reasonably expect them to remain with us. *All* of the colleges that are really worthy of the name must depend upon endowments, that the higher education may be so cheapened as to be brought within the reach of all. Such endowment as Swarthmore has already received is all used in thus cheapening education to those who need it, and a very large number are thus assisted every year. Such students are often among the best, and are by no means considered in the light of charity students, in any sense, and usually their names are known only to the members of the small Endowment Committee. In this matter Friends do not forget the injunction—"Let not thy left hand know what thy right hand doeth." Now we wish to make still more of this most valuable aid possible, by endowing some of the professorships. The "Appeal" on this subject does not seem to have been fully understood by all. The amount named ($40,000) seems a large sum for Friends of humble means to attempt to raise; but do these Friends consider that if the *average* contribution of all appealed to were $20 it would give at least $10,000 more than enough to endow one Professorship!

That it may be seen how Friends generally, who know Swarthmore well, feel about these subscriptions, let me give a few quotations from their letters. One sends a small subscription, and says: "I have added my mite, and would gladly make it more if I could. I wish thee success in thy work." Another says: "I contribute my mite to the Endowment Fund. I am glad that thee asked for a suspension of judgment. I feel that thy 'Appeal' will do the work. I wish I could help thee more. Maybe I can yet." Another writes: "Thy circular is received, and I approve of the object, and would freely subscribe a thousand dollars if I were able. But as I am not, I send thee $25. If the effort for endowment fails, please apply it where it will be of use to the institution." Two others write: "We are *very* sorry not to make our amount more, but this is all we can now do. But as thee says every little helps, we send our names." Another says: "My means are too limited to do much toward the end desired, but I subscribe the sum opposite my name in a feeling of gratefulness toward the college, and am only sorry I am not able to do more." Another, with a moderate subscription, adds: "Sincerely wishing that it were more, and trusting that the announcement of an Endowment may be made at the coming Commencement, I am the friend," etc.

A graduate sends five names, with subscriptions of $400, and says: "I should be glad to give this subject much more attention than I do; my time is so fully taken up by business that I have but little time for other duties." A Western Friend, a minister, with two moder subscriptions, says: "I have made all the effort that way opened for in our small meeting." A friend, who knows Swarthmore well from long personal observation, and a minister in our Religious Society, writes: "Ever since hearing of thy project to endow a Professorship for Swarthmore, I have desired to add my mite, and though not able to do so now, I hope to be so against the needful time, and I greatly desire that the amount may be obtained. We feel a deep interest in the welfare of the college.

I might add many pages of such expressions of interest in the work, but space forbids.

Let me say, then, that I most heartily sympathize with what M. B. T. says of "That good which is extended to its utmost limits of good, shedding the fullest and broadest light upon the most;" *i. e.*, "that it is the nearest approach to the One High, All Good." I should not, therefore, for one moment, urge the claims of Swarthmore College, if I believed that its advantages were destined to be shared only by the exclusive few; but it is that it may do still more of the excellent work in which it has been engaged for nearly nineteen years, and that it may continue to increasingly "shed its fullest and broadest light upon the most," that I have sent forth and am sending forth to Friends everywhere in this land my earnest "Appeal." May our friends in the far West, and throughout the country, come yet to see and realize that to respond to this "Appeal" according to their ability, is not by any means, "taking, as it were, the food which belongs to their children, and giving it to strangers."

In conclusion let me repeat what has in substance been clearly implied, that the interests of Swarthmore College and of Friends' home schools throughout the country, are not opposed to each other, but are identical. To aid either or any is to aid the others, as they are all necessary component parts of one great educational system, and they must constantly, more and more, act and react upon each other. Let us, therefore, see to it that we use every

proper effort to bring the advantages of them all within the reach of every member of our Religious Society.

EDWARD H. MAGILL.

Swarthmore, Pa.

COMMUNICATIONS.

MID-WEEK MEETINGS.

Editors INTELLIGENCER AND JOURNAL:

WOULD it not add much to the interests of our Society if all our members' children would attend our business meetings? If the members would remain in and hear the Discipline, etc., read, they would (I think) eventually feel a growth in the interests of the Society, and our meetings, (which are often small in number), would be strengthened and increased by their youthful and helpful faces.

I would ask parents generally to consider the importance of this subject; for let us bear in mind that the children of to-day are to be the men and women of to-morrow. Then how important that we older Friends should have the young to help us.

I can say from experience that the attendance of our mid-week meetings from childhood has afforded me more real comfort in life, than any other act I ever did; to feel that I was willing to lay aside all work and go in all sincerity of heart, and wait upon the Lord; for "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint."

KEZIAH R. WILKINS.

Medford, N. J.

HOW ALAN CORSON BECAME A FRIEND.

[The following communication appeared in the Norristown, Pa., *Herald*, of the 18th of last month. In reprinting it, we may add that Alan W. Corson, referred to, died within a few years, at the advanced age of 94, continuing throughout his life one of the most steadfast and valuable members of our Society. —EDS.]

THE year 1812 was one of much unsettlement. England had put one of her men-of-war up the Chesapeake, burned the Capitol at Washington, the library of Congress and came near capturing the President. The government called for the militia of the country. Alan W. Corson raised a company, procured himself a uniform, and was prepared to march his men.

At the same time there came in to the neighborhood of Plymouth a minister of the gospel of the Society of Friends, and put up at the house of Jacob Albertson, Sr., a hospitable mansion, near the meeting-house, where Friends of like errands were very apt to go. The hostess kept her larder ready for such visitors, and a standing rib of cold roast beef was always in readiness; the best bed in the house and the best seat at the table, made them feel they were welcome. He was a tall, thin man, much absorbed in his own thoughts, and no disposition to converse; after breakfast on the following morning he walked out to the brick porch back of the house, and paced it back and forth with his hands behind his back, until he left for meeting.

As notice had been given beforehand the farmers left their farms; the quarrymen, the blacksmith, the wheelwright and the storekeepers were all there, and the large house and its galleries were full.

The stranger took his seat at the head of the gallery, and after a reasonable time of silence, rose with this text: "Whence come wars and fightings among you. Come they not hence even of your lusts that war in your members. Ye lust and have not, ye kill and desire to have, and cannot obtain. Ye fight and war, yet ye have not because ye ask not; ye ask and receive not because ye ask amiss."

And as he looked into the earnest faces that met his own and that seemed to challenge his text, he said, "Give me time and I'll prove it to your satisfaction."

Boldness in a speaker is popular with the young.

After he took his seat, at the end of a long discourse, the meeting felt that he had made good his promise.

In that meeting sat Alan W. Corson, a young man of about twenty-six years, and after the meeting he did not start for the war, his uniform was not needed; he appeared in another and wholly different one, a plain coat, a plain hat, such as we knew him in, as long as he lived, such as any one now living saw him in, who ever saw him at all; and it was followed by an application to be received into membership of the Society of Friends.

His life from that time on we all remember. During its later part he kept a school for advanced scholars, he ran his surveyor's compass and his scrivener's pen diligently. There is hardly a landowner in Montgomery county but will find among his old titles one or more in his writing; he was executor, administrator, trustee, assignee, the drawer of wills and settler of estates, commissioner under appointment of the Governor to lay out the streets of Norristown, and engineer in locating the Plymouth railroad.

He was extensively read in books, and a botanist of advanced knowledge.

On one occasion he was called into court to prove a signature to a paper, in which his name appeared as a witness. He had forgotten the circumstances connected with his name to the paper and the defendant's counsel sought to have him say that he might have written his name without seeing the signature he witnessed.

Such a thing seemed to be plausible, but, hesitating for a moment and straightening himself up, he said he did not think, in his whole life, he had ever witnessed a signature that was not written before him, or acknowledged to have been done by the person who did it.

'Tis said the one who furnishes a sinful thought to another, starts it on a journey through this world which, multiplying as it goes, causes many to sin. By a parity of reasoning when Elias Hicks, (the speaker above referred to), made a convert of Alan W. Corson he sowed the seeds of morality and usefulness that took root on good ground and brought forth fruit an hundred fold. J. M. A.

Norristown, Second month 18, 1888.

SWARTHMORE NOTES.

—The First-day afternoon class, organized by Prof. Smith for the study of Friends' principles and testimonies, has been much interested for some weeks in a careful reading of the Disciplines of the different yearly meetings. The encouragement of a free interchange of views upon all subjects considered adds much to the interest. The attendance is voluntary, but the number present is quite large, and consists mostly of those who are members of our Religious Society. Other instructors sometimes come in and listen, or take part in the exercises, and visitors are occasionally present. The meeting is held from 5 to 6 p. m.

—See elsewhere in this paper, a reply from Swarthmore to the letter entitled "The Question of Friends Schools" in our last issue.

A STATEMENT OF VIEWS.

A CONVERSATION BETWEEN A MINISTER OF THE SOCIETY OF FRIENDS AND ONE OF ANOTHER DENOMINATION.

[We publish by request the following taken from FRIENDS' INTELLIGENCER of Seventh month 10th, 1880.—EDS.]

A SHORT time since, a Friend traveling in truth's service had an appointed meeting, which was attended by four ministers of other denominations. The Friend preached from these words: "If any man have not the spirit of Christ he is none of His." This text was enlarged upon very clearly.

The next day this Friend was called upon by one of the four ministers, who said: "Sir, I am here to know if you preached the true doctrines of your Society last night. I have been informed you do not believe in the Bible, nor in the divinity of Christ, nor in the atonement; but if you preached your sentiments last night you have been misrepresented. Tell me the difference between that portion of Friends called 'Hicksites' and the 'Orthodox,' or orthodox Christendom generally. You seem to differ from them all, and yet last night you held up the Scriptures and the divinity of Christ more fully and beautifully than I ever heard it done before."

Our Friend replied: "I will endeavor to satisfy thee." He asked, "Dost thou believe that God is allwise, that he is unchangeably the same, that his laws are perfect?" He answered, "I do." "Then thou canst not believe a stream can rise higher than its fountain?" He said, "No." "Well, then, we are told in Scripture, 'In the beginning was the Word, and the Word was with God, and the Word was God; the Word was made flesh and dwelt among us, and we beheld his glory, as of the only begotten of the Father, full of grace and truth.' This is what we recognize as the Word of God, even the power of God, uncreated, and the Scriptures are the fruit of this power. They are the words of God; they were created by this Word that was in the beginning, hence we cannot recognize them as the word of God, for they were created, and the Word of God *never was created*, but was in the beginning with God, and was God." To this the response was, "You are right."

On the next question our Friend said, "We believe in the divinity of Christ, as well as the humanity of Jesus. It was not the manhood alone that constituted the Son of God, but Christ in Jesus, or the Spirit in flesh, or God in man; thus was God manifest in the flesh of Jesus (and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.") To this he assented, saying, "That is true."

Our Friend then proceeded: "The atonement means the same thing. It is simply reconciliation. It is said in Scripture, 'God was in Christ, reconciling the world unto himself,' as he said, 'This is my beloved son in whom I am well pleased.' Now, what was it that pleased the Father? Was it not his full submission to the workings or influence of the Divine Spirit, which was given to him without measure?

"Now, it is simply the life of Christ *we* recognize as being able to save us from sin or reconcile us to the Father. Here, then, is the difference between us; *we* say it is the *life* of Christ that reconciles the Father, or atones for the sins of the world. You say it is his death, and that death was brought about by the Great Omnipotent Being calling upon his enemies to help him accomplish the work of man's salvation. But, according to the Scripture record, the devil put it into the heart of Judas to betray him into the hands of sinful men, and a wicked, unbelieving people put him to death.

"Now, if God designed to save the world by a sacrifice, why did he not have that sacrifice prepared by the hands of good men, as he had done under the Levitical priesthood? Can we suppose or believe the all-wise and all-powerful Father needed to employ evil agencies in the work of man's salvation?"

The visitor, who had been an attentive listener, here exclaimed, "Is that the difference? *You* are right, and I will never more preach such doctrine. It certainly was the life of Jesus Christ that satisfied and reconciled the *Father*, and not the cruel *death* inflicted on him by his enemies. I thank you kindly for this interview."

THE CHERUBIC PILGRIM.

The following extracts are from a book of the above title, by Johannes Scheffer, born at Breslau, in 1624, died in 1677. Scheffer was at first a Lutheran, then became a Roman Catholic. The translation is by Ebilatis Scherb.

"GOD'S Spirit falls on me as dewdrops on a rose,
If I but like a rose my heart to him unclose."

"The soul wherein God dwells—what church can holier be?—
Becomes a walking tent of heavenly majesty."

"Lo! in the silent night a child to God is born,
And all is brought again that ere was lost or lorn."

"Could but thy soul, O Man, become a silent night,
God would be born in thee, and set all things aright.

"Ye know God but as Lord, hence Lord his name with ye.
I feel him but as love, and Love his name with me."

"How far from here to heaven? Not very far, my friend;
A single hearty step will all thy journey end."

"Though Christ a thousand times in Bethlehem be born,
If he's not born in thee, thy soul is all forlorn."

"The Cross on Golgotha will never save thy soul,
The Cross in thine own heart alone can make thee whole."

"Christ rose not from the dead, Christ still is in the grave,
If thou for whom he died art still of sin the slave."

"Hold there! Where runnest thou? Know heaven is in *thee*;
Seekest thou for God elsewhere, his face thou'lt never see."

"In all eternity no tone can be so sweet
As where man's heart with God in unison doth beat."

"Whate'er thou lovest, man, that, too, become thou must.
God, if thou lovest God; dust, if thou lovest dust."

"Ah, would the heart but be a manger for the birth,
God would once more become a Child on earth."

"Immeasurable is the Highest; who but knows it?
And yet a human heart can perfectly inclose it."

—*Parish Visitor.*

MY OLD HOUSE.

[Written by an aged woman on the eighty-fifth anniversary of her birthday.]

I HAIL once more my natal day,
Still in my tenement of clay,
With many favors blest;
And He who placed the structure here
Can prop it up another year
If He should think it best.

Long has it stood through snows and rains,
And braved life's fearful hurricanes
While many stronger fell.
The reason why, we cannot see,
But what to us seems mystery
The Builder knows full well.

But now 'tis weather-worn and old;
The summer's heat and winter's cold
Pierce through the walls and roof;
'Tis like a garment, so worn out
To mend there is no whereabout,
So gone is warp and woof.

The tottering pillars are so weak
The poor old rusty hinges creak,
The windows, too, are dim;
Those slight discomforts we'll let pass,
For, looking darkly through a glass,
We catch a hopeful gleam.

Nature and reason tell us all
This shattered frame ere long must fall—
When, where, or how is all unknown.
We'll leave that to the Architect,
And trust His wisdom to direct
The taking of it down.

And when you see it prostrate lie,
Let not a tear bedim the eye—
The tenant is not here.
But just beyond time's little space,
She finds some quiet resting-place,
No more to date her year.

And though she walks with you no more,
The world will move just as before—
'Tis meet it should be so.
Let each his house in order set,
That they may leave without regret
Whenever called to go.

—*Philadelphia Ledger.*

"HARD WORK AND NO HOLIDAY."

IT does not take any supernatural gift of prophecy to foresee that some courses of conduct which are now tolerated or only mildly rebuked, will in the future be regarded as such wrong-doing that every conscientious person will shun them as they now do any openly recognized iniquity. Among these is that suicidal overwork, which at present seems to be generally regarded rather as an amiable and innocent self-sacrifice. It is lamented, of course, when, too late, the direful results of failure of power, illness, and premature death, with their far-reaching afflictions, manifest themselves; but even then it is held to be more a misfortune than a misdeed, and not infrequently warm praises are showered upon the unremitting energy, zeal, and labor which have worked so much woe in the world.

It is true that as yet most of those who injure themselves by overwork and over-anxiety, are not consciously and deliberately doing wrong. Many of them are, indeed, among the best and noblest men of the community—living the most valuable lives, and therefore the men of all others whom society can least afford to lose. It might seem as if the same intelligence that enabled them to render the world such good service would also lead them to make that service permanent, by preserving their powers unimpaired for as long a period as possible. Often, however, this hardly seems to occur to them. With all their sagacity in other things, they fail to perceive that the brain which is ever kept on the alert and the nerves which are never relaxed will surely give way, either gradually or suddenly, and fail to perform their office. Or, if at times they see this theoretically, they hope that their strong constitutions may make them exceptions, or they fancy that circumstances compel them to make the sacrifice, or they become so immersed in the present as to lose all sight of the future.

Whatever be the cause, certain it is that this folly and sin of overwork is one of which some of our most useful and estimable men and women are guilty. Occasionally we meet with a case more than usually aggravated, as the one mentioned in a late paper of a physician, who, but a little over 40 years of age, and in the full tide of practice, admitted to a brother physician that he had won his present position by "sheer perseverance, hard work, and *no holiday.*" "But," he added, "I am to-day a wreck. I have fatal disease of the heart, the result of anxiety and hard work. I know that I cannot live many months, and my parting words of advice to you are these: Never mind at what loss, take your six weeks' holiday. It may delay your success, but will insure its development. Otherwise you will find yourself at my age a prosperous practitioner and a dying old man." Six months after this conversation he died. Sad comment this, on the practical effect upon conduct of superior knowledge, when not made a source of superior obligation!

It is indeed a serious question, how such unnecessary tragedies may be made impossible. There is far too little attention paid to health by those *who are* in good health. Instead of studying how to keep

well, they live on, thoughtlessly and ignorantly, until sickness comes; and then, if through the skill of the physician and the struggles of Nature they recover, they resume their former mode of life until the next attack. If the wise physician could be the hygienic instructor also in the families for whom he prescribes,—if they would crave his advice, respect his judgment, and follow his council, in *health* as well as in sickness, there would soon be a marked improvement in the well-being of our community. We should certainly have fewer cases of breaking down from over-work, for it would come to be regarded as not only unnecessary and unwise, but as a sinful waste of powers, of happiness, and of life.—*Philadelphia Ledger.*

CHANGES IN PALESTINE.

[The following letter appears in a Western newspaper, it having been received in Chicago, from a person, a woman, who left that city for Jerusalem, some years ago, to await there "the second coming of Christ,"—expecting that to occur in the flesh. Many of its details may be of interest, though the faith of the writer evidently includes many particulars which must be regarded as outward, rather than spiritual.—EDS.]

"JERUSALEM, Nov. 23, 1887.—My dear friend: Your letter, which was duly received a week or two ago, brought your face very clearly before me, and I remembered how you used to come to see Mother Gould from time to time, and how you always spoke to me of my own mother. It is a long time since I met you there, and many things have taken place since then. I was glad to hear that you were well, and interested in this land and this city. And I am very glad to tell you a few of the glorious things that we have been witnesses of during the six years we have lived here. When we arrived here, six years ago the 26th of September, we numbered fourteen adults and five children. As we drove up from Jaffa we were deeply impressed with the desolation of the land. Not a spear of green could be seen anywhere; the olive trees and vines were so covered with the gray dust of a hot, dry summer, that you never could imagine there could be any green underneath, and the whole earth seemed dried to its foundations. We realized to the full that it was a land under the curse of God still, for sin. But we have never seen it look like that since that time. Every year it looks greener and greener, and now, so many of those barren hillsides are covered with vineyards and olive yards, quite changing the appearance of everything.

"You will ask what is the cause of this great change? God has promised that like as he brought all this evil upon this land, so he will bring great blessings unto it, and it has evidently begun by God sending more rain than for many thousand years. He sends beautiful showers and heavy dews where there used not to be any, and He sends clouds in summer, which were never known even twenty years ago. This tempers the heat, so that it does not dry up the ground so. Five years ago He sent, in July and August (months in which it never used to rain), three hours of rain in Jaffa, and sixteen hours in Damascus, and much all around, so that the American papers remarked upon it as a proof that the climate of Palestine was changing. Also when we came here there were very few Jews coming back to this land, but the persecutions in Russia and Germany and other places began to drive them out, and, in spite of the edicts of the Sultan, they began returning to this land, buying land, planting and building, and getting possession of the trade of the city; and so to-day there are many thousands more than when we came.

"Jerusalem is in reality now in the hands of the Jews, so far as trade is concerned, and the Jew is no longer under the heel of the Mohammedan as he once was. They are also rapidly building up a new city, exactly on the line of the description in Jeremiah xxxi.: 38–40, and Jeremiah xxxii., 43–44, so that even the Turks, who are in power, are taking notice of it, and are saying one to the other, 'It is God, and what can we do?' And, dear friend, what can we say to all this but that God is rapidly fulfilling his word and the covenant he made with Abraham in our day, and we are witnesses of these things. God told us to come to Jerusalem and sit down and be instructed by him, and also witness what he was about to do in the earth that we might tell it to the generations following. Had we listened to our friends and not obeyed God we could not have seen the land just as it was, with the curse on it, and so been able to contrast it with what it would be when God began to restore. For no one has eyes for these things in Jerusalem but ourselves; nevertheless they are facts.

"There is no mission work in this land that is doing any real good. The lives of the Christians are so contrary to the word of God that they are only false witnesses for him, and we are not looking for any good results to come from that part of work for Christ. But we are looking for John xvii. to be fulfilled—where Christ says that 'when he had a body made perfect in one, even as he and the Father are one,' then the world will believe that he was sent of the Father. For this we are pressing as a great prize set before us, and we are looking for such mighty things as the world never saw before. These are glorious days, and our hearts are full of joy at what is coming upon the earth.

"With kind regards to your family, I am your loving friend, AMELIA GOULD."

THE theory is held by Prof. Mendeleef that petroleum is produced by water which penetrates the earth's crust, and comes in contact with glowing carbides of metals, especially of iron. The water is decomposed into its constituent gases; the oxygen uniting with the iron, while the hydrogen takes up the carbon, and ascends to a higher region, where part of it is condensed into mineral oil, and part remains as natural gas, to escape wherever and whenever it can find an outlet. If this assumption is correct, and a sufficient store of metallic carbides is contained in the earth's interior, petroleum may continue to be formed almost indefinitely, and yield a supply of fuel long after the coal has become exhausted. Prof. Mendeleef supports his views by producing artificial petroleum in a manner similar to that by which he believes the natural product is made.—*Exchange.*

THE PLEASURE AND PROFIT OF ACHIEVEMENT.

The most certain and most precious of all the rewards which come to faithful work in the very doing of it, is the discipline of mind and enlargement of soul which the work secures. The student who pursues knowledge diligently, gets in the pursuit what is far more important than knowledge, that is, training, discipline. This is doubtless the reason why God has so arranged the universe that we must work for what we get. It would be a misfortune to be put into easy possession of truth. "It is the glory of God to conceal a thing." It is better that we should acquire truth than that we should possess it without effort. Achievement is the condition of all real growth and greatness. The mere possession of knowledge could never make a fully developed man. The end of life is discipline and character. The pursuit of knowledge, therefore, is quite as necessary as knowledge itself. The pursuit is as essential to the discipline as the knowledge. "The intellect," said Aristotle, "is perfected, not by knowledge, but by activity." The same thought is put by Malebranche more strikingly still: "If I held truth captive in my hand, I should open my hand and let it fly, that I might again pursue and capture it."

This is one of the benefits which is reaped in the way to the goal of all search after truth, and of which nothing can rob the seeker. Effort, exertion, achievement, are the divinely appointed conditions for the development of character. Working is like eating; he who does it gets the benefit of it. In this view, encouragement is not cut off even by apparent failure. The child may fail a hundred times to perform some feat for which his size and strength are yet inadequate. But the effort is exercising his limbs and developing his strength, and at length he will accomplish it. The student may fail to solve his problem to-day and to-morrow, but his study and thinking are strengthening his mind and training his perceptions and reasoning powers, and he will probably find some morning, to his surprise, that he has solved it almost without effort. Thus we grow into the ability to do things. We cannot grow thus by any spasmodic effort. We grow by patient attention and application, and are surprised, when we look back upon our earlier stages of progress, to find that the impossible of an earlier stage of discipline and culture, has grown easy and natural.—*S. S. Times.*

Piety practised in solitude, like the flower that blooms in the desert, may give its fragrance to the winds of heaven and delight the unbodied spirits that survey the works of God and the actions of men; but it bestows no assistance upon earthly beings, and, however free from taints of impurity, yet wants the sacred splendors of beneficency.—*Dr. Johnson.*

The soul which sees the will of God in the smallest things, and in things the most trying and overwhelming, receives them all with joy and reverence. And so that which others fear and shrink from, the faithful soul opens all its doors, so to speak, to receive with honor.—*Selected.*

SIMPLE WORK THE GREAT WORK.

I marvel when I think how simple are the powers by which the great work is done in the world. I marvel when I look around and see the few men here and there using the simplest powers of our human nature,—using their courage, purity, truthfulness, kindliness,—and lifting their little bit of the world by their exercise. It seems to me to open the vast prospect of the future: that the world is to be developed, not by the attainment of great effects by individuals, not by striking or singular and star-like natures that are to shine forth and take possession of the world, but by the consecration of the smallest powers everywhere; by the men who are fishing with a little skill, and exercising their power upon poor material, simply taking the finer material with the finer impulses, and doing the best that they can do with the powers that God has given them. This is the encouragement of the weakest among us, while it is the glory of those upon whom God may have bestowed any larger powers.

Are we not like great musicians playing little ditties upon wonderful instruments? Are we not like artisans spending their time and tools upon poor little accomplishments, and holding them up for the admiration of other men only because those other men are not doing anything greater? We need not to have any new faculty put into us, but just purely and simply to give fulfillment to the faculties we have, to make ourselves capable of what God meant when he sent us into the world.

That is the contribution which each one may make to the salvation of the world. And there shall never be given to us, in any celestial glory which we may attain, anything that is not implied in us now. The humanity of heaven shall be nothing but the humanity of earth lifted to its full activity, filled with the divinest impulses, made cognizant of its greatest powers, and made ambitious for its completest work. God grant us the beginning of that heaven now!—*From an address to Harvard students by Phillips Brooks.*

Not a seed on the face of the earth could be made to grow by what is popularly known as force or power. But by influences so gentle that they are hardly appreciable the acorn swells into the storm-defying oak, and a continent presents its annual burden of golden grain and luscious fruit. Many a flinty rock, on which the chisel could make but little impression, has been disintegrated and decomposed by atmospheric and climatic influences, and now mingles with the dust of the earth. Many a wayward son, whom authority and harshness were hurrying to ruin, has been saved by the gentle tones or the pleading tears of his mother. Many a culprit, unmoved by the severest punishment, and by the agents of muscular morals given over as incorrigible, has been brought to penitence and reformation as a sister of charity or an angel of mercy touched the divine chord in his soul, and recalled the associations of his childhood and the prayers his mother taught him. The Beatitudes of Christ have blessed and saved more storm-tossed and suffering souls than all the anathemas of the world.—*Eli Fay.*

HONESTY IN BUSINESS.

A CLOTHING dealer in an interior town had occasion to visit the city to purchase goods. While he was gone, a young man entered the store to buy a coat. A salesman waited upon the customer, and showed him a coat plainly marked $7. The customer tried it on, and said in a pleasant, confiding way, "I want a good article, and I can afford to pay a little more." The salesman showed him many coats, and finally, having removed the tag, again offered him the seven-dollar coat which had fitted him at first, and said, "Here is a coat, a fine article, just your fit, which I can sell you for $12." The coat was again tried on, the young man seemed pleased, paid his money, and went away. On the merchant's return, the salesman, with a smile of triumph all over his countenance, rushed up to him, and boasted of what he had done. The merchant looked grave. He only said, "Does any one know who the customer was?" A little boy had recognized him as a workman in a neighboring factory, and remembered his name. The merchant sent for the young man, told him of his mortification, gave him back $5, and the privilege of returning the coat if he chose, and then said to the salesman: "Now, sir, I will pay your week's salary, and I wish you to go. If you cheat my customers, you have not principle enough not to cheat me. If I can't have my people sell goods honestly, I will go out of business. Good day, sir."—*Dry Goods Chronicle.*

ALCOHOL, like its twin brother, tobacco, produces a disease that craves and demands of its victim a constant supply of that which has produced it, and in an increased quantity. It is almost impossible for a person to reform permanently who continues to use tobacco, the effect of which on the stomach and the nervous system is such as to excite and continue the craving for stimulants; and not more than one in ten does permanently reform who continues its use. Numerous cases might be cited to prove this. The evil effects which the use of tobacco produces in our young men,—deranging the nervous system, producing thirst, and creating a desire for stimulants,—and the effect it produces in those that are endeavoring to reform from the use of alcohol, are not properly appreciated.—*New Church.*

NEWS AND OTHER GLEANINGS.

—W. W. Corcoran, the venerable philanthropist, died at his residence, in Washington, D. C., on the morning of the 24th ult., in his ninetieth year.

—There are now six papers devoted entirely to the news and progress of woman suffrage in the United States.

—The rapidity with which Anglo-Saxon literature is pouring into Japan is illustrated by the statement that 85,000 English and 119,000 American books were imported by the subjects of the Mikado last year.

—Mme. Floquet, wife of the French statesman, is an active promoter of technical schools for girls, which she aids both with money and social influence. She is also interested in homes for servants, and offices and homes where Alsatian girls can obtain shelter and places. It was she who thought of celebrating the opening of the new Hotel de Ville by a lunch to the children of the communal schools of Paris.

—Hester Morris, of Wyoming Territory, was the first woman in the United States ever appointed Justice of the Peace. While she was in office she was a terror to a certain class of evil-doers. "Yes," the half-inebriated rough would plead on his arrest, "I been a beatin' my wife again. I know it; but don't send me up 'fore Mis' Morris. I rather go 'fore ten men than that woman. I rather be tried by a man."

—Near the town of Soleure, in Switzerland, a bird's nest was recently found which was constructed entirely of the imperfect watch springs thrown out from the workshops. It has been deposited in the local museum.

—The latest gift to Harvard is a large and completely equipped addition to the Museum of Comparative Zoölogy, funds for which have been raised through the efforts of Professor Goodale.

CURRENT EVENTS.

PRESIDENT CLEVELAND and his party returned from their trip to Florida, on the 26th instant, having been absent since the beginning of the week.

AN "interview" with James G. Blaine, at Florence, Italy, has been published in the (American) newspapers, in which he emphatically reiterates his purpose not to permit the use of his name as a candidate for President.

HEAVY rains and the breaking up of ice caused some floods at the close of last week along the Susquehanna and other rivers, but the damage done was less than sometimes. At Port Deposit there was no "gorge" of the ice.

THE Alumni of Cornell University gave a banquet in New York on the evening of the 24th ult. In speaking of co-education President Charles Kendall Adams said: "The experiment, we think, is a success. The girls have been sedate, studious, and circumspect in their conduct. There has been no scandal in the College, and nothing has occurred to make any one regret co-education or make a change in our views regarding it."

THERE has been a very general resumption of labor in the coal mines of the Schuylkill region, and no trouble is now anticipated there.

A DISPATCH from San Remo says that the German physicians in attendance on the Crown Prince of Germany have discovered with the microscope cancerous matter in the phlegm coughed up by the patient. It appears to be generally understood that his situation is increasingly unsatisfactory.

A DISPATCH from Mount Vernon, Illinois, on the 27th inst., says the weather had continued extremely cold, and the homeless had suffered greatly during the preceding forty-eight hours. The Finance Committee has issued a card to the general public stating that all subscriptions received will be devoted to the purchase of building material, household furniture, and other articles necessary to provide the destitute and needy with shelter.

NOTICES.

*** Henry T. Child expects to attend Abington Friends' meeting on First-day morning, Third month 11th, and give an illustrated lecture on Temperance at the same place at 2.30 p. m. (to which all are invited.)

*** Joseph B. Livezey expects to attend Friends' meeting at Green street, Philadelphia, on next First-day morning, (4th instant), and to be at Germantown in the afternoon, and Girard Avenue in the evening.

*** A circular meeting will be held in Washington, D. C., at Friends' meeting-house, near Eighteenth and I streets, on First-day, the 4th of Third month, at the time of their

regular meeting, at 11 o'clock. Friends at a distance, feeling an interest are desired to attend.

*** The Burlington First-day School Union will meet at Mt. Holly, Seventh-day, Third month 10th, at 10.30 a. m. All interested in the work are cordially invited.

WILLIAM WALTON, MAGGIE D. ROGERS, } Clerks.

*** Friends' Charity Fuel Association will meet Seventh-day evening, Third month 3d, at 8 o'clock, in Parlor 1520 Race street.

WILLIAM HEACOCK, Clerk,

*** Philadelphia First-day School Union will meet at Race street meeting-house, Sixth-day evening, Third month 9th, at 8 o'clock. Reports from the schools are expected, and the objects and advantages of the children's annual meeting considered.

JOSEPH M. TRUMAN JR., SARAH M. HOLCOMB, } Clerks.

*** Joseph B. Livezey, an approved minister from Upper Greenwich, N. J., with a minute from his meeting, setting him at liberty to attend and appoint meetings within the limits of Philadelphia Quarterly Meeting, expects to attend on First-day next, (4th inst.), Green street meeting, at 10.30, a. m.; Germantown, at 3, p. m.; Girard avenue, at 7.30, p. m.

*** There will be a Circular Meeting held at Chester, in Friends' meeting-house, on Market street below 3d, on First-day next, the 4th inst., at 3 p. m., to which Friends are cordially invited.

*** Quarterly meetings in Third month will occur as follows:

2. Nottingham, Little Britain, Pa.
3. Whitewater, Milten, Ind.
5. Prairie Grove, West Liberty, Io.
8. Salem, Woodstown, N. J.
12. Baltimore, Aisquith St., Md.
15. Haddonfield, Moorestown, N. J.



This powder never varies, A marvel of purity, strength, and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum, or phosphate powders. *Sold only in cans.*
ROYAL BAKING POWDER CO., 106 Wall-st., N. Y.

QUEEN & CO. 924 CHESTNUT ST



FRIENDS' CALENDAR FOR 1888
NOW READY.

A handsome lithographed card bearing a tablet, giving a carefully selected quotation from Friends' writings for each day of the year. Price, 50 cents. By mail, 55 cents.

FRIENDS' ALMANAC FOR 1888.

Containing an account of the times and places of holding the meetings of Friends on the continent of America. Price, 10 cents each. $1.00 per dozen.

FRIENDS' POCKET ALMANAC FOR 1888.

Price, 10 cents each. $1.00 per dozen.

FOR SALE BY

FRIENDS' BOOK ASSOCIATION,

S. W. Cor. 15th and Race Sts., Philadelphia.

FRIENDS' INTELLIGENCER and JOURNAL

Memoranda for those who will aid in Sending in Subscriptions.

1. Rates for the Year 1888.
   Single subscriptions, $2.50 per year.
   8 copies, $2.25 each, a year.
   15 copies, $2.00 each, a year.
   ☞Note the change in last item from previous years.
2. "No Agents."
   We recognize no one as our "Agent" with the single exception of Friends' Book Association, 15th and Race Sts., Philadelphia. Those Friends who get up Clubs for the paper must be regarded as the agents of those subscribing through them. When money reaches our hands we receipt for it ourselves, and no one, (except F. B. A., as above), is authorized to receipt for us.
3. Concerning Clubs.
   a. It is, of course, our desire to get new subscribers, and retain old ones. Unless Clubs help to do one or both of these things, they do not aid the paper. We therefore hope to have in them (in the $2.00 Clubs, especially) *some new ones.* This is difficult, of course, in some localities, and in such we will not *exact*, though we *desire* it.
   b. Names and money, for clubs, should be sent to us in *one, two, or at most three,* instalments We can wait till the person getting up the club is ready with the money, but we cannot accept single names and money, (unless for *new subscribers*), at intervals through the year, on Club account.
4. Subscribers' Names.
   When sending clubs, please carefully designate all "new" names; and in renewals, please use the same name as the paper has been coming to;—if for any reason the name is changed, please call our attention to this fact.
5. Discontinuances.
   We do not discontinue a paper, (unless for continued delinquency in payment), without the order of the subscriber. Persons wishing to "stop" *must so notify us.*



For 1888 is better than ever, and should be in the hands of every person contemplating buying SEEDS, PLANTS or BULBS. It contains 3 Colored plates, thousands of Illustrations, and nearly 150 pages, telling what to buy, and where to get it, and naming lowest prices for honest goods. Price of GUIDE only 10 cents, including a Certificate good for 10 cents worth of Seeds.

JAMES VICK, SEEDSMAN,
Rochester, N. Y.

BOARDING.—Two desirable second story rooms, first-class table. Friends. No. 1718 Green Street.

FOR RENT—Stone House with Lawn attached, good shade trees; situated near village of Darby, convenient to Friends' School and Meeting House. Apply at 926 Market St.

LEHIGH AND SCHUYLKILL COAL.

BEST QUALITY. CAREFULLY PREPARED.

AQUILA J. LINVILL, 1244 North Ninth Street.

LADIES' FINE SHOES, HAND-SEWED. Orders taken and executed with promptness.

S. DUTCHER,
915 Spring Garden St., Phila.

MONTGOMERY COUNTY MILK.—CONSHOHOCKEN Dairies. Special Attention given to serving families. Office, 603 N. 8th Street, Philadelphia, Pa.

JOSEPH L. JONES.

MY SELECTION OF PATTERNS

* * *

FOR THIS SEASON COMPRISES ALL THE LATEST STYLES AND COLORINGS IN MOQUETTE, BRUSSELS, TAPESTRY, INGRAIN, AND DAMASK CARPETS. OIL CLOTHS, LIGNUM AND LINOLEUM WINDOW SHADES, MATS, RUGS, ETC., AT THE LOWEST MARKET PRICES.

BIGELOW BRUSSELS.
LOWELL BRUSSELS.
LOWELL INGRAINS.

BENJAMIN GREEN,
33 N. SECOND STREET, PHILA.

SCHOOL PRINTING, circulars, catalogues, programmes, note-heads, bill-heads, reports, numbered books, etc. Call and see samples of these that we havedone and are doing for numerous Friends' schools and colleges. Orders by mail will be promptly filled.

FRIENDS' PRINTING HOUSE,
S. W. COR. SIXTH AND ARCH STS.
Entrance on Sixth St. Take Elevator.

SWARTHMORE. For Rent Furnished, a pleasant 12-room, Queen Anne Cottage adjoining college, with one acre of ground, young fruit, excellent water, with all modern improvements. Will rent cheap to desirable tenant. Address
Or Magill & Williams, 30 North 7th St.
DAVID SCANNELL, 814 Arch Street.

NEWLIN & OLIVER, OLD GOLD BOUGHT.

GOLD CHAIN MANUFACTURERS.

OLD GOLD CHAINS MADE LIKE NEW.
ALL KINDS OF JEWELRY REPAIRED.

107 S. EIGHTH ST., PHILADELPHIA, PA.

HENRY C. ELLIS,

HOUSE AND SIGN PAINTING,

112 N. TENTH STREET, PHILADA.
Residence, 404 N. 32d St.

RICHARDS & SHOURDS,
CARPENTERS AND BUILDERS.

JOBBING ATTENDED TO.

1125 Sheaff St., first street ab. Race,
PHILADELPHIA, PENNA.

R. RICHARDS, 1541 N. 12th St.
THOMPSON SHOURDS, 2212 Wallace Street.

SWARTHMORE COLLEGE

OPENS NINTH MONTH THIRTEENTH.

Thirty minutes from Broad Street Station, Philadelphia.
Under the care of Friends, but all others admitted.
Full college course for both sexes; Classical, Scientific, and Literary.
Also a Manual Training and a Preparatory School.
Healthful location, large grounds, new and extensive buildings and apparatus.
For Catalogue and full particulars, address
EDWARD H. MAGILL, A. M., President,
Swarthmore, Penna.

FRIENDS' BOARDING SCHOOL.

NEWTOWN SQUARE, PA.

Terms, $150 to $175 per year.

Apply to HANNA R. CALEY, Principal, address, (during vacation), Media, Pa.
Or to
THOMAS P. BARTRAM, Newtown Square, Pa.,
CLEMENT M. BIDDLE, 815 Arch Street, Phila.

FRIENDS' ACADEMY,

A boarding and day-school for both sexes. Thorough courses preparing for admission to any college, or furnishing a good English education. The next school year will begin Ninth month 13th, 1887. Terms for boarding scholars $150 per school year. The school is under the care of Friends, and is pleasantly located on Long Island, about thirty miles from New York. For catalogue and particulars address,

FREDERICK E. WILLITS, Sec.,
Glen Cove, Long Island, N. Y.

CHAPPAQUA MOUNTAIN INSTITUTE,—

A Boarding School for both sexes under the care of Purchase Quarterly Meeting. The present building is new and much enlarged, and has perfect sanitary arrangements. Excellent corps of instructors. Prepares for Business or College. Healthfully and pleasantly located near the Harlem R. R., one hour from New York city. For catalogue and particulars, address,

SAMUEL C. COLLINS, A. M., Prin.,
Chappaqua Institute, N. Y.

ABINGTON FRIENDS' BOARDING and DAY School near Jenkintown, Pa., Bound Brook R. R. Ten miles from Philadelphia.

Second term begins First month 30th, 1888. Courses will be arranged to furnish a thorough English education and to prepare pupils for college.

Board and tuition $145 to $165 per school year. Tuition alone $25 to $45. For further information address,

ARTHUR H. TOMLINSON, Principal,
Jenkintown, Pa.
Or
CYNTHIA G. BOSLER, Sec.,
Shoemakertown, Pa.

CONSTANTLY ON HAND —AN ASSORTMENT OF— PRICES REASONABLE.

CLOTHS AND CASSIMERES

SUITABLE FOR

PLAIN AND FASHIONABLE GARMENTS.

GUSTAVUS GOLZE, TAILOR, 109 N. 10TH STREET, Philada.

WEST PHILADELPHIA BARGAIN FOR SALE.

THREE-STORY double house, thirteen rooms, modern conveniences, porches, plenty fruit and shade trees. Lot, 50 x 150 feet. For full particulars apply to J. F. GREEN, 112 South 40th St.

Association of Friends to Promote the Education of the Colored People of the South.

OFFICERS.

HOWARD M. JENKINS, Chairman, 921 Arch Street, Phila.
SARAH J. ASH, Secretary, 1717 Vine Street, Phila.
LYDIA A. SCHOFIELD, Correspondent, 1717 Vine St., Phila.
HENRY M. LAING, Treasurer, 30 N. Third St., Phila.

EXECUTIVE COMMITTEE—Edward H. Magill, Swarthmore, Pa.; Sarah H. Peirce, Philadelphia; George L. Maris, West Chester, Pa.; Mary Ann Fulton, Wilmington, Del.; Amos Hillborn, Philadelphia; Alfred Paschall, Doylestown, Pa.

WORK OF THE ASSOCIATION.

The work of the Association is chiefly *to raise funds*. These are sent to the support of two schools for colored youth in South Carolina,—the Schofield Normal and Industrial School, at Aikin, and the Mt. Pleasant School, near Charleston, in charge of Abby D. Munro.

HISTORY OF THE SCHOOLS.

Both these schools have been in existence since the early years of the work of colored education in the South, soon after the close of the war. The Aiken School was begun in 1868, with the support of the Germantown, (Philadelphia) Branch of the Freedmen's Union Commission (of which Sarah F. Corlies was Secretary, and Elizabeth Dorsey, Treasurer.) In later years it was sustained almost entirely by the exertions of Martha Schofield. In 1886, however, finding the burden of its support too great, she made an appeal to the Yearly Meetings of Friends, in Philadelphia and New York, for aid, and as part of the response to this appeal, this Association was organized at Philadelphia, in Sixth month, 1886.

The Aiken School has a valuable property (largely accumulated by Martha Schofield), which has been placed in the hands of a Board of Trustees. A beginning has been made in the formation of an endowment fund.

The school at Mt. Pleasant was established in the First month, 1866, in charge of Cornelia Hancock, under the supervision and with the support of the "Friends' Association of Philadelphia, for the Aid and Elevation of the Freedmen," and was maintained for a number of years by that excellent organization. In late years, however, its funds have been raised, from year to year, almost entirely by Henry M. Laing, Treasurer of the Association, who like M. Schofield, found this tax upon him too great.

CHARACTER OF THE SCHOOLS.

The Aiken School had last year 270 pupils, divided into nine classes, with eight instructors. This year, the attendance is larger, and an additional teacher is employed. There are, this year, about 300, of whom 40 are boarding students. Members of the highest class are prepared to become teachers. All are taught industries,—the girls being taught to cut, make, and mend garments, etc.; the boys instructed in printing, carpentry, and many details of labor about the school property.

The Mt. Pleasant School had last year about 100 pupils, with three teachers. They average somewhat younger than those at Aiken. The instruction of this school has been carried on for two years in a church, granted free of charge for the purpose, the school building having been demolished by a storm in the summer of 1885. (A special fund for rebuilding has been partly raised.)

THE NEED FOR CONTINUED AID.

Those engaged in the work of instructing the colored people appeal to us to continue a measure of aid. While some progress has been made in establishing public schools in the South, they are yet very insufficient. The school term in South Carolina averages not over three months in the year, and the schools themselves are too few, and seldom well provided in any particular. To withdraw from the field yet, seems like abandoning the colored people, in the very midst of the work for their elevation. Moreover, it is evident that for years to come there will be great need of schools which will do more than provide mere book instruction,—will, in addition to this, give practical training in habits of honest and orderly industry. Such work as this is done by these schools, and they are fully entitled to the confidence and help of all who are interested in the welfare of the hitherto unfortunate colored people. Money sent them is used with the utmost economy, and is made to yield the best possible maximum of results. The funds supplied by the Association go only to the compensation of teachers, and so far have not been sufficient for that purpose. The students either support themselves, or are otherwise aided.

*** THE ASSOCIATION EARNESTLY APPEALS TO THOSE INTERESTED FOR AID TO ITS FUNDS.

Statement of Henry M. Laing, Treasurer, to Seventh month 1, 1887.

RECEIPTS.

Cash received per	Edward H. Magill,	$823	41
"	" Henry M. Laing, Treas.,	510	00
"	" Chalkley Styer,	89	50
"	" E S Parry,	11	25
"	" Sarah H. Peirce,	96	00
"	" George L. Maris,	11	50
"	" Sarah A. Wildman,	25	00
"	" E. B. Passmore,	7	00
"	" S. R. Coale,	85	00
"	" Ellen P. Haines,	11	00
"	" Howard M. Jenkins,	4	50
"	" Sarah J. Ash,	9	00
"	" Lydia Schofield,	3	00
"	" Priscilla T. Speakman,	15	00
"	" George T. Atkinson,	16	00
"	" Louisa J. Roberts,	3	00
"	" J M. Truman, Jr.,	5	00
"	" Wilmington Friends,	33	00
"	" J. & M. Yeatman,	10	00
"	" Wm. Lloyd,	7	00
"	" John Comly,	10	00
"	" A Friend,	16	00
"	" Thomas Doane,	10	00
"	" Sarah C. Fox,	10	00
		$1,821	16

EXPENDITURES.

Cash paid for Books and Postals,	$ 4 50	
" to Martha Schofield for salaries at Aikin, S. C.,	1,025 00	
Cash paid to A. D. Munro for salaries at Mt. Pleasant, S. C.,	700 00	$1,729 50
Balance,		$ 91 66

HENRY M. LAING,
30 N. THIRD ST., PHILA.

Philadelphia, Sixth month 30, 1887.

FRIENDS' CALENDAR.

A daily Calendar makes a most fitting and appropriate gift. It is a daily reminder of the giver, throughout the entire year. Moreover, while elegant and useful, it is inexpensive. The Friends' Calendar for 1888, is a handsome design 9x12 inches, with a portrait of George Fox, a picture of his home, and a tablet containing a slip for each day in the year, with helpful quotations from Friends' writings. Price 50 cents; 12 for $5.00. Sent postpaid on receipt of price.

FRIENDS' PRINTING HOUSE S. W. COR. 6th and ARCH

FRIENDS' INTELLIGENCER AND JOURNAL.

INTELLIGENCER Vol. XLV. No. 10. | PHILADELPHIA, THIRD MONTH 10, 1888. | JOURNAL. Vol. XVI. No. 789.

EXTRACT FROM WHITTIER.

RICHEST gifts are those we make,
Dearer than the love we take
That we give for love's own sake.

Hands that ope but to receive
Empty close; they only live
Richly who can richly give.

He who, giving, does not crave,
Likest is to Him who gave
Life itself the loved to save.

Love that self-forgetful gives,—
Shows surprise of ripened sheaves,
Late or soon its own receives.

DOUBT.[1]

(*Concluded from last week.*)

DOUBT is none the less dangerous because it needs must be experienced sooner or later. Every child, passing on into manhood, goes through his physical crises, but with risk always. Needful as it is to question, it is fatal to become habitually questioning. This age of doubt may become an age "which blots out life with question marks." The crises of the soul may rejuvenate the constitution, or they may undermine it.

The arraignment of the highest authorities before the judgment seat of an ordinary mind naturally tends to puff the man up with conceit. It is easy to criticise imperfections. The penny-a-liner can pick the noblest poet to pieces, and detect long ears protruding from the prince of philosophers. Little learning will serve to stock a man with doubts, on the strength of which he will set up for a mind above the common superstitions. So that the very doubting which should free a man from prejudices may fill him with a pride which shall close his soul against the highest truth. The instincts of the lower nature are interested in the judgment of divine truth. If only it were not, there would be freedom to riot in sin. If there were no God over us; if our conscience was not the voice of a Holy Ghost; if our convictions of duty were only secretions of the brain, how the flesh would exult! A man's doubt may, then, be reluctance to believe. The jury may be suborned. By cherished sin a man may have incapacitated himself from believing. How can the beast believe that there is an angel? If a man fouls his own nature, need he wonder why he does not see heaven mirror its glories in his soul? In the calm, pure mountain lake one may behold the reflections of the skies; but do you look for this vision in a street gutter?

No wonder, then, that the church puts in her warning against doubt. It may be either the beneficent guide into truth, or the false pilot who runs the ship ashore. It may beget faith, or it may strangle it. The doubter's face may shine with the reflection of the angel faces forever gazing into the countenance of God; or it may be livid with the shadows upward cast from the outer darkness. Doubt may come as the mountain wind, to invigorate; or as the simoon, to blast and wither.

A man, then, needs to try even his doubt. Has it the signs of the true and healthful spirit which is inquiry, or of the false and fatal spirit which is skepticism? Much of the doubt which is current to-day fails to disclose the marks of true inquiry. There is a dilettante doubt, much in vogue among a certain class, which is never enough in earnest to push on into faith; smiling under its questionings of the eternal verities in which all man's hopes are centered; picking up crumbs of criticism and scraps of science, reading a little, talking a good deal—a shallow-brained, glib-tongued skepticism, which, having dipped into Tyndall and Huxley, Darwin and Spencer, forgetful or ignorant of the ancient philosophical controversy now waged over again on the old fields with new implements, dilates upon the absurdity of prayer, the impossibility of miracles, the unreality of the supernatural, and looks with pitying smile upon the illusions of credulous Christian folk! There is an intolerant doubt, which, having questioned so successfully in the realm of physics, ignores the possibility of there being any realm not capable of ultimate analysis by its scalpel and microscope; which sweeps out of the sphere of knowledge all that yields not to the same processes which have conquered rocks and seaweed, and coolly remands to the rubbish loft of antiquated superstitions the faiths which inspired men, the hopes which have cheered men.

There is an irrational doubt which refuses, as illusions, the very bases on which the doubt itself stands, declaiming against the unreality of religious faith while building up its own positive knowledge upon the same foundations with religion; laying the whole superstructure of the magnificent systems in which it believes upon ideas which rest themselves on no other ground than the veracity of consciousness; constructing the entire fabric of thought which it offers as a substitute for the faith out of notions accepted on trust, incapable of proof, baffling resolu-

[1] A Sermon at Appleton Chapel, Harvard College, Mass., 4th month, 12, 1885, by R. Heber Newton, of New York.

tion; on notions which even refuse to be shaped into thinkable—*i. e.*, non-contradictory—forms; a doubt which doubts religion only by doubting its own doubt!

There is an uncandid, dishonest doubt, which, wanting to escape from God and conscience, turns its eyes away from the light and then says it cannot see the sun; hearkening only to an *ex parte* statement of the case, and yielding a hasty verdict.

There are, however, doubts abroad to-day which have no kinship with such unworthy representatives of this honorable name.

There is a doubt before which we must stand in awe; as we watch the young man, who has hitherto lived upon the surface of life, wakening to a realization of the solemn mysteries amid which he has been walking; as we note him hearing the cry of sorrow and suffering wrung from earth, and facing the fearful question whether God is good; as we follow him into the appalling struggle between the spirit and the flesh, in which the clouds of the battle-field gather over the visions of the soul; as, through the darkness of earth, the Infinite Power draws nigh to him and wrestles with him through the night of some great horror.

There is a doubt which we must pity without any condemnation: the sorely perplexed questioning which arises within the minds of those who have been brought up in the traditional forms of thought, and who, on going out into the world, discover, to their surprise, that the mental outlook of our age is not that of the age Calvin or of the age Augustine; who find all clear thought blurring in this maladjustment of the eye of faith to the eye of knowledge, and who, in this dimness of vision, stumble along, not knowing what to trust; earnestly bent on proving loyal to the old faith, yet as determined on fidelity to the new knowledge, and, therefore, halting between two opinions, to their own utter wretchedness, as they sit tongue-tied in our creed, chilled in our worship, mocked by our prayers. There is a brave and admirable doubt: the strong, manly reason of an intelligent age, to which is given a knowledge beyond that possessed by any other generation, and which, detecting that much, very much, of our popular theology will not square with nature's laws or with the facts of history while contradicting reason and conscience, sets itself vigorously to question dogmas in order to reach truth, and, if so it may be, in gaining it, free the nobler faith of the future.

If the diagnosis of doubt has been at all accurate, its treatment is plain. If the symptoms of a man's doubt betray the false questioning which is skepticism, if it is light and careless, morbid or immoral, there is but one method to pursue. It must be exorcised. The soul must be purged. A man must seek the One who can cast out even this evil spirit. If the doubt is genuine and honest it will be in earnest, seeking for light, following that which it gains. Its prayer will be, "Strengthen me," "Enlighten me," but, crying, it is to "work out its own salvation with fear and trembling." This, however, is not to be done by stamping down the torturing questions that spring up on every hand. The doubt comes from ignorance and half-knowledge, from not seeing far enough. It needs eyes wider open. Its cure is larger, deeper knowledge. A calmer mood will not fear the discovery of aught which can invalidate any essential faith. Already, when we come face to face with the specters which our age has raised, they begin to show their ghostliness. The spirit of knowledge is not the "spirit which denieth," but rather that which affirmeth. We shall be silent where we were once too glib-tongued, but we shall find a lowlier voice of adoration and praise, of hope and faith. Unless every sign fails, we are on the eve of a great reaction from the extreme of materialistic philosophy upward into faith in the unseen, the spiritual God.

So I say to every doubt-benighted young man, follow your doubts resolutely, insistently, fearlessly, patiently, follow them hard until you drive them out of the shadows which they haunt, into the light where they vanish. But this may not be soon or easily wrought. In the meantime, what are you to do: you who feel out at sea, drifting whither you know not, compass at fault, pole-star even clouded over, fearing to take your reckoning, if that were possible, lest it should tell you the length of your drift, and notify you of the coming region of the noon midnight. It is not by mere speculation that doubt is to be resolved. It was the evil spirits who were thus described by Milton:

> "Others apart sat on a hill retired,
> In thoughts more elevate, and reason'd high
> Of Providence, fore-knowledge, will, and fate,
> Fixed-fate, free-will, fore-knowledge absolute,
> And found no end in wandering mazes lost."

Carlyle has told us the secret which he learned from his great master, Goethe. Action is the cure for doubting. Doing dispels doubt. The heart may throb fuller life into the brain. Humors of the head may be thus cleansed. And this because life is an education of the whole being of soul as well as of mind. The Master's principle of education is: "If any man will do my will, he shall know of the doctrine, whether it be of God." First the will, then the doctrine. Do the will, and know the doctrine. We mount, in the divine curriculum, from the class of conduct to the class of knowledge. We can read the classics only by mastering the grammar. You try to clear your mind about the great mysteries, and are baffled. You are plainly not yet up to the task. May you not need to go back upon the rudiments of faith? You must know duty. You can spell out Rightousness, Purity, Goodness, Justice, and Truth. You can translate these terms of the soul into life. They are intelligible and do-able. They form the first readings in the tongue of the Spirit. If you cannot master more than these rudiments, work them over more carefully.

Faith is an expression of soul-quality, not of head-quantity. Its life is obedience to the authority which Reason owns, however far beyond our comprehension. Faith may find as brief a creed as that of the Ethiopean eunuch; it may be as elemental as that of Abraham; but even such a faith is germinal—it will grow. You may not be able to credit all

that you want to believe. You must then live the truth that you do see.

You cannot honestly acknowledge the Bible as the Word of God in any such sense as you think the church claims. Yet you cannot but own the voice of the eternal, sounding in upon your soul through Prophet and Apostle, waking echoes of aspiration. Hearken and obey! You will hear more of that voice as you follow, till the oracle shall grow sacred and divine, and you own, "Lo! God was here, and I knew it not."

You are not sure of the Hereafter. Live then in the spirit of Matthew Arnold's noble sonnet:

"Hath man no second life?
Pitch this one high:"

and out of that high life there will rise the conviction that there is a higher. You cannot say, "I believe in Jesus Christ, His only begotten Son." You can, however, surely say:

"Thou seemest human and divine,
The highest, holiest manhood Thou."

You must go on then to say:

"Our wills are ours, we know not how;
Our wills are ours, to make them Thine."

Follow that will which breathes in the Spirit of Christ: it will lead you to know all that you need to know about Jesus.

Let the modern doubter be like his ancient prototype—loyal to Christ as the Master of Life—saying with Thomas, when Jesus was in danger, "Let us also go with him, that we may die with him." Then, like Thomas, he, too, shall find his doubt blossom into faith, and our last vision of him shall be upon his knees in worship.

You are insecure even in the foundation belief of God. You feel it slipping away from beneath you. Press your soul down, through the mind's belief in God, to the soul's belief in goodness, and plant yourself there. There is where God is. That is the solid ground. That can never dissolve. It must be right to do right. Of that no doubts dare be felt. Hold that fast. Root your faith therein, and you will find a one-articled creed—"Righteousness"—will grow into Religion's Confession of Faith, and will spread out into the beautiful fruitage of the knowledge of God. Over you rise these visions of a holy, beneficent life; upon you descend the impulses to a life above the average level; you own a "Power not ourselves making for Righteousness." If God is, must not the one thing indisputable of him be that he is imaged essentially in the noblest faculty of the noblest life; that this overbrooding Presence is mirrored in the vision of Goodness which rises up within the spirit of man?

Obey, then, the motions of this awful Power working within you, and its form will outline itself in the life which it molds, and consciousness of a Righteous Law will be compelled to own that "Conscious Law is king of kings." If, through the darkness, no other light is discernible, the light of the headland of Duty pierces the clouds. Steer by it. You shall weather the fiercest storm, and shall lay a straight course through the thickest gloom, if you keep your eye upon the Right, and never slip its bearings. Through the fog, from out of the darkness, will loom at length into clearness the Truth supporting the Right, and in the light you will recognize—God. Crown your "I ought," and do it worship: it will enfranchise you with a glad "I know."

"You tell me, Doubt is Devil-born.

I know not: one indeed I knew
In many a subtile question versed,
Who touch'd a jarring lyre at first,
But ever strove to make it true.

Perplex'd in faith, but pure in deeds,
At last he beat his music out.
There lives more faith in honest doubt,
Believe me, than in half the creeds.

He fought his doubts and gather'd strength;
He would not make his judgment blind,
He faced the specters of the mind,
And laid them: thus he came at length

To find a stronger faith his own;
And Power was with him in the night,
Which makes the darkness and the light,
And dwells not in the light alone."

From Friends' Quarterly Examiner, (London)

LINDLEY MURRAY.

The dwelling-place of a man who, from infirmity, spent forty years of his life on the sofa, and yet served his generation well and is lovingly remembered by the few who recall his person to their memory, deserves at least some notice even in a slight sketch of his life. Holgate, or as it was then written, Holdgate, about a mile from the City of York, lies in a slight hollow,[1] to the west of the main road leading to the south. "The soft, quiet hamlet where he dwelt" is such no longer. The railway giant and the more insidious modern builder are doing, we cannot say have done, their ruthless work; the house however stands. Not so the old "Fox;" that picturesque specimen of a wayside inn, which has supplied, it may be, to more than one youthful student of Murray, an ideal of the "whitewashed wall and nicely sanded floor," of Goldsmith's "Deserted Village," has been succeeded by a pretentious modern hotel, too small to merit the name, but large enough to suggest the evils, not the necessity, of the building. The road through the hamlet—for when Lindley Murray lived and wrote it was truly such rather than a village, or as now, a mere suburb—was formerly crossed by a "beck" (which stream is now conducted underneath the road), a raised causeway serving for the use of foot-passengers; just beyond this point to the left stands the house in which *he dwelt*. The plain of York is here relieved by gently rising ground, so that "Holgate Lane," as the road is now called, is partly formed by a cutting on one side, leaving a high bank, surmounted by trees and hedgerows, skirting the meadows or pastures beyond.

[1]Probably named from this fact; we find the analogy in Holland, Holloway, Holderness, etc. The reader may hardly need to be reminded that in the north, and noticeably in York, the word *gate* often means a street or road, and *bar* is used for the gate of a city. Thus, "Micklegate Bar" denotes the entrance-gate of the city from the south, and Micklegate the street on which it opens. Doubtless in ignorance of this, an engraving in the "Pictorial History of England," of this fine specimen of English civic architecture, is inscribed Micklebar Gate.

The authoress of a sketch of the history of York Friends' Girls' School,[1] informs us that "a house which is still standing in Trinity Lane was opened on New Year's Day, 1785, under the care of Esther Tuke, who had offered to take the gratuitous charge of the school, her husband, William Tuke, uniting therein." Further, that Lindley Murray "took a great interest in the school, and was often consulted as a literary oracle by his friends there. The teachers, Ann and Mabel Tuke and Jane Taylor, who were intimate friends as well as colleagues, feeling their inability to teach grammar, applied to him for aid. . . . The walks to Holdgate, as well as the lessons, were noteworthy, for the road was dark and rough; but the young pedestrians, shod in pattens and escorted by a man carrying a lantern, bravely and cheerily wended their way to their preceptor's home, where their presence was both welcome and enlivening." From these circumstances arose the idea of the composition and publication of the well-known "Murray's Grammar."

Lindley Murray, the eldest of a family of twelve children, was born at Swatara, near Lancaster, Pennsylvania, in the year 1745. His father was an enterprising and successful man of business, who, becoming engaged in extensive shipping and mercantile concerns, was known as one of the most respectable merchants in America. Lindley Murray speaks also of his excellent mother with emotions of affection and gratitude; indeed both his parents, who belonged to the Society of Friends, appear to have been earnest in relation to the moral and religious interests of their children. Their eldest, "till he was about half a year old, was almost perpetually crying; his countenance gave no indication of intelligence." It appears, however, that when he was only nine months old, the future grammarian made his way, unnoticed by his care-takers, from the house to his father's mill, a distance of about a hundred yards. Afterwards he became both lively and mischievous; indeed he was remarkable for activity of body during his youth and early manhood, and possibly over-exertion may have caused that peculiar weakness of the muscles which afterwards set in and continued during his life. The writer has heard a story of his leap across the entrance lock of a dock, no doubt at New York, which, on the most moderate estimate, must have been a fearful effort.

He was only about eight years of age when his father settled with his family at New York; here he was sent to a good school, and we may conclude that he made fair progress in the elements of learning, though his love of play led him into more or less infringement of school discipline. A pleasing incident of his life at this time is worthy of notice. He had to produce a specimen of his best handwriting, and for this purpose was furnished with a sheet of paper ornamented with a tastefully illuminated border. The subject of his transcript was the salutation of the angels to the shepherds at Bethlehem, and the impression made on his youthful mind was so sweet and attractive as to be remembered with pleasure and emotion even in his later years. As he well says: "A veneration for the Holy Scriptures and a pleasure in perusing them may be excited by agreeable and interesting association, and the impressions thus early made accompany the mind through life, a consideration of the utmost importance to those who have the care of young persons."

On leaving school he was placed in his father's counting-house, and he also spent some time in another business-house at Philadelphia; but the occupation and the restraints which it imposed became irksome to him, though he had sufficient mercantile ability to enjoy and profit by a small venture, which his father kindly placed in his hands to that intent; but he had now acquired a taste for reading, and a desire for study and literary pursuits.

About this time a too severe act on the part of his father, the consequences of which, happily overruled as they were in this case, might have ruined a mind of less even temper, may be noted as the probable turning-point of his life. His father had given him "general directions not to leave the house in the evening, without previously obtaining his approbation." On one occasion, being asked in his father's absence to spend the evening with an uncle, an act which he was sure would not be in itself disapproved, he yielded, on the natural, if not perfectly sound, principle of transgressing the letter not the spirit of the command. The next morning he was taken into a private room and remonstrated with; his plea in defense was urged in vain, and he received a severe chastisement with a threat of its repetition for any similar offense. Keenly feeling this degradation he resolved to leave his home, and having health, strength, and spirit of his own, to make his way in the world. Taking his books and all his "property" with him, he decamped to a distant town where there was a good seminary, his first design being to learn the French language. He had previously changed his clothes, and having settled himself as a boarder and commenced his studies, the prospects of this youth of fourteen appeared to himself "luminous and cheering." The loss of the society of his affectionate mother would seem, however, to have still been the occasion of a transient cloud; but being persuaded that he could not be happy at home, his resolution for the time was fixed. To shorten the story, an accidental event providentially led to the healing of the breach. An acquainatnce of the family met him in the street, and, all unknowing of his peculiar position, begged him to take charge of a letter, and deliver it himself at New York, to the person to whom it was addressed. Embarrassed by the need of secrecy as to his circumstances, he could not well shirk the charge entrusted to him, and thought, at last, that the only honorable course would be to comply with the instruction, and run the risk of being recognized. He accordingly went to New York and delivered the letter; but the packet-boat not sailing till the following morning, he was obliged to spend the night at an inn, where, in the evening, his uncle, who had been told of his having been seen in the city, called upon him, kindly and wisely advising him to go home. He agreed to spend a short time with his moth-

[1] "Historical Sketch of the Friends' Girls' Schools York," 1784 to 1814; 1831 to 1881. By L. Rous. Pp. 1, 6. (Jubilee Papers.)

er and then return; but on his arrival at the house, his mother's tenderness, and then his father's affectionate welcome as soon as he entered, completely dissipated his former feelings. He says: "We spent the evening together in love and harmony; and I abandoned entirely, without a moment's hesitation, the idea of leaving a house and family which were now dearer to me than ever." Both father and son no doubt profited by the happy issue of this painful affair; it was never afterwards made a subject of reproach, and indeed the harmony of the family circle seems henceforth to have continued unbroken.

Young Murray now solicited of his father, and was allowed, the privilege of a private tutor, and studied early and late, till the close attention threatened to impair his health, and he found it needful to relax in favor of that bodily exertion, which possibly the *instinct* of a delicate child had prompted, when as an infant, with nine months' experience of life, he took his first independent journey from the house to the mill.

It might be thought that laxity of religious principle would have been connected with a mind of this ardent character, but happily for him his principles were never disturbed by infidelity or scepticism; though he had associates of this style of thought, his intelligence had been fortified by some early acquaintance with Butler's "Analogy," Leland's "Deistical Writers," and other works.

When seventeen or eighteen years of age he wished to study the law; this meeting with his father's disapproval, he put his arguments in favor of his own view on paper, which was shown also to some friends of the family, and in particular to a legal gentleman who was his father's counsellor: this person became his advocate in the case, and shortly he was placed under his care and tuition. The celebrated John Jay was his fellow-student for about two years, and after four years' study he was called to the Bar. When about the age of twenty-four he formed the happy marriage connection which was the signal domestic blessing of his future life.

(*Concluded next week.*)

A STATEMENT OF ISLAMISM.

[We do not desire to encourage that class who are seeking (and occasionally supposing themselves finding) improvements upon Christianity, and we have no doubt of the great inferiority, judged even by merely external standards, of Islamism. Yet there is a great deal of instruction in seeing how nearly it concedes the truth of Christianity. The following letter, which has been recently published in the New York *Independent*, was sent to that journal by President Washburn, of Robert College, (the American missionary institution at Constantinople), and is the translation of one sent by the "Sheik-ul-Islam," the head of all Mohammedans, to a German who had embraced their views. President Washburn says it is the first official statement of Mohammedan doctrine he has seen in a thirty years' residence in Constantinople. It was published by request in the papers of that city—"probably in view of the fact that there have been quite a number of converts to Islam within the past year, and it is supposed that more may be expected." It strikes Dr. Washburn as evidently intended to make as favorable an impression on Christians as possible, and he is quite right in thinking it a document of exceptional interest and well worth any intelligent man's reading.—Eds. Intelligencer and Journal.]

Dear Sir.—The letter by which you ask to be received into the heart of the Mussulman religion has been received and has caused us a lively satisfaction. The reflections which you make on this occasion appear to us worthy of the highest praise.

At the same time we ought to call your attention to the fact that your conversion to Islamism is not subordinated to our consent, for Islam does not admit of any intermediary, like the clergy, between God and his servants. Our duty consists only in teaching the people religious truths. Consequently, conversion to Islamism demands no religious formality and depends upon the authorization of no one. It is sufficient to believe and to proclaim one's belief.

In fact, Islamism has for its base faith in the unity of God and in the mission of his dearest servant Mohammed (may God cover him with blessings and grant him salvation) *i. e.*, to accept conscientiously this faith and to avow it in words, as expressed by the phrase: "There is only one God, and Mohammed is his prophet." He who makes this profession of faith becomes a Mussulman, without having need of the consent or approbation of any one. If, as you promise in your letter, you make this profession of faith, that is to say, you declare that there is only one God and that Mohammed is his prophet, you become a Mussulman without having need of our acceptance; and we, for our part, felicitate you with pride and joy for having been touched by divine grace, and we shall testify in this world and in the other that you are our brother. Believers are all brothers.

Such is a summary definition of faith. Let us enter now upon some developments of it. Man, who is superior to the other animals by his intelligence, was created out of nothing to adore his Creator. This adoration may be summed up in two words—to honor the commands of God and to sympathize with his creatures. This double adoration exists in all religions. As to its practice—religions differ as to their rules, forms, times, places, the greater or less number of their rites, etc. But the human intelligence does not suffice to assure us of the manner of praying which is most worthy of the divine glory; so God in his mercy, in according to certain human beings the gift of prophecy, in sending to them, by angels, inspiration, writings, and books, and in so revealing the true religion, has overwhelmed his servants with blessings.

The book of God which descended last from Heaven is the sacred Koran, the unchangeable teachings of which, carefully preserved from the first day in written volumes and in the memory of thousands of reciters, will last even to the day of the last Judgment.

The first of the prophets was Adam and the last Mohammed (may God give him salvation.) Between these two many others have lived; their number is known only to God. The greatest of all is Mohammed. After him come Jesus, Moses, Abraham, Noah and Adam (may God grant them salvation.)

All the prophets have threatened their followers with the day of the last Judgment. So it is necessary to believe that the dead will rise again, that they will appear before the tribunal of God to render their accounts, and that the elect will be sent to Paradise, and those condemned to Hell. All the actions of every one in this world will be examined on that day one by one; and although all the acts of soldiers of holy war, even their sleep, are considered as a prayer, they also will be obliged at the Judgment Day to render an account. The only exception is for those who die as martyrs, who will go to Paradise without examination.

Also it is necessary, as an article of faith, to attribute all good and all evil to the Providence of God. To say that the creator of good is the angel, and the creator of evil the demon, is one of those errors which it is necessary to avoid.

Consequently the believer ought to have faith in God, in his angels, in his books, in his prophets, in the last Judgment, and in his will as the source of all good and evil. He who accepts these truths is a true believer. But to be a *perfect* believer it is necessary to perform certain duties, to pray to God and to avoid falling into such sins as murder, robbery, adultery, etc.

Beside the profession of faith of which we have spoken above, a good Mussulman ought to pray five times a day, distribute to the poor a fortieth part of his goods every year, fast during the month of Ramazan, and make once in his life a pilgrimage to Mecca.

If a believer does not conform to the laws of God and does not avoid what he forbids he does not become an infidel, but he is considered as a sinner; that is, as a wandering believer, and he will merit a temporary punishment in the other world. He is in the hands of God. God pardons him or condemns him to pass a certain time in hell, proportioned to his guilt.

Faith annuls all sin. He who is converted to Islamism becomes as innocent as if just born, and he is responsible only for the sins committed after his conversion.

A sinner who repents and in person asks God's forgiveness, obtains pardon. Only the rights of his neighbor are an exception to this rule; for the servant of God who cannot obtain justice in this world, reclaims his rights at the Day of Judgment, and God, who is just, will then compel the oppressor to make restitution to the oppressed. Even the martyrs are no exception to this rule. To avoid this responsibility the only means is to get a quittance from your neighbor whom you have wronged. In all cases, however, there is no need of the intercession of a spiritual director.

All this, no doubt, seems strange to people accustomed to a sacerdotal régime. When a Christian child is born, to make part of society he must be baptized by a priest; when he grows up he needs a priest to marry him; if he would pray he must go to a church and find a priest; to obtain forgiveness of his sins he must confess them to a priest; and he must have a priest to bury him.

In the Mussulman religion, where there is no clergy, such obligations have no place. The infant is born a Mussulman, and his father, or the chief of the family, gives him a name. When they wish to contract a marriage, the man and the woman or their agents make the contract in presence of two witnesses: the contracting parties are the only ones interested and others cannot intervene or take part.

A Mussulman prays all alone in any place which suits his convenience, and to merit the remission of his sins he goes directly to God. He does not confess them to others, nor ought he to do so. At his death the Mussulman inhabitants of the town are obliged to put him in a coffin and bury him. Any Mussulman can do this: the presence of a religious chief is not necessary.

In a word, in all religious acts there is no intermediary between God and his servants. It is necessary to learn the will of God, revealed by the prophet, and to act in conformity with it.

Only the accomplishment of certain religious ceremonies, such as the prayers on Friday and at Beiram, is subordinated to the will of the Caliph of the prophet and the sultan of Mussulmans, since the arrangement of ceremonies for Islamism is one of his sacred attributes. Obedience to his orders is one of the most important religious duties. As to our mission, it consists in administering, in his name, the religious affairs which he deigns to confide to us.

One of the things to which every Mussulman ought to be very attentive is righteousness in character; vices such as pride, presumption, egotism, and obstinacy do not become a Mussulman. To revere the great and to compassionate the insignificant are precepts of Islamism.

My God give success and salvation to him who is touched by divine grace.

The Sheik-ul-Islam,

AHMED ESAAD.

Constantinople, Rebi-ul-akhir, 1305.

SCRIPTURE LESSON, No. 12.

THIRD MONTH 18TH, 1888.

TOPIC: THE SON REJECTED.

GOLDEN TEXT: "He came unto his own, and they that were his own received him not."—John 1:11.

READ Matt. 21:33-46.

THIS parable of the householder, which is the text of our lesson for to-day, strikingly illustrates the dealings of our Heavenly Father with the Jewish nation, and their want of appreciation of his fatherly care. The parable is recorded both in Mark and Luke.

A *Householder*, a master of a family, one at the head of family affairs. *Planted a vineyard*, a garden or field for the cultivation of grapes. A large part of Judea was devoted to grape culture for the manufacture of wine, which was one of the principal articles of commerce. The grape formed also a part of the food of the people, both in its fresh state (Deut. 23:24) and dried, as we now have raisins (1st Samuel 30:12). The vineyard was a most valuable possession; but to have it in its best condition there was needed a hedge to keep out the foxes and other

wild animals, that so abounded in Judea and made such havoc among the grapes that were left unprotected. The hedge was made of thorny bushes planted thickly together. *Digged a wine press.* This was made in two parts: a receptacle for the ripe clusters, into which they were thrown, and trodden by men, the juice running into the larger cistern below. The press or vat was usually made by digging into the side of a hill. *And built a tower.* This was circular or square, from fifteen to twenty feet high, and built of stone. Those who kept watch over the vineyard occupied these towers. *Let it out to husbandmen.* A common practice among the princely landholders of Israel. When the crop was gathered, a steward or some servant in whom was reposed confidence was sent out to collect the rent, either in a portion of the crop, or in money, according to the bargain, just as is done in our own times when a farmer rents his land.

In all this Jesus saw a figure of his own nation, the Jews. The Heavenly Father had gathered them out from the nations round about them into a country at once productive and pleasant to dwell in. He had hedged them about with laws and regulations for their well-being—had set in the midst the tower of his own divine oversight as ruler and king, and from time to time had sent them prophets and teachers, whose words of exhortation and encouragement were to draw the people closer to their tower of strength and safety, and preserve them from the demoralizing influences of the idolatrous nations around them. Last of all, he sent his beloved, his only Son, represented by Jesus, to whom the Christ, the only begotten of the Father—the Holy Spirit—was given in that fullness which made him the representative of the Father among the sons of men. These favored people, as a people, rejected this beloved Son, and nailed the Holy One to the cross, not that the Christ was crucified, for that spiritual manifestation must live and abide while God, by whom it was begotten, exists. It was the human Jesus—bone of our bone, and flesh of our flesh—who could feel pain—could be hurt by the thorns that pierced his forehead, could writhe with agony as the nails were driven into his living flesh, could endure all the agony of being rejected by his brethren, the people whom he had been born into the world to teach and lead into the Truth to which he came to bear witness. It was this loving Son of Man that endured the cross and became an example of faithfulness unto death to all.

The heart of Jesus was dipped in sorrow as he contemplated the bigotry of the Jews and their consequent stubborn resistance to the Gospel of truth that he longed to bring unto them. The Scripture record bears unmistakable evidence that He had hoped to find his own people, especially, ready to receive the glad tidings, and that it was a most grievous disappointment to him when He found them scoffing at his teaching and misrepresenting his work. He had thought to expend his mission among the people of his own nation, to open their minds and souls to a recognition of the Divine life therein, but, alas, in the words of the Golden Text, "He came unto his own, and they that were his own received him not."

Thus the experience of Jesus with his fellow-men was, for the most part, one of inexpressible sadness. Perhaps there is nothing more sad in human expression, if we realize their full import, than the exclamation of Jesus at the close of an address to the multitude, when, after describing their blindness to the truth and their persecution of the righteous, he said, "O, Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wing, and ye would not."

What, then, is the lesson for us in this connection? Jesus has passed from the sight of men, his voice never more will break upon human ears, his sad countenance never more be seen by mortal eyes. What application shall the record of the rejection of his teaching among the Jews have upon our characters? Is it not this? It is plain that Jesus strove to turn the minds of his people inward to a recognition of the Divine Presence in their own souls, and to the realization that the only true and acceptable worship of the Father consists in obedience to and trust in the Infinite Spirit and Divine Will, as they found it manifested there. The Jews were not willing to receive his message of Divine love, as, alas, so many are not yet ready to receive it. They rejected Christ as men do now; not by refusing to deify the meek and lowly Jesus, but by refusing to open their hearts to the Christ Spirit that so entirely ruled his life, and that to-day so earnestly strives for the over-ruling of all that is contrary to the will of the Divine Father in the lives of all mankind.

For Friends' Intelligencer and Journal.

LOOKING BACKWARD.

In this day of active religious thought and investigation, we are frequently called to consider the utterances of the founders of our Religious Society; and when the purpose of this inquiry is to establish opinion the search is not unfruitful, for it will be seen that for all our shades of doctrine there may be found authority in these ancient writings. A reasonable amount of such investigation is time well spent; but if our strength and religious purpose are mainly turned in this direction, and we fail to see the lesson of to-day and to receive the revelation which the present has for us, we are certainly tithing our mint and anise and cumin and neglecting the weightier matters.

While it is most interesting and valuable to us to know what the fathers of our church believed, and essential to us, as Friends, that we should recognize and accept the grand moving principle which brought them out from among the people of their day and made them a distinct body of religious believers, still it is not of vital importance that we should in every particular coincide with their thoughts, or be bound by their convictions.

In the early day, men and women, and even children, were so filled with the spirit that they poured forth their thoughts without stint, little guessing, we may judge, that the words thus spoken were to be, in future generations, the guage of faith and the test

of sound belief. Powerful were their utterances, grand their devotion to principle, and noble their lives, yet if we stand gazing at *their* revelation and see not the present, our spiritual life will not prosper and our religion will become merely a name.

Jesus rebuked the Jews for looking back to Abraham and placing their dependence upon his righteousness.

Does he who is our God even as he was the God of Fox, Penn, and Barclay, weigh our opinions in a balance to judge them whether they agree with the views of those faithful servants?

Let us all who call ourselves Friends unite in the all important belief that God teaches his people himself, not understanding it to mean that he did in times past teach men, but that now in this commonplace present, he reveals his will to those who are prepared to receive it. H.

INTELLIGENCER AND JOURNAL.

HOWARD M. JENKINS, *Managing Editor.*

ASSOCIATE EDITORS:

HELEN G. LONGSTRETH. LOUISA J. ROBERTS.
SUSAN ROBERTS. RACHEL W. HILLBORN.
LYDIA H. HALL.

PHILADELPHIA, THIRD MONTH 10, 1888.

THE WASTE HABIT.

IT comes to us sometimes to feel like the Psalmist of old when he exclaimed, "My heart overfloweth with a goodly matter," yet with this difference, the "matter" of our present concern is not "goodly," nor are we so sure as David when he immediately said, "my tongue is the pen of a ready writer," or else there might be more hope of producing some good result by utterance. Nevertheless, the mood is upon us to remind our readers of the growing habit of wastefulness that is apparent amongst all classes of people.

First, as it is the first need of our humanity, is the waste in food. Every year, with a bountiful supply from an almost exhaustless and noble scope of country, the struggle for the means of living, and the struggle for the opportunity to obtain the means, becomes greater and greater. And every year the waste habit goes on. In the olden time when "wilful waste" was one of the sins in the calendar of a Franklin, as well as many an early Friend, children were taught to be provident of food, and their early training generally went with them through life. How is it now with the majority of the same class of children? Those of well-to-do families? Are lessons in the economy of food taught by precept and enforced in the practice? Let observations of the daily habits of school children, without entering into the sacred precincts of the home, make answer. Nor does it stop with the children. Growing to maturity, the complaining cry continues of high prices for board, high prices for food, and we again query, why is it, amid such seeming abundance? We have but to glance at the refuse after a meal at any hotel or boarding-house table, for we will not venture into private life, and the sequel is given. Prices must cover what is wasted as well as what is consumed. It is a homely subject, but life must deal with such subjects, and we should make a study of them to our own profit, and the beginning is in the home with the training of the little ones to an economy that is not born of meanness, but that which will lead to habits of thrift that can some day afford a wise and many-sided expenditure.

Now let us enter the domain of dress, and here again we bemoan the simplicity of former times without an effort to restore it. Nor would we restore it to offend the eye, but apply to it a cultivated taste which need not be at all wasteful, but modest and pretty, instead carelessly adopting the fashionable and expensive. The waste habit here often begins with the child when we plead small amount of material as an excuse for much of expense and ornament. But this lavish waste grows with the age, till the price of a full grown outfit is something appalling to the hard working wage-earner, who does not dream that a remedy might come by the adoption of a simpler style.

Other appliances of child-life at school and elsewhere could be named as promoting expensive habits, but to the observant eye when once opened to see, these will soon become apparent.

Later on the expenditures for books, for papers, for entertainments, excursions, and all things that go to make up modern living, calls loudly for wisdom to discriminate lest worse evils than wasteful habits creep in to mar the happiness. A wise economy fostered from the beginning will bear good fruit even here.

The whole subject covers so broad a field, we can but call attention to it, that each one, especially any one who lays claim to the name of Friend, may pause and consider am I guilty of this habit? By example or by precept am I doing my duty here?

Individual self examination is valuable so far as it inspires one with courage to do better; and when this inspiration comes to individuals with force sufficient to create action, it will sooner or later make itself felt in the masses, and cannot fail of good results.

A CORRESPONDENT in Kansas has sent us a postal card, asking, in a very kind manner, if we will not announce more definitely our views on the Temperance question. We hardly see how there can be any doubt as to our attitude on this subject, and apprehend that our correspondent must have in mind some especial

phase of the question which may be under discussion in her State. We stand with the Society of Friends on this as on every question of morals and uprightness. The Society has from its first utterances been an advocate of temperance and moderation in all things; and since these words have failed to completely cover the ground, in practical application, total abstinence from the use of liquors as a beverage has been made the rule of Discipline of all the Yearly Meetings representing our body. To encourage this abstinence is a work at all times commendable, and one that always receives absolute support in our columns. As our readers are aware, we print, from time to time, articles, communications, extracts, etc., bearing on the subject, and whenever anything is sent us which presents a fresh thought, or makes an effective appeal, it is welcomed, as is other valuable matter.

Last week we published the quite extended essay of our friend Jesse H. Griffen, in which the writer elaborately considered the political aspects of the question. We gave t place because it was clearly and forcibly written, and sets forth a view to which many of our readers are devoted, and also because it was part of the proceedings of a Conference held under the sanction of Friends. We do not, editorially, enter the political field, in any way whatever, and therefore have no suggestion to make as to this phase of the Temperance agitation. So far as our friend devoted himself to it, the essay rested upon his authority alone, as in the case of many other articles which are signed by their authors, and which express views concerning which our readers may differ.

EDITORIAL NOTES.

On Second-day evening next, (12th instant), Guy Maine, a Christian Chinaman, will deliver a lecture at Association Hall, this city, on the topic, "What shall be done with the Chinese?" This has been projected to help raise a fund for the sufferers by the great overflow of the Hoang-Ho, or Yellow River, of China, some account of which calamity has been given in this paper. The lecturer is described as a cultivated man, and an interesting speaker.

* * *

The statement elsewhere made by President Magill, that the higher institutions of education all need the support of an endowment fund, will be recognized as the truth, of course, by every one acquainted with colleges and college work. It is the common experience of many of them, even where they have large endowments, to find themselves with a deficit at the end of the year, to meet which there is nothing to do but "pass 'round the hat." Probably the public would be surprised, if it were known how much is given, year after year, to some of our colleges, by the boards of trustees and other near friends, to make up such deficiencies. As a matter of fact, Swarthmore has been so carefully managed, and has so far escaped the unpleasant experience of not making both ends meet, that the conductors of other institutions have in some notable instances made a study of its methods, in order to see whether they could not do as well.

* * *

The reasons why colleges cannot be run to "pay," in a money sense, without endowment, are numerous, but one very good one is that the endowed institutions offer superior attractions. Swarthmore could not pretend to keep pace with colleges of its class throughout the country, if they are provided with libraries, laboratories, etc., and a fund to cheapen the cost of tuition, while it was left to do without these, or try to squeeze their cost out of a profit on the students. There has been in most of these respects a recognition by liberal-minded people of Swarthmore's needs, but new needs will arise continually. A college to educate men and women is never completed,—any more than the men and women themselves are completed.

* * *

A Correspondent has written to us to know if we can name a school, under the care of Friends, where a young woman can be fitted and trained for teaching, at a cost compared with that at the State Normal School, at West Chester. We were obliged to reply that we did not. The State of Pennsylvania gives its "aid" to those graduates of the Normal Schools who will pledge themselves to teach at least two years in the public schools, and by using this the expense per term (half a school year), for board and tuition is reduced to about $58, in the school at West Chester. This, of course, is very low, for thorough instruction in all the branches which are to be taught in the ordinary (public) schools, and it is only because the State endows the institution that such a rate is possible.

MARRIAGES.

EVANS—RULON.—On Fifth-day, Twelfth month 8th, 1887, at the residence of the bride's uncle, under the care of Haddonfield Monthly Meeting, Thomas B., son of the late George M., and Elizabeth N. Evans, and Mary T., daughter of Clayton and Elizabeth T. Rulon, both deceased.

DEATHS.

BORTON.—At her late residence, in Woodstown, N. J., Second month 5th, 1888, Mary E. Borton, widow of Samuel Borton, in her 69th year; a valued member and elder of Pilesgrove Monthly Meeting. Surrounded by her devoted children and grandchildren she entered peacefully into rest.

BORTON.—Near West Unity, Ohio, Second month 10th, 1888, Benjamin Borton, aged nearly 79 years; he was an esteemed elder of Battle Creek Monthly Meeting.

A local paper gives the following notice of this friend: Benjamin Borton, son of Bethuel and Rebecca Borton, was born near Philadelphia, March 16th, 1809. In that city he married, in 1835, Abigail Borton. He came to this part of the State in 1838, but went back and moved his family out in 1839, and purchased and moved on the Packard farm, then in Brady, but now in Franklin township, where he lived until his death. His wife died in 1860, and in 1863 he married Elizabeth Wright, of New Jersey, who survives him. In 1840 Mr. Borton started the first store near the Corners, in his old log house, and he also started the first

nursery, which he ran for some years. He has filled many of the township offices and although he was bountifully blessed with this world's goods, he was plain and unassuming. He leaves a wife, two daughters, ten grandchildren, four brothers, many other relatives, and a very large circle of friends, both in Ohio and Michigan, to mourn his loss, as his kindness and consideration for others, and especially for the poor, made friends of all who knew him.

BROWN.—In Delta, York county, Pa., Third month 3d, 1888, James Marion, son of Richard W. and D. Lizzie Brown, in the 8th year of his age; a recorded member of Fawn Particular, and Deer Creek Monthly Meeting.

CHANDLER.—Suddenly, of heart disease, in London Grove, Chester county, Pa., on the evening of Second month 18th, 1888, William B. Chandler, son of Joseph and Ann Chandler, deceased, in the 68th year of his age.

COMMONS.—Second month 29th, 1888, at the residence of her son-in-law, Isaac D. Philips, Green Bank, Del., Ann P. Commons, in her 91st year.

GREGG.—At her home, near Philomont, Loudoun county, Va., on the 19th of Second month, 1888, Emma W., daughter of William and Elizabeth Gregg, in the 25th year of her age.

In the death of this dear young friend, not only has the home circle sustained a great bereavement, but Goose Creek Meeting, of which she was a member and an interested worker in the First-day school, will sadly miss her helpful presence.

With her gentle, loving nature was combined unusual strength of character, which endeared her to a large circle of friends.

Her hopeful death coming after a long illness which she bore with cheerfulness, was as a fitting close to so young and beautiful a life. Though the ties that bound her here were of the strongest, yet such was her faith that she expressed her willingness to "go and rest with God," and with words of "trust in Him who stilled the waters" that he would bear her safely "to a home more beautiful than her much loved earthly home," she passed triumphantly through death, which with her was transition into life eternal. *

HOOPES.—In Wilmington, Del., Second month 29th, 1888, Rachel Bassett, widow of Joshua Hoopes, late of West Chester, Pa., aged 80 years.

JONES.—At his residence, Darby, Pa., Third month 1st, 1888, Isaac T. Jones, formerly of Philadelphia, in his 82d year.

MASON.—In East Nottingham, Chester county, Pa., Second month 25th, 1888, Benjamin Mason, an esteemed member of Nottingham Monthly Meeting, in the 78th year of his age. His life verified the truth of the proverb, "An honest man is the noblest work of God," and that "A good name is more to be desired than riches." His expressed desire was to die the death of the righteous, that his last end might be peace.

PARRY.—Second month 28th, 1888, at his home, Parry, N. J., after a lingering illness of several weeks, William Parry, in the 71st year of his age; a member of Chester Monthly Meeting, N. J. Interment at Westfield, Third month 3d, at 1 o'clock.

ROWAN.—Second month 24th, 1888, at her residence, near Vincenttown, N. J., Sabella F. Rowan.

SMITH.—At his residence, Drumore Township, Lancaster county, Pa., Second month 24th, 1888, Howard Smith, aged 70 years; a member of Drumore Meeting.

TUPMAN.—In Philadelphia, Third month 2d, 1888, William Tupman, in his 70th year.

DANIEL FOULKE.

By the death of Daniel Foulke, which occurred at his home at Gwynedd, Pennsylvania, on the 18th of Second month, the Society of Friends is deprived of one of its most faithful and useful members. He was born at Gwynedd, on the 21st of Second month, 1814, (and therefore lacked, at his decease but three days of completing his 74th year), the son of Joseph and Elizabeth Foulke, the former well known in his day as a minister and teacher. From his youth up, Daniel had been a Friend, cherishing the birthright which he received, and devoting to the Society with diligence, punctuality, and fidelity the ability which he possessed. At his death, he was a member of the Representative Committee of Philadelphia Yearly Meeting, in which station he had served for many years, and he was an Elder of Gwynedd Monthly Meeting. For a number of years, also, he was Assistant Clerk of the men's branch of the Yearly Meeting. He gave, on many occasions, his time to the various concerns in which Friends have been engaged, especially that of helping and elevating the Indians.

At his funeral, at Gwynedd, on the 22d ultimo, Robert Hatton alluded to the fact that Daniel was of the sixth generation that had been members of the Society worshipping in that meeting. Edward Foulke, his ancestor, was one of the company of Welsh pioneers who settled there in 1698, and the line from him to Daniel,—Thomas, Edward, Hugh, Joseph,—was one in which there was no declension from the standard of earnestness in the faith. Daniel himself was one who especially valued the good order of the Society, and was concerned for its preservation. He perceived the need of respecting its provisions, and the danger which attends a want of care and dignity in maintaining them. This was, indeed, a marked characteristic,—a love of good order, an anxiety to conform to the standards which had been by right authority declared needful. In his association with his neighbors, and in the business world, where he was well known and much esteemed, the like traits were observable, and added to the confidence felt in him as one careful, orderly, and trustworthy.

His last illness was brief. He had attended on the 8th of the month, the meeting of Ministers and Elders of Abington Quarterly Meeting, at Abington, and on the following day, the general Quarterly Meeting. Of the former especially he spoke with much feeling, upon his return home, as an occasion markedly favored by the Divine presence, and though he was suffering from weakness of body, he rejoiced that he had been able to be present. On the 11th, he was found to be very seriously ill, and just a week later he passed away. His funeral, already mentioned, was attended by many friends, some of them coming long distances to mark their respect and regard for him. Robert Hatton, (a kinsman), Allen Flitcraft, Samuel B. Haines, of New York, Samuel S. Ash, Catharine Foulke, and David Newport, were called forth in the ministry, before the large gathering in the meeting-house, after which his remains were laid with those of his fathers in the ground adjoining.

WOULDST thou fashion for thyself a seemly life?
Then fret not over what is past and gone;
And, spite of all thou mayst have lost behind,
Yet act as if thy life were just begun;
What each day wills, enough for thee to know,
What each day wills, the day itself will tell:
Do thine own task, and be therewith content;
What others do, that shalt thou fairly judge;
Be sure that thou no brother mortal hate,
Then all besides leave to the Master Power.

—*John Morley.*

NEWS OF FRIENDS.

BLUE RIVER QUARTERLY MEETING.

This was held at Benjaminville, Ill., Second [illegible] 5. At the select meeting, on the 24th, at two o'clock, but few persons were present, partly owing to a heavy rain which continued late in the afternoon, and partly to the delicate health of some of our aged friends; but the few found it a season of instruction not soon to be forgotten. On Seventh-day at ten o'clock the quarterly meeting convened with the opposite temperature of weather making the roads very laborious for both man and beast. And while we realized the smallness of our assembly, yet we felt the verification of the promise that where two or three are met in the true spirit of worship the Living Presence of the Father is poured out in unmistakable blessings. The general feeling expressed was that we had a good meeting.

In the business session there were the usual queries and answers. A young man referred to the time when he thought they were stereotyped, but now he saw and felt there was a spirit in them and that we might all endeavor to arrive at this point so as to be able to perform a part of the Master's work. While the answers did not mark a high standard of Christian excellence, they called forth some exhortation and a deep concern was apparent that we examine more carefully into our individual duty and thus be able to advance the cause in the way becoming our profession.

First-day morning was very cold and the roads excessively rough, so that frail persons could not venture out; consequently several aged Friends were absent. Still there was an increased number compared with the day previous though a falling off from former times. It was a deep and solemn opportunity wherein we were baptised with the Spirit and we felt the holy unction flow from vessel to vessel, giving us an assurance that we were with one accord in one place. In the afternoon a meeting was held at a house where a Friend had been confined at home all winter or nearly so. The holy quiet of the forepart of the time was comparable to the Prophets command, to "Be silent, O, all flesh, before the Lord," and it was felt to be the experience of all present that the touches of his Spirit kept all quiet before him. Thus closed another of those seasons of mutual strength, and the corroborative testimony was that there was an efficiency in waiting before the Lord and that we had received a renewal of strength. May we oftener than these recurring assemblings turn inward and then query with ourselves as to our condition before the Most High, realizing the promise that, "they who seek shall find;" then truly we shall go on from strength to strength, every one thus offering before the Lord of our life, light, and knowledge.

Mary G. Smith.

Hoopeston, Ill.

COMMITTEE ON ISOLATED MEMBERSHIP.

A meeting of Philadelphia Yearly Meeting's Committee on Isolated Members was held on the 25th ultimo. It appeared that reports had been received from 33 out of the 49 monthly meetings, leaving 16 that had not yet responded. The names of members sent by the 33 meetings numbered 345, as nearly as they could be counted, there being some duplication of names, and uncertainty as to children, etc. These Friends are found to be situated at no less than 159 different post-offices, in different States and Territories. At each of 15 post-offices there are 4 or more members reported. Among the largest of these are the following: Beatrice, Neb., 12; Denver, Col., 10; Omaha, Neb. 10; Lincoln, Neb., 9; Sedgwick, Kansas, 9; San Francisco, Colorado Springs, and Minneapolis, each 8.

It was apparent, however, that these numbers were only complete so far as the Committee's work had extended. The monthly meetings not heard from may add more names, and other yearly meetings than Philadelphia no doubt have members at the places mentioned. It was the feeling of the Committee that in order to make a complete survey of the field it would be absolutely necessary to have the co-operation of the other yearly meetings, and this will probably be mentioned in the Committee's report to Philadelphia Yearly Meeting.

A letter, (the substance of which has been printed in the Intelligencer and Journal), referring to the situation of Friends at Lincoln, Neb., was read, indicating the desire for the establishment of a meeting at that place.

It was decided to again address the monthly meetings that have not sent their lists of names. The Committee adjourned to meet at 9 a. m., on the Third-day of Yearly Meeting week.

LECTURE BY T. W. HIGGINSON.

At Swarthmore College, on the evening of the 1st instant, Thos. W. Higginson delivered a lecture to the students and invited friends, on the subject of "Literature as a Profession." The lecture was delivered without notes, in a conversational manner, abounded in anecdote, and cannot be easily reported. After some introductory remarks relative to his military life, he said: "I see before me some future authors. There are many things that young people know better than their elders, but what is to be their "career," or calling in life, they know nothing about. A gentleman said to Prof. Agassiz, "What does your son care for most? Biology?" "No; Mathematics." "Very curious that should come up in *his* blood." "Not at all," said Prof. A., "at his age I cared only for mathematics; my taste for biology developed later in life." A complete interchange took place between the two brothers Prof. W. D. and Josiah Whitney, the one who had preferred Geology becoming the professor of Languages; the latter, who said in early life, "Language and nothing else for me," being now the professor of Geology. The Delphic Oracle advised Cicero "to do the thing he liked best to do." Niebuhr remarks that this was sufficient to establish the reputation of the oracle. Literature only very recently has become a profession in the United States. In spite of all obstacles it is assuming and has assumed a place as a profession.

The founders of the Republic felt no prophecy of

the arts and sciences that should be added to the stern necessities which then absorbed their thoughts. Jefferson had faint glimpses of it, but the elder Adams said, "We have no artists and I pray there never may be." He looked upon art as an indication of decay.

Heretofore the developing of the material resources of the country has absorbed the energies of the ablest men of the country. Building locomotives and writing poetry cannot be combined. The literary profession has now arisen as one of the things that the young can think of, as something that can be done. Any young man or woman has the right to ask "Will it pay?" You must not make this the main consideration, but write just as the successful chemist, or preacher, or lawyer enters on his career, with a love for it, a marked *vocation* for it.

Any young man or young woman of good abilities and good training can risk the probabilities of literature as a profession, with as much safety as any other learned professions. In all occupations there is an immense number in the intermediate class; but in England, a century ago, all poets were poor. Dr. Johnson expressed the fact in two lines—

> "Go mark what ills the Poet's path assail,
> Toil, envy, rant; the Patron and the Jail."

Do not compare the rewards of literature with the extremes of those of mercantile life. If it is essential to your happiness to have an income of a hundred thousand dollars a year, when forty years of age, do not be an author, nor any professional man at all. Commerce only for you. The most easily earned income, on a considerable scale, I ever knew, was thirty thousand dollars a year paid by a man to his brother, for *not* engaging in a certain kind of business. This was fairly enough earned, too, when we consider that the man made seven hundred thousand dollars a year,—year in and year out.

In a financial point of view the advantages are on the commercial side: the maximum of possibilities and the maximum of dangers. We look at the successes, and we don't look at the disasters. When a man fails in business, he may be not only without income but be under water with debt; and the remainder of his life may be spent in feeble efforts to lift himself out. In a literary career the chances of success may be less but the chances of failure are also less.

The literary profession is safer, for while there are physicians without patients, lawyers without clients, and preachers, not only without a pulpit but without even an occasional "call" to preach; it is rare to find a literary man without the ability to earn a dollar.

So much for the material side.

In its relations to life it stands behind none of the pursuits mentioned; so touching is the flattery, so tender the relation between the author and reader, that the letters from an admiring public form the burden brought by his literary fame!

If you wish to pursue literature with success you must have thoughts that you feel bound to express, you must have a knowledge of books, be a good speller and a fairly good penman. You must have faith in the dignity of the vocation, faith in yourself, and a determination to follow it.

Many people fancy that editors have a prejudice in favor of their old contributors; but they also have a yearning toward the new. It is to find the bright new contributor that they open their wearisome pile of letters; and they are never better pleased than when they receive a card from a "Chas. Egbert Craddock" and discover it is a little Miss Murfree.

Editors and publishers are generally honest men, and in his relations with them, an author can retain a feeling of self-respect, a feeling of social position, and this is of foremost importance in the nation at large—at least in *this* nation.

What is there in the community more enticing than the paths of literature? to know that the thoughts that come to you at night, like an electric thrill, may be put into such a setting that thousands whose names you may never know, and whose faces you may never see, shall feel those thoughts anew!

There are but two avenues to fame in this country—literature and politics. Political eminence is the more fascinating at the time, but almost surely dies with the life.

Literary distinction may be enjoyed during life, and the *fame* of it only really begins with death. There is a charm in the literary profession to be found nowhere else and *this* is the country where I would elect to pursue it. S. M. G.

Swarthmore, Pa.

WHY ENDOWMENTS ARE NEEDED.

Editors INTELLIGENCER AND JOURNAL:

I RECENTLY received a letter in answer to my "Appeal" for Endowed Professorships for Swarthmore College, which makes me feel that a few words of explanation upon this subject are needed. The writer, who is a warm personal friend, as well as a friend of the College, says: "I have always felt an interest in the College from the beginning, and encouraged my father to subscribe what he did toward its erection. But now, after it has been finished for years, and been well patronized, we are informed it will fail to be a success, unless a fund is established to maintain some of the professorships." The tone of disappointment obvious in this remark has been observed in a number of other cases; hence, the necessity for this explanation. Let Friends, therefore, especially, note that it is not because Swarthmore has been, or is a failure, that this aid is sought, but because it has been a marked success, having become, in less than twenty years, a college which compares favorably with the other colleges of the country. If it had fallen short of this, and reached only the grade of an ordinary "Boarding School," it could easily have been so managed as to pay expenses, and secure a surplus every year. But that was not the aim of its founders. In the memorable language of Benjamin Hallowell, it was desired to make of Swarthmore "a college where our children could obtain, under guarded, religious care, as good an education as could be obtained in any of the colleges of the land."

Now, a *school*, well conducted, may always be made to pay expenses; a college, of high grade, if properly conducted, *never can*. This is simply because the expenses necessary to maintain such a col-

lege, with its well equipped class rooms, its laboratories, work-shops, and museums, its extensive library and reading room, its fine apparatus for illustration in the various departments, and its corps of able and experienced Professors, (without whom all the other expenses would be of no avail) are too great to be met by money received from students, unless the charges be placed so high as to put its advantages entirely beyond the reach of any except the most wealthy. This would deprive of these great advantages many who are best qualified to profit by them. To prevent this, and keep the cost of a college education within the reach of the masses, the accumulated wealth of generous benefactors has been applied in the form of Endowments. This has been the universal experience of all colleges that deserve the name. They cannot be made to pay, for the simple reason that they must give to the public far more than they receive from the public in return, while with schools the reverse is true. If we would bring and keep the higher education within the reach of all, which Friends will certainly admit to be very desirable, endowments are an absolute necessity.

I repeat, then, in conclusion, that Swarthmore calls for these endowments now, not because she is a failure, but because she is, for a college less than twenty years old, a marked success. Let Friends see to it that that success is not short lived, but that the institution—which is now taking honorable rank among the colleges of the country, is placed upon a permanent foundation.

EDWARD H. MAGILL.

SWARTHMORE NOTES.

—Prof. W. H. Appleton gave a reading to the upper classes and some invited guests, on Fourth-day evening, the 20th ult.

—The lecture by T. Wentworth Higginson on the 1st inst., on "Literature as a Profession" was of much interest, and enjoyed by all.

—The Seniors have handed in their theses, which they are required to do by the 1st of Third month. They are already beginning to look forward to the preparation for the Commencement exercises in the Sixth month. It will be the largest class ever graduated at Swarthmore College. Four-fifths are children of Friends. One of the members of this class has been admitted to the Senior class of Harvard University for next year, without conditions.

ENGLISH LITERATURE LECTURES.

I HAVE been very much interested in two of the lectures of Esther J. Trimble-Lippincott;—one on Shakespeare, the other on Cowper and Burns. She has been delivering a series, and I mention the above two as those I have heard. She is nearly completing this course; there remaining one on Wordsworth, etc., this week, and one on Tennyson and Dickens on Third-day of next week. They are given at the Century Guild, 1132 Girard Street, and are certainly instructive and valuable.

P. E. G.

OH friend, never strike sail to a fear! Come into port greatly, or sail with God the seas.—*Emerson.*

ORTHODOX FRIENDS.

THE articles published in the INTELLIGENCER AND JOURNAL, discussing the possibility of "Reunion," have attracted the attention of the *Western Friend*, (Wilburite), which in its issue for Second month publishes J. G. Whittier's letter to the Philadelphia Birthday meeting, and portions of the articles of Edward Ryder and Franklin T. Haines. The *Western Friend* regards all these with satisfaction, but takes the view that our branch of the Society has "left the original ground on the Atonement, as Barclay states it," while the evangelical "Larger Bodies" of Orthodox have "gone so widely astray with reference to the Inward Light, as Barclay states *it*." [A reasonable comment upon this view, we think, would contain these points: (1.) The Inward Light is the vital principle of Quakerism; variations of view concerning the Atonement are not vital. (2.) The view of the Atonement taken in "A Reasonable Faith," written by three approved ministers of the English body, and cordially endorsed by J. G. Whittier, would probably be accepted by a majority of our body of Friends. We therefore dissent emphatically from the idea that the variations of view which may exist amongst us concerning the minor subject are for one moment to be considered a set-off to the absolute departure from Quaker ground of those who disown and even contemn belief in the major one—Immediate Revelation.—EDS. INTELLIGENCER AND JOURNAL.]

* * *

IT may be added here that no notice whatever, so far as we have observed, has been taken of the articles referred to in any other of the "Orthodox" newspapers. The *Western Friend* is the only one, however, which at any time freely alludes to this journal, and we trust that it does not suffer thereby, in the estimation of its readers. Apparently, it is not altogether a disbeliever in the declaration of William Penn that "Truth never lost ground by conscientious inquiry."

DR. ARNOLD, of Rugby, wrote this prayer for his own use before he went into the school every day: "O Lord, I have a busy world around me: eye, ear, and thought will be needed for all my work to be done in that busy world. Now, ere I enter upon it, I would commit eye, ear, and thought to thee. Do thou bless them and keep their work thine; that as, through thy natural laws, my heart beats and my blood flows without any thought of mine for them, so my spiritual life may hold on its course at these times, when my mind cannot consciously turn to thee to commit each particular thought to thy service."

CHRISTIAN, let the fact that the birds of the air have food, and the grass and flowers beneath your feet are clothed with loveliness, be an argument and token to you of the love of God, who will supply you with food and cover you with raiment.—*Stevenson.*

Do to-day's duty, fight to-day's temptation; do not weaken and distract yourself by looking forward to things you cannot see, and could not understand if you saw.—*Charles Kingsley.*

A PRAYER FOR CONTENT WITH SIMPLE STORE.

DEAR Lord, to Thee my knee is bent;
Give me content—
Full-pleasured with what comes to me,
Whate'er it be;
A humble roof, a frugal board,
And simple hoard;
The wintry faggot piled beside
The chimney wide,
While the enwreathing flames upsprout
And twine about
The brazen dogs that guard my hearth
And household worth;
Tinge with the embers' ruddy glow
The rafters low;
And let the sparks snap with delight,
As fingers might
That mark deft measures of some tune
The children croon;
Then, with good friends, the rarest few,
Thou holdest true,
Ranged round about the blaze, to share
My comfort there;
Give me to claim the service meet
That makes each seat
A place of honor, and each guest
Loved as the rest.

—*James Whitcomb Riley.*

HEART'S-EASE.

"How kind it was," she said, "to lay
Knots of fresh heart's-ease on her breast—
The flower of flowers she loved the best—
Now that her life has passed away
Into the life of perfect rest.

"The story of her brief, bright years
Seems written in the blossom's face;
Persistent sunshine, buoyant grace,
Where not a fleck of gloom or tears
Could leave the slightest shadow trace.

"So, through her springtime, dewy glad
The velvet leaves of character
Unfolded with no marring blurr;
She doubled every joy I had,
Because the joy was shared with her.

"Whatever gust of trial came,
My soul would rouse itself and take
New courage on, intent to make
Smooth passage for the fragile frame,
Courting the sunshine for her sake.

"I could not bear that she should link
Sad memories with this life of ours;
And while I watched her waning powers
I led her smiling to the brink
Of heaven along a path of flowers.

"My heart's-ease! (and the quiet flow
Of tears came faster than before)—
Gone henceward to the farther shore!
And yet it breaks my heart to know
She needs my love and care no more."

—*Margaret J. Preston.*

WATCH—for idleness of the soul approaches death.
—*Demophilus, B. C.* 450.

TRUTH AND POLITENESS.

IT is a very common notion, though not often openly expressed, that truth and politeness are frequently at variance with each other. Some who espouse truth with their whole hearts, and despise every form of insincerity, think that this loyalty calls upon them to be at times rude and uncivil; while others, who esteem good manners and a gracious behavior to be binding upon them, imagine themselves occasionally forced to sacrifice a portion of their truthfulness and simplicity. A still larger number, wishing to be faithful to both virtues, yet supposing that they are not always compatible with each other, are continually making compromises between them, sometimes being a little rude so as to be true, and sometimes a little insincere so as to be polite.

It would be a great gain to both character and conduct if the delusion of this supposed discord could be thoroughly dispelled. There is no *real* conflict between truth and politeness; what is imagined to be such is only the crude mistake of those who fail to discover their harmony. Politeness, taken in its best sense, is the graceful expression of respect, kind feeling, and good-will. These dispositions are dependent on a truthful character for whatever value they may have. Indeed they cannot exist in the insincere or deceitful man. He may pretend to have them, and imitate their expression, and such imitation may for awhile pass under the name of politeness, but, like all false things, it will soon be found out and cast aside as worthless. To respect another one must respect himself, and no one can do this who is conscious of untruthfulness or deception.

The presence of kindly feeling and good-will never of itself suggests prevarication or insincerity. The golden rule would forbid this. *We* do not wish to be deceived, to have a show of interest or friendliness that does not exist, to receive unmeaning compliments or insincere professions. Why, then, should we imagine that others will be pleased by the same things? The very wish to delude them implies the absense of that true kindliness to which we pretend. On the other hand, how can rudeness, bluntness, or incivility serve the cause of truth? They only damage it by making it unacceptable. Some appear to think that if they differ from their neighbor on any subject they must either be disloyal to their convictions by hiding them or prevaricating about them, or else give offense by opposition and antagonism. Neither is necessary. It is not declaring a conviction that hurts the feelings or wounds the pride of those who do not share it; it is the tone of superiority and dogmatism that is so often assumed, the lack of sympathy, appreciation, and respect that is conveyed, the ill-concealed contempt felt for those who think differently. Truth demands none of all this. Expressed at proper seasons, firmly and clearly, yet modestly and kindly, its claims are fulfilled, while none of the claims of politeness need be infringed.

There are, however, other occasions where truth and politeness may *seem* to clash, though it is only seeming. The desire to be agreeable and to say pleasant things sometimes leads the thoughtless to exaggeration, to carelessness of facts, or to absolute

misstatement. On the other hand, a mistaken idea that the truth must be spoken at all times and at all hazards may lead to needlessly disagreeable utterances, which are always harmful. Is then accuracy the only consideration? It is certainly the first, but not the only one. No word, however pleasing it may be, should escape anyone's lips, unless honestly believed to be true. This would banish flattery, untruthful excuses, misleading statements. The transient gratification they may afford would be more than compensated by the trust that would be engendered. As it is at present, how often is the charm of such utterances broken by the secret whisper of doubt as to how far they are really meant.

Yet very many things which are known to be true require no utterance in the cause of truth, while they demand absolute silence in the interests of sympathy and kindness. To allude to people's deficiencies, mistakes, weaknesses, and faults, when no good result is likely to follow, is no tribute to truth, but a great breach of good-will and politeness. On the other hand, to emphasize their good points, to give honest praise, to express freely the sympathy and pleasure that are really felt, is both kind and truthful. A little thoughtful consideration in each case will show that they are intrinsically in harmony—that a truthful spirit need never be an unkindly one—that the utmost courtesy and kindness need never infringe upon truth, honesty, and sincerity. Where both are fully and harmoniously developed there we find the true gentleman and the true lady, whether in humble garb or costly apparel, whether sheltered by the cottage roof or the luxurious mansion. And the more thoroughly we unite them in our intercourse with others, the more true respect do we accord and the more solid and enduring happiness do we confer.—*Philadelphia Ledger.*

THE STRIP OF "NO MAN'S LAND."

Public attention has been called to the fact that north of Texas and west of the Indian Territory there is a strip of land 200 miles long and 50 wide, which is sometimes designated on the maps as "public lands" and sometimes as "No Man's Land," as it belongs to no state or territory, has never been surveyed, and is not open to entry. Though several thousand people reside on this land it is without laws. They are said to get along in a patriarchal style, and without any other title to their lands than squatter rights, trusting that eventually it will be confirmed to them by the general government, and living in hopes that in due course of time the present unrecognized section will form a portion of the new territory proposed to be formed from the Indian Territory or attached to the adjoining territory of New Mexico.

This, however, is not the only stray piece of territory belonging to the United States. Dakota formerly embraced within its boundaries what is now the territory of Wyoming, which was formed from its south-western portion.

When the territory of Wyoming was formed its boundaries were parallel lines, and were run, of course, irrespective of mountain ranges or the courses of rivers. The south-western portion of Dakota had abutted on Idaho, which territory in its boundaries followed the mountain ranges. The peculiar formation of Wyoming and Idaho left between them a considerable area of land, and this, from oversight, still belongs to Dakota, though separated from it by an organized territory, and is so designated on the maps of the United States land office of the interior department. It is, however, without laws, as it is not embraced within the jurisdiction of the district or county courts of Dakota, and is outside those of Idaho, to which it is more properly assignable. It is, like "No Man's Land," virtually a neutral ground for criminals. Many of its residents are mormons and polygamists, but they cannot be tried for polygamy or any other crime they may commit, because in the present state of affairs there is no tribunal before which they could be legally brought. This leaving a piece of territory out of jurisdiction is significant of the careless manner in which Congress at times performs the work of legislation. An act should be passed at the earliest opportunity attaching this orphan section to Idaho, to which it properly belongs. It would seem but proper also that "No Man's Land," on the Indian Territory border, should in some way have extended over it the laws of the United States.—*San Francisco Bulletin.*

IN TIME.

One of the prominent "Advices" to be found in all of the Books of Discipline issued by Friends, and directed to be frequently read, is the one relating to persons inspecting the state of their finances at least once a year, making their wills while in health, etc. This is advice that does not grow obsolete, but remains good to every generation. Our readers will be interested in the following extract from an exchange paper on that subject:

"There is many a father of a family who, while doing his utmost for his children while he is in health, and making the best provision he can for them in anticipation of his own death, wholly neglects to put such provision in a tangible shape, where it can be readily understood and manipulated by the mother or other guardian in case of his death coming suddenly. A case recently came to our notice where property of considerable value was so tied up with legal restrictions, owing entirely to lack of a few formalities which could have been attended to in a day's work, that the widow and children were kept for more than a year dependent upon the good-will of friends before money could be made available. Death is not ordinarily hastened by making preparations for it, and the subject should not be avoided on account of its unpleasant character. Many a model husband and father, whose business methods are of the most methodical and strictly honorable kind, would find ample occasion to blame himself for neglect if he would consider for a moment in what confusion his family would be placed if this day should prove his last. A good plan is to make at least once a year, a written statement of all one's affairs at that time, and file it in an envelope with the wife's name upon it, in a particular place which she and perhaps one other person shall know of, if not in her own custody. Such a memorandum should

contain description of life-insurance policies or similar documents, and state where a will, if any, is to be found; incumbrances of any kind should be noted; unfinished transactions should be briefly described, that their status may be fully understood; and even if there exists no property whatever, a written statement to that effect would relieve doubt and avoid needless inquiry and suspense, in case one's business affairs were of a fluctuating nature which could not always be closely followed by the wife or fully explained to her. In cases of protracted and dangerous sickness, questions relating to the circumstances of members of a family who may soon be left alone cannot be readily asked or answered, and much of distress and dread of the future would be relieved at such a time if the wife could feel that whatever earthly possessions existed were to be immediately available, or at least that a full account of them was at hand under a comparatively recent date, so that she need not bring the subject into the sick-room."

SAMUEL MORLEY.

In a recently published life of Samuel Morley, the following facts are given: "He was a very liberal philanthropist as well as a very rich hosiery manufacturer. Their business has been hosiery. On the retirement of Samuel's father in 1840, Samuel and a brother of his named John became the heads of the firm. To them have been due the gigantic proportions to which the business in after years attained, but due more to Samuel than to John; for John in 1855 retired definitely from the firm. The whole of the series of great Morley factories one now sees at and near Nottingham were erected under the sole management of Samuel Morley; and in 1870 he could say that he gave employment to 7,000 people, not one of whom was a foreigner. The correspondence of this house reached great proportions. At one time, the first morning delivery brought them an average of 2,000 letters each day; and from 60 to 100 came by each succeeding mail. It was the largest letter mail received by any private firm in London. Mr. Morley himself, in spite of the best kind of organization, had a good mass of letters that he alone could dispose of. When he came on a visit to this country, in 1881, he gave orders that nothing should be kept for him except the very important; and yet, on his return, a pile of 2,000 letters had accumulated. No private London firm has had a better credit. Time and again have Englishmen quoted the saying of M. Taine, that 'nothing could shake the house of Morley.' A curious fact about the Morley goods has been their uniformity of grade and continuance in stock, or the possibilities of production of each kind of goods, so that articles made fifty years ago could be duplicated to-day. For instance, it was the Morleys who made the stockings worn by the Queen at her coronation; and, for her jubilee, they were able to produce for her another pair of the same description. What is oddest about this is that the same workman made both pairs. For old servants the firm has a system of pensions; and for some years amounts thus paid out have been in excess of $10,000."—*Exchange.*

A NEEDED REFORM.

One of the evils of our present Indian system, or no-system, of education is, that there is no sort of guarantee of good teachers. The principles of Civil Service Reform have not been applied to the Indian service, and persons utterly incompetent have been sent out, not to teach the Indians, but to draw the teachers' salaries. This incompetence has been perhaps most severely felt in the departments of industrial education. Men who do not know how to blow a bellows have been sent out to teach blacksmithing, men who hardly know the difference between a hoe and spade to teach agriculture. In the name of the friends of the Indians, in the name of justice, common sense, and common honesty, we demand that the whole educational work of the Indians be taken out of politics. We do not believe it can be gotten out of politics so long as the appointment of teachers is in the hands of the Bureau. It ought not to be left in the hands of the Bureau. The Indians emerging from the reservation system ought not to be left under a machinery which was organized in connection with and as part of the reservation system. We believe that the President's suggestion made some time ago is far wiser, because it is more comprehensive and radical than that of Commissioner Riley's, though both look somewhat in the same direction. Congress should give the President power to appoint a Commission who should take in charge the whole matter of conducting the Indians from the reservations, as they are broken, into civilized life and into individual citizenship. And it should appropriate in a lump the necessary amounts for their education, including industrial education, leaving the Commission itself free to organize the system, non-political, non-partisan, for the Indians' education. This we understand to be in accord with the President's recommendation. It ought to be pressed on the present Congress.

If not, why not?—*Christian Union.*

It is often said, "It is no matter what a man believes, if his conduct is right." By parity of reason, "It is no matter on what foundation the house rests, if it only stands." There are houses on the sand, which make as fair a show as those on the solid rock, till the floods come and the winds blow; but only those on the rock will weather the storm. It is of the utmost importance to the right doing man why he is doing right; for his reasons may be such as opportunity, temptation, evil example, will silence and sweep away. And I know of no reasons that may not be thus disposed of except those which are embodied in the therefores of the Christian faith. Loose views as to the worth of religious truth and of fixed religious beliefs are already having their inevitable result in a correspondingly loose, vacillating, and low moral standard. Morality never has subsisted and never will subsist, without religion. As well might you attempt to raise grapes from a rootless vine.—A. P. Peabody.

The Sermon on the Mount is the Magna Charta of the kingdom of God.—*Neander.*

A GOOD USE FOR MONEY.

THE new sense of the social obligation of the rich toward the poor has received a signal exemplification in the disposition that is to be made of the Woman's Jubilee Offering to Queen Victoria. Only a comparatively small part of the sum—about $350,000—is to be used for the erection of the equestrian statue of the Prince Consort, and the remainder is to be applied to providing nurses for the sick poor in their own homes. Central institutions for the training of the nurses are to be established in London, Edinburgh, and Dublin. The nurses are to be well educated, as well as well trained, and before engaging in their work in the homes of the poor are to receive special training in district nursing and maternity hospitals. Certainly no charity could have been projected which could do more toward bringing the higher and lower ranks of life into the knowledge of and sympathy with each other and accomplish that higher personal work which the giving of alms not only fails to accomplish,but often absolutely prevents. There is certainly no part of the work of the Catholic Church which has enabled it so much to retain its hold upon the affections of the poor as the ministrations of its sisterhoods; and in this work of trained nurses which now arouses the enthusiasm of young women of the upper classes, they will in a measure become a Protestant sisterhood, and will carry to the poor not only material comforts, but the sweeter manners and the refining influences which are a part of themselves. This gift will certainly quicken, among the working people, the languishing sense of personal loyalty to the Queen.—*Exchange.*

DURING a long storm, persons who are well versed in weather-lore are often heard to console themselves with the prediction that there will be a change of weather when the moon changes. Nasmyth and Carpenter characterize as a popular error, in its most absurd form, this belief that the gradual turning of the moon's face toward and away from the sun could, at certain points, upset the existing condition of our atmosphere, generate clouds, and pour down rains. In England (and the same may be said of much of America), the weather changes about every three days and there is a change of the moon every seven days, so that many coincidences must occur. Those who believe that "the moon rules the weather" always credit such coincidences to lunar influence. But the theory is untenable, unless the same effect is always produced by the same cause. To suppose that a change of the moon will turn dry weather to wet, or wet to dry, indiscriminately, is the merest childishness, and contrary to all meteorological records.—*Popular Science News.*

PRAYER strengthens the spirit for its conflict with the temptations of the world, helps in keeping the eyes of the soul open to the spiritual ventures that we are in danger of forgetting in the midst of the toil and turmoil of this life, and sharpens the spiritual and moral instincts that often get rusty for want of use.—*Indian Messenger.*

HATEFUL to me as are the gates of hell is he, who, hiding one thing in his heart, utters another.—*Homer, B. C.* 900.

NEWS AND OTHER GLEANINGS.

—Edison's home at Llewellyn Park, N. J., is illuminated by 500 incandescent lights.

—Seven varieties of fishes examined by naturalists of the "Challenger" expedition, are found totally blind in the deep sea, but have eyes when inhabiting shallow water.

—In Boston an electric lamp has recently been used to search for a body drowned in the harbor. The United States steamship *Albatross* is furnished with a full complement of lamps for fishing. The glow-lamp is encased in a wire netting, which acts as a trap. The fish, being attracted by the light, swarm into the net, which is then closed and pulled in.

—A Washington correspondent states: "The Secretary of the Treasury has been informed of an organized movement for the emigration of German convicts to the United States, and has taken steps to guard against the landing of such persons. Two of this class are now in custody at New York, and will be sent back to Germany at the expense of the steamship which brought them over."

—A cablegram has been received at Dudley Observatory, Albany, from Cape Town, Africa, announcing the result of the calculations by Finlay, of the Royal Observatory at the Cape, relative to the comet discovered there recently. When seen the comet was already apparent to the naked eye and had a tail two degrees long. It was moving north at the rate of about a degree and a quarter daily and it is predicted that it will be visible in the northern part of the United States about the 20th inst., when it must be looked for at dawn near the south-eastern horizon.—*Public Ledger.*

—A correspondent writes to the *Frankfurter Zeitung* that the discoveries lately made in a cave at Rübeland, in the Harz, are of an interesting character. The quantity of bears' bones is estimated at nearly ten hundred weight, among them being seven very well preserved skulls. A set of stag's antlers, fragments of skeletons of hyenas, and some fine slender bones which experts assign to the ptarmigan and the lemming. These remains are regarded as relics of the Arctic fauna of the ice period in the Harz. It is proposed to keep them in the cave, which will be lighted by electricity for the benefit of scientific visitors.—*N. Y. Times.*

CURRENT EVENTS.

THE condition of the Crown Prince of Germany, (who remains at San Remo, Italy,) has grown appreciably worse, and it is now no longer denied that his throat trouble must soon prove fatal. His father, the Emperor, who is now 91 years old, is in delicate health, and greatly distressed over the Prince's condition; it is apprehended that the death of both may occur at any time. In this emergency William, the son of the Crown Prince, who is now 29 years old, has been declared Regent, to act in case of the disability of both his father and grandfather.

THE strike of engineers and firemen upon the Chicago, Burlington and Quincy Railroad continues, and there are apprehensions that it may extend to other roads. The strike of the coal miners in the Schuylkill region is entirely quieted, and some of the collieries in the Lehigh region have resumed operations, after a suspension for several months.

A. BRONSON ALCOTT, the author and Concord School philosopher, died in Boston on the 4th inst., aged 88 years. His daughter, Louisa M. Alcott, well known by her works for children, died also, on the 6th.

A SNOW storm in Michigan, on the 1st and 2d insts., was one of the most severe ever known. The snow fall was accompanied by a heavy gale. The storm extended over the entire length of Lake Superior and well down into the Southern peninsula, where the railroads were reported to be badly crippled.

THE fire losses in the United States and Canada during February reach the enormous aggregate of $11,213,500, or over $4,000,000 above the average February loss for thirteen years; there were twenty-one fires of over $100,000 loss each.

AFTER hearing the report as to the newly-discovered testimony in the case, and argument for and against clemency, the Pennsylvania Board of Pardons has declined to interfere in behalf of Johnson, who is now in jail at Media, Pa., sentenced to death upon conviction of the murder of John Sharpless.

NOTICES.

*** The Third Conference of Parents, School Committees and others interested, under the care of The Committee on Education of Philadelphia Yearly Meeting of Friends, will be held on Seventh-day, Third month 17th, 1888, at Fifteenth and Race streets, Philadelphia, commencing at 10 o'clock a. m. Punctual attendance is desired. The subjects for consideration are:

1. How can we raise the standard of honor among our pupils, and how manage those who are refractory?
2. How should writing be taught?

All interested are invited to attend.

WM. WADE GRISCOM, Clerk.

*** The Temperance Committee of Concord Quarterly Meeting will hold a Temperance Meeting at West Chester Friends' meeting-house on First-day afternoon, Third month 18th, at 2 o'clock.

J. BYRON THOMAS, Clerk.

*** Henry T. Child expects to attend Abington Friends' meeting on First-day morning, Third month 11th, and give an illustrated lecture on Temperance at the same place at 2.30 p. m. (to which all are invited.)

*** Friends' Home for Children, 4011 Aspen St., (near 40th and Brown, West Phila.) There will be religious services at the Home next First-day, (Third month 11th). Lydia H. Price, of Germantown, Louisa J. Roberts, and others are expected to be present. All are cordially invited. Encourage us by your presence.

Summary of the work done by the Home for the two months of this year:

Supported at the Home,	26
Admissions,	8
Indentured and placed in permanent homes,	6
Adopted,	1
Returned to their parents,	4
Now in the Home,	27
Out on trial,	3

*** Quarterly meetings in Third month will occur as follows:

12. Baltimore, Aisquith St., Md.
15. Haddonfield, Moorestown, N. J.

PUBLISHERS' NOTICES.

*** WE particularly ask that when money is forwarded to *renew* subscriptions, care be taken to give us the name of the person *to whom the paper is now being sent.* Sometimes, instead of this, the name of another member of the same family is given, in which case, the new name not appearing on our list, we suppose it to be a new subscription, and send two papers.

Where it is a *new* subscription, please say so, and this will also help to avoid mistakes.

*** Matter intended for insertion in the INTELLIGENCER AND JOURNAL should reach us by Third-day morning, though notices or advertisements relating to affairs of immediate importance *may be* used as late as the morning of Fourth-day. In order to reach our distant subscribers, the paper is now mailed on Fifth day, and must be sent to press at noon of the day preceding.

*** As a definite number of copies of the INTELLIGENCER AND JOURNAL is printed each week, we would suggest to any of our friends who may wish extra numbers of the paper to inform us of the fact previous to the publication containing the particular article wanted, that we may have the required amount of extra numbers printed.



This powder never varies, A marvel of purity, strength, and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum, or phosphate powders. *Sold only in cans.* ROYAL BAKING POWDER CO., 106 Wall-st., N. Y.

The use of the INTELLIGENCER AND JOURNAL *as a medium for advertisements will, we think, be found very satisfactory. A careful supervision is exercised, and nothing known to be unworthy is admitted. The paper now goes to about 3300 persons, reaching, say 15,000 readers, and its size and shape, and the character of its contents give special weight to each advertisement.* ☞ *When our readers answer an advertiser, please mention that they do it upon seeing the advertisement in this paper.* ☜

FRIENDS' CALENDAR FOR 1888
NOW READY.

A handsome lithographed card bearing a tablet, giving a carefully selected quotation from Friends' writings for each day of the year. Price, 50 cents. By mail, 55 cents.

FRIENDS' ALMANAC FOR 1888.

Containing an account of the times and places of holding the meetings of Friends on the continent of America. Price, 10 cents each. $1.00 per dozen.

FRIENDS' POCKET ALMANAC FOR 1888.

Price, 10 cents each. $1.00 per dozen.

FOR SALE BY

FRIENDS' BOOK ASSOCIATION,
S. W. Cor. 15th and Race Sts., Philadelphia.

LEHIGH AND SCHUYLKILL COAL.

BEST QUALITY. CAREFULLY PREPARED.

AQUILA J. LINVILL, 1244 North Ninth Street.

LADIES' FINE SHOES, HAND-SEWED. ORders taken and executed with promptness.

S. DUTCHER,
915 Spring Garden St., Phila.

MONTGOMERY COUNTY MILK.—CONSHOhocken Dairies. Special Attention given to serving families. Office, 603 N. 8th Street, Philadelphia, Pa.

JOSEPH L. JONES.

MY SELECTION OF PATTERNS

* * *

FOR THIS SEASON COMPRISES ALL THE LATEST STYLES AND COLORINGS IN MOQUETTE, BRUSSELS, TAPESTRY, INGRAIN, AND DAMASK CARPETS. OIL CLOTHS, LINOLEUM AND LINOLEUM WINDOW SHADES, MATS, RUGS, ETC., AT THE LOWEST MARKET PRICES.

BIGELOW BRUSSELS.
LOWELL BRUSSELS.
LOWELL INGRAINS.

BENJAMIN GREEN,
33 N. SECOND STREET, PHILA.

SCHOOL PRINTING, *circulars, catalogues, programmes*, note-heads, bill-heads, reports, numbered books, etc. Call and see samples of these that we havedone and are doing for numerous Friends' schools and colleges. Orders by mail will be promptly filled.

FRIENDS' PRINTING HOUSE,
S. W. COR. SIXTH AND ARCH STS.
Entrance on Sixth St. Take Elevator.

SWARTHMORE. *For Rent Furnished, a pleasant* 12-room, Queen Anne Cottage adjoining college, with one acre of ground, young fruit, excellent water, with all modern improvements. Will rent cheap to desirable tenant. Address

Or Magill & Williams, 30 North 7th St.
DAVID SCANNELL, 814 Arch Street.

NEWLIN & OLIVER, OLD GOLD BOUGHT.

GOLD CHAIN MANUFACTURERS.

OLD GOLD CHAINS MADE LIKE NEW.
ALL KINDS OF JEWELRY REPAIRED.

107 S. EIGHTH ST., PHILADELPHIA, PA.

HENRY C. ELLIS,

HOUSE AND SIGN PAINTING,

112 N. TENTH STREET, PHILADA.
Residence, 404 N. 32d St.

RICHARDS & SHOURDS,

CARPENTERS AND BUILDERS.

JOBBING ATTENDED TO.

1125 Sheaff St., first street ab. Race,
PHILADELPHIA, PENNA.

R. RICHARDS, 1541 N. 12th St.
THOMPSON SHOURDS, 2212 Wallace Street.

QUEEN & CO. 924 CHESTNUT ST



SWARTHMORE COLLEGE

OPENS NINTH MONTH THIRTEENTH.

Thirty minutes from Broad Street Station, Philadelphia.
Under the care of Friends, but all others admitted.
Full college course for both sexes; Classical, Scientific, and Literary.
Also a Manual Training and a Preparatory School.
Healthful location, large grounds, new and extensive buildings and apparatus.
For Catalogue and full particulars, address

EDWARD H. MAGILL, A. M., President,
Swarthmore, Penna.

FRIENDS' BOARDING SCHOOL.

NEWTOWN SQUARE, PA.

Terms, $150 to $175 per year.

Apply to HANNA R. CALEY, Principal, address, (during vacation), Media, Pa.
Or to
THOMAS P. BARTRAM, Newtown Square, Pa.,
CLEMENT M. BIDDLE, 815 Arch Street, Phila.

FRIENDS' ACADEMY,

A boarding and day-school for both sexes. Thorough courses preparing for admission to any college, or furnishing a good English education. The next school year will begin Ninth month 13th, 1887. Terms for boarding scholars $150 per school year. The school is under the care of Friends, and is pleasantly located on Long Island, about thirty miles from New York. For catalogue and particulars address,

FREDERICK E. WILLITS, Sec.,
Glen Cove, Long Island, N. Y.

CHAPPAQUA MOUNTAIN INSTITUTE,—

A Boarding School for both sexes under the care of Purchase Quarterly Meeting. The present building is new and much enlarged, and has perfect sanitary arrangements. Excellent corps of instructors. Prepares for Business or College. Healthfully and pleasantly located near the Harlem R. R., one hour from New York city. For catalogue and particulars, address,

SAMUEL C. COLLINS, A. M., Prin.,
Chappaqua Institute, N. Y.

ABINGTON FRIENDS' BOARDING and DAY School near Jenkintown, Pa., Bound Brook R. R. Ten miles from Philadelphia.

Second term begins First month 30th, 1888. Courses will be arranged to furnish a thorough English education and to prepare pupils for college.

Board and tuition $145 to $165 per school year. Tuition alone $25 to $45. For further information address,

ARTHUR H. TOMLINSON, Principal,
Or Jenkintown, Pa.
CYNTHIA G. BOSLER, Sec.,
Shoemakertown, Pa.

CONSTANTLY ON HAND —AN ASSORTMENT OF— PRICES REASONABLE.

CLOTHS AND CASSIMERES

SUITABLE FOR

PLAIN AND FASHIONABLE GARMENTS.

GUSTAVUS GOLZE, TAILOR, 109 N. 10TH STREET, Philada.

WEST PHILADELPHIA BARGAIN FOR SALE.

THREE-STORY double house, thirteen rooms, modern conveniences, porches, plenty fruit and shade trees. Lot, 50 x 150 feet. For full particulars apply to J. F. GREEN, 112 South 40th St.

Association of Friends to Promote the Education of the Colored People of the South.

OFFICERS.

HOWARD M. JENKINS, Chairman, 921 Arch Street, Phila.
SARAH J. ASH, Secretary, 1717 Vine Street, Phila.
LYDIA A. SCHOFIELD, Correspondent, 1717 Vine St., Phila.
HENRY M. LAING, Treasurer, 30 N. Third St., Phila.

EXECUTIVE COMMITTEE—Edward H. Magill, Swarthmore, Pa.; Sarah H. Peirce, Philadelphia; George L. Maris, West Chester, Pa.; Mary Ann Fulton, Wilmington, Del.; Amos Hillborn, Philadelphia; Alfred Paschall, Doylestown, Pa.

WORK OF THE ASSOCIATION.

The work of the Association is chiefly *to raise funds.* These are sent to the support of two schools for colored youth in South Carolina,—the Schofield Normal and Industrial School, at Aikin, and the Mt. Pleasant School, near Charleston, in charge of Abby D. Munro.

HISTORY OF THE SCHOOLS.

Both these schools have been in existence since the early years of the work of colored education in the South, soon after the close of the war. The Aiken School was begun in 1868, with the support of the Germantown, (Philadelphia) Branch of the Freedmen's Union Commission (of which Sarah F. Corlies was Secretary, and Elizabeth Dorsey, Treasurer.) In later years it was sustained almost entirely by the exertions of Martha Schofield. In 1886, however, finding the burden of its support too great, she made an appeal to the Yearly Meetings of Friends, in Philadelphia and New York, for aid, and as part of the response to this appeal, this Association was organized at Philadelphia, in Sixth month, 1886.

The Aiken School has a valuable property (largely accumulated by Martha Schofield), which has been placed in the hands of a Board of Trustees. A beginning has been made in the formation of an endowment fund.

The school at Mt. Pleasant was established in the First month, 1866, in charge of Cornelia Hancock, under the supervision and with the support of the "Friends' Association of Philadelphia, for the Aid and Elevation of the Freedmen," and was maintained for a number of years by that excellent organization. In late years, however, its funds have been raised, from year to year, almost entirely by Henry M. Laing, Treasurer of the Association, who like M. Schofield, found this tax upon him too great.

CHARACTER OF THE SCHOOLS.

The Aiken School had last year 270 pupils, divided into nine classes, with eight instructors. This year, the attendance is larger, and an additional teacher is employed. There are, this year, about 300, of whom 40 are boarding students. Members of the highest class are prepared to become teachers. All are taught industries,—the girls being taught to cut, make, and mend garments, etc.; the boys instructed in printing, carpentry, and many details of labor about the school property.

The Mt. Pleasant School had last year about 100 pupils, with three teachers. They average somewhat younger than those at Aiken. The instruction of this school has been carried on for two years in a church, granted free o charge for the purpose, the school building having been demolished by a storm in the summer of 1885. (A special fund for rebuilding has been partly raised.)

THE NEED FOR CONTINUED AID.

Those engaged in the work of instructing the colored people appeal to us to continue a measure of aid. While some progress has been made in establishing public schools in the South, they are yet very insufficient. The school term in South Carolina averages not over three months in the year, and the schools themselves are too few, and seldom well provided in any particular. To withdraw from the field yet, seems like abandoning the colored people, in the very midst of the work for their elevation. Moreover, it is evident that for years to come there will be great need of schools which will do more than provide mere book instruction,—will, in addition to this, give practical training in habits of honest and orderly industry. Such work as this is done by these schools, and they are fully entitled to the confidence and help of all who are interested in the welfare of the hitherto unfortunate colored people. Money sent them is used with the utmost economy, and is made to yield the best possible maximum of results. The funds supplied by the Association go only to the compensation of teachers, and so far have not been sufficient for that purpose. The students either support themselves, or are otherwise aided.

*** THE ASSOCIATION EARNESTLY APPEALS TO THOSE INTERESTED FOR AID TO ITS FUNDS.

Statement of Henry M. Laing, Treasurer, to Seventh month 1, 1887.

RECEIPTS.

Cash received per	Edward H. Magill,		$823 41
"	" Henry M. Laing, Treas.,		510 00
"	" Chalkley Styer,		89 50
"	" E. S Parry,		11 25
"	" Sarah H. Peirce,		96 00
"	" George L. Maris,		11 50
"	" Sarah A. Wildman,		25 00
"	" E. B. Passmore,		7 00
"	" S. R. Coale,		85 00
"	" Ellen P. Haines,		11 00
"	" Howard M. Jenkins,		4 50
"	" Sarah J. Ash,		9 00
"	" Lydia Schofield,		3 00
"	" Priscilla T. Speakman,		15 00
"	" George T. Atkinson,		16 00
"	" Louisa J. Roberts,		3 00
"	" J. M. Truman, Jr.,		5 00
"	" Wilmington Friends,		33 00
"	" J. & M. Yeatman,		10 00
"	" Wm. Lloyd,		7 00
"	" John Comly,		10 00
"	" A Friend,		16 00
"	" Thomas Doane,		10 00
"	" Sarah C. Fox,		10 00
			$1,821 16

EXPENDITURES.

Cash paid for Books and Postals,	$ 4 50	
" to Martha Schofield for salaries at Aikin, S. C.,	1,025 00	
Cash paid to A. D. Munro for salaries at Mt. Pleasant, S. C.,	700 00	$1,729 50
Balance,		$ 91 66

HENRY M. LAING,
30 N. THIRD ST., PHILA.

Philadelphia, Sixth month 30, 1887.

FRIENDS' CALENDAR.

A daily Calendar makes a most fitting and appropriate gift. It is a daily reminder of the giver, throughout the entire year. Moreover, while elegant and useful, it is inexpensive. The Friends' Calendar for 1888, is a handsome design 9x12 inches, with a portrait of George Fox, a picture of his home, and a tablet containing a slip for each day in the year, with helpful quotations from Friends' writings. Price 50 cents; 12 for $5.00. Sent postpaid on receipt of price.

FRIENDS' PRINTING HOUSE S. W. COR. 6th and ARCH

FRIENDS' INTELLIGENCER AND JOURNAL.

INTELLIGENCER Vol. XLV. No. 12. | PHILADELPHIA, THIRD MONTH 24, 1888. | JOURNAL. Vol. XVI. No. 791.

THE WORK OF TO-DAY.

To shun the world's allurements,
To bear my cross therein;
To turn from all temptation,
To conquer every sin;
To linger, calm and patient,
Where Duty bids me stay;
To go where God may lead me,—
This is my *work to-day.*

I think not of to-morrow,
Its trial or its task,
But still, with childlike spirit,
For present mercies ask.
With each returning morning,
I cast old things away:
Life's journey lies before me,—
My *prayer* is for *to-day.*

—*Selected.*

For Friends' Intelligencer and Journal.

THE NEWEST ORTHODOXY.

THE controversy which is dividing the children and successors of the Puritans in New England as to the salvation of the heathen world is not without its interest for members of the Society of Friends. At first view it might seem as if the interest of Friends would be enlisted especially on the side of the minority who deny the finality of death, and contend that those who have been debarred from hearing the Good News in this world would be given an opportunity in the next. And in so far as the Andover theologians stand for the rights of independent conviction against the weight of numbers, the sympathy of Friends naturally must go out to them. And if their opponents took the ground that their fathers held, when they held that everyone who had not attained to a knowledge of the historical facts contained in the four Gospels were to be given over to eternal death, the sympathy would be still more intense. It would be felt that Andover stood on Puritan ground alone in defense of a truer and more humane conception of the divine dealings with mankind, and represented in modern shape the principle which underlies Abraham's words: "Shall not the Judge of all the earth do right?"

But the ability and force with which the Andover men have pleaded their case against the old Puritan notion of the final damnation of the whole heathen world has forced their Orthodox opponents to take up an entirely new position. No doubt, some of them still hold that every heathen at his death goes away into everlasting darkness and torment. That was the ground on which they all stood at the beginning of this century. That was the motive which was alleged as the foremost for the establishment of missionary societies, and for sending out preachers and teachers of Christianity to non-Christian countries. It was not the only reason, but it was the main one, and it still is charged on the Andover teachers that they would "cut the sinews of missionary effort" by their doctrine of a probation for the heathen after death.

But the leaders in the opposition to this Andover doctrine, and seemingly most of those who follow them, have been driven to take new ground on the whole question,—and ground which lies very near to the position occupied by Friends, if it be not the very same. So far as I can learn it was Joseph Cook, the Boston preacher and lecturer, who first brought forward the idea that "the essential Christ" is present in every man's conscience, be he Christian or pagan, and that the moral present and future of every human being is determined by his acceptance or rejection of this inward Christ. In this view, while a knowledge of the outward, historical Christ is of much advantage to those who possess it, it is not "the one thing needful." A man may be saved who has none of it. Just as the mere possession of this outward and historical knowledge of Christ brings no salvation, so that the utter want of it does not debar any from salvation. But for those who "finally reject" the essential, inward Christ in this life, they declare they have no hope. With this life, probation ends.

Dr. Hurd, for instance, writes in *The Advance*, (the Chicago Congregational newspaper), that the probation of the heathen in this life "is essentially though not fully a Christian probation," and finds the solution of the difficulty in "the world-wide presence and power of the Holy Spirit, the last, best gift of a risen Christ." Dr. Taylor, of the Broadway Tabernacle Church, New York, said at the Springfield meeting of the American Board of Foreign Missions last fall: "Light is the measure of responsibility, and wherever there is light, from the beginning until now, there is Christ." The statement was greeted with applause. Dr. Behrend, of Brooklyn, said at the same meeting: "We can hold fast to the decisiveness of the present mortal life, without surrendering a conviction that God by his grace is reaching thousands and millions of men, who never in this life heard of the gospel of God's love." He also "concurred very heartily" in what is above quoted from Dr. Taylor, admitting that it was "not Calvinism." Prof. E. Y.

Hincks, of the Chicago Theological Seminary, has since written: "Christianity, as conceived and taught by Paul, includes all men, both within God's saving wish and the expression of that wish in the presentation of Christ."

All these are among the opponents of Andover and its "New Orthodoxy." But what is their relation to the Old Orthodoxy from the days of the Westminster Assembly down to those of the founders of Andover Seminary and of the American Board? How did their theological forefathers take this doctrine, or substantially the same doctrine, when it was preached by George Fox and the early Friends? "I saw," says George Fox, "that Christ died for all men, and was a propitiation for all, and enlightened all men and women by his divine and saving light, and that none could be a true believer but who believed in it." Puritanism met this central doctrine of primitive Christianity with a flat denial. It asserted that the Scriptures were the only channel of enlightenment through the revelation of God to the soul. Rev. John Higginson, of Salem, ancestor of our friend T. W. Higginson, called "the Inner Light" taught by the Friends "a stinking vapor from Hell." This teaching as to the inward light of the spirit of Christ in the soul was in fact made the catch or test by which to detect a Quaker in New England. As soon as a man showed a scruple about putting off his hat, or taking an oath, or used "thou" when others said "you," they set upon him about "the inward light" and the sufficiency of the Scriptures. Men and women were hanged on Boston Common for making such statements as were applauded at the last meeting, at Springfield, of the American Board of Commissioners for Foreign Missions.

All the great names among the Puritans are arrayed against the doctrine of the inward or essential Christ as availing for salvation. John Bunyan said it was "a delusion," when "Quakers own Jesus Christ revealed to them by the Spirit." He says: "It is a delusion of the devil to bid people follow the light within them," and he stigmatizes it as "a filthy error." He denied any such light in men but "the natural light of conscience." Richard Baxter says: "All that are come into the world are lighted with the light of nature," and no other; and that "the gospel or word is the eternal light flowing out unto us from the Son." John Owen asserted that "all truth concerning God and ourselves is to be learned from Holy Scripture, the Word of God." The Westminster Confession of Faith, after denying that those who are "not elected" can be saved, whatever their opportunities of knowing the Gospel, proceeds: "Much less can men, not professing the Christian religion, be saved in any other way whatsoever, be they ever so diligent to frame their lives according to the light of nature, and the law of that religion they do profess; and to assert or maintain that they may [as Zwingli, Fr. Pucci, and C. S. Curio had done], is very pernicious and to be detested."

The Andover Review for February points out that the position taken by the new champions of Orthodoxy against Andover is that put forward in Robert Barclay's "Theses," which deny on the one hand the sufficiency of "the light of nature," asserted by the Socinians or Pelagians, and assert on the other, the sufficiency of the Inward Light, which is the Son of God, and is given to every human being, and that without a knowledge of the outward history of Jesus Christ. (See Theses II. to VI., in Barclay's "Apology.") "The reässertion of Barclay's theory," says *The Andover Review*, "is an interesting fact as showing the pressure of the problem it attempts to solve. Evidently it will not permit itself to be ignored. No less note-worthy is the inferential character of the solution. Barclay's Biblical references are few, and will not bear the light of modern exegesis." We infer from this last statement that the editor of the *Review* knows Barclay's statement only from the separate quotation of his "Theses" in Dr. Schaff's "Creeds of Christendom." If he will take the "Apology for the True Christian Divinity," which Barclay has based on them, he will discover that Barclay has more than a few Biblical passages to sustain his position. As for modern exegesis, there is no writer of our century who has written better on the Old and New Testament than Frederick D. Maurice. In his commentaries on "The Gospel of St. John" (2d ed. 1867), and on "The Epistles of St. John," (1857), he is entirely in harmony with the doctrine of the universal, inward, saving Light, which is the Son of God. J. D.

RETAINING THE YOUNG MEMBERS.

[Several articles, with the general title, "How Shall We Best Retain Our Younger Members in the Society?" have been appearing in *Young Friends' Review*. The following two papers, from the issue for Third month, will no doubt interest our readers.—EDS.]

THIS seems a difficult question to answer in a concise manner, and yet one of vital importance if we wish to continue the existence of our religious organization.

In all seasons of growth in our own or any other religious denomination, there has been a general feeling of aggressiveness among the adult members, a sense of personal responsibility for the life of the body, and desire that those outside the limits should be impressed with the truth or truths the denomination represents.

Assuming that whatever would attract and convince those outside our membership would be valuable in attracting and convincing the younger members who are within our fold by birthright instead of convincement, may we not say in partial answer to our query, that we lack a sufficiency of this spirit of agressiveness and personal zeal? Our principles should mean more to us, who are supposed to be convinced and representative members. Until we really feel our hearts stirred by a continuing consciousness that our Society represents vital truths that accepted and acted upon will truly benefit us and all who live in their light, we will do little towards the spread of this light even among our children. We may ask them to attend Meetings and First-day schools, but if our advocacy is in the line of habit and our lives lack consistency and that zeal which attests our faith, it will be of but little force either with our children

or with ourselves. As genuine conviction and consequent regeneration of heart and purposes, lies at the foundation of all successful religious labor, it appears to me the first and most important step for us to take in the effort to retain our younger members, is to endeavor to reach this foundation ourselves. We who are desirous that the children shall remain with us in religious faith must have dwelt so carefully and earnestly upon the principle or principles which constitute us a denomination, that we have become professors of the faith by sight and conviction of its truth and not as is so frequently the case, by inheritance of the traditions, habits, and places of our predecessors. When the power that makes for righteousness or rightness is more truly the object of our earnest thought than the impulses and cravings that spring from our selfish nature, we shall not lack for either power or opportunity to influence those around us and especially those associated with us by the bonds of family or society ties.

As the principles upon which right conduct and spiritual life are based become increasingly clear and dear to us, our ability to draw our children within the reach of their convicting power will increase, as the children are generally impressed with whatever deeply impresses their parents or friends. Without this conviction, growth, and earnest labor upon the part of a goodly proportion of our active members, all other expedients and efforts will have but transient power for the purpose queried after; but having this foundation we can use outward helps as legitimate aids placed at our disposal and blessed freely with the desired fruitage when used under genuine spiritual concern for the spread of religious truth.

Among these helps the First-day school comes, perhaps, first in importance, as it gives us direct entrance to the minds and hearts of the children with the message of divine love. If we touch lightly upon dogmas of faith that we at best dimly see the truth of, and dwell largely upon the fundamental truths of the existence of good and evil, a spiritual Father, with a witness or Son in our hearts seeking to lead us into all good, and a fleshly and selfish nature that prompts us to evil. That the one leads to the greatest happiness of mankind, the other always and with greater or less speed, to unhappiness. That whatever our name may be for either of these powers each exists in every heart, and strives for government over it until, by yielding steadily to the influence of the one or the other, we have risen to a nobility of life and feeling that no longer leaves room for the evil desire, or have sunk to such degradation or blindness, that we can hardly feel or see the raising or resurrecting power that would lead us back into the light and into peace. If these be our teachings emphasized with the child's experiences and brought to bear upon the daily lives of the children, so that they can realize the purposes of our profession and organization, will not many become acquainted with the "Christ within" that saves us from sinning and its consequences, and instead of resisting our appeals to stay with us, will they not only feel our organization as their religious home, but also their duty to strengthen its influence and spread its testimonies for the good of their fellow-men? In these teachings, while touching briefly upon dogmas, let us also forbear the role of destroyer of these dogmas as held by others, lest we destroy wheat with the tares, let us build up the good by inviting into the light, rather than by going into the darkness to drive away the darkness with its own spirit.

Another source of power in our effort to retain our children and bring them on the plane where they may be taught directly by the divine spirit, is found in social gatherings of members of their nearest associates for some literary or philanthropic object, wherein the desire for cheery life and genial companionship in sport or play, may be gratified in connection with some unselfish labor for the improvement of our own minds or for the comfort of others.

These occasions controlled only in their joy by the limits of right conduct, and the enjoyment tendered and deepened by the wiser ones, with a purpose of helpfulness added to the craving for pleasure, will do much to create Society fellowship and keep the young within reach of still higher influences.

As the young reach years and ability for it, their attachment to the Society and sense of personal duty in it, can be increased by appointment on committees suited to their capacity, or with older members, where they can have the benefit of their experience. We do not make our business serious enough nor use our younger members enough in our little home meetings. Still another and most valuable aid to religious growth, is to be found in a series of house meetings, when a sufficient number (the two or three) are impressed with the need of them, and can draw around them the body of the membership, to feel with them the promised Presence, to yield to the occasional cravings of their highest nature and where expression will not be checked by the force of habit which expects some to speak and as much expects others to keep silent. These meetings have been greatly blessed to many in our western neighborhoods. Added to these instrumentalities open for the use of the Society, there should be the home influence strengthened by Bible reading, together and at stated times, not so frequently as to become dead in the formality, yet often and regularly enough to impress all with the purpose in view. Silence, brief but reverent, before meals, and the habit with parents of treating the honest religious convictions of all with tenderness, will prove helps; and with all these used with a fair degree of faithfulness by even a few in each of our meetings, we may cease much of our inquiry for means of denominational preservation and seek instead for extended fields of labor.

J. W. P.

Chicago, Ill.

For me, who have attended Friends' Meetings from my earliest childhood it seems impossible to realize that any one truly educated and ingrafted in the principles of Friends can ever be anything else, and the fact that so many young members are joining other denominations I think is largely due to the lack of right influence at home. The First-day schools are doing a great work in the right direction, but few

children are induced to attend if there is a lack of interest on the part of parents. Friends are also too negligent in looking after their absent members; there is where the churches have the advantage of us. While we sit quietly waiting for them to come to us, the salaried minister is going into the highways and byways and gathering them in. Are we doing all we can in a social way for our young members?

Look at the church fairs and church sociables. Young people must be kept busy. It was once my privilege to belong to a First-day school where once a month the adult class had a sociable, thus the young people became naturally interested in the same things, and in attending meetings where they would see each other, for I believe we often derive as much benefit from the social mingling together as from the sermon. A kindly shake of the hand, and an interest in each others' welfare often has more influence than we are aware.

What the world needs to-day is practical Christianity, and the First-day schools and the Society for Philanthropic Labor are opening such wide fields of usefulness that all young and earnest workers can easily find as much employment as the churches offer in any of their good works.

I think Friends have been apt to lay too much stress on plainness of speech and apparel, and have lived too much wrapt up in the times of George Fox and William Penn. Now the whole civilized world is beginning to realize that it is the present we are living for.

For my part, I am thankful that I am living just now, in the close of the nineteenth century, in this age of progression and reform, and I hope my life may be spared to see the opening of the twentieth, that I may see more of its good accomplished.

Perhaps I am one referred to in your article of second month, that the Society of Friends has done its work. I believe it has done a great and good work, that the Friends of olden times in their belief were far in advance of their age, and the reason it has done a great work is because its principles are so rational. But do not let me be understood that I do not appreciate the beauties of Friends' meeting, and right here I would like to urge our members to more regular attendance. On First-days there are few but what have the opportunity to attend if they choose, and if they would attend in the middle of the week, I think they would find it time well spent,—on returning home the every-day cares and burdens of life would seem so much lighter:

"There is many a rest on the road of life
If the weary heart would make it."

ANNA WASHBURN.

Chappaqua, New York.

SOME things you may have without seeking, some you may seek and not find; but there are things, and those you most need, that you will never find without seeking.—*Mark Hopkins.*

IF we wish to be just judges of all things, let us first persuade ourselves of this, that there is not one of us without fault.—*Seneca.*

From the Sunday-School Times.

LESSONS OF LIFE.

IN all ages human life has been a pregnant and debatable theme of discourse. Why were we born? What do we live for? Whither are we drifting? What is pleasure? What is gain? What is the value of self-sacrifice? Do we live for the gratification of the hour, or do we live for the future? Am I, an entity, to pass after death into an inorganic nonentity? Is man a puppet, time a scene-shifter, and life and the world a stage-illusion? or is there an indestructible principle in the human soul, a practical purpose and utility in life, and a reality beyond? Such problems are ever presenting themselves to the human consciousness for solution; and it is only by a rigid self-examination that we are enabled to appreciate their value,—as antecedent to all of the ordinary intellectual problems of the race,—in evolving a true philosophy of life.

We all want to be happy. A pessimist writes that "life is not to be enjoyed, but to be endured." The falsity of this proposition is as obvious as that of his final conclusion, that to a sensitive soul "life never appears otherwise than an immense and terrible affliction." What a cowardly arraignment of the Giver of life! Because sorrows afflict us, friends are taken away, health fails, and the way seems dark and dreary, is there nothing left for us to do but to stumble despairingly into the pit of self-forgetfulness, after blowing out the torch that lights our path? No; life is not a useless possession, in spite of its heartaches and shadows and pains. What cannot be cured must be endured, it is true; but then human endurance in the light of duty is not martyrdom, and the mind that lives to its best intent is not without compensation in contemplating its own supreme triumphs.

Sir John Lubbock has written a book on the "Pleasures of Life." In it he discourses on the pleasure of duty. Duty is the germ of happiness. When considered as a pleasure, life gains a new significance. Duty is in no wise related to a snarling and sniveling pessimism, or to the postulates of science. It is a sense of obligation to a Power not in us,—a realization that one's sphere of action extends beyond a selfish ministration to one's personal wants. It is obedience to moral law. The majority of world-haters and life-annihilators have been supremely selfish men. The recognition of duty as an animating principle is the first lesson of life. It is the lever of our social activities, the law of the universe. There is a duty we owe to others, a duty we owe to ourselves. Duty is paramount. In the words of Ruskin, the sense of duty is "a solemn purpose that fills the heart." As related to happiness, its uses and significance are unique. "I cannot but well think," says Sir John Lubbock, "that the world would be better and brighter if our teachers would dwell on the duty of happiness as well as on the happiness of duty; for we ought to be as cheerful as we can, if only because to be happy ourselves is a most effectual contribution to the happiness of others." As men differ in character and disposition, so they differ in their ideas of duty; and yet the essential principle involved in the

universal law of duty is an eternal fact of conscience, while its dictates are an unwritten law of the human heart. Count Tolstoï writes in his "Confessions": "To understand life is to do good." "The world is full of judgment days. . . . Never was a sincere word utterly lost," says Emerson. Duty is the mysterious ladder by which we reach the pinnacle of earthly happiness and success. One has not learned how to live without first considering the pleasure of duty and the suggestiveness of the word as an incentive to action. A high and realizing sense of duty is the peace and elixir of life.

Multitudes have a keen "relish" for enjoyment, but are not eager to know how to live. The worth of a dollar is easily determined, and the eye readily detects counterfeits. Not so the worth of an act, the worth of a high example, the worth of a life. Pecuniary gain is not the highest recompense for honest and faithful labor. As the fairest rose is set in thorns, so the richest lives have been hedged with poverty. The revolving year has its Saturnian days as well as its days of gladness. The wise man does not lay down life's burdens and skulk out of the world because the fairy godmother is deaf to her call; but he utilizes the gifts that lie at hand, and realizes present blessings. The shoemaker, carrying home a pitcher of milk he had bought for supper, sat down by the roadside, and dreamed of churning the milk into butter and selling the butter and buying a cow; the cow was to have a calf, the calf was to be exchanged for a colt, and the happy owner, thus provided for by a master-stroke of policy, was to take his ease and live like a nabob forever afterward; but in the midst of his reverie he broke the pitcher, and spilt his milk. And so the foolish shoemaker went supperless to bed.

Perhaps the hardest thing in life is to become reconciled to its dispensations. A great deal of our sorrow is real. In passing through the sun-lit meadows, burs and thistles stick to us persistently, while the flowers fade in our hands; and trifles worry us more than great calamities. A scratch may give more pain than a sabre-cut; the loss of a brooch, or a lap-dog, often causes hours of anguish. But many sorrows are self-inflicted, and men and women of a morbid cast are discovered furtively lighting the fires of their own martyrdom. As boys pick off the burs that cling to their clothes, and hurl them away, let the mind learn to dispossess itself of trifling annoyances. It should put on the strength of Hercules, who, assailed by pigmies, rolled up a whole army of them in lion's skin. The duty of the hour is all that need concern us. Are we superstitious? Do we we believe in destiny?

"A man is his own star;
Our acts our angels are
For good or ill."

One of the chief dangers lies in trusting to luck or chance. Life is not a game played for stakes. We are possessed of a gambler's greed of gain if we thus lower its dignity. We reap no advantages by pausing each day to take an inventory of our effects. The soul's possessions are incalculable when we consider the nobility of life. Its riches can no more be computed than the veins of gold that lie in the rock-ribbed earth. While alive to the possibilities of life, we should never mortgage our future estate for the bauble of a moment. The desire for wealth, the craving for power and distinction, the longing for fame, are never wholly gratified. We are pursuing a *fata morgana* in the desert. What a strange infatuation, as Bacon says, "to gain power over others and lose power over one's self!" D'Alembert said of the temple of fame: "Its interior is inhabited only by the dead who were not there in their life-time, and by certain aspirants who are shown the door as soon as they die." Let us learn to love life for what it affords. We have no time to rail at the world, or to pose as sentimentalists and impale sympathy. In her disgust of a life of ease and opulence, Armida set fire to her palace while the peasant slept serene in his humble cot. Every man has an appointed place in the vast social system, as the planets have their place in the solar system; or, just as in a complicated piece of machinery, each pivot, wheel, and band has its proper function and use.

In the figurative language we employ to express our thoughts, a man may sometimes be beside himself, but he cannot get outside of himself. His individuality cannot be shuffled off; he carries his birth-mark to the grave. The divine institution of life is not an illusion, but a reality; it is so ordained of God that no man need go astray in the world who trusts in his providence and believes in the triumph of principles. Immortal glory is secured by self-conquest alone. The so-called "golden verses," ascribed by some to Pythagoras, are worth repeating:

"Ne'er suffer sleep thine eyes to close
Before thy mind hath run
O'er every act, and thought, and word,
From dawn to set of sun:
For wrong take shame, but grateful feel
If just thy course hath been;
Such effort, day by day renewed,
Will ward thy soul from sin."

H. Van Santvoord.

The world hath many dreamers,
But, alas! how few are they
Who do the things of which they dream
And talk from day to day.

There are many who rear grand castles
High up in the empty air,
But they who build on a solid base
Are few, indeed, and rare.

'Tis well, perchance, sometime to dream
And plan for the coming time;
But better still is it to do
Each day some deed sublime.

For while men stand and idly muse
On the shore of life's restless sea
The tide comes in and the sands wash out,
And the dreamer—where is he?

—*Kate R. Stiles, in the Springfield Union.*

A genuine and real belief in the presence and agency of God in the minor events and details of life is necessary to change them from secular cares into spiritual blessings.—*H. B. Stowe.*

For Friends' Intelligencer and Journal.

LETTERS FROM EUROPE.—XVIII. CONDITION OF VARIOUS PEOPLES.

BRUSSELS, February, 1888.

AND now I propose to give a brief sketch of the condition of the masses of the populations of the countries which are about to embark in a conflict which will greatly influence their future.

The Czar's dominions embrace more than half of Europe, and somewhat less than a third of Asia. In this vast territory is a wheat country equal in quality to and in extent larger than that of the United States, and in its coal measures and petrolum deposits, it exceeds our country and every other; and, finally, the mines of Siberia are supposed to be unequalled in the world. The population amounts to about 110 millions. These have a species of organization of their own, some in tribes and clans and more in communities, but for which their condition would be anarchy. For the Czar is really the only governing power, and what he cannot do in legislation and administration is not done at all, or is done in the worst possible way. Every class has a grievance. The peasant is crushed by taxation, the tradesman and mechanic are hampered by minute and restrictive regulations; the leisure classes chafe against the blind tyranny of the new educational system. Corruption reigns in every branch of the administration, and were not the Russians the most docile of all peoples and the Czar a species of deity with them, disruption must long ago have rent the unwieldy fabric in pieces. The debt of Russia has increased thirty-fold since the Crimean war; her securities are discredited all over Europe, her paper money is greatly depreciated, and for some time the Czar has been vainly endeavoring to raise a small loan to help pay the interest of former loans and maintain the enormous army with which he threatens civilized Europe.

In Russia, as the government regulates everything, and as the results of this regulation are evil, the particular phase which the spirit of reformation, now at work throughout the world, has assumed there, is Anarchism. If there were no government, say its apostles, there would be no crime; if no law, then no transgression; if every one were allowed to do as he pleases, there would be no contention. And if there should be wrong done sometimes, why average it? If a man steals it is useless to shut him in prison or idleness. If a man slays his neighbor we will not bring the dead to life by hanging his slayer. The widow of Tekoah argued in this way three thousand years ago. Such I understand to be the ground work of Anarchism, as set forth by its amiable prophet Prince Krapotkine, in his latest publication. Anarchy, it must be said, means with him and the Russian school, simply absence of all government. It is with us understood to mean violence and strife, because we regard these as the necessary consequences of anarchy,—but anarchists do not so understand it.

The average annual income in Russia is stated by political economists at $45 per head, of U. S. money.

Germany is a very poor country, thickly populated, with a prolific race. The consequence is that the population overflows into the surrounding country on all sides,—into Russia, France, Belgium, England. Russia expels them; England contemplates keeping them out, and the French people actually do so to some extent by expressions of personal dislike. But they persist, and whenever allowed to hold on are admirable workers. The public school system and compulsory attendance originated in Prussia and is now bearing its fruits, in the wonderful efficiency of all whose business it is to do anything,—in the increase of the efficient intelligence of the people. German mechanics underwork Belgians and French. German commercial clerks and agents push the English from their stools. They do not enter the bank, or the counting-house, the factory or even the shop, "to learn the business," but come fully equipped with all the knowledge that can be taught in words with the aid of models and specimens. And those intended for general commerce understand the three or four great languages of the commercial world and know the products of the great countries. In manufactures wherever scientific processes are involved they excel all others. They make all the alcohol from which the French manufacture their "fine old brandies," and their sugars now vie with those of the tropics.

The condition of the German masses at home is wretched in the extreme. Peasant proprietorship was extensively introduced by government as the best means of maintaining a large population on a small area. It answers the purpose, and has moreover produced a vigorous and hardy race. Out of every eight families, seven make less than $125 a year, or say $30 a head. Then, too, they are deep in debt. Their small properties give them credit and their necessities compel them to use it. To end this evil in Prussia farms may be rendered by registry, exempt from mortgage or sale, and it is contemplated to extend this exemption by law to all such properties. The peasants live in almost savage rudeness. Their principal food is black bread and potatoes, and they have not the skill or perhaps the heart to make the best use of the few means of comfort they possess.

In Germany, says Professor Bunsen of Heidelberg, in a recent magazine article, "the blood, liberty, and money of the subject are held rather cheap." But, he continues, on the other hand, "there is no rack renting, and no absenticism." No idle class of landlords living in luxury on the rents of estates they have never seen, or playing the prince in foreign countries, squandering there the hard earnings of laborers starving at home. Nor is there any beggary. Men are provided for at least as well as horses and cattle, and are not suffered to perish by the wayside or wander beyond reach of their owners. A man who can't otherwise make a living is sent to a "labor colony," where he has a hut and a piece of ground to cultivate. William Tallack, of London, whom you know, has recently visited these colonies in Germany, and given some account of them in a daily paper. This arrangement is equivalent to sending a child in school to the foot of his class, whence he may work up if he can.

German mechanics and tradespeople are reasonably prosperous, but live very inexpensively and ac-

cording to our notions coarsely; but the compulsory system of education gives the mass of the people a degree of refinement, (small indeed), which could not be derived from their surroundings. Any one who has mingled with Germans of the lower class must be struck with the incongruity of their good education and bad manners.

The spirit of reform in Germany, as everywhere else, takes its shape from the nature of the evils which in the particular locality force themselves on the attention. The chief and pressing evil is poverty, and a reform grappling with it assumes the form of Socialism. Government in Germany has been a beneficent agency: give government, therefore, more powers. It has done much, let it do every thing. Let it take the railroads, telegraphs, mines, and lands, and administer all for the general good, and so as to best employ most people. Government has gone far in this direction, but unfortunately governments are composed of men and men have human passions and human failings; and just now the men who govern Germany are intent upon forming a powerful army and using it for conquest. This was not in the Socialists' programme. They want peace, because only in peace can they find the material prosperity they seek. They are strong enough to make themselves felt in politics, and at late elections have polled nearly a million votes out of less than nine millions. They have three deputies in the Reichstag who have steadily opposed large armaments. And when, two years ago, Bismarck by a stirring address carried the whole Reichstag in a whirlwind to vote seventy million dollars (U. S.) extra to arm and equip an additional force of 700,000 men recently added to the army, the three Socialist deputies voted alone steadily against it. Stringent laws have been enacted against the Socialists. They may think as they please but must not act or teach as they think.

The average annual income of the Germans is stated at $88.00 U. S. currency. These figures may not be correct, but they will serve in some degree for comparison.

In France the condition of the masses is perhaps better than elsewhere in Europe except Holland. Their soil is good and climate mild, and they have an extensive seacoast and all necessary means of internal communication. The sub-division of lands and the peasant proprietorship have existed long enough to produce their expected benefits in the great increase of the wealth of the country and in its distribution. And then, too, the people have learned how to take care of themselves. They prepare their food well, and dress with a view to comfort, and seem devoid of any desire for show. So far as I can learn, there is no distress among them, arising from privation. They have sufficient food, clothing, fuel, and shelter. The peasant works hard and his skill and unintermitting industry make him independent, but no small industry can compete with large operations. It is strikingly said in a recent work on the subject, that the cotton factories of England whitened the plains of India with the bones of Hindoo hand-loom weavers. And so the seeders and harvesters and threshers and the vast flocks and herds of America are ruining the peasant proprietors of Europe. The French peasant and family make about $150 a year. There are about as many peasant proprietors in France as in Germany, and of these three millions are below the line of personal taxation—next door to paupers, but as I have said have enough to support a healthy physical existence. But the subdivision of the land, while it has fulfilled the expectation of its authors in producing a large class of independent and hardy peasants, has produced evils which were not at all foreseen. It has made the peasant intensely miserly. He lives only to save and to get more land. Every parcel of ground that may come into market is watched with greedy eyes by various competitors, and thus in time every neighborhood has become filled with rivalries, hates, and jealousies. In agricultural France crimes against property are strikingly predominant. No peasant trusts another on money matters. Half a dozen women will walk to a distant market each carrying a few eggs or a chicken, when one could easily carry all. The French peasant's *bête noire* is "*le voisin*,"—his neighbor,—against whom he is always on his guard. The prevalent parsimony leads to late marriages or celibacy, and the population of France is almost stationary, while Italian and German laborers are stealing into the country,—to such an extent indeed that recently several thousand Italians were driven away from Marseilles and shipped back home. The German immigrants have not attracted public attention. They keep very quiet and do not gather in masses; and in fact being cheap and efficient workers I fancy they are permitted tacitly when no one would dare utter a word openly in their favor. There are great numbers in Paris. French manufacturers and tradespeople are prosperous. They have been for ages remarkable for taste, and as the world grows richer the equality is in increasing demand, and the government has taken immense pains to educate them.

The income of the French people averages about $120 per head of our money.

In Italy the condition of the peasantry would be worse than anywhere in Europe except Russia, were it not for their climate, which enables them to live in the open air, and renders food almost the only thing necessary for comfort. The debt of Italy is two thousand million dollars, and a third of the produce of the land is absorbed in taxes. There are no great industries as in other countries. The people are a prolific and active race. Many leave their country to seek employment elsewhere in Europe, and several hundred thousand emigrate beyond the ocean every year, principally to the Argentine Republic where they are said to be engaging to a vast extent in the production of wheat and cattle. Those who remain at home undergo every species of privation. They live on the most sparing diet and very much upon unsalable refuse, which produces *pellagra* and other diseases. In the north of Italy, where their toil is unremitting, it is said they are sinking into stolidity. In the south, where they refuse to be made beasts of burden, they become lazzaroni, beggars, or robbers. In central Italy a man and his wife may

earn twenty-four cents a day when they can get work. Land, as in Germany and France, is very high. The uninhabited and uninhabitable pasture lands around Rome rent for about $8 an acre per year. I have elsewhere spoken of the general good temper and kindly disposition of the Italian peasantry. They have, however, one great vice. They are prone to jealousy and quick to anger, and as capital punishment has been practically abolished, it is sad to say that murders or at least homicides are fourteen times as numerous as in Great Britain—where they are numerous enough.

The annual income of the Italian people averages a little less than $60 per head per annum.

Of Austria I can give no account in a condensed form. No general terms will apply to the thirteen distinct races which inhabit the dominions of the house of Hapsburg. A little more than a fourth of them are Germans, and to them I may apply what I have already said of their race. Most of them are peasant proprietors. The rest are Magyars, Slavs, Czechs; a degraded peasantry dominated by a fierce and warlike nobility.

The national income is said to average $82 a head.

JOHN D. MCPHERSON.

THE LIBRARY.

—Roberts Brothers, Boston, announce the early issue of a Life of Dr. Anandibai Joshee, by Caroline H. Dall. It contains a number of original letters, and is embellished by a full-length portrait of Dr. Joshee. The author designs that the profits of the sale shall go to the Ramabai school fund.

—A monthly magazine, illustrated, with the title *Woman*, has reached its fourth number with the issue for Third month. The contents include articles upon every subject presumed to be of interest to women, of varied tastes and positions in life, including dress, housekeeping, etc., with poetry, short stories, and other literature. A considerable part of its contents would no doubt interest many of our readers: in which connection we suggest a series of papers by Helen Campbell, describing the condition of the working women of London,—a very sad but deeply interesting subject. "The Woman's Colleges in America" are to be described in a series of papers by different writers. The price of the magazine is $2.75 a year. (Office 122 Nassau street, New York.)

THE idea that education is dangerous to religion and morals is the fear of a timorous and sceptical person, who secretly suspects that religion and morality have no solid basis, and that if too much light is let in, people will find it out. It is half-education that is dangerous. It was a wise man who said that a little learning tends to make people sceptical, but profounder knowledge inclines them to faith—*Woman's Journal.*

LIFE hath no blessing like an earnest friend; than treasured wealth more precious, than the power of monarchs, and the people's loud applause.—*Euripides, B. C.* 460.

INTELLIGENCER AND JOURNAL.

HOWARD M. JENKINS, *Managing Editor.*

ASSOCIATE EDITORS:

HELEN G. LONGSTRETH. LOUISA J. ROBERTS.
SUSAN ROBERTS. RACHEL W. HILLBORN.
LYDIA H. HALL.

PHILADELPHIA, THIRD MONTH 24, 1888.

FRIENDS' SCHOOLS IN THE WEST.

THE earnest letter from a correspondent at Genoa, Nebraska, will no doubt attract attention among our readers. We venture to make some remarks upon it, in order to aid, as we hope, a profitable discussion of the subject. In the first place, we assure our correspondent and those who may feel with her, that there is no disposition here, either among the immediate workers for Swarthmore, or the body of the Society, to sacrifice any part of the field in order to unduly help any other. We believe it entirely true that the whole work of education amongst us needed the uplifting which Swarthmore has given and can give, and that without this there would have been a much more serious declension of the Society. This was the conviction which animated Benjamin Hallowell and the other earnest Friends and practical educators who labored so earnestly to establish the College, and we have no doubt of the soundness of their judgment. It has had an influence which is felt in all directions and in many ways, among our membership. And, at the same time, local schools have not been neglected in the East. Many of these have been materially improved, several established, and some reopened. There are many Friends who feel a special interest in this work, and,—we especially refer to Philadelphia Yearly Meeting,—the time and means of Friends have been freely given to it, for several years past.

What is possible in the West? This is a question not easily to be answered. It must be remembered that, so far, most of the Friends' schools are in localities where Friends are numerous. After counting some three or four within the limits of New York Yearly Meeting, there are few others except in Philadelphia and Baltimore Yearly Meetings. There has not been much experience of efforts to establish such schools where Friends are few. Perhaps Washington City may be the most marked example of success, under such conditions, but it will be remembered, of course, that we have there a class of patrons to draw upon who are of exceptional character and are able to pay a good charge for tuition.

We hope for some early results, now, from the George School, in the way of a practical education,

at moderate cost, for those who do not want to take a college course. We hope there will not be undue delay in beginning the work. We sympathise with the words of our Genoa correspondent when she reminds us that for the children who are now to be educated time is passing, and that they cannot wait. But the George School will be located in this part of the country, (by the direction of the testator), and it can help supply the Western needs only in cases where young people can come to it as boarding scholars.

We believe that there *are* places,—Genoa may be one; we do not know,—in the West, where, though Friends are not numerous, a school under their care would be sustained. But we must remember that education in the Western States is largely sustained by public funds, and that even the higher work in colleges and universities,—as, for example, that at Ann Arbor,—is quite inexpensive. Schools that should live in competition with these must have some good reason for being.

If it *be* possible to establish and sustain such schools in the West, there will be, we hope, an earnest desire to aid them in every proper way. Swarthmore may have graduates who will help forward the work, in the true missionary spirit. Attention has so far been but little directed to the Western field, and the problem there is a new one.

TAKING A STRONGER POSITION.

It is probable that not very many of our readers follow closely the progress of the "Andover Controversy." It has, however, been mentioned, from time to time, in our columns, and has lately taken so interesting a turn as to demand further attention. Under the caption "The Newest Orthodoxy," a friend contributes elsewhere a paper giving some recent developments. It will be recalled that the professors at Andover, when confronted with the difficulties of the missionaries, developed the theory that for those heathen who had not "heard of Christ" there might be a probationary state after death. But in the meeting of the Missions Board, at Springfield, sometime ago, some of those who oppose this idea of the professors took up a new ground,—new to them,—and reverted to the very principles of Quakerism, finding in the abundant and grand doctrine of Immediate Revelation a conclusive and adequate relief for the missionary dilemma. The article elsewhere cites some of these expressions by speakers and writers prominent in the "Orthodox" churches, and makes plain to the reader what is the ground they have now taken.

The consequence of this has been that the Andover professors now find themselves obliged to controvert the Friends' doctrine, and their organ, the *Andover Review*,—a very able periodical in most respects,—takes up for criticism the views of Robert Barclay, in one of its latest issues. As the matter now stands, therefore, the two parties to the "Controversy" are both alike abandoning the doctrine of eternal damnation for those who are ignorant of the Christian Gospel, and while one has evolved the theory of a future probation, the other is inclined to fall back upon the ground where Quakerism securely rests.

EDITORIAL NOTES.

The great storm of last week was, by common consent, decided to be the worst ever known in this latitude. Its centre seems to have been in the region of Philadelphia and New York, and it extended along the coast south to Washington, and north to Boston. Beyond those cities, in either direction, it was not so serious. Inland, it did not go very far, and ships that were well out at sea reported only the average weather of the season. The worst feature about it was the violent wind, which began, (we are speaking of the neighborhood of Philadelphia), early in the morning of the 12th, and had hardly calmed at all at noon of the 13th, nor ceased entirely by the following morning. It was this that did so much to block railroads and country roads, and prevent the usual work to keep them clear.

* * *

The storm and its effects, including the detention of travelers, the interruption of telegraphic communication, etc., furnished the one theme of conversation during the whole of last week, and is still scarcely laid aside, at this writing. The editors of the Intelligencer and Journal, like other people, had their operations interfered with, and the issue of the paper was nearly a day late, to which delay no doubt the interruption of mails added a further one. We may mention here that it is our endeavor to get the paper as far West as Chicago, and as far North as Rochester, by the mails of Seventh-day, so that it may be in the hands of subscribers by First-day. As it leaves here, (except in cases of accidental detention, such as that of the storm), on Fifth-day evening, there should be no difficulty about this.

* * *

The death and funeral of the aged Emperor of Germany have drawn attention to that country and its affairs. The funeral was a great pageant, with much military display, all based upon that governmental idea and social situation which our correspondent in Brussels alluded to in his letter published last week,—that the "profession" of the soldier must be the foundation of every one's claim to importance. The Emperor himself thoroughly embodied this idea. He was a soldier all his life, and though not a great general, was an extreme type of the military school. From 1848, when he was prominent in putting down the efforts of the German people to obtain a more free and constitutional system of government, to his campaigns in France, in 1870, he was always a man of the sword and the cannon. His burial hardly belongs to the age in which we live. It was a mediæval scene, or such as might be referred to the day

of the warlike Goths, when they buried Alaric, their fierce king, beneath the bed of the Italian river.

* * *

This military despotism of Europe is a sad and discouraging spectacle. The question forces itself upon us, How could the kings and princes, the potentates and personages, who were gathered at Berlin meet around the tomb for the purpose of manifesting the respect of the several nations which they represent, and join in the anthem to Him who liveth and abideth forever, with professions of good will upon their lips, and yet nourish in their hearts schemes and intrigues against one another, that in the near future may break out into strife and war?

* * *

It should not be thus. The investigations of science,—the great marine and geographical surveys,—the explorations into the vast fields of nature,—the progress of the world's industries, the development of the wonders of the heavens, and the immense resources that wait to be made the handmaids of peace and plenty in the abodes of men, offer to the race better and far more ennobling returns than war with the horrid cruelties perpetrated upon one another by nations whose common origin and common hopes should bind them together. The time is past when it should be the interest of any people that war should prevail. Ours is the industrial age, and, more than that, the age when the Christian precepts should at last be accepted in their fullness.

MARRIAGES.

HOLLINSHEAD—HILLMAN.—By Friends' ceremony, in the presence of Jesse Pratt, Mayor of Camden, N. J., Second month 29th, 1888, Nathan Hollinshead and Elizabeth V. Hillman, both of Moorestown, N. J.

PYLE—YEATMAN.—At the residence of the bride's parents, Third month 8th, 1888, under the care of Centre Monthly Meeting of Friends, Joseph Pennock Pyle, M. D., of Wilmington, Delaware, son of John and Mary E. Pyle, and Gheretein, daughter of John M. and Lavinia P. Yeatman, of Norway, Chester Co., Pa.

DEATHS.

HALLOCK.—On Seventh-day, Second month 25th, 1888, at his residence in Plainfield, N. J., after a short illness, George Hallock, in his 82d year; an elder of Rahway and Plainfield Monthly Meeting. Interment at Chappaqua, New York.

HALLOWELL.—In Germantown, on the morning of Third month 13th, 1888, Elizabeth L., widow of Thomas Hallowell, in her 75th year.

MARIS.—In Willistown, Chester county, Pa., on Sixth-day, 16th of Third month, 1888, Caleb J. Maris, in his 82d year; a member of Goshen Monthly Meeting. Interment at Willistown burial ground.

MARSHALL.—At Lima, Delaware county, Pa., Third month 16th, 1888, Rachel E., wife of Humphrey Marshall, in her 41st year.

PASSMORE.—In West Chester, Pa., Third month 15th, 1888, Sarah L. Passmore, in her 91st year.

STUCKEY.—Third month 8th, 1888, Thomas William Stuckey, of Philadelphia, in his 59th year.

Although not a member of our Religious Society, the removal of this friend deserves more than a passing notice. He was an Englishman and possessed of those characteristics which make us look back with admiration at our English ancestors who were firm in what they believed to be right and in the resistance of what they regarded wrong. Had he lived in an earlier day doubtless his name would have figured prominently in Sewel's "History" and Besse's "Sufferings."

In earlier life he mingled with literary and dramatic celebrities and afterwards was a minister of the Baptist persuasion. This experience, as well as his imprisonment through ecclesiastical influence, made him a severe speaker on the "hireling ministry." He was a thoroughly convinced Friend, and could present our position with much clearness and force.

A man with such positive characteristics could not do otherwise than ofttimes make mistakes, which he had to atone for, and although he ardently desired a membership in our religious body, antipathies created by his plain speaking and ardent denunciation would naturally be in the way. J. M. T., Jr.

WORTHINGTON.—At their residence, in Byberry, Phila., Third month 13th, 1888, Elmira K., wife of Spencer Worthington, in her 64th year.

Rebecca N. Webster.

At a stated meeting of the Joint Committee of Friends' Central School, held Third month 13th, 1888, the following minute was adopted and entered upon the Records:

"A feeling of sadness spread over the Committee during the session held this day, upon allusion being made to the death of our friend, Rebecca N. Webster, which occurred on the 10th inst. We are sensible, in her departure, that we have sustained a loss that will be long and deeply felt. She was attentive, faithful, and earnest in the performance of her various duties as a member of this Committee, and unfailing in her interest in the welfare of the schools under its care, which service was rendered with a simplicity and modesty that commended her to our love, respect, and grateful remembrance."

The Clerk is directed to furnish a copy of this minute to the husband and family of our valued departed friend, with the assurance of a sincere sympathy with them in the bereavement they have sustained.

Extract from the Minutes of the Committee on Temperance of Philadelphia Yearly Meeting, First month 21st, 1888:

"Ezer Lamborn, a valued member of our Committee, has been removed by death since our last meeting,—a noble example of earnestness and faithfulness to manifest duty which continued into advanced years. His punctual attendance at our meetings and devotion to duty is worthy of imitation. Sympathy with his wife, who has been a partner through long years, was expressed."

James H. Atkinson,
Annie C. Dorland, } Clerks.

Plain, straightforward morality, and every-day righteousness are better than all emotion, and dogmatism, and all churchism, says the world, and Christianity says much the same; but plain, straightforward righteousness, and every-day morality come most surely when a man is keeping close to Christ.—*Maclaren.*

Around the hearthstone should be nobleness, honor, purity—the very spirit of the love, the very expression of good-will.

SCRIPTURE LESSON, NO. 13.

FOURTH MONTH 1st, 1888.

TOPIC: NEGLECTED OPPORTUNITIES.

GOLDEN TEXT:—"How often would I have gathered thy children together, even as a hen gathered her chickens under her wings, and ye would not!"—Matt. 23: 37.

READ Matt. 22: 1—14.

THIS parable refers to the Hebrew nation, and was intended to illustrate the kindness and love of the Heavenly Father, as manifested in their history and the want of reverence for him and for his laws, shown in the treatment of the prophets and teachers whom he sent from time to time among them, to instruct them in the Divine will.

The kingdom of Heaven. That condition of peace and spiritual enjoyment that is attained through obedience to the will of our Heavenly Father.

A certain king. Our Heavenly Father is here represented as a king who provides a feast in honor of the marriage of his son. This is to illustrate how bountifully all that is needed for the sustenance of the spiritual life has been provided for us, and that he has given to each one the ability to know what he requires of us, and will enable us to perform his will.

Sent forth his servants. These are the good men and women whom he has qualified and appointed to teach and to lead the ignorant, and those who for any cause have failed to hear the Divine Voice in their own souls, and to show them how they may keep in the right way of life.

Go ye into the partings of the highways, implies a general invitation to all people everywhere, without regard to the outward condition, to come into the enjoyment of the kingdom of heaven.

The wedding garment. The garments worn on festival occasions were chiefly long white robes, and it was the custom for the person who made the feast to furnish these robes to his guests. The man who did not avail himself of this usage manifested a spirit unworthy of a guest and was with propriety cast out of the guest chamber. Here we see that though our Heavenly Father has done so much to make it easy for us to be his guests, there is still something left for us to do,—we must put ourselves in a condition of spirit that is comparable to having on the wedding garment, before we can come into this blessed kingdom.

All along in the history of the human family there have been prophets and teachers sent to call the disobedient and the unhappy, and all who have no love for goodness, to come into this better condition represented by the marriage feast; and those who would not come have continued to disregard the invitation of the king, and so lost the good enjoyment which he had provided for them, choosing rather to find their happiness in the pursuit of earthly gains. Others have shown their unwillingness to hear the divine message by cruelly putting to death those who were sent to instruct them. Jesus, the beloved Son, and nearly all of the Apostles, besides multitudes of ministers and teachers since their time, suffered unspeakable agony and torture at the hands of those whom they were sent to teach the better way of life.

Thus we see how opportunities are neglected which would be of never ending value. It is that we may gather such lessons as these that the records of the past are so important to us. The experiences of others are opportunities for us, if we but read them aright. We are not to depend solely upon them, for each soul must tread its own path through life, but to neglect or undervalue them is as if a student should ignore all books, all observations made by other scholars in his chosen field, relying solely on himself. He might reach the desired end, but all which others had attained and garnered for his use as well as their own, would be lost to him. Let us prize, then, as we should, this Bible study. We can learn much from the far past and all along the lines to aid us in the pr t, which is indeed a time of golden opportunities.

NEWS OF FRIENDS.

PELHAM HALF-YEARLY MEETING.

From *Young Friends' Review*, for 3rd month.

FRIENDS composing Pelham Half-Yearly Meeting are widely separated. It is composed of the three Monthly Meetings of Pelham and Norwich in Canada and Battle Creek in Michigan. Some Friends belonging to the last named are living in Ohio. The meeting is held in the Township of Pelham, in the Niagara District (about 12 miles from the Falls), once in two years in the winter season. At other times it is held in Yarmouth and Lobo. This winter it was Pelham's turn, and on the morning of the 9th inst. we, of Lobo, were up betimes and preparing to reach Pelham that day, 150 miles away. The morning was severely cold, the thermometer indicating 12° below zero, and the day proved to be the coldest of the winter, scarcely rising four degrees all day. But one does not feel the cold much in the cars, and we were conveyed on excellent sleighing to and from the stations. What to us is now but a few hours' ride was to our fathers days of travel, for it was formerly accomplished by private conveyance. Lobo's complement on this occasion was 15, more than half of whom were young people. We were quite shut in by the frosted car windows, but could not refrain from melting peep-holes through occasionally, to get a view of some of the towns and cities through which we were passing, also the tempting scenery, especially about Dundas, away down in the valley, and Hamilton and Burlington Bay—but the bay was frozen over, but to our left at many times between the cities of Hamilton and St. Catharines we could see the blue waters of Lake Ontario. At St. Catharines we were met by our friends with two large sleighs, and they were needed, for our company was augmented by two cousins from Western New York. An hour's drive brought us to comfortable quarters and a hospitable home.

This section is noted for fruit raising. Peaches and grapes of excellent quality are grown in abundance, as well as the hardier fruits.

Select Meeting was held on Sixth-day, and on Seventh-day the regular business meeting. But few outside of our H.-Y. Meeting were in attendance. Elisha A. Griffiths and wife from Boston, Erie Co., N. Y., were there, and we also met our friends John

and Serena Minard from Yarmouth. Acceptable communications were offered by E. A. Griffiths and Serena Minard. The meeting was about its usual size, and the business transacted was the appointment of Clerks,—S. P. Zavitz for Clerk, and Amelia R. Page for Assistant,—the reading of the reports from the different monthly meetings, the reading of the queries and advices, and answers to the queries as received from monthly meetings, a summary of which was taken to forward to the coming yearly meeting, and the appointment of representatives to attend said meeting.

In the evening an interesting and satisfactory parlor meeting was held at the home of Josiah Ward. It was participated in by both old and young. Next day was public meeting day. The house was well filled by a thoughtful and attentive audience. Testimonials were borne by Samuel P. Zavitz, E. A. Griffiths, and Serena Minard, and prayer was offered by S. P. Zavitz. Although the thought might have occurred as it did to the disciples of old, that the multitude would have to be sent away hungry, yet we came away feeling that a measure of that same divine power which with the few loaves and fishes had fed the multitudes, had been with us, and that all had departed filled and satisfied. The weather throughout had been most propitious. Sleighing was excellent. The days were bright and sunshiny, and the cold had moderated. On Second-day we departed for our several homes. The meeting in Pelham is one of the oldest in Canada—is not large—but for a number of years has been about holding its own. There is a necessity, though, for the younger members to be willing to take up the work with earnestness and unfaltering fidelity—the work which one by one their parents are leaving to them as they are called from this stage of action. S. P. Z.

Coldstream, Second Mo. 20.

SOUTHERN QUARTERLY MEETING.

This meeting convened at Camden, Delaware, on the 29th of Second month. Owing to the changeable weather of this season and sickness in some families, the attendance was not so large as desirable. The meeting, however, was interesting, and we hope profitable. Elizabeth Lloyd and Joel Borton, Jr., members of the Visiting Committee were with us, and their labors highly appreciated by all those who were favored to be present. In the silent waiting, our eyes and thoughts turned towards the graves of the dear departed friends who lie so close to the meeting-house, and whose voices we have so often heard calling us to the truth of the Light within and the peace and joy which would follow those who were obedient to this Divine guide. We thought of the zeal of the early Friends who through inclement weather, with no public conveyances, rode hundreds of miles, surmounting almost every obstacle in order to be present at their quarterly meetings. Was the obligation greater then than now? We think not; for to-day a feeling of gratitude goes out to them, that by their faithfulness, religious principles were established which can never die, and though the Society of Friends may not increase in numbers, yet the truths which they have taught, (the same which Jesus himself both taught and lived), will yet be acknowledged as the only true and living way by which the world can be redeemed from sin.

M. J .B.

—We are informed that Isaac Wilson is safely home again after his visit to a number of the meetings within New York Yearly Meeting. He had, in the four weeks' absence from home, traveled by rail 1,700 miles, had attended thirty-five meetings, and had a very pleasant and satisfactory time. He leaves home again soon for Central and Western Ontario, and may reach Yarmouth by the 11th of the month. —*Young Friends' Review.*

—Our friend Thomas Foulke, of New York, whose health has been less good than usual, during the past winter, has gone to Jacksonville, Florida, to join the members of his own family, to remain for some weeks to come. Lydia H. Hall, one of the editors of the Intelligencer and Journal who has lately suffered much from an asthmatic trouble, has also gone South, accompanied by her husband, Thomas H. Hall, of West Chester. They left on the evening of the 15th instant, for Norfolk, Va.

EDUCATIONAL.

CONFERENCE IN CHARGE OF PHILADELPHIA Y. M. COMMITTEE.

The third and last Educational Conference for the school year 1887–88, was held on the 17th inst., at 15th and Race streets meeting-house, the Clerk of the Yearly Meeting Committee, Wm. Wade Griscom, presiding. The attendance was good and much life and interest was manifested in the proceedings.

The first question "How shall we raise the standard of honor among our pupils and how shall we manage those who are refractory?" was opened by Mary E. Speakman, Principal of the West Chester Friends' School, with a short but thoughtful and comprehensive paper upon Discipline, in which she set forth the general principles under which well-disciplined and cheerful teachers would proceed by precept and example to lead their pupils into the daily practice of those virtues that are the basis of honor, and this being done wisely and well would lead to self-discipline, the end to be desired; and she believed "the bond of personal affection the most reliable factor in school government."

This was followed by a longer and more elaborate, but a lively paper by William W. Birdsall of the Boys' Department of Friends' Central School. He took no less high ground in regard to the character and personal influence of the teacher.

Perhaps the keynote of the writer in regard to government, is that "it is absolutely essential not only to the comfort of the teacher but to the success of his work, that he should be able to enforce prompt, cheerful, uniform obedience to regulations."

The best that is in our pupils should be appealed to, and they should be led, if possible, to respect themselves; but one should not be retained in the fold if he is leading nine or ninety and nine astray. All temptations should, as far as possible, be removed,

for even then enough will be left; and in this connection he presented some very thoughtful words in regard to "the causes of a low standard of honor among pupils." He thinks "one of the most prominent causes among us is an excessive spirit of emulation," and he would try to remove as far as possible the "excessive feeling of the importance of marks, ranking, and promotion." It is impossible in a short report to do more than indicate the spirit of these excellent papers; but it is hoped that the readers of the INTELLIGENCER AND JOURNAL may have the opportunity of perusing them for themselves.

The reading of these essays was followed by a very animated discussion on the marking system, corporal punishment, the duties of committees, and other subjects brought out by the essayists, participated in by Evan T. Swayne, Arthur H. Tomlinson, Geo. L. Maris, Wm. W. Birdsall, Wm. Wade Griscom, Edward H. Magill, Isaac T. Johnson, Allen Flitcraft, Clement M. Biddle, Thomas Worrell and others.

One essayist said "the days of the ferule are gone." One speaker asked if it is to be understood that there must be no corporal punishment. Are there not cases where it would be better to use the rod rather than the scalpel? Is there not loss in giving up all the *old ways?* One speaker knew a case where as a last resort the rod was the means of reformation. But the general sentiment was very strongly but mildly voiced against the rod. One speaker in reference to discipline thought that if the views of the first essayist were practically enforced in the primary grades, there would be little trouble in the higher. Reference was made to Thomas Foulke, late Superintendent at Swarthmore, who in matters relating to discipline found it well for all concerned to get into the quiet. The same might have been said of Benjamin Hallowell.

The "marking system" is frequently brought into notice and a good deal was said on the subject at this conference. Happily there is an intelligent growth against it as generally used, and our best teachers are letting go a little and a little more. It is generally felt that some record should be kept so that proper reports may be made to those who have a right to know the standing and progress of any pupil. Why not discard all *per cents?* Let the words *excellent* and *failure* be omitted; the former because it means "excelling or surpassing others," and the latter because it is generally improperly used. A scale of quality denoted by the terms *Very satisfactory, Good, Passable,* and *Poor,* or words of some such import, indicated by the number 10, 8, 6, and 4, could be used; and a status intermediate between these and below the lowest would be shown by the numbers 9, 7, 5, and 3. Or the scale might be used the other way; but as the percentage scale has been used so long where the highest numbers indicates the best, the first plan might be the most satisfactory; but if it is desired to get as far as possible from the old system let No. 1 be the best. Every teacher should be able to make a record of each pupil's place, at least once a week, in each subject under consideration.

In discussing the duties of committees in relation to the discipline of schools, there seemed to be a very general agreement that in all cases where matters were referred to them they should exercise great care and caution. In cases of difficulties between teachers and pupils they should always hear the teachers before giving any decision to pupils or their parents; and when a case is decided by them their decision should be given to the parties through the teacher who is the recognized disciplinarian of the school. It was regarded as important to "stand by" the teachers. "Get good teachers and stand by them," said one. If such could always be had, committees would have little trouble, there would be little difficulty in raising the standard of honor, and there would be few refractory pupils.

After a short recess, which was enjoyed in social mingling, "How should writing be taught?" was taken up by Wm. R. Glenn, formerly teacher of writing and accounts in the College of Commerce, Philadelphia. He spoke of the necessity of correct position at the desks on physiological grounds, and of the importance of holding the pen properly as a habit from the first. The pupil should face the desk so both arms may be on it, keeping both shoulders the same height. The pen should never be tightly grasped, as this gives the hand a cramped and painful position, but it should be held in such manner that free movements of the fingers may be secured. Teach the movement of the forearm on the muscular portion while the hand rests on the nails of the third and fourth fingers, the wrist not touching the desk. Take great pains to get the right forms into the children's minds, at the start, and aim to make good plain writers. Quite a number of questions were asked and answered; but as the meeting had been in session a long time no general discussion was had on the subject. According to the good order of Friends, the meeting settled into the quiet and then adjourned. H. R. R.

THE WESTERN NEED OF FRIENDS' SCHOOLS.

Editors INTELLIGENCER AND JOURNAL:

My heart is too truly awake to the importance of the subject before us, for me to let it rest just where it is, without further effort to bring about some practical result. I have no desire for it even to seem as an attack upon Swarthmore, for I only wish well to it, and that the light therefrom may broaden to its fullest limit. But just now we must look at the present and its needs, while the years are stealing away the seedtime of the children's lives, and the world is approaching nearer and nearer to them, ever ready to lure them away from our loving hold.

The reception of a letter from a Friend in Ohio, —a stranger to me,—thanking me for writing on the subject, and also saying that my sentiments were truly hers, and those of the majority of the members of the meeting to which she belonged, somewhat surprised me, coming from so far east as Ohio. There was a portion of the letter which seemed to be a cry from many hearts, and which I feel it my duty to pass on, that it may reach ears prepared to hear, and that minds qualified to cope with the subject may not pass it lightly by. The letter says:

"We receive the Appeals from Swarthmore, their reports of donations and of success, and of their joyful meetings and lectures which would be a feast to my soul. And numbers of our young people are hungering for *a taste only* of that which they are enjoying to the full. But alas! we are not able to secure such advantages for our children, and our Society is sadly showing the effects of a few having the advantages that justice and right demand should have been scattered broadcast to the whole of the Society. I have mourned over it ever since I was a school girl, and hungered for a chance to attend a Friends' school. I am now fifty-four years of age, and have always belonged to the same meeting, have done all in my power for the good of the Society, but still there is no Friends' school in our reach. The wealthy Friends could send their children away, but others had to go where their surroundings were calculated to draw them from Friends, and the result is a dwindling of the Society.

"I do feel so anxious that Friends look into this matter. Swarthmore does not send any of her graduates out to try to start schools in these remote places to perpetuate the principles they have been taught; or to encourage Friends in any way who live far from the popular places."

Now, Friends, it appears that a proving time is fast approaching, when it will be proven whether there is vital force sufficient left in the Society to insure an onward, upward growth, or whether the time of withering is upon us. The result will depend much upon the solving of the problem before us, for truly unless the youth be shielded, directed, and guided, we cannot expect vigor and life to remain.

Now those of us who would like to have schools started among us, would like to know what to expect, and if there are those to whom we may look for support, and what is the first and proper move to make.

MARIANA B. TRUMAN.

Genoa, Nebraska.

WESTERN FARM MORTGAGES.

[We print below further extracts from communications received from parties engaged in negotiating loans on mortgages in the West.—EDS.]

PHILADELPHIA, 3d month 3d, 1888.

Editors INTELLIGENCER AND JOURNAL:

YOUR favor of the 2nd. inst. is duly received, and we take pleasure in complying with your request for information on the subject of "Western Mortgages." I am well aware that there are some good people who are under the impression that the Western farmer is greatly oppressed by excessive rates of interest and commissions exacted from him. To correct this impression I will state facts that are patent to all. It is well known that many years ago 10 per cent. and 12 per cent, and even much higher than that were common rates of interest in the West, whereas now the larger and more conservative Loan Companies loan directly to the farmer for 6 per cent. and a small commission that will enable them to handle the business at a living profit. Were it not for the large Loan Companies that are organized for the safe and systematic conduct of the business of loaning Eastern money to the Western farmer, this condition of affairs would have been impossible and the Western farmer would still have been paying the very high rates prevailing a few years ago. The Western mortgage companies have done much for the development of the West and the prosperity of its people, for they are the means of sending a large amount of money to those parts of our country which can make profitable use of it. Through the medium of these companies, farmers are enabled to borrow money and improve their farms much faster than could be done under the feeble stimulus of the money of local savings only. Their comfort and prosperity have been materally increased; the grain-fields and stock farms of the West have been opened and developed; happy homes and fields of waving grain are now to be found where not long since the buffalo roamed at will; the settlement of the great West has been greatly advanced so that it is now one of the most prosperous sections of our country. Besides this, it has opened a wide field of investment for the money-savers of the East and has added materially to their prosperity by giving them a better income than they could get at home. Thus the prosperity of the East has been bound up in the rapid advance of the West and the gain of one has been the gain of both. To show that the farmer is not unduly oppressed and that he knows what he is about when he borrows this money at current rates, to aid him in developing the resources of nature, let us take the State of Illinois for an example. It is not many years since her farmers were paying 10 per cent. and 12 per cent. interest and even higher rates, and now she has not only discharged the indebtedness incurred at these high rates but she has accumulated, besides, a sinking fund in the hands of her own citizens sufficient to provide for all local wants, and indeed many of her communities are now lenders to the more distant sections of the West. Let us look for a moment at the State of Kansas, a State which has felt the stimulus of Eastern capital in its development more largely than any other in the West, and note that the Kansas farmer has not only felt no oppression but has grown constantly richer. The total assessed value of property real and personal in the State of Kansas in 1861 was $24,737,000, in 1870 it was $91,645,000, in 1880 it had increased to $160,000,000, and in 1886 it had reached the enormous total of $277,000,000. These figures represent only the assessed value of the property—the real value for the year 1886 being over $600,000,000. The assessed value of personal property for the same year was $55,000,000, or a real value of $110,000,000. Thus the farmer has reclaimed the prairies which before were valueless, and by his energy, thrift, and intelligence, aided and stimulated with Eastern capital, has rendered them thus valuable. The annual products of the farms in the State of Kansas now reach the enormous total of $250,000,000. How much of this result would have been attained without the aid of Eastern capital? Suppose the farmer had been obliged to depend entirely upon local savings, would the wild prairies have been reclaimed and rendered as valuable as they are now? Would the farmers of Kansas have owned as much personal property as they now possess? Would the products of his labor have been so large every year as they are now? Are we not bound to answer

in the negative? Indeed is it not safe to say that the development of the West has been set forward fifty years at least, by the use of the capital furnished from the East? Very respectfully,

CHAS. BENJ. WILKINSON,
(Equitable Mortgage Company.)

PHILADELPHIA, March, 5th, 1888.

Editors INTELLIGENCER AND JOURNAL:

After an experience of several years, during which I have located a large number of mortgages in the West, aggregating I believe over two millions of dollars, I am led to believe that the flow of Eastern capital to the West has added greatly in the development of that section of our country. From a personal examination made in the field, I am convinced that the farmers who exercise due care in the pursuit of their calling are greatly benefited by the capital which is sent from the older and more thickly settled States. In many cases, the first settler, who obtains his land by homestead or purchase from the Government, has little or nothing except his own hands, and possibly an inferior team of horses, with which to carve out his fortune from the land upon which he resides. After securing his title from the Government, if he can borrow a few hundred dollars, it enables him to bring his farm into cultivation more rapidly, and improve it with comfortable buildings for the shelter of his family and live stock, and each year as the improvements on his farm increase, he is enabled to enlarge the productions of his tract, until in the end he attains the position of independence for which he has been striving.

It is true that the rate of interest is higher than in the East, but I am convinced the difference is more apparent than real, from the fact that while the rate of interest is greater in the West, the amount of money borrowed in proportion to the productiveness of the property is much greater in the East, so that the farmer who has borrowed $1,000 upon his farm of 160 acres, located in the West, at an interest which, including commission, rarely exceeds 8 per cent. per annum, is in more comfortable circumstances than the farmer in the Eastern States, who has borrowed from $2,000 to$2,500 upon his farm, at the rate of 5 per cent., it being the rule that the Eastern farmer is obliged to fertilize to the extent of from $2 to $3 per acre in addition to the interest, which he is obliged to pay upon borrowed capital, and is thus handicapped to this extent in competition with the Western producer.

In some of the States of the West, notably Indiana and Illinois, farmers were obliged to pay, in the earlier periods, from 12 per cent. to 18 per cent. for money, the investment of which has in the end made them the most prosperous agricultural portions of our country; whereas, at the present time, owing to the facility with which loans are made in the West, and mortgages placed in the hands of Eastern investors, it is comparatively rare indeed for the Western borrower to pay more than 8 per cent. for his money, and, in fact, it rarely reaches so high a figure as this, except in the more recently settled parts of the newer States.

The ability to secure assistance from Eastern capitalists by procuring small mortgages, secured upon their farms, has enabled the farmers of the West to turn the prairies covered with rank grass, into the most fertile grain fields of the world, and, while it is true that the rapid increase and production of grain has so lowered its price that the Eastern farmer cannot compete in the production of the smaller grains, yet it has been of the greatest advantage to the Western farmers, by enabling them to enter the markets of the world with their products.

I can understand why sympathizers with the farmers in the East may object to the ease with which money is procured for Western borrowers, but I do not see that those who sympathize with the Western farmer have any reason to raise an objection to the facility offered him for the rapid improvement and development of his farm.

It has been the history of the great portion of the West, within the last ten years, that where the land has been acquired direct from the Government, either under the Homestead Law or by Preëmption, that a tract of 160 acres, which may be said to have cost at a maximum $200, has so increased in value that the land, without taking into consideration the buildings or fences, is worth from $2000 to $3000 within five years from its occupation by the farmer, and this in addition to affording the farmer a living for his family in the meantime.

It is thus easily seen that a farmer can afford to carry a mortgage of from $500 to $1,000, or even more upon his well-improved tract of 160 acres, rather than to work on year after year with his single pair of hands, and one team, and laboriously break and plant from 10 to 20 acres per annum, when by the assistance of the money borrowed, he has been able to bring from one-half to three-quarters of his tract into cultivation, besides improving his farm with buildings and fences. Very truly,

B. MILLER, Vice-President,
(Philadelphia Mortgage and Trust Co.)

Editors INTELLIGENCER AND JOURNAL:

. . . . . We place, I think, too much stress on what is known as the "legal rate of interest." Every attempt to fix by legislation a rate to which all must conform has failed. In some way or other, the true value of money, as well as all other commodities, is obtained. A legal rate seems necessary, to provide for contracts where the parties agree on no rate, or where there are judicial settlements. In Pennsylvania, the legal rate is 6 per cent.; the actual rate does not now much exceed 4 per cent. A capitalist who should insist on six for first-class loans would, at this time, be saved from "oppressing the borrower" by the fact that he could find no one to take his money. The shrewd, hard-working people who are building up the West, may be safely trusted to see to their own interest in this matter, as well as others.

In this connection it is interesting to see what the people of some of the borrowing States think of the rate of interest, as expressed in their laws on the subject. The legal rate in Colorado is 10 per cent., and there are no penalties for "usury,"—which

means liberty to contract at any rate. In Dakota the legal rate is 7 per cent., but contracts are allowed to 12 per cent. In Illinois the legal rate 6 per cent.; contracts may be made to 8 per cent. Iowa, legal rate 6 per cent.; contracts may be made to 10 per cent.; Kansas, legal rate 7 per cent.; contracts allowed to 12 per cent. Michigan, Minnesota, and Nebraska, legal rate 7 per cent.; contracts allowed to 10 per cent. In all these States there are penalties for taking over the highest contract rate.

I remember the astonishment of a staid New England banker, in Lawrence, Kansas, some years ago, when solicited to loan money on good real estate security at 2 per cent. a month. He thought it was ruin, and could hardly believe the borrower when he told him that as the property would more than double in value in a year he would consider it a great favor if he would let him have the money.

It is true there are unprincipled men in all kinds of business. They will take advantage of the needy. But the number of these is small. "Oppression" is not a profitable business in the long run, and I believe the Western mortgage business may be safely left in the hands, on one side of the large number of honorable men who are engaged in loaning money, and on the other of the owners of land who find in the help thus afforded them a means of advancement to comfort and wealth. If either of these parties need sympathy it is the former. That the bulk of the risk is on their side is shown by the fact that large numbers of investors prefer the low rate Eastern securities to these investments in the West.

Respectfully,

RICHARD CADBURY.

Philadelphia, 3d mo. 2.

IN regard to the rate of interest now paid by Western borrowers, Henry Dickinson, of New York, representing the J. B. Watkins Co., says: "Whatever the rate of interest and commission may have been in former times, the best authority informs us now that on undoubted security plenty of capital is offering at 6½ to 7½ per cent., and no commission. Where we hear of higher rates, they are cases where the security is not first-class, or the loan is too large, or an exaggerated appraisement is permitted; then the rate of interest advances, because of the risk taken. Any mortgage paying the Eastern lender over 6 per cent. should be regarded as having some element of risk. I think it can be clearly shown that the industrious Western farmer has had no helper equal to the prudent lender of small sums of money to supplement his personal efforts."

CHILDREN need checks, directions, and good influences. A well-governed child is in the grand majority of cases sure to grow into a respectable man or woman; but the noblest nature may be blighted unless the weeds of unrestrained propensity are kept down.—*Boston Post.*

CALAMITY is the touchstone of a brave mind. The winter leaves must fall that the summer leaves may grow.

NOBILITY.

TRUE worth is in being, not seeming;
In doing each day that goes by
Some little good thing—not in dreaming
Of great things to do by and by.
For whatever men say in their blindness,
And spite of the fancies of youth,
There's nothing so kindly as kindness,
And nothing so royal as truth.

We get back our mete as we measure—
We cannot do wrong and feel right,
Nor can we give pain and feel pleasure,
For justice avenges each slight.
The air for the wing of the sparrow,
The bush for the robin or wren,
But always the path that is narrow
And straight for the children of men.

'Tis not in the pages of story
The heart of its ills to beguile,
Though he who makes courtship to glory
Gives all that he hath for a smile,
For when from her heights he has won her,
Alas! it is only to prove
There's nothing so royal as honor,
And nothing so loyal as love!

We cannot make bargains for blisses
Nor catch them like fishes in nets;
And sometimes the thing our life misses,
Helps more than the thing which it gets;
For good lieth not in pursuing,
Nor gaining of great or of small,
But just in the doing, and doing
As we would be done by, is all.

—*Alice Carey.*

THREE HELPS.

IF the world seems cold to you,
Kindle fires to warm it!
Let their comfort hide from view
Winters that deform it.
Hearts as frozen as your own
To that radiance gather;
You will soon forget to moan
"Ah! the cheerless weather."

If the world's a wilderness,
Go build houses in it!
Will it help your loneliness
On the winds to din it?
Raise a hut, however slight,
Weeds and brambles smother,
And to roof and meal invite
Some forlorner brother.

If the world's a vale of tears,
Smile till rainbows span it;
Breathe the love that life endears,
Clear of clouds to fan it.
Of your gladness lend a gleam
Unto souls that shiver;
Show them how dark Sorrow's stream
Blends with Hope's bright river.

—*Lucy Larcom.*

TRUTH lies in character. Christ did not simply speak truth; he was truth; truth through and through; for truth is a thing not of words, but of life and being.—*Robertson.*

FRIENDS' LIBRARY LECTURES: PROF. THOMPSON'S "IRELAND."

THE next and closing lecture of the course under direction of Friends' Library (15th and Race streets), will be given on Fourth-day evening of next week, the 28th inst., by Professor James MacAlister, on "The Art of Etching." The lecture on the 8th inst., by Prof. Robert Ellis Thompson, on "Ireland," was a very interesting and able statement of the facts of that theme. A friend has furnished us the following synopsis:

Professor Thompson said such questions as these were continually asked: "Why don't the Irish leave Ireland at home? Why are they perpetually bothering us about Ireland? The Germans leave Germany and become American citizens; the Scandinavians leave Norway and Sweden, and become identified in our nation, and we hear nothing from them about their native land; but the Irish are always and perpetually bringing up their home troubles and trying to mix us up in them!" Prof. T. answered these thus: The Germans leave Germany to avoid military duty, the Scandinavian leaves his home to find better soil and greater proceeds for his labor. The government under which he has lived is free, and he loves his native cliffs, whose barrenness only drives him to seek more fertile fields. Not so with the Irish; he is an *exile* from his native land. He leaves it not because he does not love it, or because of his desire to seek better fortune, but because he simply cannot exist there. Ireland is a country under alien rule, and no country on the face of the globe is fit to make laws for another country, no matter how wise or good they may be; but least of all should the Irish be governed by the English. A natural hatred exists between them, because of this innate difference of temperament; one the hot-headed, imaginative, poetical, the other pugnacious, self-important, prosaic, domineering. One the Celt, the other the Saxon.

And not only this: Ireland suffers under a condition of things that inevitably brings disaster,—that of a monotony of industry. It is an anomalous truth that the countries which are only food producing are the only countries visited by famine. They have "all their eggs in one basket," and when that falls they are ruined. Examples of this are China, India, Asia Minor, and England.

On the night of August 5th, 1845, a blight fell upon Ireland. When they went to bed that night all was bright and flourishing, with the prospect of a good crop, but when they looked out the next morning the fields were black and gave a horrible stench. The death was upon them and those who could exist themselves, were afraid to open their doors, lest the beggar should fall in a corpse! There were not enough living to bury the dead, and in many places the hovels were torn down and allowed to fall over the dead inmates. And yet that same year seven hundred thousand bushels of potatoes were exported from Ireland! Ireland is proportionally the largest food exporting country in Europe, and yet it takes the proceeds of it all to pay the landlords. It raises food enough to feed twenty-four millions of people, and it now has a population of but five millions, against eight millions at the beginning of the century.

England has been trying various remedies; she has been fertile in schemes of relief for Ireland; with new landlords and land laws and emigration she has tried to improve the situation. She has done everything but allow Ireland to have her own Parliament to regulate her own affairs aud protect her home industries.

Ireland abounds in mineral wealth,—in coal beds and iron mines, all undeveloped and unused. She is surrounded by some of the safest and most beautiful harbors in the world, and is traversed by rivers that would afford ample water power for mills. The iron of Antrim is even now being exported to America to make Bessemer steel, and in Tyrone there are important coal beds. The landlords themselves have seen that mechanical and manufacturing industries ought to exist, and many of them have done nobly, and labored heroically to establish cotton, woolen, and iron mills. But they have all inevitably, after a short existence, been obliged to close; they could not in their infancy, compete with the old-established manufactures of England, whose home-protected products could be made to undersell their own.

Land Leagues are of no avail. Mr. Parnell's plan cannot reach the difficulty, for even if they owned the land they cannot earn enough to assure a competency under the existing state of things. The lecturer's father was a land-holder under the Crown, and had to pay but a penny an acre "quit-rent," and yet he and his brother emigrated to America, with their families, because they saw no prospect of getting "ahead in the world." The only and sovereign remedy, in the estimation of the lecturer, is a Home Rule Parliament in Dublin, which would enact laws protecting home industries.

S. M. G.

MIDDLE STATES COLLEGE ASSOCIATION.

A NOTE from President Magill, of Swarthmore, dated the 15th instant, says that the following circular has been sent to the faculties of the Colleges of the Middle States and Maryland:

"For some years the question of forming a College Association, to take into consideration the many and important questions which affect the interests of the colleges of our country, and to bring to bear upon them the advantages of organized, coöperative action, has claimed the attention of some of the officers of the colleges of Pennsylvania. This resulted in the formation, last summer, of 'The College Association of Pennsylvania,' which met in the city of Lancaster, and adopted a plan of permanent organization, a constitution, and by-laws. Fourteen of the colleges of the State were represented at this meeting. We now invite the colleges of the Middle States and Maryland to meet with us at our coming Annual Meeting, which is to be held at the University of Pennsylvania, in Philadelphia, on the 5th and 6th of July, with a view toward such modification of our organization as may be necessary to make to include the colleges of these five States. We trust that these colleges will send as many representatives as possible to this meeting which promises to be one of great in-

terest and importance to the various colleges of these States. We desire to know what colleges will be represented, and the probable number of representatives sent. A programme of the exercises of the different sessions of the meeting will be forwarded, early in June, to all from whom responses are received.

"T. L. SEIP, D. D., Pres. Muhlenberg College,
Chairman of Exec. Committee.
"E. H. MAGILL, LL. D., Pres. Swarthmore College.
Secretary of Exec. Committee.

"Address acceptances and replies to the Secretary, Swarthmore College, Delaware Co., Pa."

ANNIE CALEY DORLAND has been giving familiar talks on the Life and Poems of Henry W. Longfellow, to the pupils and friends of Moorestown High School. She has just commenced a like interesting course on John G. Whittier.

NEWS AND OTHER GLEANINGS.

—The first electric street railway in Wilmington, Delaware, has been opened to public travel. The line is 1¾ miles in length, extending from Tenth and Market streets to Riverview Cemetery, and the cars are run at intervals of 20 minutes.

—The annual report of the Pennsylvania Railroad Company for 1887 shows the gross earnings of all its lines to have been $115,515,506; operating expenses, $77,238,082, and net earnings, $38,277,424. In all $106,128,215 tons of freight were moved and 63,153,705 passengers carried.

—A successful exhibition has been given in New Orleans of the new machine for cleaning cottonseed. Its chief feature is that it cleans the seed perfectly by steel brushes, leaving the lint as clean as that from the gin. Experts are of the opinion that it will revolutionize the present system and largely increase the quantity of lint cotton.

—A recent contribution to telephonic literature is an anecdote which tells how a Manchester (England) young lady "phoned" to her father's office to know if her dog was there. Such being the case, she asked to have the animal held up to the transmitter, and when this was done she whistled to him and ordered him to come to her. The dog pricked up his ears, and as soon as he was placed on the floor started for home.

—The London *Times*, March 2d, says: "An interesting discovery has just been made on the seacoast between Whitstable and Herne Bay. Mr. R. Goldfinch, a resident of the latter town, was walking along the beach when, in the neighborhood of Swalecliffe his attention was attracted by a projection out of the clay in the Piocene strata. Further examination showed the object to be the fossilized remains of some animal, and with assistance the specimen was dug out. The encrusted clay having been removed, it was found to be the tusk of a hairy northern elephant (*Elephas primigenius*). In length the fossil is 57 inches along the curve, and its circumference at the thicker end is about 17 inches, from which it tapers down to about seven inches. The fossil is in very good state of preservation, with the exception of the tip, a small portion of which has been broken off."

—The Litchfield, Conn., *Enquirer*, describing the storm's effects in that town, says: "But the most remarkable drifts are at Dr. Buel's at the head of the street. One, a little west of the house, rises about 20 feet, to a level with the eaves, nearly covering a large apple tree. There is an addition on the west of Dr. Buel's house reaching about to the eaves, which is almost completely covered by the snow, so that our reporter, walking along the top of the drift, passed completely over the roof of this part of the house, and down on the northern side. There is a drift on the east which is even higher, shutting up one of the library windows completely, and reaching nearly to the top of one of the large firs which form a hedge on that side of the house."

CURRENT EVENTS.

THE effects of the great storm had generally been overcome, in this neighborhood, by the close of last week, the railroads being in regular operation (with the exception of some much drifted branch lines), and telegraphic communication reëstablished. Many country roads, however, remained to be opened.

THE prostration of the telegraph lines between New York and Philadelphia, and New York and Boston caused some very roundabout telegraphing. A cable dispatch from Philadelphia to London was sent thither thus: Philadelphia to Chicago, Chicago to Montreal, Montreal to Sydney, (Cape Breton), and Sydney to London by cable. Communication by telephone was maintained between New York and Philadelphia, the wires being more securely put up than those of the ordinary telegraph.

MUCH damage was done to vessels lying at the Breakwater, at the mouth of Delaware Bay, several being wrecked and a number of lives lost. The disasters to shipping generally were not so serious as had been feared, as the storm did not extend far out to sea.

ON the 14th instant, Governor Beaver gave another respite, (to Fifth month 2d), to Samuel Johnson, the colored man under sentence of death at Media, Pa.

THE funeral of the Emperor of Germany took place at Berlin, on the 16th instant, and was made the occasion of much display. His son has assumed the dignity of Emperor, having come from San Remo to Berlin, immediately after his father's death. His health is uncertain, but he has been discharging the duties of his position. His messages and addresses have a peaceful character.

A FRIGHTFUL railroad accident occurred at Blacksbear, Georgia, on the Atlantic and Gulf Railroad, 75 miles south of Savannah, on the 17th inst. More than twenty persons were killed, and a number injured. The train fell through a trestle work, immediately after crossing a bridge, the accident being caused, in the first place, by a broken rail, which threw one car off the track. When the derailed car struck the trestle work it gave way, and the entire train, with the exception of the engine, dropped through, and with the exception of one car, was completely wrecked.

NOTICES.

*** Haddonfield First-day School Union will be held at Moorestown, N. J., Seventh-day, Third month 31st, commencing at 10 a. m.

All interested are cordially invited.

MARTHA C. DECOU, }
MARY R. WILSON, } Clerks.

PUBLISHERS' NOTICES.

*** WE particularly ask that when money is forwarded to *renew* subscriptions, care be taken to give us the name of the person *to whom the paper is now being sent.* Sometimes, instead of this, the name of another member of the same family is given, in which case, the new name not appearing on our list, we suppose it to be a new subscription, and send two papers.

Where it is a *new* subscription, please say so, and this will also help to avoid mistakes.

1888.
LAWNTON.
FOR SUMMER BOARDING.

PRESTON'S SUNNYSIDE, WERNERVILLE, PA.

On South Mountain, elevation 1,000 feet, in the midst of an extensive woodland park overlooking a wide and diversified landscape; invigorating air; table and appointments excellent.
Open April 1st to November.

JAMES H. PRESTON.

AN Experienced House-keeper (Friend) wishes situation, city or country. Address M. LOUISE,
WOODSTOWN, Salem County, N. J.

FOR RENT—Stone House with Lawn attached, good shade trees; situated near village of Darby, convenient to Friends' School and Meeting House. Apply at 926 Market St.

FURNISHED FRONT ROOM WITH BOARD for married couple. Private family; home comforts.
816 N. Twenty-first Street.

WANTED.—At Abington Friends' School for next year, teachers to take charge of the regular English branches, German, French, and Drawing. Address, giving qualifications, references, and salary expected.
A. H. TOMLINSON, JENKINTOWN, PA.

WANTED.—A TENANT FOR A FARM- house who will work by the day. Address
JOHN C. OGDEN, (OGDEN STATION), HANCE P. O., Pa.

CAROLINE RAU, PLAIN MILLINERY,
(Successor to S. Maddock,)
736 SPRING GARDEN STREET, PHILADELPHIA.
Plain Straw Bonnets a Specialty.

ONE POUND AND A HALF of my finest blended Tea will be sent by mail, postage prepaid, on receipt of $1.00. Satisfaction guaranteed or money refunded. Quite a reduction will be made on larger quantities. Sample sent free on receipt of stamp to pay postage.

WM. S. INGRAM, TEA DEALER,
Established 1856. *31 N. Second St., Phila'da, Pa.*

LEHIGH AND SCHUYLKILL COAL.

BEST QUALITY. CAREFULLY PREPARED.
AQUILA J. LINVILL, 1244 North Ninth Street.

LADIES' FINE SHOES, HAND-SEWED. OR- ders taken and executed with promptness.
S. DUTCHER,
915 Spring Garden St., Phila.

MONTGOMERY COUNTY MILK.—CONSHO- hocken Dairies. Special Attention given to serving families.
Office, 603 N. 8th Street, Philadelphia, Pa.
JOSEPH L. JONES.

FRIENDS' CALENDAR.

A daily Calendar makes a most fitting and appropriate gift. It is a daily reminder of the giver, throughout the entire year. Moreover, while elegant and useful, it is inexpensive. The Friends' Calendar for 1888, is a handsome design 9x12 inches, with a portrait of George Fox, a picture of his home, and a tablet containing a slip for each day in the year, with helpful quotations from Friends' writings. Price 50 cents; 12 for $5.00. Sent postpaid on receipt of price.
FRIENDS' PRINTING HOUSE S. W. COR. 6th and ARCH

SWARTHMORE COLLEGE
OPENS NINTH MONTH THIRTEENTH.

Thirty minutes from Broad Street Station, Philadelphia.
Under the care of Friends, but all others admitted.
Full college course for both sexes; Classical, Scientific, and Literary.
Also a Manual Training and a Preparatory School.
Healthful location, large grounds, new and extensive buildings and apparatus.
For Catalogue and full particulars, address
EDWARD H. MAGILL, A. M., President,
Swarthmore, Penna.

FRIENDS' BOARDING SCHOOL.
NEWTOWN SQUARE, PA.

Terms, $150 to $175 per year.

Apply to HANNA R. CALEY, Principal, address, (during vacation), Media, Pa.
Or to
THOMAS P. BARTRAM, Newtown Square, Pa.,
CLEMENT M. BIDDLE, 815 Arch Street, Phila.

FRIENDS' ACADEMY,

A boarding and day-school for both sexes. Thorough courses preparing for admission to any college, or furnishing a good English education. The next school year will begin Ninth month 13th, 1887. Terms for boarding scholars $150 per school year. The school is under the care of Friends, and is pleasantly located on Long Island, about thirty miles from New York. For catalogue and particulars address,
FREDERICK E. WILLITS, Sec.,
Glen Cove, Long Island, N. Y.

CHAPPAQUA MOUNTAIN INSTITUTE,—

A Boarding School for both sexes under the care of Purchase Quarterly Meeting. The present building is new and much enlarged, and has perfect sanitary arrangements. Excellent corps of instructors. Prepares for Business or College. Healthfully and pleasantly located near the Harlem R. R., one hour from New York city. For catalogue and particulars, address,
SAMUEL C. COLLINS, A. M., Prin.,
Chappaqua Institute, N. Y.

ABINGTON FRIENDS' BOARDING and DAY

School near Jenkintown, Pa., Bound Brook R. R. Ten miles from Philadelphia.

Second term begins First month 30th, 1888. Courses will be arranged to furnish a thorough English education and to prepare pupils for college.

Board and tuition $145 to $165 per school year. Tuition alone $25 to $45. For further information address,
ARTHUR H. TOMLINSON, Principal,
Or Jenkintown, Pa.
CYNTHIA G. BOSLER, Sec.,
Shoemakertown, Pa.

MY SELECTION OF PATTERNS

* * *

FOR THIS SEASON COMPRISES ALL THE LATEST STYLES AND COLORINGS IN MOQUETTE, BRUSSELS, TAPESTRY, INGRAIN, AND DAMASK CARPETS. OIL CLOTHS, LIGNUM AND LINOLEUM WINDOW SHADES, MATS, RUGS, ETC., AT THE LOWEST MARKET PRICES.

BIGELOW BRUSSELS.
LOWELL BRUSSELS.
LOWELL INGRAINS.

BENJAMIN GREEN,
33 N. SECOND STREET, PHILA.

QUEEN & CO. 924 CHESTNUT ST.



Association of Friends to Promote the Education of the Colored People of the South.

OFFICERS.

HOWARD M. JENKINS, Chairman, 921 Arch Street, Phila.
SARAH J. ASH, Secretary, 1717 Vine Street, Phila.
LYDIA A. SCHOFIELD, Correspondent, 1717 Vine St., Phila.
HENRY M. LAING, Treasurer, 30 N. Third St., Phila.

EXECUTIVE COMMITTEE—Edward H. Magill, Swarthmore, Pa.; Sarah H. Peirce, Philadelphia; George L. Maris, West Chester, Pa.; Mary Ann Fulton, Wilmington, Del.; Amos Hillborn, Philadelphia; Alfred Paschall, Doylestown, Pa.

WORK OF THE ASSOCIATION.

The work of the Association is chiefly *to raise funds.* These are sent to the support of two schools for colored youth in South Carolina,—the Schofield Normal and Industrial School, at Aikin, and the Mt. Pleasant School, near Charleston, in charge of Abby D. Munro.

HISTORY OF THE SCHOOLS.

Both these schools have been in existence since the arly years of the work of colored education in the South, soon after the close of the war. The Aiken School was begun in 1868, with the support of the Germantown, (Philadelphia) Branch of the Freedmen's Union Commission (of which Sarah F. Corlies was Secretary, and Elizabeth Dorsey, Treasurer.) In later years it was sustained almost entirely by the exertions of Martha Schofield. In 1886. however, finding the burden of its support too great, she made an appeal to the Yearly Meetings of Friends, in Philadelphia and New York, for aid, and as part of the response to this appeal, this Association was organized at Philadelphia, in Sixth month, 1886.

The Aiken School has a valuable property (largely accumulated by Martha Schofield), which has been placed in the hands of a Board of Trustees. A beginning has been made in the formation of an endowment fund.

The school at Mt. Pleasant was established in the First month, 1866, in charge of Cornelia Hancock, under the supervision and with the support of the "Friends' Association of Philadelphia, for the Aid and Elevation of the Freedmen," and was maintained for a number of years by that excellent organization. In late years, however, its funds have been raised, from year to year, almost entirely by Henry M. Laing, Treasurer of the Association, who like M. Schofield, found this tax upon him too great.

CHARACTER OF THE SCHOOLS.

The Aiken School had last year 270 pupils, divided into nine classes, with eight instructors. This year, the attendance is larger, and an additional teacher is employed. There are, this year, about 300, of whom 40 are boarding students. Members of the highest class are prepared to become teachers. All are taught industries,—the girls being taught to cut, make, and mend garments, etc.; the boys instructed in printing, carpentry, and many details of labor about the school property.

The Mt. Pleasant School had last year about 100 pupils, with three teachers. They average somewhat younger than those at Aiken. The instruction of this school has been carried on for two years in a church, granted free of charge for the purpose, the school building having been demolished by a storm in the summer of 1885. (A special fund for rebuilding has been partly raised.)

THE NEED FOR CONTINUED AID.

Those engaged in the work of instructing the colored people appeal to us to continue a measure of aid. While some progress has been made in establishing public schools in the South, they are yet very insufficient. The school term in South Carolina averages not over three months in the year, and the schools themselves are too few, and seldom well provided in any particular. To withdraw from the field yet, seems like abandoning the colored people, in the very midst of the work for their elevation. Moreover, it is evident that for years to come there will be great need of schools which will do more than provide mere book instruction,—will, in addition to this, give practical training in habits of honest and orderly industry. Such work as this is done by these schools, and they are fully entitled to the confidence and help of all who are interested in the welfare of the hitherto unfortunate colored people. Money sent them is used with the utmost economy, and is made to yield the best possible maximum of results. The funds supplied by the Association go only to the compensation of teachers, and so far have not been sufficient for that purpose. The students either support themselves, or are otherwise aided.

*** THE ASSOCIATION EARNESTLY APPEALS TO THOSE INTERESTED FOR AID TO ITS FUNDS.

Statement of Henry M. Laing, Treasurer, to Seventh month 1, 1887.

RECEIPTS.

Cash received per	Edward H. Magill,		$823 41
"	" Henry M. Laing, Treas.,		510 00
"	" Chalkley Styer,		89 50
"	" E. S. Parry,		11 25
"	" Sarah H. Peirce,		96 00
"	" George L. Maris,		11 50
"	" Sarah A. Wildman,		25 00
"	" E. B. Passmore,		7 00
"	" S. R. Coale,		85 00
"	" Ellen P. Haines,		11 00
"	" Howard M. Jenkins,		4 50
"	" Sarah J. Ash,		9 00
"	" Lydia Schofield,		3 00
"	" Priscilla T. Speakman,		15 00
"	" George T. Atkinson,		16 00
"	" Louisa J. Roberts,		3 00
"	" J. M. Truman, Jr.,		5 00
"	" Wilmington Friends,		33 00
"	" J. & M. Yeatman,		10 00
"	" Wm. Lloyd,		7 00
"	" John Comly,		10 00
"	" A Friend,		16 00
"	" Thomas Doane,		10 00
"	" Sarah C. Fox,		10 00
			$1,821 16

EXPENDITURES.

Cash paid for Books and Postals,	$ 4 50	
" to Martha Schofield for salaries at Aikin, S. C.,	1,025 00	
Cash paid to A. D. Munro for salaries at Mt. Pleasant, S. C.,	700 00	$1,729 50
Balance,		$ 91 66

HENRY M. LAING,
30 N. THIRD ST., PHILA.

Philadelphia, Sixth month 30, 1887.

SCHOOL PRINTING, circulars, catalogues, programmes, note-heads, bill-heads, reports, numbered books, etc. Call and see samples of these that we havedone and are doing for numerous Friends' schools and colleges. Orders by mail will be promptly filled.

FRIENDS' PRINTING HOUSE,
S. W. COR. SIXTH AND ARCH STS.
Entrance on Sixth St. Take Elevator.

brought to me at home & opened by mistake
looking at address
J. McCrum

FRIENDS' INTELLIGENCER AND JOURNAL.

PHILADELPHIA, THIRD MONTH 31, 1888.

PUBLISHED WEEKLY BY THE

FRIENDS' INTELLIGENCER ASSOCIATION

(LIMITED.)

TERMS.—PAYABLE IN ADVANCE:

One copy, one year, . . $2.50 | 8 copies, one year, $2.25 each.
Single numbers, . . 5 cents | 15 copies, one year, $2.00 each.

SUBSCRIPTIONS MAY BEGIN AT ANY TIME.

WHEN IT IS DESIRED TO DISCONTINUE, NOTICE MUST BE GIVEN. WE DO NOT "STOP" PAPERS, EXCEPT UPON ORDER OF THE SUBSCRIBER.

OFFICES: 921 ARCH ST., PHILADELPHIA.

ADVERTISING RATES.

For transient advertisements, 10 cents per line, one time; 7½ cents per line each insertion, two times. For longer insertion reduced rates, which will be furnished on application.

REMITTANCES by mail should be in CHECKS, DRAFTS, or POST-OFFICE MONEY ORDERS; the last preferred. Money sent us by mail will be at the risk of the person so sending. ☞Draw checks and money orders to the order of Helen G. Longstreth, Treasurer.

CONTENTS OF THIS ISSUE.

	PAGE
POETRY: TRUE NOBLENESS,	193
REMINISCENCES OF MARY HOWITT,	193
THE FRIENDS AND "THE WORLD,"	194
CORRUPT LITERATURE,	196
DEBORAH EVANS,	197
ANNOUNCEMENTS IN MEETINGS,	198
SCRIPTURE LESSON NO. 14,	198
WESTERN FRIENDS AND SCHOOLS,	199
EDITORIAL:	
"Stand Still and see the Salvation of God,"	200
MARRIAGES AND DEATHS,	200
SUSAN ROBERTS,	201
EDUCATIONAL:	
Order in the School-Room,	202
Abington Friends' School,	202
LETTERS FROM EUROPE—XIX. CONDITION OF THE ENGLISH PEOPLE,	203
THE CONDITION OF IRELAND: CORRESPONDENCE,	205
WILLIAM MASSEY'S GIFT TO THE HOUSE OF REFUGE,	206
FROM MARTHA SCHOFIELD,	207
TEMPERANCE CONFERENCE AT WEST CHESTER	207
SWARTHMORE NOTES,	208
POETRY: INCOMPLETENESS,	208
HENRY BERGH AND HIS WORK,	v.
NEWS AND OTHER GLEANINGS,	vi.
CURRENT EVENTS,	vi.
NOTICES,	vi.

A HOME-LIKE COTTAGE, CLOSE TO THE ocean, with modern conveniences, airy, roomy rooms, and a carefully kept table. Terms reasonable Friends' Meeting in building First-days, at 10 30 a m. M. F. PASCHALL,
171 S. CAROLINA AVE., ATLANTIC CITY.

AN Experienced House-keeper (Friend) wishes situation, city or country. Address M. LOUISE,
WOODSTOWN, Salem County, N. J.

FOR RENT—Stone House with Lawn attached, good shade trees; situated near village of Darby, convenient to Friends' School and Meeting House. Apply at 926 Market St.

FURNISHED FRONT ROOM WITH BOARD for married couple. Private family; home comforts.
816 N. Twenty first Street.

WANTED.—At Abington Friends' School for next year, teachers to take charge of the regular English branches, German, French, and Drawing; also a matron. Address, giving qualifications, references, and salary expected.
A. H. TOMLINSON, JENKINTOWN, PA.

WANTED.—A TENANT FOR A FARM- house who will work by the day. Address
JOHN C. OGDEN, (OGDEN STATION), HANCE P. O., Pa.

LEHIGH AND SCHUYLKILL COAL.

BEST QUALITY. CAREFULLY PREPARED.
AQUILA J. LINVILL, 1244 North Ninth Street.

LADIES' FINE SHOES, HAND-SEWED. OR- ders taken and executed with promptness.
S. DUTCHER,
915 Spring Garden St., Phila.

MONTGOMERY COUNTY MILK.—CONSHO- hocken Dairies. Special Attention given to serving families. Office, 603 N. 8th Street, Philadelphia, Pa.
JOSEPH L. JONES.

COURSE OF SEVEN LECTURES

—TO BE DELIVERED IN THE—

HALL OF THE ACADEMY OF THE FINE ARTS,

BROAD AND CHERRY STREETS, PHILA.

THIRD-DAY, 4TH MONTH 3D

Prof. J. RENDELL HARRIS, Haverford College.

Subject to be announced.

LECTURES BEGIN AT 8 P. M.

Tickets can be obtained from any of the officers, or at the rooms of the Institute, 1316 Filbert street; the Friends' Bookstore, 304 Arch street; Friends' Free Library, Germantown; Friends' Book Association, S W. Cor. 15th and Race streets; or at the Hall on the evening of the Lecture.

PENN MUTUAL LIFE INS. CO. of PHILA.

This Company furnishes ALL DESIRABLE FORMS of LIFE and ENDOWMENT INSURANCE at actual NET COST. It is PURELY MUTUAL; has ASSETS of nearly TEN MILLIONS and a SURPLUS of about TWO MILLIONS. ☞ ITS POLICIES ARE NON-FORFEITABLE AND INCONTESTABLE. ☜

Pres. EDW. M. NEEDLES. Vice Pres. HORATIO S. STEPHENS. Sec. HENRY C. BROWN

INCORPORATED 1836. CHARTER PERPETUAL. CAPITAL $50,000. SURPLUS, $1,400,000.

THE GIRARD
LIFE INSURANCE, ANNUITY, AND TRUST CO.
OF PHILADELPHIA.

No. 2020 CHESTNUT STREET.

Acts as Executor, Administrator, Guardian, Trustee, Committee, or Receiver, and Receives Deposits on Interest, also Insures Lives, Grants Annuities.

President, EFFINGHAM B. MORRIS.
Vice President and Treasurer, HENRY TATNALL.
Actuary, WM. P. HUSTON.
Assistant Treasurer, WILLIAM N. ELY.
Solicitor, GEORGE TUCKER BISPHAM

THE PROVIDENT LIFE AND TRUST COMPANY OF PHILADELPHIA.

409 CHESTNUT STREET. CAPITAL $1,000,000, FULLY PAID.

INSURES LIVES, GRANTS ANNUITIES, RECEIVES MONEY ON DEPOSIT, ACTS AS EXECUTOR, ADMINISTRATOR, GUARDIAN, TRUSTEE, ASSIGNEE, COMMITTEE, RECEIVER, AGENT, ETC.

All Trust Funds and Investments are kept separate and apart from the Assets of the Company.

President, SAMUEL R. SHIPLEY, Vice-President, T. WISTAR BROWN, Vice-President and Actuary, ASA S. WING, Manager of Insurance Department, JOS. ASHBROOK, Trust Officer, J. ROBERTS FOULKE.



FREE Send your address on a postal card for a copy of LANDRETHS'
Handsomely Illustrated Catalogue and Price List of
-: GARDEN :-: SEEDS :-

For 1888 mailed free to all applicants. Address D. Landreth & Sons, Seed Growers and Merchants, Philadelphia, Penna. (Mention this paper).

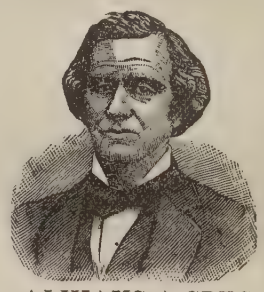
QUEEN & Co. 924 CHEST. St PHILADA.



GEORGE W. HANCOCK,
REAL ESTATE,
MONEY TO LOAN ON MORTGAGE.

PROMPT ATTENTION GIVEN TO THE COLLECTION OF RENTS AND GENERAL CARE OF PROPERTY.

OFFICES: { No. 717 Walnut Street, Fortieth & Lancaster Avenue.



WM. H. JONES,

The Dealer in **Agricultural Implements, Seeds and Fertilizers.** Removed to **2043** and **2045 Market St.,** Philadelphia, Pa. Cheapest and largest variety. Every conceivable implement of farm use, harness, seeds and fertilizers. It is a curiosity, and of great interest to every utilitarian to see the establishment. If you cannot get here, write for wants. I am in communication with all the Agricultural implement builders in the U. S.

ALWAYS A SPECIAL BARGAIN ROOM.

JACOB J. STYER. T. WALTER STYER.

STYER BROTHERS,
NURSERYMEN,
GROWERS OF FRUIT TREES, VINES AND PLANTS, ORNAMENTAL TREES, SHRUBS, ROSES, ETC.

CONCORDVILLE, DELAWARE CO., PA.

SAFE INVESTMENTS
Capital, $750,000
Surplus, $355,016

In our **Savings Department,** in sums of **$5 to $200,** paying **4 38/100 %** annual interest. Savings Certificates are exchangeable for Securities mentioned below, and are also payable in cash on demand. In the **MORTGAGE DEPARTMENT** in amounts of **$300 and upwards,** at **5%** interest, payable half yearly. In the 16 years and 10 months we have been in business we have loaned $11,156,430, and $6,794,690 of interest and principal was **returned promptly to investors.** Principal and interest fully guaranteed by Capital and surplus of $1,105,016. In other departments up to **10%** is assured. More than a **Million Dollars** have thus been invested, returns on which average largely in excess of Ten per cent.

J. B. WATKINS LAND MORTGAGE CO.
LAWRENCE, KANSAS.
New York Mng'r, HENRY DICKINSON 243 Broadway.

FOR DRY GOODS

——THE BEST PLACE IS——

STRAWBRIDGE & CLOTHIER'S,

MARKET
EIGHTH } STREETS.
FILBERT

One of the largest buildings in the city, and the largest Establishment in America devoted exclusively to

DRY GOODS.

The stock includes Silks, Dress Goods, Trimmings, Millinery, Hosiery, and Underwear, Gloves, House-Furnishing Goods, Carpets, Ready-Made Dresses and Wraps, and everything that may be needed either for dress or house-furnishing purposes. It is believed that unusual inducements are offered, as the stock is among the largest to be found in the American market, and the prices are guaranteed to be uniformly as low as elsewhere on similar qualities of goods.

THE DINGEE & CONARD CO'S
LEADING SPECIALTIES.

ROSES

ALL VARIETIES, SIZES AND PRICES
FINE EVER-BLOOMING PERPETUAL, CLIMBING AND MOSS ROSES.
NEW AND RARE FLOWER SEEDS.
HARDY PLANTS, New Moon Flower, Clematis, Spring Bulbs, JAPAN LILIES, New Chrysanthemums, and our Wonderful ORNAMENTAL VEGETABLES. *Everything sent* safely by mail or express *to all points.* We offer Choice NEW THINGS and STERLING NOVELTIES in all departments. Our NEW GUIDE, 100 pages, elegantly illustrated, describes over 1500 NEWEST and CHOICEST Varieties of ROSES, SEEDS, PLANTS and BULBS, and tells how to grow them Free. ☞ If you wish to plant anything, send for it.
20 Years Established. *Over 60 Large Greenhouses.*
THE DINGEE & CONARD CO.
ROSE GROWERS, WEST GROVE, CHESTER CO., PA.

FRIENDS' CALENDAR FOR 1888

NOW READY.

A handsome lithographed card bearing a tablet, giving a carefully selected quotation from Friends' writings for each day of the year. Price, 50 cents. By mail, 55 cents.

FRIENDS' ALMANAC FOR 1888.

Containing an account of the times and places of holding the meetings of Friends on the continent of America. Price, 10 cents each. $1.00 per dozen.

FRIENDS' POCKET ALMANAC FOR 1888.

Price, 10 cents each. $1.00 per dozen.

FOR SALE BY

FRIENDS' BOOK ASSOCIATION,

S. W. Cor. 15th and Race Sts., Philadelphia.

Equitable
MORTGAGE COMPANY.

CAPITAL SUBSCRIBED, ... $2,000,000.
PAID IN (CASH), ... 1,000,000.

—— DEBENTURES ——

Bearing 6 per cent., running ten years, and based exclusively upon Western Farm Mortgages, and held in trust by the American Loan and Trust Company of New York for the benefit of the bondholders Their safety, time to run, and rate of interest make them the most desirable investment now offered. Also

GUARANTEED FARM MORTGAGES.

OFFICES:
NEW YORK, 208 Broadway. | PHILA., S.E. cor. 4th & Chestnut.
BOSTON, 23 Court Street. | LONDON, ENGLAND.

SEND FOR PAMPHLET.

WM. HEACOCK,

UNDERTAKER,

No. 1508 Brown Street,

PHILADELPHIA.

CLEMENT A. WOODNUTT,

UNDERTAKER.

1226 NORTH FIFTEENTH STREET, PHILADELPHIA.

QUEEN & CO. 924 CHESTNUT ST

SPECTACLES AND EYE GLASSES — OCULISTS ORDERS FILLED

Branch, 403 Chestnut St.

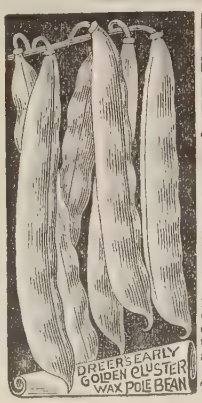
WALL PAPERS.

Great advantages at retail. These prices are for new Spring Styles, perfect and full length.

Beautiful Golds, ...	15 Cents.
Elegant Three-Metal Papers, . .	20 Cents.
Felt or Cartridge Papers, . . .	20 Cents.
Heavy Embossed Golds, ...	35 Cents.

We send free, to any address in the country, a full line of samples with borders to match.

A. L. DIAMENT & CO., - 1206 Market Street.



DREER'S GARDEN CALENDAR

Jubilee Edition, 1888.

Established 1838. In celebrating our golden anniversary, we will make a present of one packet of Dreer's Golden Cluster Wax Bean to every one who mentions this paper and remits 15c. in stamps to cover cost of finest catalogue ever issued of Seeds, Plants, Bulbs, and every garden requisite, containing two colored plates and hundreds of engravings. Concise directions for cultivation. Valuable to all who plant seeds.

HENRY A. DREER,
714 Chestnut St., Philada

TELEPHONE NO. 2307.

CARPETINGS.

THE CHOICEST STYLES OF THE MARKET ALWAYS HERE.

WE carry a full assortment of BIGELOW and LOWELL BODY BRUSSELS, also Lowell Ingrains. These makes are well known to be superior to all others.

We would call attention to our BARGAIN DEPARTMENT, where off patterns and remnants go quickly at marked-down prices.

The patrons and friends of THOS. C. LIPPINCOTT, 1307 MARKET STREET, will find him here and ready to give all who call his best attention.



CARPETINGS.

AXMINSTER, ... $1.50
MOQUETTS, . . . $1.10 to $1.50
BODY BRUSSELS, 90 cts. to $1.35
TAPESTRY " . . 60 to 85 cts.
INGRAINS, . . . 40 to 75 cts.
China and Japanese Mattings by the roll, of 40 yards, . . $6. to $20.

WINDOW SHADES and CURTAIN POLES

We furnish a good spring roller shade, made 6 ft. by 3 ft., for 35 cts. each.

THE BEE HIVE CARPET STORE,
JAMES R. THOMPSON,
1220 Market Street, Philad'a.

ABINGTON FRIENDS' BOARDING and DAY School near Jenkintown, Pa., Bound Brook R. R. Ten miles from Philadelphia.

Second term begins First month 30th, 1888. Courses will be arranged to furnish a thorough English education and to prepare pupils for college.

Board and tuition $145 to $165 per school year. Tuition alone $25 to $45. For further information address,

ARTHUR H. TOMLINSON, Principal,
Jenkintown, Pa.
Or
CYNTHIA G. BOSLER, Sec.,
Shoemakertown, Pa.

1888.
LAWNTON.
FOR SUMMER BOARDING.

PRESTON'S SUNNYSIDE, WERNERVILLE, PA.

On South Mountain, elevation 1,000 feet, in the midst of an extensive woodland park overlooking a wide and diversified landscape; invigorating air; table and appointments excellent.

Open April 1st to November.

JAMES H. PRESTON.

FRIENDS' CALENDAR.

A daily Calendar makes a most fitting and appropriate gift. It is a daily reminder of the giver, throughout the entire year. Moreover, while elegant and useful, it is inexpensive. The Friends' Calendar for 1888, is a handsome design 9x12 inches, with a portrait of George Fox, a picture of his home, and a tablet containing a slip for each day in the year, with helpful quotations from Friends' writings. Price 50 cents; 12 for $5.00. Sent postpaid on receipt of price.

FRIENDS' PRINTING HOUSE S W. COR. 6th and ARCH

The use of the INTELLIGENCER AND JOURNAL *as a medium for advertisements will, we think, be found very satisfactory. A careful supervision is exercised, and nothing known to be unworthy is admitted. The paper now goes to about* 3300 *persons, reaching, say,* 15,000 *readers; and its size and shape, and the character of its contents give special weight to each advertisement.* ☞ *When our readers answer an advertiser, please mention that they do it upon seeing the advertisement in this paper.* ☜

SWARTHMORE COLLEGE

OPENS NINTH MONTH THIRTEENTH.

Thirty minutes from Broad Street Station, Philadelphia.

Under the care of Friends, but all others admitted.

Full college course for both sexes; Classical, Scientific, and Literary.

Also a Manual Training and a Preparatory School.

Healthful location, large grounds, new and extensive buildings and apparatus.

For Catalogue and full particulars, address

EDWARD H. MAGILL, A. M., President,
Swarthmore, Penna.

FRIENDS' BOARDING SCHOOL.

NEWTOWN SQUARE, PA.

Terms, $150 to $175 per year.

Apply to HANNA R. CALEY, Principal, address, during vacation), Media, Pa.

Or to

THOMAS P. BARTRAM, Newtown Square, Pa.,
CLEMENT M. BIDDLE, 815 Arch Street, Phila.

FRIENDS' ACADEMY,

A boarding and day-school for both sexes. Thorough courses preparing for admission to any college, or furnishing a good English education. The next school year will begin Ninth month 13th, 1887. Terms for boarding scholars $150 per school year. The school is under the care of Friends, and is pleasantly located on Long Island, about thirty miles from New York. For catalogue and particulars address,

FREDERICK E. WILLITS, Sec.,
Glen Cove, Long Island, N. Y.

CHAPPAQUA MOUNTAIN INSTITUTE,—

A Boarding School for both sexes under the care of Purchase Quarterly Meeting. The present building is new and much enlarged, and has perfect sanitary arrangements. Excellent corps of instructors. Prepares for Business or College. Healthfully and pleasantly located near the Harlem R. R., one hour from New York city. For catalogue and particulars, address,

SAMUEL C. COLLINS, A. M., Prin.,
Chappaqua Institute, N. Y.

CAROLINE RAU, PLAIN MILLINERY,
(Successor to S. Maddock,).
736 SPRING GARDEN STREET, PHILADELPHIA.
Plain Straw Bonnets a Specialty.

FRIENDS' INTELLIGENCER AND JOURNAL.

INTELLIGENCER. Vol. XLV. No. 31. | PHILADELPHIA, THIRD MONTH 31, 1888. | JOURNAL. Vol. XVI. No. 792.

TRUE NOBLENESS.

"FOR this true nobleness I seek in vain,
In woman and in man I find it not;
I almost weary of my earthly lot,
My life-springs are dried up with burning pain."
Thou find'st it not? I pray thee look again,
Look *inward* through the depths of thine own soul.
How is it with thee? Art thou sound and whole?
Doth narrow search show thee no earthly stain?
BE NOBLE! and the nobleness that lies
In other men, sleeping, but never dead,
Will rise in majesty to meet thine own;
Then wilt thou see it gleam in many eyes,
Then will pure light around thy path be shed,
And thou wilt nevermore be sad and lone.

—*James Russell Lowell.*

From *The British Friend*, (Glasgow and London).

REMINISCENCES OF MARY HOWITT.

ON the 31st of 1st Mo., the solemn tidings reached us, through her son-in-law, Alfred Alaric Watts, that at three o'clock on the previous morning, Mary Howitt "passed away" to the higher life—one more removed of the few remaining amongst us whose birth dates back beyond the commencement of the present century.

An outline of her literary career has appeared in various daily and weekly papers, and a brief allusion to her more private and domestic life will not be without interest to the readers of *The British Friend*. Both William and Mary Howitt were by birth members of the Society of Friends, but neither of them adopted, as a whole, either their distinguishing views or practices. William Howitt's uncompromising advocacy of peace principles was, however, well known, and as a family the Howitts conspicuously exemplified in their daily lives a practical belief in the teaching and guiding of God's Holy Spirit. The restraining influence of Mary Howitt's early training had doubtless a valuable place in the development of her singularly harmonious character; whilst the surroundings of her childhood strengthened that innate love of nature and all that was beautiful, so conspicuous in her writings, and which largely contributed to their influence for good. In a letter to a dear aged friend, a member of our Society, written within the last two years, she says: "I think we both of us have to give thanks, and to bless the good Providence of God, for having given us birth of parents whose lives were simple and pure. Sound health, a love of nature, and simplicity of taste were our birthright, and have descended to our children; and this I am very thankful for, although other advantages may have been wanting. But I trust that the capacity for the cultivation and enjoyment of all other gifts may be granted to us in that great coming state towards which we are all advancing."

Her "literary industry" is well known, but let us venture to lift the curtain that veiled the home-life from public view, and we shall find that as the evening closes in the literary work is laid aside, and that the remaining hours are devoted to fireside and social enjoyment and recuperation. In later life Mary Howitt's ready fingers were busy knitting for the little grandchildren, far away in Australia. To the beauty of that home-life all can bear ample testimony who had the high privilege to any extent of sharing its genial warmth. Never have I known a family in which husband and wife were more fully of one mind and heart. As the mother of a numerous family, to say that literary avocations were not allowed to interfere with maternal claims would by no means convey the truth. Not only did she reap a full measure of that reward for which every parent instinctively hopes, in the exemplary life and devoted love of each child who survived the years of infancy, but the bond of entire confidence, which united her and her daughters to one another, was a seal to the rectitude of her views on early influence and training beyond the experience of more than a very few.

It has often been a matter of surprise that Mary Howitt did not feel an irresistible impulse to devote a larger share of her time and talents to the subject of education, considering how full of loving wisdom and practical helpfulness were her sentiments on early training, when she gave expression to them either in writing or conversation, and how remarkably she was blessed in her own family. Some of your readers may find on their book-shelves that charming little volume "The Childhood of Mary Leeson," in which is portrayed the early life of her own daughter Annie, the accomplished authoress of "The Art Student in Munich," and who subsequently married Alfred A. Watts. . . . This little book evidences to a very unusual degree, an appreciation of and sympathy with, *child*-nature. In "A Pleasant Life," the preface to which bears the date of "Rome, 1871," the history of Mary Leeson is concluded.

I often recur to a familiar conversation with dear Mary Howitt many years ago, in which she remarked that if ever she had the conducting of a school, she should make *truth, obedience, love,* her daily motto. No written or spoken words have been more helpful to myself in the training of children.

Those who mourned the loss of an intimate friend, in the unexpected removal of A. M. Howitt Watts, a few years since, whilst on a visit to her venerable mother, do in a special manner know how that loving early training was blessed and made a blessing; that their own lives were indeed enriched by the influence Anna Mary Watts exerted, through the force of a nature simple, true, and sympathetic, to a degree rarely met with. A contemporary and intimate friend of her mother, before alluded to, not given to flattery, used to say that "truly Anna Mary's were like angel-visits." Though she developed in eary life literary and artistic tastes of no mean order, by which she became well known both through her pen and her pencil, her life was devoted to giving sympathy and help to others; to comfort those who mourned, to brighten their lives by her own bright spirit, and the heavenly atmosphere that surrounded her seemed to be her mission upon earth. Of her only surviving sister, the close companion of their mother, of her literary talent combined with unusual practical ability, and her unselfish and deeply religious character, a life-long personal friendship forbids further mention here.

To few can the description of Solomon be more appropriately applied than to Mary Howitt; emphatically "in her tongue was the law of kindness." Nor was the spirit of love, which so remarkably beamed in her countenance, causing little children involuntarily to look up into her face as they passed her in the street, limited to them or their elders. William Howitt's exertions on behalf of *animals* were well known; in this, as in so many interests, husband and wife were one, whilst their elder daughter specially inherited her parents' sympathetic appreciation of animals. Many will remember how their childhood was enriched by Mary Howitt's "Sketches from Natural History," whilst our "Four-footed Friends" is more familiar to those in younger life. Within a year or two of her decease, her private correspondence bears evidence of her continued interest and energetic exertions on behalf of animals.

To the various phases of Mary Howitt's religious views, the friendship existing between our families precludes more than an allusion. That throughout these changes "her life was hid with Christ in God" not a shadow of doubt arises, and that that peace was her portion which this world can neither give nor take away. Her faculties were unclouded to the last. Within a few hours of the close she conversed with her beloved daughter and intimate friends on various religious and social topics. The following afternoon the remains were quietly laid in the Protestant cemetery. Thus was fulfilled her great desire to die in Rome, and that the earthly tenement might lie beside that of her husband.

In 1870 William and Mary Howitt finally left England, with their only unmarried daughter, to reside on the Continent. A pension was granted them from the Civil List, in consideration of their services to literature, which was continued to Mary Howitt during the eight years of her widowhood, and materially contributed to the ease and comfort of her declining years.

In concluding these brief allusions to the recollections of a lifetime, the two last stanzas of "The Beautiful Flowers" may not inappropriately find a place. They strikingly exemplify one of the characteristics of true poetry, that whilst appreciable by the undeveloped mind, it at the same time ministers to our maturer and our deepest needs.

"Then wherefore, wherefore were they made,
All dyed in rainbow light;
All fashioned with supremest grace,
Up-springing day and night?

"To comfort man and whisper hope,
Whene'er his faith is dim;
For God, who careth for the flowers,
Will much more care for him."

The lines portray that love for the beauties of nature which characterized their gifted authoress, and that reverent, abiding, yet child-like faith in the love and goodness of her Heavenly Father, which was her guiding star, and the anchor of her soul amidst all the joys and the sorrows of her chequered life. . . .

London, Second month, 1888. M. B.

For Friends' Intelligencer and Journal.

THE FRIENDS AND "THE WORLD."

An isolated Friend, in the West, writing a private letter to one in the East, refers to changes in the Society, and then proceeds to say:

"In order to influence the world, the moving power ought of necessity to be in the world, and it has always seemed to me that the Friends, as a people, have too long lived to themselves and for themselves, and have been too contented in remaining exclusive, pluming themselves on their own purity of life and morals, and resting in that purity apart from the common mass of impurity that so much needs their influence. Pardon me if I appear to attack their system; I am still a Friend, and so in a position to see our own narrowness. It has always seemed to me that the peculiar ideas of our Society, good and sacred and pure as they are, could never be successfully promulgated unless they would assume a more aggressive attitude towards ignorance and prejudice and vice; and that the constant diminishing going on in their ranks is owing to their too great restriction of the young people among them, and their lack of the power of adaptation to the changing spirit of the times. I do not mean that they ought to abandon their peculiar tenets,—on the contrary hold the faster to them, for they are of the Life,—but is there not possible a nice adaptation of these to the circumstances, without at all conforming thereto or losing their own individuality?

"A friend of mine, some years ago, speaking of this decline of Friends,—to him a palpable truth,—said his idea was that the world was not transforming the Friends to its image so much as that Friends were transforming the world to their image,—that the Quaker ideas of spiritual religion and of aversion to war, and of temperance reform, and all that, were becoming assimilated by the whole civilized world, and that when this should be complete then the Quaker church would have fulfilled its mission and become absorbed. His idea was very pretty as far as

it went, but when one considers how pathetically small the proportion of Friends is and always has been to the rest of humanity, the lump of leaven appears utterly lost, and the healthful ferment so circumscribed as to be almost invisible. I trust I have not inflicted thee too much with my random writing, but it is so great a pleasure to be actually talking to a regular Quaker, that I have run on without stopping. I haven't seen or talked to a genuine one for five years—there are none nearer than 60 miles, so if thee has any sympathy for a wandering, lost and lonesome sheep of the fold, thee will surely send me a line."

The questions raised in this communication are often discussed, no doubt, by Friends and by others interested in them. Should there be a withdrawal from the world? Must Friends, in order to preserve their forces, be a "peculiar" and set-apart people? Must they endeavor to dismiss from their view all outside things, and contemplate only their own horizon? The replies to these questions, given by different Friends at different periods in the Society's history, would vary widely, for there has never been a seeing "eye to eye" on the subject among all its members. In his early career, George Fox was an example of one withdrawing from all ordinary affairs. But this was natural to the condition in which he then was,—the rapt and intense religious state which had come upon him. And in his later days, his practical character concerning outward things showed itself in the organization of the Society, and the wise judgment by which he began the creation of what we now know as the "good order" maintained amongst us. In this, as in other things, he recognized that no one can live to himself alone,—that he *must* come in practical contact with exterior conditions, and must conscientiously and justly deal with them. William Penn's career and example illustrated this fact in a fuller degree, at the same time that it afforded an instructive lesson of the difficulties and dangers which surround the administration of very great outward affairs. The fact that none of his descendants were Friends, and that they devoted themselves to the accumulation and care of property, and the maintenance of a distinguished social position, showed that there was danger of declension under such circumstances.

As between examples drawn from England, and others from the United States, there is a considerable contrast. In this country every person is part of the government, and his responsibility for its character it does not seem possible to lay aside. He cannot say: "I will dwell in seclusion. Let the laws be made by others"—for thus he may help to bring evil conditions upon the whole community. In England, until in recent years, the rise of more democratic conditions has made a change, the mass of the people had not such responsibilities of citizenship, and might more readily seclude and separate themselves.

But undoubtedly Quakerism has no strength or force, except as it keeps itself "unspotted" by worldly contact. In its ethics it endeavors to promote a higher condition of things than that which "the world" habitually creates for itself. In fact, the chief value of the Society of Friends, in addition to its testimony in favor of spiritual truth, is its protest against *Worldliness*. Examples like that of John Woolman, extreme as he now seems to us to have occasionally been, are those that emphasize and prove the strengh and the merit of unworldliness. A life like Woolman's is felt by every one to be near to the simple truths of Christ's teachings, and to be in heroic contrast to the vain and shallow and selfish,—not to speak of the baser and more shameful,—defects of the Babylonian existence. Experience seems to show that Quakerism is not well adapted,—as was proved in the case of Penn's children and grandchildren,—to conditions of wealth and prosperity. Its tone is serious, its color modest, its disposition gentle, its methods mild. When it finds itself in the midst of wealth and luxury, of gaiety and brilliancy, where the "scheme of color" is bright, and the movement of life rapid, it begins to dwindle and disappear.

And, indeed, this is natural enough. For Quakerism has its own place. It represents a different school of thought, and conviction, from that which is in love with the pomp and circumstance of life. Without saying at this point that these are wrong, *per se*, without charging that "the world" is always sinful in its vanities, it is simply true that Quakerism is a system counter to them. It stands over against worldliness. It keeps the banner of the purer and quieter life raised. Its fire goes out when it attempts to burn in the great flood of the world's way. And it is the knowledge and appreciation of this fact which has restrained Friends from mingling in many ways with outward things that in themselves might not be harmful, but that were liable to allure and draw them away from their simpler life into others that would be. The Quaker flower must grow in its own soil or it will not grow at all.

As a matter of fact, there has been, in our body of Friends, in recent time, very little seclusion from the world. Few of our members, even in middle life, can be called a "peculiar" people. Few of them, using the words of our correspondent, "live to themselves for themselves," or endeavor to "remain exclusive." There has been a general movement of assimilation with the mass of the community in all things that do not involve an essential departure from Friends' ground. And it surely cannot be said that there has been "too great restriction of the young people,"—any greater liberty than is generally given would be, in the judgment of the present writer, at the risk of exceeding safe limits, and of scattering upon the winds the qualities which, to be utilised at all, must be cared for within bounds.

And a word upon one other point. Precisely how much influence the Society of Friends has exerted, it would be hard to say. But undoubtedly its leavening power continues. Penn's life and work are still studied; Pennsylvania offers her history; Philadelphia is "the Quaker city"; the benign spirit of the Friends' laws has continued and spread; the remembrance of those put to death on Boston Common, and the subject of their wrongs, rise up to be discussed again and again; the songs of a poet like Whittier claim the attention of mankind. Quakerism

continues a force. It presses against the spirit of the world, and at many points offers its protest,—not so strongly as it should, but yet with visible effect.

H. M. J.

CORRUPT LITERATURE.[1]

Some writer has very truly said that "Blindness to moral evils often invites calamity," and I believe this is invariably true where blindness is permitted to the lasting injury of corrupt literature. And it certainly is high time that parents and educators everywhere, laying aside all false delicacy, should look these secret dangers squarely in the face, and fight them to the death. What we read, in the silence and seclusion of our leisure hours, completely absorbs us, and, taking a strong hold upon the imagination, soon becomes a part of us. How important then, that all our reading should have a perfectly pure and elevating tone; and how pernicious is the light, trashy reading of our sensational story papers, and dime novels,—even when they are not obscene. Fed upon such mental food as this, the mind becomes unduly excited and overwrought, so that the plain, sensible, matter-of-fact duties and self-denials of life become irksome, while the ideal, exaggerated pictures of romance are longed for and sought after, until a restless, unsatisfied condition is the result; making the young, undisciplined mind peculiarly receptive of the impure when it is presented. And it *is* presented daily, persistently, and continually. Deny it who will, close their eyes to it whoever may, the terrible truth remains, as another has stated, that "printing presses, cheap picture-making processes, and every human ingenuity in secrecy, and evasion of the law, are being made use of, by unprincipled men, maliciously and purposely to deprave the young. Into our public and private schools, our homes, colleges, and seminaries, these emissaries of satan are sent." "A vile picture, a lewd story, or a base suggestion, does its work with the little ones fatally well." The little innocent mind full of curiosity concerning all around it, and with no moral strength as yet to sustain it, cannot if it would banish these evil impressions from its memory. Obscene pictures and cards, found in the hands of six-year old children, have been sent to me. Letters have been also received, describing pocket knives with revolving microscopic pictures basely obscene, in the end of the handles. Beautiful advertising cards are thrown into our houses and yards, which when held between the observer and the light reveal the same shocking impurity. Do not all these things open our eyes to the alarming extent of this depravity? Oh how my very soul yearns for an overflowing baptism of Divine love and purity, that shall arouse us from our apparent lethargy, and thrill us with a deep and true insight of the depth and magnitude of these terrible evils! Voters, upon whom rests the responsibility of our laws upon the subject of corrupt literature, pictures, and statuary, I have a word to you.

A saloon-keeper in Philadelphia was arrested upon complaint of Josiah W. Leeds, not long since, for hanging in his saloon, in sight of all his customers, a picture, nearly life-size, called "The Temptation of St. Anthony." When brought before the magistrate on trial, Deborah C. Leeds, National Superintendent of Impure Literature, W. C. T. U., testified that she had seen this picture, and with tear-filled eyes, and voice choking with emotion, expressed her sorrow and astonishment that any man, having a mother or wife, *could* exhibit such a shameless picture. The saloon-keeper's attorney rudely interrupted her, and abused her husband for dragging his client into court for merely exhibiting a picture of "high art," when the law exempted such. The magistrate agreeing with the attorney, the saloon-keeper was discharged, to go his way unmolested, to ply his licensed business of physical ruin and moral degradation. Voters, why have we such a loop-hole for impurity as this high art clause in our statute books? Will you not see to this at once, and vote it out? Show your manhood and purity and honor, by enacting stringent laws against such indecencies, backed up by a public sentiment that will see them enforced.[1] Mothers, hurried with your household cares and with clothing the bodies of your little darlings, fathers, rushed with your merchandise, your manufactories, and your money-getting, do not let these earthly occupations, necessary though they be, cause you to neglect the proper oversight of what your children read, and see, and hear, for these are the subtle influences that are molding their characters for weal or woe, for time, and for eternity. "Pre-empt the ground early" with the good and the pure. Guard watchfully from evil books and associations.

And now, dear young men and women who may chance to read this article, a word to you. I trust that some of you have the moral courage to wish to have the hidden dangers that lie in your pathway pointed out, agitated, and discussed, so that something of benefit to you may be imparted. The vigor and intelligence of your young manhood, and the beauty and bloom of your young womanhood is charming to us who are passing off the stage of action, and must soon leave our work in your hands. Let me entreat you to shun impure reading as you would a poisonous viper. Its deadly moral contagion is far more dangerous to you than the venom of the serpent. Our Heavenly Father has given us all a natural instinctive delicacy that shrinks from the impure. Let us ever heed its warnings, and turn instantly away from all that would defile.

Dear young people, in the language of one of our finest writers, "Keep your conscience clear, if you lose everything else; keep your hearts pure, and God will keep you in the dark hour of temptation" that comes alike at some time to us all. "Never let down your high standard of honor," as some do to please their dissolute companions, who only scorn them for so doing. Have the courage to say, "I love the truth;

[1] An Essay read at a Temperance Meeting at Richmond, Indiana

[1] There is not, in the Pennsylvania statute, any such reservation (in favor of "high art"), as the essayist would seem to have supposed, by the preceding sentences. But it is a question, in each case, whether or not a picture is "obscene," and it is very difficult at times to draw the line. The decisions of different judges in Philadelphia, in such cases, vary materially.—Eds. Intelligencer and Journal.]

and I love purity, and will never dishonor my parents, nor disgrace myself by conduct that will ruin my earthly happiness, and close the way to eternal life;" and finally remember that "the way of the transgressor is *always* hard," and "the wages of sin is death." Let the grace of God ever be your shield and buckler; and his approving smile your exceeding great reward. ANNA M. STARR.

DEBORAH EVANS.

DEBORAH EVANS departed this life on the 27th of sixth month, 1815, in the 28th year of her age. She was the daughter of Aaron and Abigail Musgrave, and the wife of William Evans, who was the son of Jonathan Evans. Her memorial, issued by the Monthly Meeting of Philadelphia for the Southern District, is printed in the Collection of 1821, and is understood to have been written by her father-in-law, Jonathan Evans, in 1818,—he being the Elder who so strongly opposed Elias Hicks, a few years later. The memorial is excellent in itself, but has a speial interest in the character of the matter which it does not contain,—giving no sign of the doctrinal controversy that sprang up afterward.

DAVID NEWPORT.

Testimony of the Monthly Meeting of Philadelphia for the Southern District concerning Deborah Evans, wife of William Evans.

With a view to excite in the minds of survivors, and particularly the youth, a close adherence to the intimations of divine grace, we are engaged to preserve some account of this our beloved friend. In the early part of life, through the influence of company, she was drawn to partake of the vain amusements which with insidious plausibility are presented to ensnare the minds of unwary youth. But through the tender mercy of a gracious Creator, being brought to see the sinfulness of thus wasting the precious time allotted for a purpose unspeakably interesting to every rational being, she was induced to yield to those visitations of Divine love; and as she kept close to the gentle operation thereof upon her mind, was strengthened to bear the cross, and became exemplary in plainness and simplicity. In this humble state, she was received into membership amongst Friends, about the nineteenth year of her age. A few years after her marriage, her constitution becoming very delicate, she gradually declined in health; and during her illness was often favored with an unshaken confidence that the Lord, who had been pleased to draw her mind to the teaching of his blessed Spirit, would, as she kept thereto, be her never-failing helper in every trying season, and support through all the conflict of disease and death.

During the time of her sickness she uttered many weighty expressions, some of which are as follows:—

Fifth month, 1815.—A few friends being present in her chamber, after a time of silence, she uttered some expressions of thankgiving for Divine support, and then added, "Oh that I had the opportunity to testify to the greatness of the Almighty; and that it was in my power to impress on the minds of the young people the very great importance of giving up in early life,—that the mind might have a foundation to rest upon in the time of trial, when the world is as nothing."

At another season she said, that some time back, upon hearing some parts of the New Testament read respecting our Saviour, the query occurred, "What do I know of a Saviour?" and it was presently followed by the evidence that she had felt a principle in her own mind, which had shown her what was right and what was wrong; and that as she attended to it, it would prove a Saviour to her—and then said, these expressions were brought to her remembrance, "To know thee, the only true God, and Jesus Christ, whom thou has sent, is life eternal."

In the evening of the 19th of Sixth month, she broke forth in supplication thus, "Oh great and glorious Lord, grant me patience that will carry even through the gates of death. Thou knowest that I have endeavored to serve thee according to my measure; prepare for me, according to thy eternal goodness, a mansion of rest; and shorten the time, if consistent with thy holy will." After a few minutes, said, "In all my trials and deep afflictions I have refreshing seasons."

On Third-day, the 20th, in a time of great bodily suffering, she said, "I should consider it a favor to be removed in one of these spells, but I am resigned: it is my meat and drink to do his will"—and sometime after expressed, "Well it is for me, that part of the work was done before such a time as this"—then after a solemn pause, she spoke in commemoration of the Lord's goodness, and in intercession,—"Almighty God! my soul doth magnify thee, and my spirit rejoices in thy salvation. Oh grant that I may receive daily a portion of thy holy, everlasting patience. I have known a principle within from early life which condemned for doing wrong, and led to do that which was right; and have been induced at eleven years of age, to leave my pillow with my cheeks bathed with tears, and on my little knees, pray that I might be a good child."

On the morning of the 23d, "Oh great and holy Being, be pleased to grant fresh supplies of thy patience. Oh hear the voice of my supplication; be near and uphold me, for I have none in heaven to look unto but thee, nor in all the earth in comparison with thee."

Next day being in great pain, she said, "Oh Lord, be near. Oh, grant me patience—let resignation be my constant theme. Thou art great; thou art merciful; thou knowest all my deep afflictions; thou wilt not try me beyond what I am able to bear; therefore let me bless and praise thee." A little while after—"Oh Lord, take me to thyself. Oh Lord, how good art thou to me; my heart is filled with praises to the high God, who reigneth above with the Lamb forever—Oh the sweet peace." In the afternoon she said, "That glorious presence is not withdrawn, but I believe is near to support my poor, tried, weary, tossed mind; not tossed with tempest, but weakness; and when it shall be his will to take me hence, I go rejoicingly. If I love and serve him, will he not keep his covenant? Yea, most surely."

On the 25th, she said, "Praise the Lord, O my soul, bless his holy name; glorify him whilst thou art here; sing of his mercy and goodness, for they are very great." In the course of the night, a friend who was watching with her, observing that she had indeed need of patience under her great suffering, and that it appeared she was remarkably supplied with it, she replied, "I am sensible of it, and it is a great mercy;" and continued nearly in these words: "I have much to be thankful for; I was visited in very early life, and was enabled to yield to the heavenly visitation. He has been with me all my life long, and does not forsake me in this closing period; but is graciously pleased, at times, to qualify me under all my bodily sufferings, to commemorate his marvellous goodness, and to sing praise, high praises to his ever-excellent name."

In the afternoon of the 27th, a few hours before her death, she said, "Praise the Lord; praise the Lord, O my soul; praise his great and glorious name. Lean upon him, that thou mayest know him to be thy support in the hour of deep conflict, and to receive thee into the kingdom of everlasting rest." After a little time, her close being near, she took leave of her near connections present, and said, "Lord Almighty, receive my spirit. Now I am going; don't hold me," and departed between eleven and twelve o'clock at night, the 27th of the Sixth month, 1815, in the 28th year of her age.

For Friends' Intelligencer and Journal.

ANNOUNCEMENTS IN MEETINGS.

In other religious denominations much thought has been given to the subject of finding the proper *time* for "giving out the notices." Among our neighbors this matter has been one of weighty concern to the serious-minded, as these notices are likely to distract the attention and divert the thoughts from the true object of worship.

But how is it with Friends? The case is so different from that of the "churches" as scarcely to admit of any comparison. With us the silent part of the meeting is considered quite as important as the vocal part; and those who do not so regard it, cannot claim to be Friends. Such being the case, we cannot fail to see how essential it is to keep a strict guard against every innovation, every introduction that would be likely to detract from the weight, the solemnity, the dignity of a Friends' meeting for worship. This solemnity is often spoken of as a "covering," and the figure is a very expressive one, as it conveys the idea of something over us, that protects us from the assaults of worldliness. When such a covering has been spread over a meeting—and no human power can command it—the effect is observable in the quietness of the individuals after the dispersion of the assembly. Much talking is not desired; but the love for the brethren is manifested by indications which are entirely sincere, and as far above *mere courtesy*, as Quakerism itself is above worldliness. A feeling of combined solemnity and serenity is carried home, which lasts throughout the day, and sometimes for many days.

If, however, at the close of the meeting, which may have been a good one, some announcement of a secular kind is made, the good which has been gathered with much labor, is likely to be dissipated, and our attention to be occupied with the announcement. Then there will be something to think about, and to talk about, as soon as the meeting breaks up; and we go to our respective homes with our minds filled with *that something*.

Unless we are careful to preserve our meetings for worship from all kinds of secular innovation; from everything that disturbs the quiet which Friends profess to regard as essential to the performance of the solemn act; we are in danger of losing sight of the purpose for which these meetings were instituted, and of lowering them to the level of the lyceum or philanthropic convention.

There are *only two* kinds of notices that seem, to me, to be legitimate for publishing in a Friends' meeting for worship: funerals and religious meetings; the phrase "religious meetings" being limited strictly to those that are appointed for *worship*.

Is it not within the province of the duties for the performance of which elders are appointed, to guard the Society against the introduction of anything that is unseemly into our meetings; and to use the power of their discernment to discover the weight of their position, to overcome all unruly spirits whose offerings or whose activities would be likely to detract from the dignity of our profession, and from the solemnity that should pertain to a meeting for worship?

Third month 24th. H. *

SCRIPTURE LESSON, NO. 14.

Fourth Month 8th, 1888.

JESUS' LAST WARNING.

Topic: Empty Profession.

Golden Text.—"Create in me a clean heart, O God: and renew a right spirit within me."—Ps. 51:10.

Read Matthew 23:23-31.

It is important to keep before us the fact that Jesus, in all his instructions to the multitudes who gathered about him, never said anything that conflicted with the order established for the government and well-being of the nation. The scribes and Pharisees who sat "on Moses' Seat," the lawgivers of the land and the interpreters of the law, were to be listened to and their commands observed. He did not absolve the people from the requirements of the laws instituted for the regulation of their social and religious life, but he did warn them against following these teachers in their performance of the duties the laws imposed.

Ye tithe mint, anise, and cummin, etc. The tithe was the tenth part of all the increase of the cattle, sheep, and all other live stock of whatever kind kept by the Hebrews, and of all the products of the fields, vineyards, and olive gardens. This was a tax paid for the support of their religious institutions, and for the maintenance of the national government. Those who lived too remote from Jerusalem could sell these products, and give the money instead. Besides this tax or tithe it seems that every third year a tithe for the benefit of the poor was collected: Deut. 14:28-29. This, with the votive and free-will offerings, so

often mentioned, would make nearly one-third of the property of the Hebrews going into the common treasury.—*Barnes.*

Jesus did not condemn the tithing of even such small things as the aromatic herbs used for flavoring and for perfumery. They were among the least products of the fields, and of little comparative worth. He did condemn, with unqualified distinctness, the spirit that actuated this exactness, because it made it of greater account to gather up the little gains from these sources, than to observe in their transactions, the judgment, mercy, and faith that should ever characterize their dealings with one another.

Strain out a gnat, etc. This was a proverb in common use among Eastern nations, and is here used to illustrate still further the tendency in the human mind to magnify small and unimportant things, to the disregard of duties that are essential to the best life of the individual, and a means of helpfulness to others.

In this lesson, "Jesus' Last Warning" to the assembled people of Israel, he clearly sets forth the necessity of a practical religion. It is not rigidly conforming to the ceremonies of this church or that, not revealing a lengthy countenance to our fellowmen, or living a life of austerity, not sitting and sighing over the evil that is in the world, that constitutes *true profession.*

"Pure religion and undefiled before our God and Father is this—to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." So the apostle James told the people of his day, and the text is just as applicable to-day. The record of the life and precepts of Jesus teach that we should engage in good works not to be seen of men, but because of our desire to do right in willing obedience to the will of our Father made known to us by the still small voice within our own souls.

Tombs in ancient Israel were not located within the inhabited places, the Mosaic law concerning defilement by dead bodies prescribing, as it were, their situation outside the cities and villages. Thus they were found in groves and gardens of the wealthy, or near the highways on common ground, or even in out-of-the-way locations for better protection to both the graves and the passers-by. Kings only and very distinguished men were permitted to have their tombs within the walls of a city. Ezekiel (Ezek. 39: 15) makes mention of the passengers passing through the land, "when they see a man's bone, they were to build a sign by it," that others passing the same way should know that they had to keep away from that spot, in order not to be defiled by a possible touch of that bone, which was to be buried by those set apart for this kind of religious work. In some way or other the tombs were distinguishable as such. Art and wealth produced handsome structures, which are still shown to travelers, as "the tomb of Zachariah," "tombs of the judges" (Sanhedrin), "tombs of the kings," etc. Then decorations with ornamental appendages marked the burial-places, especially those of prophets or other great men. In general, however, they were whitewashed, according to law, on the fifteenth day of the month of Addar (February), when the winter was over, and no effacing of the distinguishing color by rain was to be feared any more before the feast of passover in the month of Nisan (March), at the time of the pilgrimage of all Israelitish males to Jerusalem. Not only the graves as places in which the corpses reposed were contaminating, but also stones that covered and were set up on both sides of the grave; hence the necessity of whitening, to make them distinguishable both at night and day time. The exterior of the graves then shone in purity, and still their touch polluted.

THE WESTERN FRIENDS AND SCHOOLS.

Editors Intelligencer and Journal:

The review of the labors of the Committee on Isolated Membership in your last paper is a matter of much interest, and the conclusion at which they have arrived that "in order to make a complete survey of the field it will be necessary to have the coöperation of other yearly meetings," is, in my opinion, the only feasible method to attain the desired end. But there is another matter to which I desire to call their attention as being a legitimate branch of the same subject, *viz.*: the large number of minors represented. This is not stated by the Committee, but I think from some data in my possession that this class is nearly one-fifth of the whole number. There are without doubt, upwards of 200 children of Friends living west of the Mississippi, and 700 west of the Alleghanies. The proportion of these of school age, I am unable to determine, but in all this space of country there is not, so far as I have been able to find, any schools for the guarded education of Friends' children as queried for by Discipline. I would not have it supposed that our children are brought up in ignorance, for in proportion to their ability the people of the West are doing more for the cause of education than their Eastern brethren. Taking the state of Nebraska as an example, we have the State University and Normal and High schools contributing to it, all supported by taxation and nonsectarian in their character, in addition to colleges under the care of most of the principal religious denominations. The Methodists, I believe, have one in nearly every circuit, subservient to a central University. The object of course of these is to educate their children in their respective faiths, and at the same time to make proselytes of others who may be placed under their care. Need we marvel that our children are scattered when we are not hedging them in with that religious training so frequently queried after in our meetings of Discipline. The transporting of our children to the East where there are enlarged and enlarging facilities for the carrying out of this concern of Society, when distance and expense are taken into consideration, shows that this is not feasible to any great extent, but on the other hand, where a deficiency exists there should the remedy be applied to be efficacious.

There is one other suggestion that I wish to make, *viz.*: that there are individuals in every neighborhood where Friends are located who would gladly give any information to intending emigrants as to the character and resources of the same, which would be more reliable and truthful than most of the so called "boom" advertisements scattered broadcast over the land.

Genoa, Neb., Third mo. 20th. Geo. S. Truman

INTELLIGENCER AND JOURNAL.

HOWARD M. JENKINS, *Managing Editor.*

ASSOCIATE EDITORS:

HELEN G. LONGSTRETH. LOUISA J. ROBERTS.
RACHEL W. HILLBORN. LYDIA H. HALL.

PHILADELPHIA, THIRD MONTH 31, 1888.

"STAND STILL AND SEE THE SALVATION OF GOD."

THE condition of the Israelites, when this command went forth, was one of great peril, from which there appeared to be no possible way of escape,—one of those extreme occasions that occur but seldom in the life of a people, or of an individual, and which ever after remain the precious memorials of divine favor, handed down to succeeding generations.

The "chosen people" were often in great jeopardy and occasions of signal deliverance are recorded in their national history, but at no other juncture could it be said "The sea was before them, the mountains on either side, and an opposing host in their rear."

Man's extremity has always been God's opportunity, but man has not come to this extremity until every effort of his own has been exhausted; only when all resources at his command have failed and he finds himself powerless for further action, will he hear the command "Stand still and see the salvation of God." The deliverance may be from some outward danger, some business entanglement, or from the enemies of his spiritual life, "the sins that so easily beset." All these conditions lie along the pathway of human progress, and at any time the true disciple earnestly desiring to do the Father's will, may find himself confronted by one or the other.

It is important that we understand the true meaning of this, standing still, and its effects upon those to whom it is addressed. It does not imply simply a cessation from effort, a hopeless yielding to the force of circumstances which we cannot control, but it does mean a condition of quiet trust and confidence in God, and the silencing of all contending emotions that fret and worry the soul and unfit it for that calm and deliberate reflection which leads us to an intelligent apprehension of the Divine will and purpose in our behalf.

God's salvation is always signal and complete.

The way he opens may be as "through the sea" with the threatening waves piled up on either hand.

It may be rugged and thorny and to our finite understanding beset with dangers yet, as we follow closely the Divine pointings, we shall find it is a safe path that will bring us, in the fullness of time, to the Canaan of our aspiration. And when, through causes of our own or of another's making, hope seems almost to forsake us and leave us a prey to doubt and despair, and we are ready to cry out "Lord save, or I perish," there comes a sense of nearness to the Divine, and we feel that the touch, as it were, of his hand is upon us, then what a change is at once wrought! The soul, almost despairing of the Eternal Fatherhood, sees in clear vision the "new heaven and the new earth wherein dwelleth righteousness," and with a peace that passeth human understanding, takes up again its portion of the world's labor, knowing from blessed experience that he who made stillness to cover the soul will make known his purposes concerning us.

MARRIAGES.

WAY—JONES.—On Fifth-day, Third month 22d, 1888, at the residence of the bride's uncle, Daniel S. Lukens, under the care of New Garden Monthly Meeting, J. Allen Way, son of William H. and the late Sarah M. Way, of East Nottingham, Chester county, Pa., and Rachel S. Jones, daughter of Edwin and the late Mary Ann Jones, of Conshohocken, Montgomery county, Pa.

WILSON—WOOD.—At the residence of the bride's parents, 2041 Carlisle street, Philadelphia, by Friends' ceremony, Third month 21st, 1888, Frank Wilson and S. Ellie Wood, both of Philadelphia.

YERKES—HEYSHAM.—At the residence of J. Penrose Dunwoody, Newtown township, Third month 22d, 1888, by Friends' ceremony, Walter H. Yerkes, of East Bradford, Chester county, Pa., son of Job R. and Elizabeth P. Yerkes, and Grace, daughter of Fanny P. and the late Charles S. Heysham, of Newtown.

DEATHS.

BELLATTI.—On Fourth-day, Third month 21st, 1888, at Jacksonville, Illinois, Naomi R., wife of John A. Bellatti, and daughter of the late Dr. Joshua Rhoads, formerly of Philadelphia, in her 40th year; a member of the Monthly Meeting of Friends of Philadelphia.

HOOPES.—In Harford county, Md., on the 23d of Third month, 1888, (after six months' confinement in one position, on her back, from fracture of the thigh-bone), Rachel Trimble Hoopes, wife of Darlington Hoopes, in her 64th year.

MOREY.—At her residence, in Oak Park, Cook Co., Ill., Third month 16th, 1888, Sarah Morey, in the 91st year of her age. She was much attached to the Society of Friends and its principles, and although of latter years unable to attend its meetings, she loved to have members as such to call upon her, and to hear through the INTELLIGENCER of the interests of the Society. The following is taken from the Chicago *Inter-Ocean* of Third month 18th: "Deceased, whose maiden name was Rathbun, was born at Westerly, R. I., November 11, 1797. When she was quite young her father removed to Verona, Oneida county, N. Y., where she was married, November 9, 1820, to Daniel Morey. Mr. and Mrs. Morey came West, and settled in the vicinity of Chicago in 1847, and removed to Oak Park in 1865. Since the death of her husband, which occurred in 1869, she had resided with one of her daughters. All of her daughters were with her in her last hours. She was a member of the Society of Friends. Her memory

was very retentive, and she delighted to converse of the incidents of her long life. She retained her mental faculties until her dying hour; was conscious that the end was approaching, and was prepared for it. Her death was, as her life had been, quiet and peaceful—a gentle sinking into a long slumber. Many people in Oak Park will long remember the good old lady, and all will sympathize with the relatives and friends in the loss they have sustained."

PAXSON.—In Solebury, Bucks county Pa., Third month 20th, Amos C. Paxson, in his 83d year.

POWELL.—At Baltimore, Md., on Third month 19th, 1888, Henry J. Powell, formerly of Chatham, N. Y., aged 85 years, lacking one day.

POWELL.—At Cambridge, Mass., on Twelfth month 10th, 1887, Henry J. Powell, son of Wilson M. and Sarah H. Powell, of New York City, and grandson of Henry J. Powell, formerly of Chatham, N. Y., in the 20th year of his age.

TAYLOR. In Kennett Square, Chester county, Pa., on Fourth day, 16th of Second month, 1888, Mary W., widow of the late Thomas W. Taylor; a member of Kennett Monthly Meeting.

TOMLINSON.—On First-day afternoon, the 11th of Third month, 1888, in Southampton, Bucks county, Pa., after several months' suffering with cancer in the breast, Emily Anna, wife of Francis Tomlinson, in the 47th year of her age.

WILSON.—After a short illness, at her home, near Lewisville, Henry county, Ind., Second month 9th, 1888, Mary (Brock) Wilson, in her 81st year, widow of the late Mark L. Wilson, formerly of Quakertown, Penn. She was a member of Milford Monthly Meeting of Friends, a branch of White Water Quarterly Meeting. She was a kind, sympathizing friend, ever ready to assist in relieving the wants of the poor and sick in her neighborhood, faithful in the discharge of home duties in her family, and no doubt received the salutation of "well done" and now enjoys a peaceful reward. M. W. S.

WORTHINGTON.—At her residence, in Byberry, 23d Ward, Phila., on Third-day morning, the 13th of Third month, 1888, after a lingering illness, Elmina K., wife of Spencer Worthington, in the 64th year of her age.

REBECCA N. WEBSTER: IN MEMORIAM.

COME unto Me! Responsive to this call passed away the loving spirit of our dear friend, Rebecca N. Webster, on the evening of Third month 10th, 1888.

When a life has closed its earthly pilgrimage, and in its departure given the beautiful evidence of its completeness, it is but fitting to offer some tribute to its memory.

Over the home the shadows have deepened and the sunlight is dim, the kindly voice is no longer heard with its words of cheering, loving counsel, yet there lingers still the sweet influence of the Christian wife and mother.

Our hearts are sad but we mourn not as those without hope, for the Comforter whispers again and again, "All is well!"

As we turn memory's pages there deeply engraven are the many unselfish acts of kindness and the little deeds of love that so largely characterized the life of this dear friend.

Hers was a gentle, retiring nature, but those whose privilege it was to mingle in close companionship with her ever recognized her earnest, faithful endeavors to conscientiously perform all life's varied duties. The retirement of home with its pleasant surroundings was particularly congenial to her feelings, but duty called her to various fields of labor; and not the least of these was that which led her to seek the poor and afflicted who always found the sympathizing heart with generous hand extended ready to feed and clothe. For many years she was one of the active members of the committee of Friends' Central School and was seldom absent from its meetings when health permitted.

Her firm adherence to convictions of duty and deliberate judgment added much to the strength of that body. Thus has this meek and quiet spirit left its impress.

"God calls our loved ones but we lose not wholly
What he hath given;
They live on earth, in thought and deed, as truly
As in His Heaven."

C.

The sudden illness and death of our estimable friend, Rebecca N. Webster has cast a shadow o'er the hearts of many loving friends, giving us to feel the extreme uncertainty of all earthly enjoyments. From amongst the ready efficient workers not only in the concerns and interests of our Religious Society, but also in many benevolent efforts outside its immediate sphere of action, she will be greatly missed. Her sympathizing, cheerful spirit oft brought gleams of sunshine into many a home where all seemed dark and dreary. But the amiable attributes with which she was graced shone most beautifully in her own beneficent home, where truly centered her chiefest earthly joys. Unselfish, unostentatious, she moved in a circle of loving appreciative associates—where her generous and helpful spirit rendered her ever a welcome guest—and deeply will be felt the loss of one so constant, so capable of receiving and dispensing the blessings of a Christian life and the pleasures and comforts of its enduring friendships. Whilst we mourn that we shall see her no more, may her bright example stimulate to an increased dedication of heart, and a greater devotion to the duty of the home. "Blessed are the meek." "Blessed are the pure in heart." S.

For Friends' Intelligencer and Journal.

SUSAN ROBERTS.

THE death of Susan Roberts comes as a personal loss to many readers of this journal, some of whom may perhaps have known her only through her contributions to its pages. Those who have been privileged with a close acquaintance, and who have learned to value the rare qualities of her heart as well as of her mind, will retain a grateful memory of a character marked by strong individuality.

This dear friend was endowed with a clear and comprehensive intellect which she had enriched by extensive reading and research, and so eager was she for information that she grasped it from every source within reach, storing her mind with the truths of science and philosophy, as well as with the gems of literature.

She gave a prominent place in her reading to the works of early Friends, and was thoroughly familiar with the literature of our Religious Society, whose principles she loved and honored.

During her prolonged visit in Europe and the East, where she was separated from Friends and surrounded by ceremonious church observances, she was strongly impressed with the beauty and excellence of the truths professed by the Society of Friends, and, returning home strengthened in her convictions of the value of its testimonies, she re-

solved to do what she could towards advancing its best interests.

She already belonged to the editorial staff of FRIENDS' INTELLIGENCER, and in this labor she found most congenial occupation. In later years she loved to recall her early association with the noble women who for a long time conducted the paper, and the quiet hours spent with them in the weekly preparation of its contents afforded her peculiar enjoyment.

The deliberations with these women of superior mental and spiritual endowments she regarded as having been of great value in helping her to form a correct literary taste, and they no doubt had an influence in moulding her broad and liberal views on religious subjects.

Gifted with much ease and fluency in writing, she devoted her recent labor to the preparation of a series of essays for the Conferences in connection with Race St. Meeting, in which she reviewed the principles and testimonies of Friends. To these essays she gave much study and research, and she delighted to corroborate the truth of the principles so dear to her, by reference to the Scriptures, and to the writings of the eminent of all religious denominations.

She was very solicitous that our young people should appreciate the beauty of our simple faith, and that they should not lightly esteem the spiritual freedom which our fathers suffered so bravely to obtain.

Strong in her convictions of right, and careful to perform the duties which were manifested to her, our friend was true to her sentiments, and was most fearless in the expression of them.

Generous, joyous, and loving, she handed out freely the treasures of her noble intellect, and in the social circle, of which she was ever the centre, she delighted her friends with her racy humor and her apt quotations, which gave her conversation a peculiar sparkle and zest.

She possessed a remarkable kindliness of disposition united with an habitual good-humor almost contagious in its character; while her hearty sympathy and the charitable constructions which she was accustomed to put upon the motives of others rendered her a most agreeable companinion.

Notwithstanding her intellectual powers, and the varied charms of her conversation, our fondest recollections must yet be of her tender and enduring friendship. Strong in her affections, overlooking and forgiving much, she remained true and steadfast to a friend once gained, and the changes of time and circumstances did not weaken her devotion.

Looking back upon her life, now that she has left us, we are impressed with the independence and simplicity of her character; with the humility with which she employed her unusual talents; with her loyalty to her sentiments; with her unvarying cheerfulness, and her capacity for large-hearted friendship; —a rare combination of qualities, which gave her a large place in our affections.

A LOVING FRIEND.

Editors INTELLIGENCER AND JOURNAL.

I AM prompted irresistibly to pay a tribute of respect, of admiration, and of earnest affection to the memory of my old friend and schoolmate, Susan Roberts. Large-brained, large-souled, and great-hearted,—her death is, in our finite view a bitter loss, not only to her family and friends, and to the Society she so fondly loved and served, but to the entire community,—indeed, I may say, to the world. In our limited view this is the case, but I would fain hope, now more fervently than ever, that the passing away of our beloved and cherished, from this mortal scene does *not* end their influence for good. Possibly it enhances it, for the great Father of the Universe cannot err, and when the conditions that bind to life are no longer tenable, and the pure, true spirit is released from the body, it may be and doubtless is consistent with his providence that the work of such is still carried on, even upon earth, though in a higher and less material sense. We who have been stricken may at least hold to this hope.

I have at times been almost jealous on behalf of my friend, Susan Roberts, thinking that if her admirable style as a writer had been duly appreciated, it would have been more frequently or more publicly commended. Her clear and forcible English, her poetical imagery, her full and rich quotations, her historical and literary information, her exquisite rendering of those rare old Bible stories, (as an instance "The Sweet Singer of Israel," FRIENDS' INTELLIGENCER, Third month 28, 1885), the timely indications here and there through her letters of the moral consequences likely to follow upon specified causes then existing, or further back in the past, the fine touches of spiritual beauty and fervent aspiration, made hers a style that in my opinion has few equals and no superiors.

CAROLINE H. MILLER.

Sandy Spring, Md., Third month 20.

EDUCATIONAL.

ORDER IN THE SCHOOL ROOM.[1]

"ORDER is Heaven's first law," consequently it should be ours, especially in the school room.

What do we understand this order to be? Is it the hushed silence, or the noise of busy workers? Should not all the methods used to secure good order in school be considered only as means to develop those powers of each pupil which will keep the unruly desires and passions in their proper sphere, and that good conduct be the result of this development rather than from any fear of enforcement on the part of the teacher?

But the question is, how to maintain this ground. In the first place, the teacher should be very certain that he is in order. Never enter the room in a nervous manner, as it will be most likely to produce a corresponding amount of excitement amongst the students. A person of a quiet and dignified character will sometimes terminate a commotion of this kind, merely by his presence, without speaking a word. "As is the teacher, so is the school," is an old adage. Children are imitative beings, and consciously or un-

[1]Prepared for and read at a meeting of Teachers at Friends' Elementary and High School, Baltimore, Third month 5, 1888.

consciously they copy the manner of those with whom they are associated.

However, let us not keep order for order's sake alone, but always consider whether it will be conducive to the moral, physical, or intellectual welfare of those concerned. Endeavor to keep the children constantly employed, so that they may not find time for wrong-doing. Evil conduct, of course, must not be permitted, but the teacher should carefully judge with regard to its enormity, and give to each case its proper treatment, as no one discerns injustice more quickly than a child. An error in this may cause not only the participant but his playmates also to exhibit the worst side of their character. Turbulence or an open disregard of common decorum must be restrained by suitable punishment, if milder means fail to produce the desired result. Much of the disorder arises from a spirit of recklessness or thoughtlessness on the part of the children. With this kind of offenses may be mentioned loud talking, calling to the teacher, walking heavily over the floor, making a noise with the desk-lids, throwing books upon the desks, etc., any one of which must not be tolerated. Those pupils most addicted to talking should be separated from the others; those who call to the teacher may, by a quiet signal, be made to come to him, and make their requests quietly; those who walk heavily may be sent back to the starting point to practice light walking,—thus adapting the punishment in each case to the nature of the offense. Frequently, a request that the noise be discontinued will be sufficient.

Use quiet signals as much as possible, and speak in a low tone when it is necessary to use the voice.

Aim to have the children feel an individual responsibility concerning the neatness, cleanliness, and order of the room. Also that by neglecting these things they may be making some of their fellow-workers very unhappy and uncomfortable, and are cultivating in themselves an extremely selfish disposition.

Have as few rules as possible, but lead the pupils to act from a higher motive,—that of honor. Unnecessary rules, lack of charity, display of favoritism, scoldings, sarcastic remarks calculated to wound the finer sensibilities, and all forms of harshness upon the part of the teacher, are conducive to disorder.

Be ever ready to recognize good conduct, which may be done by a look of the eye, a modulation of tone, or a word of praise. Praise is one of the great forces which control the action of a child, but it should be bestowed with care and discrimination, frequently considering the motive instead of the result. In cases of bad results from pure motives, the faults should be pointed out, without evincing any feeling of censure. The scholar should feel that the teacher takes a personal interest in his success to such an extent that uniting it with other necessary qualities the teacher thereby secures the confidence and esteem of those under his guidance.

Do not try to find disorder, but be prompt in terminating it when the evidence is entirely satisfactoy. It has been said that, "Silence and vigilance should be the teacher's watchwords." By following this rule, the guilt almost invariably makes itself apparent. In all of our disciplining, aim to cultivate a taste for the True, the Beautiful, the Good.

> "Beauty endows the soul with wings
> To pierce Earth's coarser ether through,
> To find the finer soul of things
> The spirit mates the Good and True."

S. R. Matthews.

Abington Friends' School at Jenkintown is passing through a very successful year, this being its first as a Boarding and Day school combined. Many new inquiries have already been made for next year. There is every prospect that not all applicants can be accommodated. It will be well for those who wish to send their children to apply soon, or even to send them during the spring term in order that they may be sure of a place. In the fall there were more applications from day pupils than could be accommodated. Spring changes cause some vacancies. Applications to fill such vacancies will be received for either Boarding or Day pupils to enter after the spring recess. Regular work will be resumed on Second-day, Fourth month, 9th. Plans are already being made which promise further progress in the second year.

For Friends' Intelligencer and Journal.

LETTERS FROM EUROPE.—XIX. CONDITION OF THE ENGLISH PEOPLE.

Brussels, February, 1888.

Of all the nations of the world Great Britain has the greatest amount of accumulative wealth, and the largest annual income in gross and per head of population. The increase of its wealth during the last thirty years is stated by Professor Leoné Levi at the enormous amount of eighteen thousand million dollars, and its annual gross income is upwards of six thousand million dollars, or $200 per head of population. Others writing on the same subject,—for it is being discussed extensively in magazines and newspapers,—say that thirty years ago one would have been considered wealthy with ten thousand pounds ($50,000) a year, but now he must have twice or three times that income; and that while on the Continent $7,500 is "a princely fortune," $25,000 a year in England is but a moderate competence.

It might be supposed from these statements that the mass of the people, and the lowest and more numerous stratum, (with which only I am concerned), were proportionally better off than the same class on the continent. Even Mr. Gladstone, when as Chancellor of the Exchequer he made to Parliament the customary annual statement of the financial condition of the nation, and stated that while wealth was increasing with "intoxicating" rapidity it was "entirely confined to certain classes of property," added that the poorer classes must be indirectly benefited. These are inferences, and not statements of fact as to the actual condition of the poor. And as well might it be argued that because the archbishop of Canterbury received $150,000 a year the poor curates of his church must have sufficient food and proper clothing for their families. Equally erroneous is the assertion of John Bright and others of his school, that the la-

boring class must be better off now than ever before, because never before were wages so high or the necessaries of life so cheap. But wages are high and necessaries cheap because, as D. A. Wells has in a recent essay pointed out, one person with the aid of machinery does now the work which not long since employed half a dozen, and by dispensing with five hands the employer is enabled to pay the sixth better wages. But even this improvement is temporary, and the lucky one must submit before long to the rates which competition will impose.

That is the ultimate regulator of wages. When the starving shirt-makers of London were encouraged to stand out against the "sweaters" for wages enough to keep soul and body together, the work was sent to Italy and gladly undertaken there. But unfortunately we are not left to inferences to form our opinions as to the condition of the workers in England. Evidence as to the fact itself is abundant. Only day before yesterday a debate took place in the House of Commons as to the condition of agriculture—and there was no disagreement as to the facts between the two sides of the house. Indeed the declarations of the members of the Government were the more decided. On that side it was said that "the condition of the agricultural districts was terrific;" that farmers, (which means renters by whom all cultivation is done), had made nothing for several years; that the capital employed by them had diminished greatly, and nearly half had been lost; that great numbers of farms were not rented and a great deal of land had gone out of cultivation, much of it said to be in pasture was, in fact, in weeds. The wages of laborers had fallen to 7, 8, and 9 shillings ($1.75, $2, and $2.25) per week, and were wholly insufficient for the support of their families; great numbers had gone into the cities, where there was no work for them. Trade had been depressed for a considerable time and the number of unemployed was very large. And the debate then turning on the condition of India, a member of the Government said there was among the inhabitants of India "less grinding poverty than among the British working classes." That, if we have correct ideas of the condition of India, is really a shocking statement. Certainly at this moment there is more destitution in London than ever before. The papers this winter have been full of appeals to private charity. The poor are perishing, their sufferings terrible; multitudes without fire; food, or clothing; and as for shelter, a newspaper reporter found fifty-five gathered in a single room in the casual ward of a workhouse, who were to sleep on the stone floor, without covering or fire, which indicates either that there was an uncommon amount of destitution, or that there was great indifference to it. But for many years the miserable condition of the workers has been a stock subject of denunciation among the philanthropists, especially the immorality consequent upon the want of housing. Great numbers of families have but a single room each, in which parents and children, the latter of both sexes and some full grown, are huddled together. The lodging houses are worse, from five to twenty persons sleeping in a single room, sick and well, drunk and sober, noisy, violent, obscene, and with no possible opportunities of observing the most urgent rules of decency. No wonder that the sanitary officers pronounced this condition of things as "simply infernal," and such associations as "a baptism of infamy;" or that W. S. Libby in a recent magazine article says: "Our great cities swarm with veritable Yahoos in whom it is difficult to trace even the rudiments of the ethical sense," such as "we cannot fail to discern . . . in many a well bred dog;" or that still another in this month's magazine, speaks of the streets being "infested with miserable creatures from whose faces every thing purely human has been erased; filthy in body, foul in speech, vile in spirit; human vermin, but of our own manufacture; society has made them what they are." No doubt examples of similar destitution and wickedness might be found in every country, and the material question is, are such wretches found in dozens only or in thousands. I have not the figures at hand, nor if I had, could I burden your columnes with them. As to over-crowding, my recollection is that a majority of the families in Glasgow have but a single room each, and that Liverpool and Bristol are about as bad. In London the number of rooms occupied each by one family is stated now at 60,000, besides the lodging houses. In London, too, the Registering Committee on the 6th of January, stated 100,000 men (?) to be "plunged into the direst destitution" and "on the point of starvation," and these with their families must represent 400,000 persons—say a twelfth of the whole population. Our examination of the public schools in East London, disclosed the fact that a considerable portion of the children were insufficiently fed—in one school 32 per cent., and in all, 5 to 9 per cent. Some had no food at all, and the means adopted, in ignorance of their condition, to enforce attention to lessons, is said to have given rise to scenes inexpressibly painful. Means have been taken extensively to give the school children one meal a day—it costs but a penny a piece—and the result has been a great improvement, plainly discernible in their bodies and minds. These last remarks apply specially to London. In other cities, commercial and manufacturing, the condition of the poor is worse.

It could hardly be expected that in this class religious influences should be discernible; but, (says W. Rossiter) the fact is that the artisan class are bitterly hostile to the church and the clergy. They are secularists and free thinkers, and consider theology as about on a level with astrology. Despair produces doubt. "Don't talk to me about goddlemighty," said a poor woman, "there ain't any. If there was he would not let me suffer as I do." This is a natural sentiment.

The wretchedness of the English poor is due to defective institutions. Tens of thousand of acres of good land lie uncultivated, and millions are kept for deer forests, and hundreds of thousands of workers are idle. England imports $120,000,000 worth of eggs, butter, cheese, and cabbage, just what small cultivators could best produce. And so far as my reading extends, I have seen no intimation of such a condition of things in any other country in Europe. In fact,

in every other country, the human animal has a value which he has not in England, where the unemployed are regarded as a nuisance, and are helped out of the country if they will but go. On the Continent men are wanted for soldiers. Militarism has at least that advantage. And they are taken care of so that they may not leave the country. I have diligently inquired as to the condition of the laboring class in Belgium, where they have much the same occupations as in England, where they have a worse soil, where there are many more to an acre, and where, finally, their income per head is about half, averaging only $106. And I am assured that not only is there no unemployed class, but that every man, woman, or child, who is in need can by application to the proper authorities, have all needful food, clothing, shelter, and fuel. My informant, who is a member of the Board of Charities of his commune and a physician, tells me his requisitions for special nourishment for sick paupers may include every necessary, furnished at public expense. Certainly such could not be the case if paupers were at all numerous.

The past history and future prospects of the laboring class in England have been the subject of much controversy, some, like John Bright, contending that their condition is improving, some, like Professor Fawcett, maintaining that it is worse than in the Middle Ages; while W. H. Mallock, in a magazine article of this month, argues that it is getting worse, and never will be any better.

I have dwelt the more at large on the case of England, because I wished to show that great national wealth does not ensure the prosperity of the people, but, on the other hand, may permit, if it does not cause, great evils, which poorer states may avoid. And, I wish, also, to give emphasis to the remark that our people are of the English race and we share their characteristics and live under institutions inherited from them; and if it be true, as I have recently seen it stated in a New York paper, that there are in the streets of that city every day a hundred thousand people who know not where they shall pass the next night or get the next meal, we must be following perilously closely in the footsteps of our kinsmen, and profiting nothing by the example of those people who make the unfortunate among their countrymen their first care.

J. D. McPherson.

It is as difficult to pray well as to live well. For prayer, rightly uttered, must reflect with perfect faithfulness the life of the pleading soul; and God can only judge when either the life or the prayer is such as to find acceptance in his sight.—*Peter S. Menzies.*

To be worthy of our gifts is one thing, and to be thankful for them quite another; but to be in the mood of thankfulness is to be in the way of becoming worthy.

Men are won, not so much by being blamed as by being encompassed with love.—*Channing.*

THE CONDITION OF IRELAND: CORRESPONDENCE.

[Our friend, S. M. G., of Swarthmore, sends us the following correspondences relating to the recent lecture of Prof. R. E. Thompson, in the Library Course, at 15th and Race Sts., a synopsis of which we printed last week.—Eds.]

Letter from S. M. G. to R. E. Thompson.

Esteemed Friend: In reviewing thy lecture on the state of Ireland, the thought seems to me that thou made no reference to the habits of the people in regard to intoxicating drinks. Temperance economists view with amazement the conversion of such large quantities of food material into a substance that yields no return in vigor or true helpfulness. What, then, must be the ultimate effect but a reduced revenue and an increased dependent, or at least "deficient" class?

And, again, while a protective tariff would help the manufacturers, why do we not also protect the farmers, who not only in Ireland, but in this country as well, are often so helplessly poor? Prices for food ought to be higher, (alas we think them high enough already), when we consider that droughts and blights are liable to thwart even the best directed efforts of this "bone and sinew of the nation."

By answering these questions, particularly the first, thou will interest others beside myself.

Very respectfully, Thy friend,

* * *

Dear Friend: I am very glad you sent me the queries on the Irish question. Had I touched on the matter of Irish intemperance, I would have said (1) that it is very much exaggerated. The average consumption of whiskey in Ireland is half as much a head as in Scotland. But the Irishman gets his whiskey irregularly, and is of mercurial temperament, so that it "goes to his head," and he gets credit for being much more of a drunkard than he really is. (2) The observation of many who have labored among the poor is that misery is a fruitful source of drunkenness, while they generally are regarded in a reverse order. Alcohol is the easiest door into the fool's paradise, where the wretched drown their sorrow in an artificial excitement. Make Ireland more prosperous, and you at least take away this excuse for drunkenness, and probably much of the cause of it.

As to protection of the farmer, the farmer's first need is a good market for his produce. He can get that only by bringing into his neighborhood those classes who consume food but do not produce it; or by diverting a large part of labor and capital from food-producing to other industries. And the market thus created should be secured him by restrictions on imports from countries in which his competitors get their labor cheaper or are more lightly taxed than he is. Both these things our Tariff seeks to secure to the farmer and does secure him. We have heavy duties on Canadian farm produce, in his interest.

It is true that he has not prospered as he ought. * * * As a rule our farmers have too much land. Their farms are as big as when population was sparse and taxes low, and the cost of land trifling. A more

intensive farming on smaller farms is one need in the East.

Very truly yours,
R. E. THOMPSON.

[NOTE on Prof. T's letter.—Canon Wilberforce says that Ireland's annual drink-bill is two million pounds in excess of her rent-bill; or about £13,000,000 against £11,000,000. Scotland is notoriously rum-ridden in certain localities,—such as Greenock, where the people themselves say they are "God-forsaken." In an economic view this comparison argues for but little. But I entertain a very high regard for Prof. Thompson's sentiments on the temperance question, in a humanitarian point of view. He looks upon the indulgence in "spirits," as in many instances, a reaction from the dreariness of existence, the monotony of toil, the want of that which interests and elevates the moral and intellectual life, particularly among the poor. The saloon or tavern furnishes companionship, light, and warmth; these in themselves are often more than the poor man's meagre home affords. Take away the attractiveness of drink and substitute cheap refreshment, cheap amusement, frequent drinking fountains, and reduce the number of saloons to the smallest proportion to the population possible, and drunkenness will proportionally decrease. Such are my recollections of a discourse of his, which it was my privilege to hear some two years ago.—S. M. G.]

For Friends' Intelligencer and Journal.

WILLIAM MASSEY'S GIFT TO THE HOUSE OF REFUGE.

FOR more than eight years the Board of Managers of the House of Refuge have been striving for means to remove that institution to the country, through the assistance of the State legislature, but have failed in their repeated efforts. In 1887 an act was passed by a nearly unanimous vote in both houses, for purchasing the ground and buildings now occupied by the white boys and colored department, for the purpose of an intermediate Reformatory for boys over 16 years of age, for the sum of $550,000, much less than their worth, but sufficient for the purpose of the managers of purchasing a larger farm within 12 or 15 miles of the city and constructing thereon buildings for the accommodation of any desirable number of children. But the Governor vetoed the bill, and thus disappointed for a time their most cherished hopes. The greatly crowded condition of the house and grounds, as at present situated, and the impossibility of providing further accommodation within their limited space, makes a change of some kind necessary, and this only can be made, and provide for the future increase of population by removing to the country, where sufficient room can be had at reasonable cost, for present and future needs. The managers having sought in vain for help from the State, have been hoping that relief might come through private means, from some of our benevolent wealthy citizens, who have given so much to the many noble charities which abound in our city. Nor have they been disappointed, for during the last week the long looked for relief has come.

God breathed into the heart of one of our wealthy and benevolent citizens the desire to help the Managers in the great work in which they are engaged, that of saving from ruin the thousands of neglected, delinquent children of this city and the eastern country districts. William Massey, a gentleman long known for his kindly acts and generous impulses, and a good, kind friend of the children who are cared for in the House of Refuge, knowing of the continued efforts of its Managers in their behalf to build for them a country home, wherein they may be given the best possible training and instruction, has given the sum of $100,000 for the purpose of buying the land and building suitable buildings in a country district adjacent to the city, for the boys' department of the House of Refuge. This noble and magnificent gift,—coming as it does so soon after the great disappointment of the Managers occasioned by the defeat of their bill,—has inspired them with a renewed hope that they may receive from other generous givers sufficient means, with the sum which can be realized by the sale of the ground upon which the present houses stand, for the complete removal of all of the boys, white and colored, to such a country home as will give them the advantages of the most approved methods of reformation and instruction now practiced in this country and in Europe.

The congregate system, which until recent years has been in use in all the reformatories for children, has been practically abandoned in all recently established institutions, and some of the older ones have been changed, with the best results. The Board of Managers of the Philadelphia House of Refuge, whose work has been measurably successful under the old system, feel that far better results must come from the change, and that duty requires them to abandon the old, and establish the new methods of reformation, upon a large and productive farm, within a reasonable distance from the city, upon which may be erected buildings of sufficient capacity for the accommodation of 50 children in each, making homes placed apart from each other, under the care of a man and his wife, with a teacher, all these to be residents with them, and who will give their whole time and care to their particular family. This plan insures a better classification, and brings the children directly under the motherly care and influence of women suited for their work. Experience has shown that children grouped in this way are more easily and effectually controlled, and instructed better morally, physically, and intellectually, than is possible under our present method.

Those only whose work has been directed particularly to the care and help of delinquent and incorrigible children, can know the great importance of the change the Managers of the House of Refuge are now desiring to make. They alone know the good that will result from it, because they have not only investigated both here and abroad, the results of the family or cottage system, but they know of the defects and hindrances of the old or congregate system. They, too, only know the extent of good which results from efforts in behalf of this class of children,

who, bred in misery, ignorance, and crime, thrown at a tender age upon the streets and by-ways, to shift for themselves or to beg and steal for their vicious parents, come constantly to the Refuge in the most deplorable condition, and but for its care would inevitably go to ruin, and swell the fearful tide of crime and misery in which their parents in too many cases are engulfed.

It was the knowledge of these facts, obtained after careful investigation, which induced William Massey to give so liberally, *in his life-time*, the large sum of $100,000 to aid in the great work of saving the children of unfortunate parents that exist in our populous community. The present gift of itself will not do the work, but the Managers hope and trust that our Heavenly Father will impress other minds to follow his noble example, and give of their abundant means to a cause so fraught with blessings to the community, and to a class of which 18,000 have already received from the House of Refuge its fostering care and beneficent training, and in which, if this great change can be accomplished, it will be enabled to perform a better work in the future years.

J. V. W.

Philadelphia, Third mo. 26.

FROM MARTHA SCHOFIELD.

[We make the following extract from recent private letters, and from reports to the Association for Promoting Colored Education.—EDS.]

ENCLOSED find reports by which you will see that the work is going on steadily. Every week, now, some students leave us, and we always send home with them books, papers, pin-cushions, something from the numerous barrels,—sometimes a Bible for a sister who is going to be married. For our boarding students come from away back in the country, where they have had no contact with Northern people, or their ways and habits of life. [After explaining the various duties falling upon Samuel J. Entriken, who is in charge of the Industrial Department, she says] My work is quite as complex, and there is no use to plan, even for a day, as the unexpected is always presenting itself. Parents come about their children, teachers wish to consult scholars, students want "a talk," and parties of visitors come for hours, almost every day, who like to be taken all through the buildings, many asking questions that no one else can so well answer as myself.

On the evenings of the 9th and 10th inst., Frederick Douglass was to speak in Augusta. On the morning of the latter day, I went to that city, and learning that he was at the Ware High School, drove there. Professor Wright, the Principal, (a colored man), invited me to the platform, and soon F. D. came in, and although I had not seen him for ten years he greeted me cordially. There was singing and extracts from his writings read by the students, and then he made an excellent speech to them. He had been moved to tears, and began: "I do not know that I can trust myself to speak. Yesterday, the reception, with its bouquet and parade, [etc.] touched my pride and ambition, but this touches my heart. To remember that when I was young the terrible punishment held up before me was to be 'sold to Georgia,' and now realize the immense contrast, with all these children actually *in school.*" He then went on speaking eloquently and practically. I was the only white person present, and as Prof. Wright held up Mr. Ware's picture, saying he was "one of the faithful ones," he turned to me and asked me to say a few words,—which I did. After it was over, they took Frederick in a carriage to show him the city. Owing to the arrangement of the trains he could not visit Aiken, (and keep other engagements), though I wanted him to see our school, and he wanted to come.

For the month ending March 15th the total number in attendance was 210,—boys 90, girls 120. This is a diminution due to the opening of spring work, and the need of many of the larger pupils to help at home.

TEMPERANCE CONFERENCE AT WEST CHESTER.

THE Temperance Conference under the care of the Committee of Concord Quarterly Meeting, at West Chester, Pa., on the afternoon of the 18th instant, was largely attended, many present being of other religious connections. The *Daily Local News* has the following report:

The principal address was delivered by Aaron M. Powell, of New York. His address was forcible and earnest, and showed much careful thought. In the course of his remarks he said in substance: "I feel like congratulating you temperance workers on the present encouraging outlook for the temperance cause in America. I think there never was a time before when so much interest was taken in the educational work of this movement. The National W. C. T. U. and its net-work of organizations, the Good Templars, the Catholic Total Abstinence Society, and the various temperance organizations fostered by the religious societies, are all zealously laboring in this department of the work. Turning from the educational to the political view of the question we find that throughout the length and breadth of our land the question is forcing itself to the front. Public opinion is becoming intensified; nothing shows this more than the attitude of politicians. 'God makes the wrath of man to praise him,' and he will work out his praise in this. It is only a few months ago that the Supreme Court, the highest tribunal in the land, delivered an opinion in which it was decided that a State by the exercise of its police power has the right to suppress absolutely the manufacture and sale of intoxicating drinks. The liquor men themselves forced the issue and from this time forth the liquor traffic has absolutely no legal status whatever. The stir and clamor that the Liquor League and Brewers' Association are making is having the effect of bringing to our side the great mass of indifferent people whom we could not reach. Some obstacles stand in the way of progress. We are receiving an immense number of foreigners annually, who come here to escape the military oppression of the European governments. They are wrongly educated on this question. They are given the ballot in a few years after their arrival, while it

is withheld from the intelligent women of America. We cannot afford to overlook this fact. The masses of the colored people need educating on this question. A distinguished gentleman in Washington said to me: 'The negroes are an uncertain quantity in this question. During the recent canvass of the question in Atlanta, Georgia, a placard of Lincoln was carried through the town, and on this placard with Lincoln was the picture of a slave with his shackles stricken off, and on the banner were printed words ascribing to Lincoln the sentiment that he was opposed to prohibition because it took away their liberties. Thousands of the colored people were deceived, and hundreds more were brought to take sides against prohibition by the distribution of liquors'. The intelligent colored people are on our side, and the others must be brought to see the truth of the matter. Then there are so many local questions that influence one place or another. There are some things that complicate the question here in Pennsylvania and others that complicate it elsewhere. One of these questions is the revenue received from the traffic. I am glad that the W. C. T. U. is struggling to have the internal revenue tax removed. During several successive Congresses since 1873 we have tried to secure the appointment of a commission to take testimony upon the relation of the liquor traffic to society and to the public ill or good, also its relation to crime and poverty. But they have not yet granted this request. The liquor men are opposed to it and it is evident they do not want the electric light of impartial investigation turned upon their doings.

"I was told by a man of prominence recently, that he believed the next Legislature in this State will approve of submitting a constitutional amendment to a vote of the people as the last Legislature did. Whatever differences there are of political opinion let all stand shoulder to shoulder in this work and improve the opportunity to place Pennsylvania beside Kansas and Iowa for prohibition."

When Friend Powell had concluded his remarks several other speakers occupied a few minutes each. Lewis Palmer said in substance:

"I am almost ready to say I would rather be in the coffin of a drunkard than that of the man who made it possible for him to get drunk. I do not believe that God will hold the drunkard alone responsible, as the speaker has said it is important to come to a right way of thinking. If we did, it is possible some people in the community would be held in less esteem and others more than they are at present."

Allen Flitcraft expressed his pleasure in listening to the earnest address of the first speaker, and urged upon those present the necessity of united and determined action to suppress the traffic.

Isaac Lewis and Lydia H. Price also spoke briefly, after which Friend Flitcraft appeared in supplication and the meeting was brought to a close.

He who, from zone to zone,
Guides through the boundless sky thy certain flight
In the long way that I must tread alone,
Will lead my steps aright.

—*From "To a Waterfowl."*

SWARTHMORE NOTES.

—*The Halcyon*, an annual published by the Junior Class, has just been issued for '88.

—The illustrated lecture by Dr. C. S. Dolley, upon "A Summer among the Bahamas," was attended by a number of friends of the College, from Philadelphia and the vicinity, and was much enjoyed by all.

—The students go home for the Spring Recess on Fourth-day, the 28th inst., and return on Fourth-day, the 4th of Fourth month.

—At the joint meeting of the Somerville and Delphic Literary Societies, on Seventh-day evening, the 24th inst., the literary exercises were of an unusually interesting character. The recitations were well given, and the discussion was conducted with much life and spirit. These joint meetings are productive of good results, offering to both societies an additional incentive to excellence.

—Ex-President, Andrew D. White, of Cornell University, will speak at the college on Seventh-day evening, the 7th of Fourth month,—subject, "Cathedral Builders and Mediæval Sculptors." The friends of the College are invited to attend.

INCOMPLETENESS.

Not he who first beholds the aloe grow
May think to gaze upon its perfect flower.
He tends, he hopes; but ere the blossom blow
There needs a century of sun and shower.

He shall not see the product of his toil;
Yet were his work neglected or ill-done,
Did he not prune the boughs and dig the soil,
That perfect blossom ne'er might meet the sun.

Perhaps he has no prescience of its hue,
Naught of its form and fragrance can foretell;
Yet in each sun-shaft, in each head of dew,
Faith, passing knowledge, tells him he does well.

Our lives, O fellow-men! pass even so.
We watch and toil, and with no seeming gain;
The future, which no mortal may foreknow,
May prove our labor was not all in vain.

But what we sow we may not hope to reap,
Perfect fruition may not seek to win;
Not till, work-weary, we have fallen asleep,
Shall blossom blow, or fruit be gathered in.

Let it be so. Upon our darkened eyes
A light more pure than noontide rays shall shine
If pain of ours have helped our race to rise,
By just one hair's-breadth, nearer the divine.

Upward and outward, plant-like, life extends;
Grows fairer as it doth the more aspire;
Never completed, evermore it sends
A branch out, striving higher still and higher.

Because so great, it must be incomplete,
Have endless possibilities of growth,
Strength to grow stronger, sweetness still more sweet,
Yearnings toward God, who is the source of both.

—*Chambers's Journal.*

"Love God and man,—this great command
Doth on eternal pillars stand;
This did thine ancient prophets teach,
And this thy well beloved preach."

HENRY BERGH AND HIS WORK.

HENRY BERGH, well known for his work in Prevention of Cruelty to Animals, died in New York City on the 12th inst. From a sketch of his life in the *Evening Telegraph* of this city, we take the following details. He was born in New York City, in 1823, his father being a successful ship builder. He entered Columbia College but did not graduate. In 1862 he became Secretary of the U. S. Legation at St. Petersburg. For years he had taken note of the cruelties practised on dumb animals in European countries, and the brutal sports in which animal life was sacrificed. His strong sense of justice and human obligation led him to regard such cruelty as one of the greatest blemishes on human character. In Russia the common people have, or had, a profound respect for official position. Mr. Bergh's footman wore the gold lace that served to distinguish members of the Diplomatic Corps. One day he interfered in behalf of a donkey that was being cruelly beaten, and made the happy discovery that the owner of the beast, as well as the crowd, stood in awe of the gold lace of his equipage. "At last," he said, "I've found a way to utilize my gold lace, and about the best use that can be made of it." So he formed a society of two for the protection of dumb animals, his coachman, an executive officer, sympathizing in the work to the extent of the wages paid him.

Before leaving Russia he determined to devote the remainder of his life to the interests of dumb animals, and on his way home stopped in London to confer with Lord Harrowby, President of the English Society that was afterwards Mr. Bergh's model. He landed at New York in the autumn of 1864, and spent a year in maturing his plans. First of all, he took himself aside, as it were, and scrupulously inquired if he had the strength to carry on such a work and the ability to make the necessary sacrifices. He concluded that he was equal to the task.

A paper now hangs on the walls of the office bearing the signatures of seventy citizens of New York and inspiring almost as much reverence of a kind as the Declaration of Independence. It proclaims the duty of protecting animals from cruelty, and among the signers are Horace Greeley, Peter Cooper, George Bancroft, John A. Dix, Henry W. Bellows, Mayor Hoffman, John Jacob Astor, and Alexander T. Stewart. After procuring this paper, Mr. Bergh next prepared a charter and laws, and successfully urged their passage at Albany. On the evening of February 8th, 1866, Mayor Hoffman, A. T. Stewart, and a few other gentlemen came through rain and six inches of slush to listen to Mr. Bergh at Clinton Hall, New York. In the following April the Society was legally organized, Henry Bergh being elected President and George Bancroft Vice-President.

Of the work of this Society it would be impossible to give here more than a very slight sketch. It must be remembered that up to 1865 no law for the protection of animals from cruelty could be found on the statute book of any State in the Union. The common law regarded animals simply as property, and their master, in wanton cruelty or anger (for which Rozan, the French moralist, says there is no better definition than "temporary insanity"), might torture his sentient chattels without legal hindrance or accountability. The Society soon spread new ideas, and induced more humane legislation. Many prosecutions were instituted, and the influence of the new movement was plainly seen. In November, 1866, was begun a controversy with the professors of the medical colleges on the subject of vivisection. It was kept up at intervals for several years, Mr. Bergh maintaining his position against vivisection, except with the use of anæsthetics, in several eloquent letters, saying, in one of the first, "I protest in the name of heaven, public morality, and of this Society, against these fearful cruelties inflicted on dumb, unresisting creatures confided to the merciful protection of mankind." In Mr. Bergh's office may be seen a lithograph portrait of Majendie, who appears to be as handsome and as finely organized a person as Washington Irving. Underneath the picture, in Mr. Bergh's bold handwriting, is this scathing commentary: "A French physiologist, otherwise known as the 'Prince of Brute Torturers,' who dissected, alive, 40,000 dumb animals, and ere he died confessed that vivisection was a failure!!"

During the three years following, Mr. Bergh had use for all his pluck and courage. In the trial of dealers who had been detected in mixing marble dust with horse-feed, Mr. Bergh, as usual, conducted the prosecution himself, and being called to task in Court for his personal interference, exclaimed: "I stand here as a humble defender of the much-injured brute creation. I am here as an advocate for the people."

At the outset, Mr. Bergh found it necessary to attend personally to the prosecution of cruelty cases in the Courts, for humane feeling and more courage were more useful than profound legal knowledge to secure legal penalties, without which his society and his laws, no less than himself would soon have become failures.

In Mr. Bergh's office hangs the portrait of a man of almost repulsive features, in whose countenance there is yet something peculiarly attractive and reassuring. It is Louis Bonard, next to Mr. Bergh the Society's chief benefactor. He was a Frenchman, who, leaving Rouen a poor man, came to this country, and made a fortune in trafficking with the Indians, which he greatly increased by judicious investments in New York real estate. When he was taken sick in 1871 and removed to St. Vincent's Hospital he sent for Mr. Bergh. Bonard, at his own request, had a will drawn bequeathing his entire property, $150,000, to the Society, believing, as he said, that he had no relative living.

Before the Bonard bequest the Society lived in a little up-stairs room at Broadway and Fourth street, plainly furnished with a manilla carpet and a few chairs. No room of its size on this continent, it was admitted, wielded the same power and moral influence. Mr. Bergh could look out of his window and note the condition of passing horses. During heavy snow storms, he would stand in the street protected by a heavy coat and top boots. Once, when the snow was ten inches deep, he turned back every stage,

compelled the passengers to walk, and in this work finally reached Union Square, where the crowd of people that had gathered gave him three rousing cheers. With the Bonard money available it was decided to seek more imposing quarters. The building at Fourth avenue and Twenty-second street was purchased and decorated according to Mr. Bergh's plan, so as to attract the attention of all passers-by and remind them of the Society and its work. In 1874 Mr. Bergh rescued two little girls from inhuman women, —most notably the shockingly treated little "Mary Ellen." This led to the founding of a Society for the Prevention of Cruelty to Children. The previous year he made a lecturing tour over the principal cities of the West, which resulted in the formation of several societies for the prevention of cruelty to animals.

Among the more recent of Mr. Bergh's efforts was his successful stopping of the proposed bull-fighting in this country. Mr. Bergh received no salary for his work, but freely gave his time and energies to it, and the public knew this to be the case and respected the man who made the sacrifice. The statute of 1866 constituted Mr. Bergh an Assistant District Attorney in New York City and assistant of the Attorney-General of the State, in the enforcement of laws against cruelty to animals. The New York Society has 325 workers in the State. Thirty-six States in the Union have founded similar organizations, and Mr. Bergh's correspondence contained many applications from foreign lands for information as to his methods and the laws under which he worked.

NEWS AND OTHER GLEANINGS.

—Rabbi Philo has offended the orthodox portion of his Jewish congregation in Cleveland by starting a Sunday-school and allowing men and women to sit together, instead of putting the women and children in the gallery by themselves.—*Exchange.*

—In the excavations at the southeast corner of the Parthenon, near the Acropolis Museum at Athens, have been found two archaic heads, smaller than nature, the one in marble, the other in terra-cotta, and a marble figure in form of a zoanan (a tree-like animal), within its right hand a cithera. This forms one of the most interesting discoveries yet made on the Acropolis.

—The total number of professors, lecturers, and instructors in the University of Pennsylvania at present is 152, and of students, 1187, which shows an increase of 99 over last year. The annual catalogue is everywhere suggestive of the increasing usefulness and the more sentient, nobler, broader spirit of the University, which, should it continue to grow proportionately, will, at no very distant tsme, be in the largest and best sense a teacher of universal knowledge.

—The Kansas *Tribune*, speaking of the gas wells recently discovered there, says: "There are now some twelve wells, from which uncounted millions of cubic feet are daily flowing. At night they glow like gigantic torches, with flames twenty feet or more in height, which illuminate the surrounding country. Pipes have been laid through the town, supplying light and fuel to everybody at a cost of almost nothing. Various manufacturing industries are beginning to locate at Fort Scott, and others are coming in. The future prosperity of the place seems to be well settled."

CURRENT EVENTS.

THE Chief Justice of the Supreme Court of the United States, Morrison R. Waite, died at Washington, on the 23d instant, His serious illness had been brief, and his death had not been apprehended. He was born in Connecticut, in 1816, and was graduated at Yale College, in the same class with Wm. M. Evarts and Prof. Silliman. He soon after went to Ohio, from which State he was appointed Chief Justice, by President Grant, in 1874.

A SEVERE storm of wind and snow raged on the 25th instant, throughout Northern Wisconsin, Minnesota, and Dakota. The wind blew at the rate of thirty miles an hour, and from three to five inches of snow fell. The tempesature being comparatively mild, the snow was heavy and packed. Out in the country the fall was deeper, and railroad travel was abandoned.

THE little town of Ninneschah, Kansas, was almost completely destroyed, on the evening of the 24th instant, by a tornado. It struck the town from the southwest and left only three houses standing. Two churches, five stores, and fifteen dwellings were torn to pieces, and the flying timbers killed three persons and maimed seventeen others.

A DISPATCH from Washington, on the 25th inst., says: The bulletin of the Signal Service says the weather has been generally unfavorable for growing crops during the week. The alternate thawing and freezing and great range of temperature in the winter wheat sections have probably affected that crop injuriously. The freezing weather in the Southern States has checked vegetation, which was already reported as late, and has doubtless injured small grains, fruits, and vegetables in the Northern portion of the Gulf States, Tennessee and North Carolina. Reports from Michigan indicate that the ground is generally covered with snow, affording protection for wheat and grass.

IN the U. S. Senate, on the 26th, Senator Cullom, from the Committee on Territories, reported (unanimously) resolutions declaring it the sense of the Senate that the Territory of Utah ought not to be admitted into the Union as a State until the practice of polygamy has been entirely abandoned by its inhabitants, and until it is likewise certain that the civil affairs of that Territory are not controlled by the priesthood of the Mormon Church.

NOTICES.

*** Concord First-day School Union will be held at West Chester, on Seventh-day, Fourth month 14th, commencing at 10 o'clock. All interested are invited to be present.

CLARA B. MILLER,
EDWIN J. DURNALL, } Clerks.

*** Salem First-day School Union will be held at Mickleton, N. J., on Seventh-day, Fourth month 14th, commencing at 10 a. m. All interested are cordially invited.

RICHMAN COLES,
LOUELLA WADDINGTON, } Clerks.

*** A Circular Meeting under the care of a committee of the Monthly Meeting of Friends held at Green street, Philadelphia, will be held in meeting-house corner Unity and Waln streets, Frankford, on First-day, Fourth month 1st, at 3 p. m.

PUBLISHERS' NOTICES.

*** Matter intended for insertion in the INTELLIGENCER AND JOURNAL should reach us by Third-day morning, though notices or advertisements relating to affairs of immediate importance *may be* used as late as the morning of Fourth-day. In order to reach our distant subscribers, the paper is now mailed on Fifth day, and must be sent to press at noon of the day preceding.

ROYAL



BAKING POWDER

Absolutely Pure.

This powder never varies, A marvel of purity, strength, and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum, or phosphate powders. *Sold only in cans* ROYAL BAKING POWDER Co., 106 Wall-st., N. Y.

QUEEN & CO. 924 CHESTNUT St.



Branch, 403 Chestnut St.

FIRST-CLASS FARM AND CITY

MORTGAGES 7 PER CT. AND 8 PER CT.

per annum. Apply or address REEVES, ALSOP & CO. Denver, Colorado. | or RICHARD CADBURY, EASTERN AGENT, 308 Walnut St., Phila., Pa.

HENRY C. ELLIS,

HOUSE AND SIGN PAINTING,

112 N. TENTH STREET, PHILADA.

Residence, 404 N. 32d St.

RICHARDS & SHOURDS,

CARPENTERS AND BUILDERS.

JOBBING ATTENDED TO.

1125 Sheaff St., first street ab. Race,

PHILADELPHIA, PENNA.

R. RICHARDS, 1541 N. 12th St. | THOMPSON SHOURDS, 2212 Wallace Street

---

CONSTANTLY ON HAND —AN ASSORTMENT OF— PRICES REASONABLE.

CLOTHS AND CASSIMERES

SUITABLE FOR

PLAIN AND FASHIONABLE GARMENTS.

GUSTAVUS GOLZE, TAILOR, 109 N. 10TH STREET, Philada.

MY SELECTION OF PATTERNS

* * *

FOR THIS SEASON COMPRISES ALL THE LATEST STYLES AND COLORINGS IN MOQUETTE, BRUSSELS, TAPESTRY, INGRAIN, AND DAMASK CARPETS. OIL CLOTHS, LIGNUM AND LINOLEUM WINDOW SHADES, MATS, RUGS, ETC., AT THE LOWEST MARKET PRICES.

BIGELOW BRUSSELS.
LOWELL BRUSSELS.
LOWELL INGRAINS.

BENJAMIN GREEN, 33 N. SECOND STREET, PHILA.

SCHOOL PRINTING, circulars, catalogues, programmes, note-heads, bill-heads, reports, numbered books, etc. Call and see samples of these that we havedone and are doing for numerous Friends' schools and colleges. Orders by mail will be promptly filled.

FRIENDS' PRINTING HOUSE,
S. W. COR. SIXTH AND ARCH STS.
Entrance on Sixth St. Take Elevator.

AMOS HILLBORN & Co.,

Furniture, Bedding, Curtains.

PARLOR, DINING ROOM, LIBRARY AND CHAMBER FURNITURE, CURTAINS AND FURNITURE COVERINGS MATTRESSES, BEDS, FEATHERS, SPRINGS, SPRING COTS, ETC., ETC.

No. 1027 Market Street, Philadelphia.

ONE POUND AND A HALF of my finest blended Tea will be sent by mail, postage prepaid, on receipt of $1.00. Satisfaction guaranteed or money refunded. Quite a reduction will be made on larger quantities. Sample sent free on receipt of stamp to pay postage.

WM. S. INGRAM, TEA DEALER,

Established 1856. *31 N. Second St., Phila'da, Pa.*

WILSON JUNIOR PEDIGREE BLACKBERRY,

The largest, best, and most productive Early Blackberry, 3¼ inches around from seed of selected Wilson's Early.



Kieffer Hybrid Pear Trees,
100,000 Peach Trees,
Strawberries, Grapes,
Blackberries, etc., etc.

CATALOGUE WITH COLORED PLATES FREE.

WM. PARRY, PARRY P. O., N. J.



For 1888 is better than ever, and should be in the hands of every person contemplating buying SEEDS, PLANTS or BULBS. It contains 3 Colored plates, thousands of Illustrations, and nearly 150 pages, telling what to buy, and where to get it, and naming lowest prices for honest goods. Price of GUIDE only 10 cents, including a Certificate good for 10 cents worth of Seeds.

JAMES VICK, SEEDSMAN, Rochester, N. Y.

LYDIA A. MURPHY,

PLAIN and FANCY MILLINER.

ESTABLISHED 30 YEARS.

537 FRANKLIN STREET, PHILADELPHIA.

(2 doors below Green.)

FRIENDS' WEDDING INVITATIONS. *Send for Samples. No Charge.*

NO. 908 ARCH STREET, DIXON *PHILADELPHIA, PENNA.*

FRIENDS' MARRIAGE CERTIFICATES, *Correctly and Handsomely Engrossed.*

S. F. BALDERSTON & SONS,

WALL PAPERS. CEILING DECORATIONS. WINDOW SHADES.

NO. 902 SPRING GARDEN STREET. (One square from 9th and Green Station), PHILADELPHIA.

CAPITAL, $750,000. SURPLUS, $349,307.

SAVINGS DEPARTMENT

OF THE

J. B. WATKINS LAND MORTGAGE CO.

17 Years' Experience. $10,363,800 Loaned. $6,450,681 of Interest and Principal returned to Investors. No delay. Not a dollar lost.

To encourage savings, the obligations of this Company are given in amounts of $5 and upwards, with 5% interest coupons attached. These obligations can, at any time, be exchanged for 6% First Mortgage Real Estate Debenture Bonds of this Company, in amounts of $300 and upwards, securities deposited with, and bonds certified by, THE FARMERS' LOAN AND TRUST CO., of New York.

This is a great opportunity for persons of small means.

6% DEBENTURE BONDS FOR SALE at our NEW YORK OFFICE AT PAR AND ACCRUED INTEREST.

For pamphlet with full information, and 450 testimonials, address

J. B. WATKINS L. M. CO., Lawrence, Kansas,

Or HENRY DICKINSON, New York Manager, 243 Broadway.

PHILADELPHIA MORTGAGE AND TRUST CO.

OFFERS SAFE INVESTMENT SECURITIES.

CAPITAL, $500,000. (*Full Paid*). 322 *CHESTNUT STREET.*

6 *and* 7 *per cent.* MORTGAGES *and its own* FIVE PER CENT. REAL ESTATE TRUST BONDS *secured by special deposit of First Mortgages on Real Estate worth two-and-one-half times the amount of the Mortgage, and the capital of the Company. Transacts general Trust and financial business.*

INTEREST ALLOWED ON DEPOSITS.

GEO. D. KRUMBHAAR, President. BENJ. MILLER, Vice-Pres. & Manager. R. T. McCARTER, Jr. Secretary and Treasurer. GEO. JUNKIN, Solicitor.

DIRECTORS: Geo. D. Krumbhaar, Charles Platt, Isaac J. Wistar, Edward Hoopes, Joseph S. Harris, Winthrop Smith, Chas. Huston, Chas. L. Bailey, F. B. Reeves, Jno. H. Catherwood, Geo. D. McCreary, Chas. H. Banes, Wm. H. Ingham, Thomas Woodnutt, Lawrence Lewis, Jr.

JARVIS-CONKLIN MORTGAGE TRUST COMPANY,

144 S. FOURTH STREET, PHILADELPHIA.

CAPITAL PAID UP, ... $1,000,000.00.
SURPLUS, ... 140,000.00.
RESERVE LIABILITY, ... 1,000,000.00.

PHILADELPHIA DIRECTORS:
WILLIAM HACKER,
JOHN M. SHRIGLEY,

ADVISORY BOARD OF PHILA. STOCKHOLDERS:
S. ROBINSON COALE, CRAIGE LIPPINCOTT, RICHARD L. AUSTIN.
JAMES SLEICHER, RICHARD W. CLAY, WILLIAM P. BEMENT.

GUARANTEED TEN YEAR SIX PER CENT. DEBENTURE BONDS AND GUARANTEED MORTGAGES. CALL OR SEND FOR PAMPHLET.

E. H. AUSTIN, *Manager.*

MORTGAGES Principal and Interest GUARANTEED. Best of Reference furnished. During the past five years we have furnished these 6½ and 7 per cent. 1st Mortgages on Western farms to many investors in Penn., N. J., Del., N. Y., and Md. Ask those who hold them how they like them. Company Incorporated 1885. Send for bulletin describing Loans now on hand for sale.

6½ PER CENT. DES MOINES LOAN & TRUST COMPANY. 7 PER CENT

—OFFICES—

703 WALNUT ST., Philadelphia. EDWARD FORSYTHE, Mang'r.

38 PARK ROW, New York. RICH. E. CARPENTER, Mang'r.

Friends' Printing House S. W Cor. Sixth and Arch Streets Philadelphia.

FRIENDS' INTELLIGENCER AND JOURNAL.

PHILADELPHIA, FOURTH MONTH 7, 1888.

PUBLISHED WEEKLY BY THE

FRIENDS' INTELLIGENCER ASSOCIATION

(LIMITED.)

TERMS.—PAYABLE IN ADVANCE:

One copy, one year, . . $2.50 | 8 copies, one year, $2.25 each.
Single numbers, . . 5 cents | 15 copies, one year, $2.00 each.

SUBSCRIPTIONS MAY BEGIN AT ANY TIME.

WHEN IT IS DESIRED TO DISCONTINUE, NOTICE MUST BE GIVEN. WE DO NOT "STOP" PAPERS, EXCEPT UPON ORDER OF THE SUBSCRIBER.

OFFICES: 921 ARCH ST., PHILADELPHIA.

ADVERTISING RATES.

For transient advertisements, 10 cents per line, one time; 7½ cents per line each insertion, two times. For longer insertion reduced rates, which will be furnished on application.

REMITTANCES by mail should be in CHECKS, DRAFTS, or POST-OFFICE MONEY ORDERS; the last preferred. Money sent us by mail will be at the risk of the person so sending. ☞Draw checks and money orders to the order of Helen G. Longstreth, Treasurer.

CONTENTS OF THIS ISSUE.

	PAGE
POETRY: LITTLE THINGS,	209
THE DISCIPLINARY SYSTEM OF FRIENDS,	209
"WATCHERS" AND WATCHMEN IN PALESTINE,	211
EDUCATIONAL:	
Discipline in Schools,	212
THE GREATEST OF PAST EVENTS,	214
WORSHIP,	214
SCRIPTURE LESSON No. 15,	215
WORK AMONG THE COLORED PEOPLE,	215
EDITORIAL:	
Opportunities,	216
DEATHS,	217
THE NEW BOARDING SCHOOL,	217
THE LIBRARY,	218
COMMUNICATIONS:	
Loaning Money in Kansas,	219
FRIENDS' LIBRARY LECTURES,	219
ORTHODOX FRIENDS,	219
POETRY: His Coming; The Death of King Winter,	220
MAKING AND USING MONEY,	221
THREE STORIES,	222
THE SAGUENAY RIVER,	223
LOUISA M. ALCOTT,	223
PUBLIC MEN'S EXPERIENCE WITH TOBACCO,	224
LIGHTNING STRIKES THE CAPITOL,	224
HELP FOR THE TENAMENT HOUSES,	224
APRIL,	v.
AN EMINENT PHYSICIAN ON FAITH CURES,	v.
NEWS AND OTHER GLEANINGS,	v.
CURRENT EVENTS,	vi.
NOTICES,	vi.

A HOME-LIKE COTTAGE, CLOSE TO THE ocean, with modern conveniences, airy, roomy rooms, and a carefully kept table. Terms reasonable. Friends' Meeting in building First-days, at 10.30 a. m. M. F. PASCHALL,
171 S. CAROLINA AVE., ATLANTIC CITY.

FOR RENT—Stone House with Lawn attached, good shade trees; situated near village of Darby, convenient to Friends' School and Meeting House. Apply at 926 Market St.

WANTED A POSITION AS HOUSEKEEPER or companion, by a member of the Society of Friends. Address, M. M. W., office of INTELLIGENCER AND JOURNAL, 921 Arch Street, Philadelphia.

WANTED.—At Abington Friends' School for next year, teachers to take charge of the regular English branches, German, French, and Drawing; also a matron. Address, giving qualifications, references, and salary expected. Friends preferred. A. H. TOMLINSON, JENKINTOWN, PA.
or CYNTHIA G. BOSLER, Secretary, Shoemakertown, Pa.

LEHIGH AND SCHUYLKILL COAL.

BEST QUALITY. CAREFULLY PREPARED.
AQUILA J. LINVILL, 1244 North Ninth Street.

LADIES' FINE SHOES, HAND-SEWED. ORders taken and executed with promptness.
S. DUTCHER,
915 Spring Garden St., Phila.

MONTGOMERY COUNTY MILK.—CONSHO- hocken Dairies. Special Attention given to serving families. Office, 603 N. 8th Street, Philadelphia, Pa.
JOSEPH L. JONES.

MARIA C. PARTENHEIMER,
Plain Bonnet Maker,
No. 633 N. ELEVENTH ST., PHILADELPH

ONE POUND AND A HALF OF MY FINEST BLENDED TEA

will be sent by mail, postage prepaid, on receipt of $1.00. Any one sending $5.00 with five names (one address), will receive their own package free. All to be sent by express or freight, charges prepaid. Sample sent free on receipt of stamp for postage.
WM. S. INGRAM, 31 N. SECOND ST., PHILADELPHIA, PA. ESTABLISHED —1856.—

E. SHOEMAKER, MILLINERY,
907 Spring Garden Street.
An assortment of trimmed and untrimmed hats and bonnets, also MILLINERY NOVELTIES.

LANDRETHS' AMERICAN GARDEN SEEDS

FREE Send your address on a postal card for a copy of LANDRETHS'
Handsomely Illustrated Catalogue and Price List of
-: GARDEN :-: SEEDS :-
For 1888 mailed free to all applicants. Address D. Landreth & Sons, Seed Growers and Merchants, Philadelphia, Penna. (Mention this paper).

Are you going to have any Paper Hanging Done this Spring? If so, observe these prices for newest patterns, perfect, full length.

Lustres or Mica Papers,	6 Cts. Roll.
Beautiful Gold Papers,	15 Cts. Roll.
Felt or Cartridge Papers,	20 Cts. Roll.
Heavy Embossed Golds,	35 Cts. Roll.

We'll send free to any address in the country, a full line of samples with borders to match.
A. L. DIAMENT & CO., - 1206 MARKET STREET.

QUEEN & CO. 924 CHESTNUT ST
SPECTACLES AND EYE GLASSES — OCULISTS ORDERS FILLED
Branch, 403 Chestnut St.

GEORGE W. HANCOCK,
REAL ESTATE,
MONEY TO LOAN ON MORTGAGE.
PROMPT ATTENTION GIVEN TO THE COLLECTION OF RENTS AND GENERAL CARE OF PROPERTY.
OFFICES: { No. 717 Walnut Street, Fortieth & Lancaster Avenue.

Equitable
MORTGAGE COMPANY.

CAPITAL SUBSCRIBED,	$2,000,000.
PAID IN (CASH),	1,000,000.

—— DEBENTURES ——
Bearing 6 per cent., running ten years, and based exclusively upon Western Farm Mortgages, and held in trust by the American Loan and Trust Company of New York for the benefit of the bondholders. Their safety, time to run, and rate of interest make them the most desirable investment now offered. Also
GUARANTEED FARM MORTGAGES.
OFFICES:
NEW YORK, 208 Broadway. | PHILA., S.E. cor. 4th & Chestnut.
BOSTON, 23 Court Street. | LONDON, ENGLAND.
SEND FOR PAMPHLET.

LYDIA A. MURPHY,
PLAIN and FANCY MILLINER
ESTABLISHED 30 YEARS.
537 FRANKLIN STREET, PHILADELPHIA.
een.)

Association of Friends to Promote the Education of the Colored People of the South.

HOWARD M. JENKINS, Chairman, 921 Arch Street, Phila.
SARAH J. ASH, Secretary, 1717 Vine Street, Phila.
LYDIA A. SCHOFIELD, Correspondent, 1717 Vine St., Phila.
HENRY M. LAING, Treasurer, 30 N. Third St., Phila.

EXECUTIVE COMMITTEE—Edward H. Magill, Swarthmore, Pa.; Sarah H. Peirce, Philadelphia; George L. Maris, West Chester, Pa.; Mary Ann Fulton, Wilmington, Del.; Amos Hillborn, Philadelphia; Alfred Paschall, Doylestown, Pa.

WORK OF THE ASSOCIATION.

The work of the Association is chiefly *to raise funds.* These are sent to the support of two schools for colored youth in South Carolina,—the Schofield Normal and Industrial School, at Aikin, and the Mt. Pleasant School, near Charleston, in charge of Abby D. Munro.

BAUGH'S TRADE MARK $25 ANIMAL BONE PHOSPHATE
Dealers wanted in unassigned Territory.

Raw Bone Meal, (strictly pure.)
Pure Dissolved Raw Bones.
Sulphate of Ammonia.
Muriate of Potash. Nitrate of Soda.
Kainit. Nova Scotia Land Plaster.
Send for further information and special prices.
BAUGH & SONS CO. Manufacturers and Importers, PHILADELPHIA.

AMOS HILLBORN & CO.,
Furniture, Bedding, Curtains.
PARLOR, DINING ROOM, LIBRARY AND CHAMBER FURNITURE, CURTAINS AND FURNITURE COVERINGS MATTRESSES, BEDS, FEATHERS, SPRINGS, SPRING COTS, ETC., ETC.
No. 1027 Market Street, Philadelphia.



For 1888 is better than ever, and should be in the hands of every person contemplating buying PLANTS or BULBS. It contains 3 Colored plates, thousands of Illustrations, and nearly 150 pages, telling what to buy, and where to get it, and naming lowest prices for honest goods. Price of GUIDE only 10 cents, including a Certificate good for 10 cents worth of Seeds.
JAMES VICK, SEEDSMAN, Rochester, N. Y.

FIRST-CLASS FARM AND CITY
MORTGAGES AT 7 PER CT. AND 8 PER CT.
per annum. Apply or address
REEVES, ALSOP & CO. Denver, Colorado.
or RICHARD CADBURY, EASTERN AGENT, 308 Walnut St., Phila., Pa.

FOR DRY GOODS

—THE BEST PLACE IS—

STRAWBRIDGE & CLOTHIER'S,

MARKET
EIGHTH } STREETS.
FILBERT

One of the largest buildings in the city, and the largest Establishment in America devoted exclusively to

DRY GOODS.

The stock includes Silks, Dress Goods, Trimmings, Millinery, Hosiery, and Underwear, Gloves, House-Furnishing Goods, Carpets, Ready-Made Dresses and Wraps, and everything that may be needed either for dress or house-furnishing purposes. It is believed that unusual inducements are offered, as the stock is among the largest to be found in the American market, and the prices are guaranteed to be uniformly as low as elsewhere on similar qualities of goods.

SAFE INVESTMENTS

Capital, $750,000
Surplus, $355,016

In our Savings Department, in sums of

$5 to $200, paying

4 38/100 % annual interest. Savings Certificates are exchangeable for Securities mentioned below, and are also payable in cash on demand. In the **MORTGAGE DEPARTMENT** in amounts of **$300 and upwards,** at **5%** interest, payable half yearly. In the 16 years and 10 months we have been in business we have loaned $11,156,430, and $6,794,690 of interest and principal was **returned promptly to investors.** Principal and interest fully guaranteed by Capital and surplus of $1,105,016. In other departments up to **10%** is assured. More than a **Million Dollars** have thus been invested, returns on which average largely in excess of Ten per cent.

J. B. WATKINS LAND MORTGAGE CO.

LAWRENCE, KANSAS.

New York Mng'r, HENRY DICKINSON 243 Broadway.

FRIENDS' CALENDAR FOR 1888

NOW READY.

A handsome lithographed card bearing a tablet, giving a carefully selected quotation from Friends' writings for each day of the year. Price, 50 cents. By mail, 55 cents.

FRIENDS' ALMANAC FOR 1888.

Containing an account of the times and places of holding the meetings of Friends on the continent of America. Price, 10 cents each. $1.00 per dozen.

FRIENDS' POCKET ALMANAC FOR 1888.

Price, 10 cents each. $1.00 per dozen.

FOR SALE BY

FRIENDS' BOOK ASSOCIATION,

S. W. Cor. 15th and Race Sts., Philadelphia.



WM. H. JONES,

The Dealer in **Agricultural Implements, Seeds and Fertilizers.** Removed to **2043** and **2045 Market St.,** Philadelphia, Pa. Cheapest and largest variety. Every conceivable implement of farm use, harness, seeds and fertilizers. It is a curiosity, and of great interest to every utilitarian to see the establishment. If you cannot get here, write for wants. I am in communication with all the Agricultural implement builders in the U. S.

ALWAYS A SPECIAL BARGAIN ROOM.

WM. HEACOCK,

UNDERTAKER,

No. 1508 Brown Street,

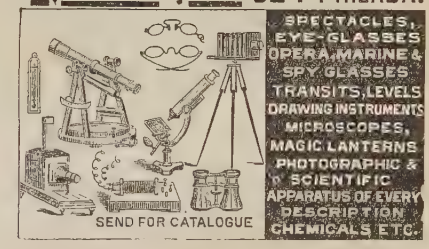
PHILADELPHIA.

CLEMENT A. WOODNUTT,

UNDERTAKER.

1226 North Fifteenth Street, Philadelphia.

QUEEN & Co. 924 CHEST. St PHILADA.



JACOB J. STYER. T. WALTER STYER.

STYER BROTHERS,

NURSERYMEN,

GROWERS OF FRUIT TREES, VINES AND PLANTS, ORNAMENTAL TREES, SHRUBS, ROSES, ETC.

CONCORDVILLE, DELAWARE CO., PA.

WILSON JUNIOR PEDIGREE BLACKBERRY,

The largest, best, and most productive Early Blackberry, 3¼ inches around from seed of selected Wilson's Early.



Kieffer Hybrid Pear Trees,
100,000 Peach Trees,
Strawberries, Grapes,
Blackberries, etc., etc.

CATALOGUE WITH COLORED PLATES FREE.

WM. PARRY, PARRY P. O., N. J.

CARPETINGS.

THE CHOICEST STYLES OF THE MARKET ALWAYS HERE.

WE carry a full assortment of BIGELOW and LOWELL BODY BRUSSELS, also Lowell Ingrains. These makes are well known to be superior to all others.

We would call attention to our BARGAIN DEPARTMENT where off patterns and remnants go quickly at marked-down prices.

The patrons and friends of THOS. C. LIPPINCOTT, recently of 1307 MARKET STREET, will find him here and ready to give all who call his best attention.



CARPETINGS.

AXMINSTERS, ... $1.50
MOQUETTS, . . . $1.10 to $1.50
BODY BRUSSELS, 90 cts. to $1.35
TAPESTRY " . . 60 to 85 cts.
INGRAINS, . . . 40 to 75 cts.
China and Japanese Mattings by the roll, of 40 yards, . . $6. to $20.

LINOLEUMS AND OIL CLOTHS.
WINDOW SHADES and CURTAIN POLES

We furnish a good spring roller shade, made 6 ft. by 3 ft., for 35 cts. each.

THE BEE HIVE CARPET STORE,
JAMES R. THOMPSON,
1220 Market Street, Philad'a.

ABINGTON FRIENDS' BOARDING and DAY School near Jenkintown, Pa., Bound Brook R. R. Ten miles from Philadelphia.

Second term begins First month 30th, 1888. Courses will be arranged to furnish a thorough English education and to prepare pupils for college.

Board and tuition $145 to $165 per school year. Tuition alone $25 to $45. For further information address,

ARTHUR H. TOMLINSON, Principal, Jenkintown, Pa.

Or

CYNTHIA G. BOSLER, Sec., Shoemakertown, Pa.

HENRY C. ELLIS,
HOUSE AND SIGN PAINTING,
112 N. TENTH STREET, PHILADA.
Residence, 404 N. 32d St.

RICHARDS & SHOURDS,
CARPENTERS AND BUILDERS.
JOBBING ATTENDED TO.
1125 Sheaff St., first street ab. Race,
PHILADELPHIA, PENNA.

R. RICHARDS, 1541 N. 12th St.
THOMPSON SHOURDS, 2212 Wallace Street.

CONSTANTLY ON HAND —AN ASSORTMENT OF— PRICES REASONABLE.
CLOTHS AND CASSIMERES
SUITABLE FOR
PLAIN AND FASHIONABLE GARMENTS.
GUSTAVUS GOLZE, TAILOR, 109 N. 10TH STREET, Philada.

MY SELECTION OF PATTERNS
* * *
FOR THIS SEASON COMPRISES ALL THE LATEST STYLES AND COLORINGS IN MOQUETTE, BRUSSELS, TAPESTRY, INGRAIN, AND DAMASK CARPETS. OIL CLOTHS, LIGNUM AND LINOLEUM WINDOW SHADES, MATS, RUGS, ETC., AT THE LOWEST MARKET PRICES.

BIGELOW BRUSSELS.
LOWELL BRUSSELS.
LOWELL INGRAINS.

BENJAMIN GREEN,
33 N. SECOND STREET, PHILA.

SWARTHMORE COLLEGE
OPENS NINTH MONTH THIRTEENTH.

Thirty minutes from Broad Street Station, Philadelphia.
Under the care of Friends, but all others admitted.
Full college course for both sexes; Classical, Scientific, and Literary.
Also a Manual Training and a Preparatory School.
Healthful location, large grounds, new and extensive buildings and apparatus.
For Catalogue and full particulars, address
EDWARD H. MAGILL, A. M., President, Swarthmore, Penna.

FRIENDS' BOARDING SCHOOL.
NEWTOWN SQUARE, PA.
Terms, $150 to $175 per year.

Apply to HANNA R. CALEY, Principal, address, during vacation), Media, Pa.
Or to
THOMAS P. BARTRAM, Newtown Square, Pa.,
CLEMENT M. BIDDLE, 815 Arch Street, Phila.

FRIENDS' ACADEMY,
A boarding and day-school for both sexes. Thorough courses preparing for admission to any college, or furnishing a good English education. The next school year will begin Ninth month 13th, 1887. Terms for boarding scholars $150 per school year. The school is under the care of Friends, and is pleasantly located on Long Island, about thirty miles from New York. For catalogue and particulars address,
FREDERICK E. WILLITS, Sec.,
Glen Cove, Long Island, N. Y.

CHAPPAQUA MOUNTAIN INSTITUTE,—
A Boarding School for both sexes under the care of Purchase Quarterly Meeting. The present building is new and much enlarged, and has perfect sanitary arrangements. Excellent corps of instructors. Prepares for Business or College. Healthfully and pleasantly located near the Harlem R. R., one hour from New York city. For catalogue and particulars, address,
SAMUEL C. COLLINS, A. M., Prin.,
Chappaqua Institute, N. Y.

CAROLINE RAU, (Successor to S. Maddock,) PLAIN MILLINERY,
736 SPRING GARDEN STREET, PHILADELPHIA.
Plain Straw Bonnets a Specialty.

FRIENDS' INTELLIGENCER AND JOURNAL.

INTELLIGENCER Vol. XLV. No. 14. } PHILADELPHIA, FOURTH MONTH 7, 1888. { JOURNAL. Vol. XVI. No. 793.

LITTLE THINGS.

WE call him strong who stands unmoved—
Calm as some tempest-beaten rock—
When some great trouble hurls its shock;
We say of him, his strength is proved;
But when the spent storm folds its wings,
How bears he then life's little things?

* * * * * * *

We call him great who does some deed
That echo bears from shore to shore—
Does that, and then does nothing more;
Yet would his work earn richer meed,
When brought before the King of Kings,
Were he but great in little things!

—*From Treasure Trove.*

THE DISCIPLINARY SYSTEM OF FRIENDS.

[In 1844, in consequence of some disturbances among Friends in a Western State, growing out of the agitation of the Slavery question, Samuel M. Janney, after a personal visit, addressed a very interesting epistle to those concerned. He dealt particularly with the Discipline, and the mode of its administration, and we take from the epistle, as it appears in his "Memoirs," some portions that are still of deep interest.—EDS.]

DEAR FRIENDS: Having been called, as I believe, to labor among you in the love of the gospel, I feel an engagement to lay before you, in the form of an epistle, some views that have been deeply impressed upon my mind, concerning the administration of our Discipline and the support of our testimonies. The objects of religious association are to strengthen the bonds of love, to encourage to good works, to support the weak, to comfort the mourners, to watch over one another for good, and to reclaim those who have gone out of the way. In order to attain these ends, some rules and regulations pointing out the order of proceeding are obviously necessary, and have been found conducive to the harmony and welfare of Society. It was evidently the intention of the Divine Master that discipline should be exercised in his church, which is clearly shown by the directions he has given in relation to dealing with offenders: "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee thou hast gained thy brother, but if he will not hear thee, take with thee one or two more, that in the mouth of two or three witnesses every word may be established: and if he shall neglect to hear them, tell it unto the church; but if he shall neglect to hear the church, let him be unto thee as a heathen man and a publican. Verily I say unto to you, whatsoever ye shall bind on earth, shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven." Matt. xviii. 15–18. In the Introduction to the Discipline of the Society of Friends, this passage has been justly laid down as the rule for dealing with offenders; and I conceive that in all cases whatsoever it is imperative upon members, concerned in the exercise of discipline, to extend *private labor*, before the case of an offender is taken up by any of our meetings for discipline. The first object of Christian care, in such cases, is to reclaim and restore. It is true that the reputation of Society is an important object, but the only effectual way to preserve this is to act under the influence of that meek and humble spirit which would induce us to stoop down and wash the feet of those who have gone out of the way. "If I, your Lord and Master," said the blessed Jesus, "have washed your feet, ye ought also to wash one another's feet." "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fullfil the law of Christ." Gal. vi. 1. If this private labor prove unavailing, the case must then be reported to the church, and the next question that arises is, how shall the judgment of the church be arrived at? There are cases frequently occurring in which members do not see "eye to eye," and therefore there will often be a diversity of sentiment; yet the church is represented as one body having many members of which Jesus Christ is the head; or as one temple composed of living stones built up "for an habitation of God through the spirit."

A church thus united cannot act upon the principle of political bodies, where a majority governs, and it is still more objectionable for a minority to assume the right to govern. The only way to preserve "the unity of the spirit in the bond of peace," is for every member in our meetings for discipline to draw nigh to the fountain of life and love in order to "ask wisdom of God, that giveth to all men liberally and upbraideth not." James i. 5. While waiting upon him in this frame of mind, each member is at liberty, as way opens, to express his views with meekness, and if they proceed from the pure openings of the spirit of truth, they will meet the witness for truth in other minds, and, being responded to, will prevail over the meeting.

Thus by abiding in patience, under a solemn covering of Divine life, the members will gradually come to see nearly alike, and those who have expressed different sentiments will submit until the clerk (who is the servant of the meeting) may be enabled to record the united judgment of the body. When dis-

cipline cannot be exercised in this manner, it is better to stand still; for if unity and love do not prevail it is an evidence that the Spirit of Christ does not sanction our proceedings, and like the Israelites of old we should be careful not to move forward so long as the cloud rests upon the tabernacle, "whether it be two days, or a month, or a year." Numb. ix. 22. We have in the Acts of the Apostles (chap. xv.) an instructive example, showing that discipline was formed and thus administered in the primitive church. It appears that some of the Jews wished to impose upon the Gentile converts the rite of circumcision, and the observance of the Mosaic law, which occasioned a controversy that was referred to the church at Jerusalem. In the meeting convened to consider this matter, although there was at first a diversity of sentiments and "much disputing," yet when James, through the influence of the Spirit of Christ, gave a true judgment, it reached the witness for truth in other minds, and being united with by all, they were enabled to say they were assembled "*with one accord*," and this commandment "seems good to the Holy Ghost and to us." It may be truly said, in relation to the judgment of the church *when thus arrived at*, "whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven."

Let us apply this to the case of dealing with offenders, which is one of the most important and responsible of all the concerns that claim the attention of the church. After private labor has been bestowed in the spirit of meekness, and the case is reported to a meeting of discipline, it becomes the duty of that body to bestow further labor by the appointment of a committee to visit the offender. Here a watchful care should be observed to appoint such as we believe are best calculated to reclaim the delinquent by going in the spirit of meekness and love. If we send such as are harsh and rigid, or who are known to be inimical to the offender, the labor of love is obstructed, and the main purpose of discipline frustrated.

But if after patient dealing, the transgressor of the Divine law cannot be reclaimed, it becomes the solemn duty of the church to testify that he is separated from our communion, as by transgression he has separated himself from the communion of Christ. The exercise of this power involves an awful responsibility; for if it should become a practice with us to issue testimonies of disownment against persons that we cannot conscientiously say have broken the Divine law, we shall introduce weakness into the body and may bring our testimonies into contempt.

The Discipline established in the Society of Friends is, in my estimation, far superior to any other that I am acquainted with, and when administered in a Christian spirit, is calculated to preserve the harmony of Society and promote the cause of truth. But I believe that it was the intention of the Divine mind that society should be progressive. We are not to sit down at ease, resting upon the labors of our fathers; for every generation has its own work to do in order that the testimonies of truth may be advanced in the world. The history of our Society proves this important truth. Although George Fox and his coadjutors saw far beyond most of their contemporaries, and were concerned to bear a faithful testimony against oaths, war, and a hireling ministry, as well as many other evils then prevailing in the world, it was reserved for another generation to advance a testimony against slavery, and the improper use of ardent spirits. When a few faithful Friends began to preach and write against these enormous evils, a considerable number of the members were in the practice of them, and there was nothing in the discipline to bring them under censure. The first laborers in this righteous cause stood almost alone with a host of prejudices arrayed against them, but they placed their confidence in the arm of Divine power, bearing their testimony with undaunted firmness, yet in meekness and patience, until other faithful minds were convinced of the justice of their cause, and the concern spread from heart to heart, and from meeting to meeting, until the main body of the Society was prepared to adopt their views and change the discipline. But this was a slow process, for it required nearly eighty years from the time concern on the subject of slavery was first introduced until it was finally accomplished. Behold the meekness and patience of these faithful laborers! They sowed the seed, but it was reserved for another generation to gather the fruit. Yet they received their reward, although the work was not accomplished in their day; for they had the return of peace in their own bosoms. We may here observe the beautiful adaptation of our discipline and church government to the progressive nature of man. Every member of the Society of Friends, male and female, has a right to be heard in our meetings for discipline; for in this respect we all stand upon one platform. If a member believes it his duty to propose an alteration of the discipline, he is at liberty to lay it before the monthly meeting, and if it receive the approbation of that meeting, it may be forwarded to the quarterly meeting, and from thence to the yearly meeting, where, if it be fully united with, it is entered on the records, and information of its adoption sent down to all the inferior meetings. It has seldom, if ever happened, that any change has been agreed to when first proposed; but if it be a right concern, it may be again and again brought forward until it takes hold upon other minds; for, "Truth is mighty and will prevail."

It is not to be expected that a large body of men and women should at once see the propriety of altering an instrument that has received the sanction of our venerated ancestors. Alterations are not always amendments, and even when a real improvement is proposed, there will be found, in every religious body, a considerable number of minds who act upon the conservative principle, and cannot see the necessity for any change, when first annouced, however salutary it may appear to the ardent tempers who are for pushing forward the work of reformation. It is difficult for these two classes of minds to have sufficient patience with each other; but we should always bear in mind that both of these are conducive to the welfare of Society, when kept under the re-

straining influence of Divine love. The ardor of the one, and the calm, deliberate prudence of the other, are both essential to the advancement and safety of the body. If we compare this feature of our church government with the discipline of other religious bodies, we shall perceive its vast superiority. In all others that I am acquainted with, the clergy have an undue share in the formation and administration of discipline. We know that the tendency of power in all governments, and especially in ecclesiastical bodies, is to concentrate itself in a few hands, and the consequence has been that almost every reform, being resisted by those who had the power in their hands, has failed in the attempt, or been accomplished by means of a revolution in society. The dissensions thus produced have greatly increased the number of religious sects, and in many cases have been as stumbling-blocks in the way of honest inquirers. The unity and harmony of Society may be equally impaired by a positve determination to stand still, or an eager desire to go forward. We should, like the patriarch Jacob, endeavor to move onward and yet be willing to wait for the hindmost of the flock.

(*Conclusion next week.*)

From the Sunday-School Times.

"WATCHERS" AND WATCHMEN IN PALESTINE.

By William Wright, D. D., F. R. G. S.,
Secretary of the British and Foreign Bible Society.

The common customs of the Holy Land formed the natural texture of our Lord's teaching, and the ordinary facts of the natural world were elevated by him into types of the spiritual. When he called his disciples to the duty of watching, he merely enjoined in the Christian life what all were familiar with in the common life of every day. Now, as the common customs and ordinary facts of modern life in Palestine are mirrors, as well as survivals of Bible times, I have taken the following sketches from actual experience, in the hope that they will serve to render more vivid the natural features of our Lord's teachings, as well as the divine significance of what he taught. The words have their roots in the earth, but the thoughts lift the soul to God. Through the nouns and verbs of the Bible we see the face of him who is the Alpha and the Omega; and in the land where he taught, we see pictures of divine things wherever we turn our eyes.

"Watchman, what of the night?" These words rang out into the silent darkness from an overhanging window of my house in "the street called Straight," of Damascus. From a bundle of rags at the other side of the street a coiled figure raising itself on its elbow, responded: "The night has passed, and the dawn cometh quickly." The voice that broke the silence was that of Simaan, my servant who, knowing that we had a long journey before us, wished to have everything ready for an early start. The responding figure was the watchman of the street, who, when the little shops are closed, guards them for the night, and when strangers pass announces their approach to the next watcher. Of such a watcher spake Isaiah (Isa. 56: 10): "His watchmen are blind, . . . sleeping, lying down, loving to slumber." Soon after the two voices had broken the silence, my court became babel. Muleteers and camel-drivers were screaming loudly, contending with each other as to who should have the lightest burdens. According to the Arab proverb, "Angry voices rend no garments;" and so the tumult subsided, and we passed out of the court and marched down the "street called Straight" in single file, with all our baggage neatly packed on the backs of our animals.

The great city was still as death. No street lamps flickered on our path, and we stumbled forward through the unpaved way, over heaps of rubbish, and sleeping dogs which yelped and snarled at us. The first voice that sounded on our ears after we left the house was "Hallo, watchman!" We had reached one of the city gates, which are closed and guarded at night. The watchman, a little old blind man, suddenly sprang up out of a dark corner, and with a simple utterance, "O Allah!" fumbled with his wooden key at the lock, and swinging back the door bade us go in peace. A few small coppers were dropped into the hand of the blind watchman, to which he responded, "We thank Allah." Each of the many city gates is so guarded. The office of watchman is given, generally, to the blind, as an endowment for life, and only those who have a reputation for sanctity as good Moslems are eligible for the office. At sunset they betake themselves to the gates. During the night they huddle in dusty corners, squatting on little mats, with a little pan of charcoal burning near them when the weather is cold. But during the nights, whether long or short, through heat, rain, or snow, they are never absent from the gates. They are survivals of times when danger was abroad, and when the watchmen at the gates occupied positions of enormous responsibility. The men who now guard the gates are living on the vested interests of other days.

We had still another gate to pass with the same formalities, and at last we found ourselves beyond the walls of the city. Here we were able to verify the closing words of the Apocalypse, "Without are dogs." Hundreds of these creatures were wrangling over the carcasses of animals that had been dragged forth from the city.

For the next hour or so our path lay through the gardens of Damascus, in which all the trees of the forest and the field commingled and blended their many shades as the sun touched into amethyst and gold the lofty summit of Hermon, and tinged with roseate hues the snowy shoulders of the great mountain. The sun, though glowing on the highest peaks, had not yet reached the plain, and dark shadows still continued to lie upon our path. Behind, from the city, we could hear the shrill muezzin cry as the watchers from the minarets of the mosques called the faithful to prayer, when they saw the first rays of the sun kiss the top of Hermon.

At such an hour there is something weird and almost uncanny in the sight of a long cavalcade passing swiftly and noiselessly as a shadow. The dusty unmetaled road does not ring to the iron hoof of the horse or the mule, and the soft-cushioned camel's feet fall perfectly noiseless on the roadway.

We were brought back suddenly to realities by a barking-like exclamation from a watcher perched almost overhead, on the outskirts of the gardens. Some of my Druse muleteers had strayed into a cultivated plot of ground, and were laying up stores for the day of grapes, cucumbers, and melons, and other such fruits and vegetables as they could find ripe and ready to hand. The watchman was elevated in a little booth, where a few poles had been laid across the branches of an olive-tree, so as to form a platform ten or twelve feet from the ground; and from this lofty perch he guarded his ripening fruit night and day. This was "the lodge in a garden of cucumbers."

Such booths, in the autumn and summer months, are pretty and airy enough, green boughs sheltering the inmate from the fierce heat of the sun by day and from the dews by night. But in the winter time, when it has served its purpose and is abandoned, the "lodge in the garden of cucumbers" becomes a very picture of desolation.

The Arabs seldom object to the passer plucking a little of their fruit and eating it as he proceeds; but my muleteers had exceeded all laws of hospitality, and the watchman was hurling forth fierce and burning words from his rich vocabulary. The Druses, who are courageous and hot-blooded, stung by some of the predicates that flew about their ears, turned on the watchman; but other watchers, in other gardens, awoke to the fray, and seeing "eye to eye" with the man who was giving voluble expression to his wrongs, prepared to aid him in any conflict that might ensue. The incident ended by my paying a small sum for the things that were stolen. Peace reigned, and the watchman, comforted and calm, bade us go in peace, and returned to his aerie among the leaves. Our path now lay through what is called the desert. The bare, barren, chocolate-colored ridges of "Lebanon towards the sun-rising" lay on our right. Behind, and on our left, stretched the green and well-watered plain of Damascus which, like a picture set in its rigid framework of desert, extended as far as the rivers extended, and held the desert at bay.

We passed many villages and towns and ruins during that and the following day. The villages were generally walled, and as we approached them we saw the watchers going up "to the roof over the gate" (2 Sam. 18: 24), and closely scanning us from a distance. "The plan of campaign" was in full force in all those townlets; and it was only when the people became assured that we were not Turkish tax-gatherers that we were admitted freely to the hospitality of the "guest-chambers" (Cant. 5: 7). Day by day we had abundant opportunity to observe the watchful care of shepherds,—care in the morning to lead the flock to safe pasturage; care during the heat of the day to conduct them to shade and water; care to bring back the wayward wanderers and the silly strayers, and gentle consideration and help for the weak and the weary; care at night to enfold them in enclosures of stone walls, or in the village folds; and care at all times to protect them from wild beasts and robbers. . . . . .

Late on the evening of the second day we pitched our tent on the eastern rim of the Lejah, in the town of Keubab. On the following morning I was out early to explore the place, and to secure a supply of partridge for the day. Looking out eastward over the great lava bed which forms the Lejah, there appeared to be before me in the dim twilight an ocean which in a violent state of agitation had stiffened into black cinder. As the sun rose, the scene was transformed into what seemed a living ocean. The light playing on the ridges of lava looked like the foam crests of great waves, and the parts still in shadow appeared as the sweltering furrows of the sea lashed into fury. I was struck by the appearance of dark round towers, which stood up high above the waves of the storm-swept sea. For where I stood, I was able to count fourteen. When the sun rose higher, the Lejah assumed its usual appearance; and then I was able to see more clearly that a great many towers and ruins of towers were scattered all around.

One of these towers, of which I took photographs and made plans, was about forty feet high and sixty-eight feet in circumference. The wall was four feet thick, and the entrance five and a half feet high. A spiral staircase, the stones of which projected from the wall, rose to a stone loft, about fourteen feet from the ground, which stood on a central column of cylindrical stones.

As I wandered up and down the Lejah I saw many such towers in different stages of preservation, and after a careful study I came to the conclusion which, I am happy to say, has been endorsed by Dr. Merrill, that the curious structures were watch-towers.

Just as in the plain of Damascus, wherever there is any crop to guard, four poles are placed in the ground, and support a watchman's booth twelve or fourteen feet from the ground; so in the timberless Lejah these stone towers were erected hard by wells to serve as watch-towers from which the owners might protect their growing crops. They could also, no doubt, be used as watch-towers in case of danger; and some of them were doubtless used as beacon towers from which to give the alarm of approaching danger.

EDUCATIONAL.

DISCIPLINE IN SCHOOLS.[1]

The first element of school discipline is a disciplined teacher. Almost all educators adopt the field of mental discipline, so I leave that to them, and consider the discipline of the teacher which is usually termed Disposition.

1. *A Cheerful Face.* No book in the school-room is conned with half the care and interest that is aroused by the teacher's face. Every smile sends out its radiance and is reflected by the little faces gathered around. Smiles are the most potent means of lighting a school-room and scientists make never an objection to them. And they are open to no criticisms as to coming badly from north or south or east or west, or other objectionable direction. Smiles might be called the *skylights* of the school-room.

Care should have no place in a teacher's expres-

[1] An Essay read at the Educational Conference at 15th and Race Sts., Philadelphia, Third month 17.

sion. Sour looks are intolerable! Father Time, it is true, displays his chirography in various sharp lines and angles on the teacher's as on all faces, but he always stamps the *standard expression*, and the standard expression is the outward manifestation of habitual mental state. Do not flatter yourself that you can entertain sarcasm, suspicion, dislike, pettishness, falsity, injustice, in the privacy of your own disposition. *You* only are deceived if you think so, for about the first thing done by these honored guests is to write in full, name and number on your face, usually adding thereto so that the children read what is the easiest way of arousing each of these cherished graces!

Care is a coward, and can be banished. Whatever private worriments a teacher may have, they should be conscientiously kept out of the school-room. The children are in no way responsible for them, and should be in no way afflicted by them. The bright, sunny spheres of child-life have a wonderful power over a person who is willing to be influenced thereby. So discipline yourselves, fellow-teachers, to maintain before your students a bright face and a cheerful demeanor.

2. *A Hasty Temper.* Who that has been subject to the annoyances of the school-room has not labored days to regain the respect lost by a few hasty words uttered impetuously and which were far more the result of physical indisposition, or personal irritation, than an orderly desire to correct the delinquency of pupils? Injustice on the part of a teacher always awaken resentment on the part of a pupil. A teacher must be careful that he always stands morally upon a higher plane than his students in a point of difference that may arise. A *hasty* outburst of temper lowers him at once. The best students in such a case cannot but see and acknowledge the teacher's weakness and so lose some respect, while the worst and lowest types of minds under his care rejoice in finding a salient point of attack. So defer judgment always, fellow-teacher, until you can judge coolly. Get your own temper under perfect control. Never correct a student on personal grounds, but always because of general law and order, giving the student's own advancement and improvement as the main cause of correction.

3. *Unselfishness.* This is such a broad Christian virtue that to say a teacher must be unselfish wholly and entirely, is almost the same as saying he must be wholly and entirely regenerate. But, however it may seem, it is true that the ideal teacher is wholly unselfish. His students' welfare, his students' happiness, and his students' advancement are always uppermost in his mind—he has no time to think of himself. And how soon the quick instincts of childhood perceive this, and the return is the rich reward of gratitude and love and confidence and conformity with his every wish. The feeling of antagonism gradually gives way to one of help and coöperation.

Soon creeps into the school-room the willingness to give the best places,—to offer to look after the comforts of the frail and the young. The teacher himself is astonished at the difference in the bearing of the children; parents notice it at home, visitors notice it in the school-room, strangers notice it on the street; and the spirit of unselfishness, commonly termed politeness, is recognized by all who know the teacher and the school. It is the reflection of one unselfish being on the young and impressible minds under his care.

4. *Courtesy.* Begin in the morning with the cheery "good morning" greeting, which if uttered with earnestness, seems to give strength and courage for the day's work. All the day the bearing toward the pupils should be courteous and dignified, and courtesy and dignity will be the invariable return.

5. *Sympathy.* A teacher's sympathy should pervade a child's whole life. It should not stop at the school-room door, it should shed light into many a humble home. In the school-room it should be constantly exerting a keen-eyed vigilance over the discomforts of the little ones, showing that the teacher has a warm heart ready to offer comfort and support to those whose home life is poor in sympathy and love.

6. *Truth.* Above all the qualifications of a disciplinarian is truth; he must himself not only be true in every deed, word, and thought, but he must show to his students that his whole nature revolts at the least departure from a strictly honest course.

I have known teachers to set aside a programme and require students to repeat an exercise perfectly familiar to them, and one which had been again and again reproduced with the design of making a good impression upon visitors, with no explanations as to their having had previous drill upon the same. The unsuspecting visitors may have been deceived, but alas! that teacher had set an example of untruth that pages of theory and moralizing could not undo. Here again is a case where the teacher allows himself to assume an attitude morally inferior to his students, and they pity and despise his weakness and falsehood. A teacher should be the very soul of truth.

Now let us review our teacher: Truthful; honorable, scrupulously so; reverent, rebuking by advice and example the tendency of the young people of today to scoff at religion and spirituality; sympathetic, extending help and love to all his students—advising, directing their decisions and offering a word of encouragement as to the great life work before them, giving encouragement as to ability which often a boy doubts through his modesty, and dares not follow from want of faith in his own powers, where his taste and talent would lead; courteous and affable so that society is proud to claim the few precious minutes unoccupied by his professional work; unselfish and considerate of all before himself, slow to anger and never hasty in judgment. And as an outward manifestation of his disposition let him bear a bright, cheerful countenance, and you have a teacher whose influence will be much broader that a mere instructor in book knowledge—a teacher whose example of truth and honesty will do much to elevate the standard of those growing up under his care.

What parent would stop for a moment to decide between this high moral development and the finest intellectual development devoid of these qualities?

Such a person is a disciplinarian; he disciplines in the true way, by example.

Let me repeat, then, that the first element of discipline is a disciplined teacher. There is an element which aids greatly in the discipline of young children that is often overlooked; it is a personal influence, a personal affection, that finds real pleasure in the caresses of little children. And we must remember these children of the primary schools come to us direct from the mother's arms. A teacher that is not drawn to them personally, fails to supply the motherly element in discipline, and the little one accustomed to it at home grows homesick and dislikes school; while on the other hand, the child who is abused and ill-treated at home is left alone in his starvation, while it is possible for the teacher, were she wise and affectionate, to in some measure make up for the dearth, developing in the little fellow the affectionate part of his nature. The love of the student is after all the only reliable element of discipline; of course it is aroused by the various qualities in a teacher which I have attempted to define, but if once your students hold for you an affectionate regard, there will be no flagrant offenses to correct, no willful disobedience to rebuke. Of course there will always be little matters of disorder, but these are so insignificant that a teacher of any tact can manage them without any prescribed rule or given recipe. True discipline has for its object the power of self-discipline. The awakening of a child's conscientious regard for his duty is the ultimatum of all discipline; that done, your student is safe. I think many of the close rules and regulations of our schoolrooms tend to weaken rather than to strengthen the child's power of self-discipline.

Many teachers are so stringent in their rules that they take away all possibility of free-will from the student, and the result is that when the restraint is removed riotous disorder follows. The school-room should be a miniature world, and should afford opportunities for culture and self-government, the same as in the great world which is waiting to receive each student as the doors of the school-room and college close upon him.

Have you ever thought what a difference there is between discipline and government? I can think of a school under military exactness in the matter of government, which affords but little aid to the students in the way of self-discipline. The students are not actuated by the highest moral principles—indeed they do not think at all—they merely conform with the iron regulations of the institution, and are simply machines of obedience and order and silence. There is no growth in their silence—it is the result of subjection on their part to the will-power exerted by the teacher.

They are not growing in the power of self-control; they come out of such a school-room weaklings and have the whole work of self-government to learn afterward. So I would say in conclusion to my fellow-workers in the field of education: be not discouraged at slight disorder in your rooms, at the bustle and hum of childish nervousness; if you can see in your pupils a growing sense of honor and respect and reverence, a growing regard for the feelings and happiness of others, a willingness to sacrifice comforts and pleasures for the good of others, these are indications of growing self-discipline, and are signs of the true growth. And remember that the bond of personal affection is the most reliable factor of School Government.

MARY E. SPEAKMAN.

For Friends' Intelligencer and Journal.

THE GREATEST OF PAST EVENTS.

I DO not know that any subject could be treated upon that would embrace so much of deep and abiding interest, as a glimpse at past ages that have rolled away since the words were penned: "And God created the heavens and the earth," and he said, "Let there be light and there was light." The glorious luminary of day shed forth a radiance dispelling all the darkness, and God's spirit moved upon the great deep. One thing after another has been developed, as successive demands appeared, and skill in the industrial arts was acquired. Perhaps in the many thousand years the world has numbered, none have equalled the last fifty in generous provisions beneficial to all. The broad domain of our beautiful fields stands out in bold relief, inviting the husbandman to toil for the rich treasures hidden away in ores unsought as yet, only waiting development to feed the hungry and clothe the naked for evermore. But the outward advent of Jesus Christ must stand first in establishing beyond doubt the one reality, that beyond this world is a blessed immortality for the soul to be ushered into, when done with time. This had but little place in the former ages. He said to the thief on the cross, "This day shalt thou be with me in Paradise." O, blessed rest, eternal inheritance!

SARAH HUNT.

For Friends' Intelligencer and Journal.

WORSHIP.

WE must receive a qualification for it before we are in a proper condition to worship or enjoy religious meetings, especially silent ones.

If we have yielded ourselves to the Lord there will be a desire begotten to wait on him. The promise is: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, and they shall walk and not faint."

In this waiting condition we will be enabled to feed on the Heavenly manna which will give us spiritual strength, and we will grow in the knowledge of our Lord and Saviour, and rejoicing in spirit be so strengthened that we can ascend in thought and feeling at times to Heavenly regions, beyond the cares and anxieties of life; then shall we become willing to serve the Lord in running his errands in doing good to others; we will also become enabled to walk in his paths as obedient and faithful children, and others seeing our good works may be led to glorify our Father which is in Heaven.

A. F.

Chester, Pa.

SCRIPTURE LESSON, No. 15.

FOURTH MONTH 15TH, 1888.

TOPIC: WATCHFULNESS.

GOLDEN TEXT.—"What I say unto you I say unto all, Watch."—Mark 13: 37.

READ Matthew 24: 42-51.

WATCHING and watchfulness imply vigilance, heedfulness, care, and diligent observation, for the purpose of preventing or escaping danger, or of avoiding mistakes and misconduct.

The disciples were to watch during the sorrowful times that were soon to overtake the people of Jerusalem, for which Jesus had been preparing their minds as well as for his own removal from them. These were times that would try their faith and courage, and only as they kept near the Heavenly Father would they receive strength to endure to the end.

But know this, etc. Here Jesus cites them to the want of watchfulness of the man whose house is broken into and robbed. If he had known when the robber was coming, he would have been ready to defend his goods, but the uncertainty made him careless.

Watch of the night. Either of the four watches into which the night was divided.

Faithful and wise servant. This is he who is watchful and careful, and suffers no harm or injury to come to anything that has been entrusted to his keeping. While all are children of the Most High through the spiritual relation we sustain to him, he makes us his servants, by committing to our care and keeping, trusts and responsibilities for which he holds us accountable. In this way he tests our fidelity and the capacity for serving which each possesses. The uncertainty of his coming to claim his own calls for continued watchfulness, that we may be found at the post of duty. If in this condition of stewardship we forget that we hold all in trust—if we are idle, shiftless, and unwatchful, we will most surely be unprepared when the time of reckoning comes.

The great thought of our lesson is stewardship. Whatever qualifications for useful service in the world we may possess, be they small or great, our Heavenly Father will not permit us thoughtlessly or with indifference to leave unused; all must be utilized that the general good may be promoted, and the true welfare of the human family advanced.

Jesus, in speaking to his disciples, endeavored to impress upon them the importance of their being in a watchful and prayful state, lest at any time they might be led into temptation; and what was true as to the condition of the people in that early day is equally true to-day, for in the busy turmoil of every-day life there is great danger of our being led astray by the many false allurements that abound on every hand.

Our Heavenly Father has entrusted to our keeping a portion of his spirit which we call the soul, and for its safe preservation and development we must needs be ever on the watch, in order that we may understand the language which it speaks to us, which is comparable to the still, small voice so often referred to in the Scriptures.

To watch, then, is the duty of the hour. So may each one of us be ever mindful of its importance, and strive to dwell in that condition wherein we can best understand our duty to ourselves and to our fellow men.

WORK AMONG THE COLORED PEOPLE.

GEORGE W. CABLE, formerly of New Orleans, now of Northampton, Mass., in a recent able and elaborate article on "The Negro Question," occupying an entire page of the New York *Tribune*, refers to the great usefulness of the colleges, academies, and tributary schools established and maintained among the colored people of the South since the war era at the expense of societies and individuals in the Northern States. He says:

"For more than twenty years these establishments have flourished and been a boon to the African-American, as well as to the almost equally noted 'poor whites' of the Southern mountain regions, sandhills, and 'pauper counties,' and through both these classes to the ultra Southern white man of the towns and plantations—a boon, the national value of which neither he nor one in a thousand of its hundreds of thousands of Northern supporters has an adequate conception, else these establishments would receive seven times their present pecuniary support. These institutions have graduated some hundreds of colored students as physicians and lawyers. At one time lately they had more than eight hundred divinity students, nearly all of them colored. Their pupils of all grades aggregate over seventeen thousand, and the sixteen thousand colored teachers in the public schools of the South have come almost entirely from them."

It is through these schools among the colored people also that the remarkable temperance movement of the South received its earliest and strongest impulse. They have given a most cordial welcome to the National Temperance Society and its representatives, and have been the agencies through which millions of pages of its literature have been disseminated throughout the South. From many of these institutions large numbers of the students in vacation periods, when they go among the people, have been as so many temperance colporteurs for the distribution of the literature of this Society. From this temperance seed-sowing most important results in many instances have speedily followed, county after county having been rescued from the control and devastation of the saloons. These schools, as Mr. Cable affirms, have indeed been a boon to all classes.—*National Temperance Advocate.*

HE who lives exclusively for this world spends all his energy and time for things that have only a time value. He cannot, by any possibility, lift them above this level. Soon they will have no value to him. The time speedily comes when he will be dispossessed of all that he can gain on earth; and if this be all that he has lived for, then he will leave the world a bankrupt here and a bankrupt for eternity.

WE should deal with each other as God deals with us.—*Goethe.*

INTELLIGENCER AND JOURNAL.

HOWARD M. JENKINS, *Managing Editor.*

ASSOCIATE EDITORS:

HELEN G. LONGSTRETH. LOUISA J. ROBERTS.
RACHEL W. HILLBORN. LYDIA H. HALL.

PHILADELPHIA, FOURTH MONTH 7, 1888.

OPPORTUNITIES.

WHILE it may be truthfully said of mankind in general that a large proportion fail of finding their rightful place in the world, it is equally true that failure is not so much the result of want of opportunity, as it is a lack of that steadfastness of purpose, and determined effort, so essential to success in every undertaking.

It is in this class that we find those who are ever ready to arraign Providence as partial, bestowing favors on some, while withholding from others, themselves included, who according to their judgment are equally worthy of preferment. Few are willing to take the blame of their failure to themselves; the farther a man falls below the general level, the more ready is he to lay the charge of his downfall to the want of opportunity or to some cause outside himself which he was unable to overcome.

The individual who starts out in life fully determined to make the most of his opportunities rarely fails of his intention, the motive and aim are the first essentials; if these be pure and elevating, the success he achieves will be in proportion to the strength and force of his moral and mental stamina and these increase as they are drawn upon. The power of development has never yet been measured; the human engine seems limited only by the ability to endure, yet what it is capable of accomplishing is one of the miracles of modern times.

It cannot be denied that the present aspect of society, with its rapidly increasing pauperism and demoralization is, in an appalling degree, justly chargeable to the want of interest in the welfare of one another everywhere manifested and the tendency of the successful and energetic, to push to the wall their less enterprising competitors.

The old query, started at the very threshold of civilization, "Am I my brother's keeper?" forces itself upon us to-day in a manner that perhaps in no previous age of human history it could have done, and in the measures, that the condition of things as they now exist, make imperative that society may protect itself from the destruction which its own unwatchfulness has entailed, we find the answer, *Man is his brother's keeper.* His very brotherhood is a tie that claims help for the weak, from those who are strong; that says with the wise apostle, "whether one member suffereth, all the members suffer with it," that "the eye cannot say to the hand I have no need of thee" nor "the head to the feet I have no need of you."

The religion of Jesus emphasizes the claim of brotherhood, and in this one aspect, more perhaps than any other, it commends itself to the whole human family. Recognizing as a fundamental truth that God is the father of all mankind, he makes this common origin the basis of a common interest and sympathy that is best expressed in the one great lesson to all, "Whatsoever ye would that men should do unto you, even so do ye also to them." Making this our standard of right as children of our Father, it becomes more and more the duty of those who profess to conform their lives to the precepts of the gospel, to extend the helping hand to the discouraged and those who are weak and liable to fall; to remove out of their path the stumbling-blocks that hinder their progress, and to see to it that none fail of an opportunity to use even the *one* talent which has been placed in their charge, through any want of watchful interest in their welfare.

If our Christian profession is worth anything to us,—if it brings to our lives that fullness of peace and joy which its great Expounder promised, it must come in the measure of our interest in and labor for the welfare of the less fortunate of our common brotherhood. As this thought more and more takes possession of the world, there will be a gradual uplifting of the race. Already the signs are feebly manifesting themselves—the early dawning of the better age is even now upon us. May one and all fill up the measure of duty and opportunity which opens before us, that from no want of faithfulness on our part shall any fail of finding his rightful place, or of taking his full share of the world's work and of the responsibility that attaches thereto.

CORRECTION. In the article entitled "Announcements in Meetings," published on page 198 of the INTELLIGENCER AND JOURNAL, the word *and* should be inserted after "discover," in the fifth line from the last.

A FRIEND, at the close of a letter on other topics, says:

"The question has been referred to me by one interested in our Society, though not a member, whether there has ever been a colored person in membership with us; and the impression has been given that such would not be allowed the privilege."

We have no doubt that the question itself may be freely answered in the affirmative, and very probably some of our readers may know of cases where

colored people have been members. We recall at least one, at this writing, William Boen, of Mount Holly, of whom an interesting account, derived from an old pamphlet, was given in the INTELLIGENCER AND JOURNAL of 7th mo. 31, 1886. He was received as a member, in 1814, and died in 1824. Of course the principles of Friends are altogether too catholic to permit the idea of exclusion on account of color, though we are conscious how much of hesitation and prejudice there might be in applying them to particular cases.

DEATHS.

HAINES.—On First-day, Third month 25th, 1888, at Haddonfield, N. J., Hannah Ann, wife of George T. Haines, aged 62 years; a member of Haddonfield Monthly Meeting.

JOHNSON.—Of pneumonia, Third month 29th, 1888, at the residence of his daughter, Jennie J. Tidwell, West Chester, Pa., Benjamin D. Johnson.

JUSTICE.—Fourth month 1st, 1888, of pneumonia, Hulda, widow of Warner Justice, aged 77 years; a member of the Monthly Meeting of Friends held at Green street, Philadelphia.

LAMBORN.—At his residence, on East Main street, Salem, Ohio, Third month 13th, 1888, Job Lamborn, aged 88 years, 6 months, and 28 days. He was born at London Grove, Chester county, Pa., on the 16th of Eighth month, 1799, and resided in his native county till the spring of 1837, when he emigrated with his family to Columbiana county, in Eastern Ohio, and settled on a tract of land several miles west of the town of Salem, much of the country being at that time an almost unbroken forest. But with a spirit of enterprise which always characterized him, he, by industry, perserverance, and economy, in time brought his farm to a high state of cultivation and improvement. There he resided till the spring of 1857, when he moved to Salem, in the same county, since which time he has been a worthy and respected citizen of that place. He was a life-long member of the Society of Friends, and at the time of the division of that body he adhered to the branch entitled "The Hicksites," for which organization he manifested an abiding interest, and also great devotion for the principles on which it was founded; and was a constant attender of its meetings, until disabled by age and infirmities. And his house was always freely opened for the entertainment of all in attendance who needed his generous hospitality. He was always known to be a staunch friend of the poor, and of the working classes, and the deserving who stood in need of his assistance always found in him a warm advocate and a willing helper, as many could testify who have been recipients of his favors. His interest in the temperance cause was manifested by a life-long condemnation of the use of all hurtful stimulants, as well as by a strict abstinence from their use by himself and family. For many years he has been afflicted by a painful and distressing disease, during which time he always manifested great fortitude and patience, and even cheerfulness, as well as a thoughtful consideration for those whose duty it was to care for him. He leaves a devoted wife, three sons, and a daughter; and also a host of other near and dear friends to reverence his many sterling qualities, and cherish his memory.

His remains were interred in the burial ground at "West" meeting-house, near his former home, where his first wife and some others of his household were laid. *

REEDER.—At his residence, near New Hope, Bucks county, Third month 24th, 1888, David K. Reeder, in his 84th year. Interment from Solebury meeting-house.

RICHARDS.—Fifth-day, Third month 29th, 1888, Mordecai Dawson Richards, aged 58 years; a member of the Monthly Meeting of Friends of Philadelphia.

RIDGWAY.—Third month 31st, 1888, Sarah Pancoast, widow of Thomas Ridgway, in her 87th year; a member of the Monthly Meeting of Friends of Philadelphia.

SMITH.—At Newtown, Bucks county, Pa., on the 29th of Third month, 1888, after an illness of six hours, of paralysis, Josiah B. Smith, aged 78 years, 4 months and 16 days; a member of Makefield Monthly and Newtown Particular Meetings.

STRADLING.—In Newtown Township, Bucks county, Pa., on the 28th of Third month, 1888, William Stradling, aged 92 years; a member of Wrightstown Monthly Meeting.

THOMAS.—At his residence, Norristown, Pa., Third month 21st, 1888, Elwood Thomas, formerly of Upper Merion, in his 63d year; a valued member of the Valley Preparative and Radnor Monthly Meeting.

THE NEW BOARDING SCHOOL.

THE subject of the establishment of what is commonly known as the George School, by association with the name of its founder, was considerably discussed last year, up to the session of the Yearly Meeting, but was then dropped, and since has received little attention from Friends generally. As nearly a year has now passed, and the Yearly Meeting will again meet in a few weeks, it seems proper to revert to this interesting and very important matter.

The subject was laid aside, in the Yearly Meeting of 1887, upon the preponderance of feeling that any action at that time, beyond providing for the care of any funds that might be paid over during the year, would be premature. Up to this writing, (Third month 31), we believe no money has yet been transferred, but it is expected a considerable sum will be, very soon. The personal estate of J. M. George has been realized by the executors, and a sum approximating $150,000 will be now accounted for and paid over. It is probable that it will be in the hands of the Treasurer of the Yearly Meeting, when that body convenes.

The remainder of the estate is real property, and has not been sold. It consists chiefly, as probably our readers are aware, of the farm at Overbrook, where the George brothers resided, containing about 170 acres. How long it may be before this can be sold to advantage is not now certain. Possibly it may be disposed of within another year, but as the matter is left entirely to the discretion of the executors, they will, of course, proceed in the business according to their own judgment. The value of this farm is large, and it will make by far the greater part of the amount ultimately to be used for the school. It is thought by competent judges that $2,500 an acre, (making $425,000), is a reasonable estimate of what may be expected from it, though it is possible that if the opportunity of sale should be exceptionally good, a price somewhat higher might be had. But, as has already been said, this is a subject entirely within control of the executors of the will.

If, when the Yearly Meeting convenes, it should prove that the avails of the personal estate are in the Treasurer's hands, or about to be received, it will be needful for the meeting to consider what steps it shall take toward establishing the school. Necessarily, this will have to go to a large committee, and it will be impossible, of course, for the committee to give the subject mature attention during the yearly meeting's sessions. A report will therefore have to be waited for, until the yearly meeting of next year. Two main subjects would seem to call for consideration at the committee's hands: (1) the general plan of the school; and (2) a location for it, consistent with the plan. This latter matter might appear a distinct thing, and one not to be entered upon by a committee until after the yearly meeting had received and acted upon the report of a plan, but as it is obvious this would involve a delay of still another year before anything could be done toward the establishment of the school, it may be thought best to let the committee, as suggested above, consider and report in 1889, upon both points.

There is, so far as we are able to judge, a very general feeling that the new school should be of a character marked by these particulars:

1. It should be plain, substantial, and confined to a solid and useful course of study.
2. It should be distinctly Friendlike.
3. It should be not expensive.

To a considerable degree this character of the school was directed by J. M. George himself, who prescribed that the buildings (to be located in Eastern Pennsylvania), should be "suitable" and "plain," and his known wish was to make an institution resembling Westtown Boarding School in respect of its sobriety and freedom from high charge. In other words, be desired to provide a place of education for the youth of both sexes which should be within reach of the body of Friends.

As has been said, tofore, the whole subject is one of much interest and importance,and calls for the most careful and considerate treatment by the Yearly Meeting and such committee or committees as it may see fit to appoint. The caution has been expressed that it is needful to deal with the business in a broad and judicious spirit,—not with the intention of serving the interests of any person or any locality, but of carrying out the wishes of John M. George, and doing the most good to our Society and its children. We believe this feeling is general; certainly the acquiescence in the postponement of the business last year indicated a desire to move only in unity and good feeling. We have faith in the sincere purpose of the yearly meeting to do the best with this great gift which light is afforded it to do.

We may add that we understand that the Committee appointed at the sitting of the Yearly Meeting, last year: Joseph C. Turnpenny, John Saunders, Emmor Roberts, Isaac C. Parry, and Daniel Foulke, to consult with and assist the Treasurer, in the care of the funds, etc., have acted upon only two questions of importance. The first was to suggest a Trust Company, in which the funds when received should be deposited for the Yearly Meeting's use, and the second, to advise that where the money was already invested in safe and satisfactory securities, these need not be converted into actual cash by the executors, but be transferred as they stood. Of course the committee will present its report to the meeting; we only mention these details as of interest in connection with the general subject. It has been deprived by death, during the year, of the services of our friend, Daniel Foulke, who was warmly interested in the prospects of the new school,—a fact which seems sadly to remind us that the passage of time is rapid, and its uncertainties great, and that while there should be no haste, there should be no undue delays, in dealing with subjects of this kind.

THE LIBRARY.

The report of the Free Library maintained by Orthodox Friends at Germantown has been issued for the year 1887, and is of interest to all those who have to do with books in private or public collections. This library is sustained in part by funds left for the purpose, and in part by contributions and subscriptions from the Preparative meeting and individuals. Its use is entirely free to the public, under suitable guards, and the rule is to admit no works of fiction. From a knowledge of its operations gained in different ways we are free to speak of it as a very valuable and quite popular institution.

The report shows the present number of volumes to be 13,739. The number added in 1887 was 623; 21 were lost, and 4 worn out. The number loaned out was 12,185, classified as follows: History, 1,850; Science, 1,228; Travels, 2,250; Biography, 1,828; Juvenile, 2,829; Educational, 200; Miscellaneous, 2,000. The number of separate visits to the Library was 21,069, a weekly average of 413, or nearly 70 daily.

The new purchases of books are in the general line indicated by the statistics above of those taken out for reading. In respect of number, they stand in the following order: history, miscellaneous, science, biography, travels, juvenile, educational. The selections have been made with liberality, and not in a narrow field,—as is shown by a glance over the new list.

No doubt the possible ministry of sorrow for every child of God is very rich. It is painful and costly. But, if we yield to it in the spirit of love and faith as to the work of God's own hand upon us, it will leave us with new power. The life that, whole and unbroken, was cold, hard, and musicless, when pierced by sorrows is an instrument capable of giving out sweetest music. Of infinite importance to us, therefore, in the time of trouble is the question, What is our trouble doing for us? We will miss an opportunity of great blessing, and will receive harm to ourselves, if we get only pain and grief from it. If we receive sorrow with reverent faith and love, we shall find indeed, within the dark folds that enwrap the strange messenger, none other than the Master himself, come to bring us new gifts of grace and joy.—*Presbyterian.*

COMMUNICATIONS.

LOANING MONEY IN KANSAS.

Editors INTELLIGENCER AND JOURNAL:

AFTER reading the different communications in regard to Western loans, I thought it might benefit some of the Eastern Friends to know how we are getting along out here, in what was called the Far West when I came here. Seven years ago money was worth 8 per cent. per annum, and 10 to 12 per cent. commissions. I loaned several thousand dollars for Eastern parties at that rate during the first three years in my business, and we have never had a foreclosure yet. The business of the last two years has been at 8 to 9 per cent. "straight," without any commission, making from one to two per cent. with which to pay all expenses, and the borrower paying us our 1 or 2 per cent., with the interest on the mortgage. We have put out over seventeen thousand dollars for a Boston company within the last eighteen months and the interest has been promptly paid every six months, with no talk of any foreclosures. We have no interest in either of the companies that have written you on the subject, but I thought that it might help to put some of the Eastern people into more confidence as to how their money was invested here by our Western companies. Our lands are advancing in value too fast for there to be any chance of foreclosure.

Respectfully,

DANIEL GRIEST,

Ellis, Kansas. [Of Griest & Moore.]

Editors INTELLIGENCER AND JOURNAL:

I HAVE been very much interested in reading the communications in your paper concerning the Western mortgage question, and as I have lived in Kansas, on a ranch near Topeka, most of the time for several years, I am fully convinced that mortgage companies as a rule have greatly helped the Western farmer. It is well to bear in mind that while the Eastern farmer is generally running behind when he mortgages his farm, the Westerner is only desirous of getting ahead faster and does not mortgage his farm as a last resort; on the contrary, he makes improvements on his place, buys implements and stock, getting his money at 7 per cent., for which he would have to pay at his local banking institution from 10 to 18 per cent.

We often hear it asserted as an element of weakness that so large a part of the West is mortgaged, but a much larger part of the city and farm property in the East is also encumbered than most people think.

WM. W. COCKS.

New York City.

FRIENDS' LIBRARY LECTURES.

THE closing lecture of the course at 15th and Race streets, for the benefit of the Friends' Library, was given on Fourth-day evening of last week by Professor James MacAlister. His lecture was on "The Art of Etching." The wall behind the lecturer was covered with choice specimens of the etcher's work, kindly lent for the occasion by R. M. Lindsay. Prof. MacAlister began by giving a short description of the difference between line engraving, mezzotints, and etching.

In explaining the *modus operandi* persued in preparing the plates for etching, the lecturer said that the composition used does not assimilate with acid, consequently when the picture is drawn with the etching needle the lines from which the composition has been removed take up the acid, which eats into the copper plate, the wax or composition is removed and the plate thoroughly cleaned off. The ink is then dabbed on with a pad and an impression is then taken off. The first proof is never perfect. The artist has to go over his lines again in order to give the proper gradations of light, shade, and softness of tone.

Continuing, Professor MacAlister explained the numerous technicalities connected with the work and said that nature combined with the artist's hand to complete the picture. He said that the art was known to the ancients, as is seen in the beautiful designs on armor and weapons of the middle ages and even before that time. The only difference was that they filled up the lines with gold, silver, or some coloring matter instead of printer's ink. Albert Durer, the greatest master of the art of etching the world ever produced, was the first to apply it to producing a drawing or picture.

The lecturer then showed how the art had flourished for a time and then died out, only to be revived again by the English and French schools, followed subsequently by American, which at the present time stand second to none in the production of beautiful work. Speaking of the magnificent collection of the late James L. Claghorn, Professor MacAlister regretted that it was lost to the city. As regards the utility of etching, it enables those who cannot see the works of the great masters to become acquainted with their leading feature. The lecturer attacked the tawdry furniture and glaring inconsistencies which are so rife in the houses of modern society, and said that a proper appreciation of real high art tended to beautify our homes and exalt our lives.

A CURIOUS elevator has been proposed for use in the Eiffel tower, which it is proposed to erect in Paris for the next exhibition. The tower is to be 984 feet high, and none of the ordinary forms of elevators could be used with safety. The plan proposed is to construct in the interior of a cylindrical tower a spiral railway track, on which shall run a truck occupying the whole interior space. The circular truck carries a double-decked car, which is raised by the latter's revolution. Motion is communicated to the truck by an endless cable driven by a stationary engine. This cable passes through the car and runs over a series of friction-pulleys, which communicate their motion to the trucks through a worm-gear and spur-wheel. The weight of the elevator-car is supported by the wheels of the truck, and these are only to be revolved by the worm-gear. Consequently, if anything should happen to the cable the car would not descend, but would remain stationary until the persons in the car started the gear, and would then only descend as long as motion continued to be given to it. The cable is run at a high speed, which the gear reduces, and thus it is possible to use quite a small cable to give motion to a car containing two hundred people.—*Iron.*

ORTHODOX FRIENDS.

The *Christian Worker* states the number of Friends of its body, (the "Larger Body" or "Evangelical," situated mostly in the West), to be 72,968. It says:

"Two years ago we made a careful computation of the number of Friends in America. The figures, with two or three exceptions, were taken from the statistics published in the minutes of the yearly meetings of 1885, the year before. In these exceptions the estimates were made from reports of but a year or two earlier, and could not have been far from correct. Friends then numbered 69,475; this included New England, New York, Canada, Baltimore, North Carolina, Ohio, Indiana, Western, Iowa, and Kansas, all the American yearly meetings that are in correspondence with each other. We now take the same yearly meetings, and, searching the minutes of 1887, we find the number of Friends to be 72,968, an increase of 3,493. From Canada we take the report of 1883, not having access to any reliable statistics of later date; from New York we take that of 1886, no report being given in 1887; North Carolina reports were not accessible to us later than 1885. Philadelphia is not included in any of our computations.

"Between 1855 and 1885 three yearly meetings had been set off from Indiana, and the membership of the whole territory occupied by the four, had grown from 27,300 to 48,698, a gain of 21,398. The same yearly meetings now have a membership of 51,969, an increase of 3,271 in the two years from 1885 to 1887.

"In the ten American yearly meetings there are 91 quarterly meetings, 659 meetings or churches, and 955 ministers. Adding the statistics given by London and Dublin Yearly Meetings to the figures from America, we have in the world 91,256 Friends; 112 quarterly meetings; 991 churches; 1,315 ministers."

* * *

The *Christian Worker*, as will be understood by the reader, does not count as "Friends" any of the Wilburites, or other distinct bodies of "Orthodox" Friends, in Canada, or the West, nor, (as it states), the memberships of Philadelphia Yearly Meeting, nor, of course, any of our body. It appears from its statement that the growth which it reports has been almost entirely in Indiana Yearly Meeting and the three set off from it, (Western, Iowa, and Kansas), these showing, as it states, an increase of 3,271, while the whole increase has been 3,493. In regard to Iowa Yearly Meeting, the *Western Friend*, (Wilburite), asserts that there has been a decrease. It says that the statistical table in the minutes of that meeting shows that "the net decrease of members for 1887 was 153. 320 members were disowned and 171 resigned, a total loss of 491 by these two causes."

Find out what a man talks about most naturally and frequently, and you will thereby find out the ordinary current of his thoughts. Find out what this current is, and you will thereby find out upon what objects his heart is placed. Words thus become an index to one's character. All men naturally talk as they feel; and when the reverse is true of them, there is always some special reason therefor.

HIS COMING.

"Therefore be ye also ready; for in such an hour as ye think not the Son of Man cometh."—Matt. 29: 44.

He will come, perhaps, at morning,
When to simply live is sweet,
When the arm is strong, unwearied
By the noonday toil and heat,
When the undimmed eye looks tearless
Up the shining heights of life,
And the eager soul is panting,
Yearning for some noble strife.

He will come, perhaps, at noontide,
When the pulse of life throbs high,
When the fruits of toil are ripening,
And the harvest time is nigh.
Then, through all the full-orbed splendor
Of the sun's meridian blaze,
There may shine the strange, new beauty
Of the Lord's transfigured face.

Or it may be in the evening,—
Gray and sombre is the sky,
Clouds around the sunset gather,
Far and dark the shadows lie,—
When we long for rest and slumber,
And some tender thoughts of home
Fill the heart with vague, sad yearning,—
Then, perhaps, the Lord will come.

If he only finds us ready
In the morning's happy light,
In the strong and happy noontide,
Or the coming of the night;
If he only finds us waiting,
Listening for his sudden call,—
Then his coming when we think not
Is the sweetest hope of all.

—*New York Observer.*

THE DEATH OF KING WINTER.

King Winter sits on his icy throne
And governs his bleak domain:
It is all his own, and he rules alone,
Oh! an absolute, terrible reign.

His vassals around him in silence kneel,
While he rivets their cruel chains;
At his throne they kneel, but their hearts are steel;
Dumb tribute is all that he gains.

He raises his sceptre, and lo! the stream,
That sang as it journeyed along,
Is as still as a dream; it scarcely would seem
It ever had murmured a song.

The laughing fountain is checked in its play,
And stands as mute as a stone;
The heart that was gay, and singing for aye,
Is as cold as the heart on the throne.

Oh cruel and grim is the Winter King,
As he smiles on his sad domain,
A cold, gray smile, and ever the while
He rivets an icy chain.

The beasts and the birds may the tyrant endure,
Or elude his terrible thrall,
But Humanity's poor, of hamlet and moor,
Are the veriest vassals of all.

But thrones will totter and sceptres fall,
As thought and will run free;
And this monarch of all, who strives to enthrall,
Must bow to the Highest Decree.

Behold, the mandate has reached his ears,
As he sits on his tottering throne,—
He trembles and fears; he listens and hears
And knows the ominous tone.

But sweet to the fountain the message it brings:
"The reign of the tyrant is over!
Tell the silent springs and the river that sings
That winter shall reign no more!"

The fountain sparkled and laughed in its glee,
And dashed a warm spray on the river,
And cried: "We are free! Ho! ho! We are free!
Awake and shout it forever!"

The river awakened and trembled and thrilled,
As it felt the new life-blood quiver,
And the heart that was chilled, its music all stilled,
Beat stronger and faster than ever.

It rushed onward in haste, the glad news to tell,
And met other streams on its way,
And forest and dell the good tidings swell,
"King Winter no longer shall sway!"

They shouted so loud to the gathering crowd,
That the cataract wakened amain,
He mustered his force, led onward the course,
And rumbled o'er valley and plain.

And this was the thunder that shook the throne,
And startled the Winter King,
He utters one moan; his spirit has flown,
In his place stands the beautiful Spring.

—*E. J. Trimble-Lippincott, in Phila. Ledger.*

MAKING AND USING MONEY.

[The following is the major portion of an article on "Thrift" in the *Christian Union*.—Eds.]

1. There is only one legitimate way of making money—by honest industry. He who makes money by taking it out of his neighbor's pocket, without giving his neighbor an equivalent, does not make money at all; he simply steals it. He may do this pocket-picking by reputable methods or by methods that are disreputable; but pocket-picking, whatever the method, is always dishonest. Any transaction, the object of which is to make A richer by making B poorer is in the nature of theft. Naked we came into this world, naked we shall go out of it. No skeptic is so skeptical as to deny this proposition. If, then, after living twenty years, we possess anything, we must have gotten it either by receiving it as a gift, by producing it by our industry, or by stealing from our neighbor. There is, perhaps, a fourth way: we may share in a general increase of wealth which we have done nothing to produce. This can hardly be called theft, but it can hardly be called honorable industry. I meet young men continually whose ambition seems to me to be upside down; they are ambitious to get all that they can instead of being ambitious to do all that they can. Mr. Fletcher Harper once said to me, "There is more pleasure in earning money than in either having it or spending it." This pleasure in earning money is the solid satisfaction which comes to a man who is conscious that he is doing the world good service; the money that is paid him therefor is incidental and secondary. Money is only a convenient medium for exchange of services. For my own part I would a great deal rather give more service and get less than give less service and get more. The discomfort of receiving more than I deserve would be immeasurably greater than the discomfort of deserving more than I get. Indeed, in the latter feeling there is no discomfort at all, but rather a pardonable and honorable pleasure.

Loafing does not earn money, and it is the loafers who are generally the grumblers. It is astonishing how many men will gather in a great city to see one man dig in a cellar. Chance does not earn money, whether the chance be by the throw of the dice or by the rise and fall of stocks. The loafer lives on other people's money, and the gambler takes money out of other people's pocket and puts nothing back in return. The first ambition of every man should be to give a value equivalent for every dollar received, and according to the New Testament measure of economy—"Good measure, pressed down, and shaken together, and running over." He who gives in life's market in that way, will in the long run find it given to him on the same basis.

2. Spend less than you earn. Self-denial is at the foundation of all secular success. My father told me when I was a boy, "I am resolved always to have plenty of money." "Easier said than done," I replied. "Not at all," he answered; "perfectly easily done: spend less than you earn." I once said to a very successful business man, "I do not pretend myself to be a business man." He replied in almost my father's words, "There is only one rule for success in business: spend less than you earn." The poor man imagines if he were richer he would have plenty of money, but he is mistaken; no one has plenty of money; our wants increase faster than the supply. It is as much a disappointment to a railroad magnate not to buy a new railroad as it is to a boy not to buy a new goat-cart. Grade your income to your expenses; that is, spend what you want, and set yourself to earn the money, and you will always be pushed, harried, perplexed, worried, and you will live on the edge of bankruptcy. Grade your expenses to your income; that is, determine what you will spend, not by your wants, but by your possessions, and you will always be easy and comfortable with a quiet mind.

3. Spend your money after you have earned it, not before. Buy with your wages in your pocket, not with the prospective wages which you expect to have in your pocket when Saturday night comes. So keep out of debt. Hope inspires the man who is earning for future expenditure; debt drives the man who is earning for past expenditure; and it makes an immeasurable difference in life whether one is inspired by hope or driven by debt. Money earned is money valued. You recognize the worth of the dollar by what you have put into it; but a dollar unearned is a dollar unmeasured. We always underestimate the cost of work which is to be done in the future. I am almost inclined to favor the abolition

of all laws for the collection of debts, except those involving liens, like mortgages, or those founded on fraud and false pretense. It would break up the credit system and help to compel men to pay as they go. Debt is second cousin to dishonesty. When one incurs a debt without reasonable assurance of his ability to pay it, the relationship of the transaction to dishonesty is much closer. I would rather wear a threadbare overcoat which belongs to me than a new one which belongs to my tailor, and if I have not paid for my coat it belongs to my tailor. Owe no man any thing, but to love one another, is the eleventh commandment.

4. Maintain a moral perspective in expenditure; adjust expenditure to real needs, not to temporary inclinations. The young man who spends ten cents for a cigar but cannot afford to subscribe for a newspaper, the workingman who drinks two or three glasses of beer a day but cannot afford to send his boy to school, disregards moral perspective. It is well for us to remember that whatever we do not spend for one thing we have in hand to spend for another. Every expenditure debars from some other expenditure. In buying an article it is not enough to say the article is cheap for the money. Is it the very best thing that this money can get for me and for mine? A wise moral perspective will put home first in all expenditures, and in the home the intellectual and moral well-being of the children before temporary and sensuous gratification.

These four rules are very simple. I do not say that obedience to them will make the reader wealthy, but it will certainly make him comforable. Earn your money by honesty industry; earn more than you spend; earn it before you spend it; and spend it for the best things.

THREE STORIES.

THREE children were sitting on the sofa waiting for the lamps to be lighted. "Let's each tell a story of somebody very brave," said Flora.

"Yes, you and I can," said Willie, "but Shirley's too little."

"I can tell one," said Shirley, gravely.

"All right; begin, then, Flora," said Willie.

"There was once a wonderful young woman who had a wonderful dream. Her country had been conquered by another country, and she dreamed that an angel came to her and said that she must go forth as a soldier and restore her country. Of course that would be hard to do, as she was a woman; so, although she believed her dream, she did not obey the angel's voice. But she dreamed it again, and now she dared not disobey. She dressed herself as a soldier, took the lead of the army and conquered. So her country was saved; and it was growing to be strong. But in one of the battles that she came to be in afterwards, she was taken prisoner.

"Then the enemy tried to make her say that she had not been guided by an angel. They were foolish and bad, and told her if she did not confess she had deceived people, she must be burned. But they could not make her change; and this brave young woman was burned at the stake. I have seen her picture. Her name was Joan of Arc, and her home was in France."

"I think," said Shirley, slowly, "that my story is not of somebody brave. I guess he tried to be brave."

"All right; it will do as well. Now I'll tell mine," said Willie.

"Once there was a splendid young man who was led away with ten thousand of his countrymen into a wicked war. He did not know until they were many miles away from home how wicked the war was. Their general was killed, and then the other leaders thought they would plan to go back home. But the great king who led the enemy asked them to come to a council, and there he cut off the head of every one of the leaders. The ten thousand men knew not what to do. They had no provisions; nothing at all which they needed, and they knew not their way home. Besides, they knew that the king intended not to let them g o back. But this young man rose up and he said, 'I will show you the way home, and will get food for you if you will believe in me.' And he made such a beautiful speech to them that they did believe in him. Of course he knew that he, too, might be killed by the king; but he was not afraid. So they followed him; and although they had to go through great danger and suffering, most of them got through the long journey safely. And when they came in sight of the sea that they knew so well, they fell down and cried for joy. The man was a Greek, and his name was Xenophon. Our teacher read us the story."

"Mother told me mine," said Flora.

"Nobody told me," said Shirley. "There was once a bad boy and another boy. And the other boy's mamma said to him that not to fight back was brave. So one day the bad boy pulled his sled away from him and slid all he had a mind to. Then he threw a snow ball that hit him on the face that hurt. Then he called him a name. The other boy didn't do anything, nor he didn't say anything, and he held his fists behind him, but *it comed awful hard.*"

Shirley's voice trembled as he ended, and the children were silent for a moment, for they interpreted the story; but Flora leaned over and silently kissed Shirley in the dark.

A. M. G., in Unity.

EVERY revival of religion recorded in the Bible seems to have been a revival of personal righteou - ness among God's own people. No amount of outward prosperity, no increase of numbers, no new and attractive forms of worship can possibly make up for or take the place of the faithful conformity to the whole will of God on the part of those who are called by his name. The sooner the ministers and churches recognize this fundamental truth and necessity, and bend all their energies toward the bringing about of such a revival, the better it will be for the Church as such, and the speedier shall we all reach the desired end of seeing ungodly and skeptical unbelievers brought under the power of the Gospel.—*Selected.*

ALL I have seen teaches me to trust the Creator for all that I have not seen.—*Emerson.*

THE SAGUENAY RIVER.

The river is probably the deepest stream in the world; excepting in a few places the general depth is from 600 to 900 feet; and the bottom of the Saguenay at its mouth is 600 feet below the bottom of the St. Lawrence. Thus a low point of rock at the shore or an island is really the top of a great hill springing up steeply from the bottom, and many of the cliffs are not half out of water. As the spring tides rise about eighteen feet, the currents of the river are violent and eccentric; in some places the ebb stream runs from four to six miles an hour; the eddies along the shores are like those on a rapid; and the undercurrents sometimes lay hold of a vessel and turn her about or hold her still in spite of a tow-boat. Before the use of tow-boats, a vessel left helpless by a calm sometimes drifted against the rocks, lodged on a ledge, and when the tide fell capsized in deep water. As anchorage is very rarely found, large iron rings were let into the rocks, and vessels even now sometimes tie up to the cliffs and await a fair wind. The tide, for some unexplained reason, advances with extraordinary rapidity in the Saguenay; thus, notwithstanding the fact that the ebb current very rarely ceases to flow out of the river, yet high tide arrives at Chicoutimi only forty-five minutes later than at Tadousac—seventy miles. On the St. Lawrence the tide advances in the same time only from Tadousac to Murray Bay—about thirty-five miles. The source of the Saguenay, Lake St. John, seems like a northern sea. The pale twilight lasts far into the night—until the aurora borealis hangs its mystic veil across the sky. The beaches, a mile or more wide in summer, the sharp waves raised by a wind on this very shallow basin, the screaming gulls all make you look for a tide and for white-winged ships. But only a bark canoe now and then comes along from one of the thirteen rivers descending by many falls and cascades from the forest-covered mountains; and the pinched-up farms scattered along the shores add to the Arctic sentiment, felt even on a summer's day. The Saguenay comes into being as lusty twins, the Little and the Grand Discharge—deep, narrow channels worn in the rock. They run on separately for some miles through rapids and pools, and finally come together at the foot of Alma Island, at the Vache Caille. There begin the Gervais Rapids, three or four miles long; at their foot the river enters a smooth, quiet stretch of fifteen miles to the Grand Remous—the most furious cascade and the most turbulent eddy of the river; and then, after a few more miles of falls and cascades, the Saguenay ends its rapid career where it meets the tide near Chicoutimi. With the exception of a few clearings, the forest still covers the abrupt hills crowding upon the river. The Grand Discharge is a beautiful region; the stream is filled with an archipelago of small islands, some black, bare rocks, others tree-crowned or decked with rich mosses; it has all the virgin seclusion and quiet of a lake, enclosed by a shore of bold picturesque bastions and walls of rock, surmounted by stately balsams that rise like sentinels above the birches, poplars, cedars, and nooks full of tender green grass. But this quietness is full of life; the islands divide the river into a labyrinth of streams; the water runs silently and swiftly in many opposite directions—down, across, even up the general course of the river; one is piqued, surprised, at its coquetry and shyness. And farther down it leaps away in the furious rapids of Ile Maline. The Little Discharge is so rapid that it destroys logs in its falls and cascades; the government therefore built an aqueduct, "the Slide," for running the timber over these dangerous places. After fishing a few days for the active wannoniche—said to be the landlocked salmon—and exploring the waters of these twin Discharges, I joined the men driving logs at the Vache Caille, and began my acquaintance with the voya ge *C. H. Farnham, in Harper's Magazine.*

LOUISA M. ALCOTT.

To be mourned by the world of young people, as well as a very considerable portion of the adult reading public, is no small tribute to the character and work of a woman of letters. This tribute Miss Alcott receives in the sincerest and fullest measure, throughout her own country, of whose home-life she was ever wont to speak with a certain enthusiastic pride, and among thousands of quiet family circles in foreign, and especially English-speaking lands. Her literary life has been a relatively short one, but marked by an untiring industry, and a somewhat special success. For a long time to come we believe that she will remain among those whose works follow them. Beginning her career some thirty-five years ago merely as one of the then moderate-sized army of sketch-writers, she pursued it devotedly, by no royal road. She won the rewards that come to talent and perseverance. Her fortune and reputation may properly be said to have been based on the exceedingly popular household story, "Little Women," which appeared in 1868. It represents most fully her scope and purposes in work, as well as her literary excellencies and shortcomings. The latter, however, seem to one superficial, and critical analysis of them is almost ungracious, in view of the deep, the unfailing religious and moral influence that almost every page has exerted. Miss Alcott, from the first, held up home love and home life as the most precious and beautiful development of our modern civilization, something, indeed, "more than steam or a telegraph." She inculcated every wholesome idea that associates itself with the school-room and the fireside. She was never goody-goody; but few authors have spoken more powerfully for the beauty of goodness. Always with a slight leaning toward girl-nature, and girl-life, and womanhood in her stories, fathers and sons as well as mothers and daughters, read them eagerly and thoughtfully. She was not the writer for the rich nor the poor. She was the student, and, to some extent, analyst of the best middle-class life of our country. But rich, middle-class, and poor read, and were charmed and helped by her pages. She was not a great authoress, even in juvenile literature; she was more—a great, at one time a wonderfully great influence. Her memory, and such stories as that of her four "Little Women," her "Old Fashioned Girl," and all the

graceful series that depend about them, will not soon be set aside for other more accomplished but less feeling and truly *teaching* writers. Miss Alcott was in the fifty-seventh year of her age.—*N. Y. Independent.*

PUBLIC MEN'S EXPERIENCE WITH TOBACCO.

A RECENT issue of the *Brooklyn Eagle* quotes some experiences of prominent men with tobacco. One of these was Chauncey M. Depew, well known as the president of the New York Central Railroad. He said: "I have smoked ever since I was twenty, but of late years the habit has grown upon me, until I averaged about twenty cigars a day. I noticed that I was nervous and low spirited and my excellent digestion was going back on me, but I called it malaria for a while and then talked about nervous prostration and brain trouble, but I knew in my inner consciousness that the real difficulty was nicotine. First I tried to cut down the number of cigars and then to smoke milder sorts, but while I would smoke less one day I'd drop the next back into my old habits, till finally matters grew so bad I was forced to look them straight in the face and decide whether I was going to permit any habit of the sort to wreck my health, impair my usefulness, and destroy my life. Of course I decided I wouldn't, and, as I couldn't control the habit, I simply abandoned it. But at times, when I sit after dinner in a room filled with the smoke of good cigars, the old longing comes upon me almost irresistibly, and I have my battle to fight all over again.

R. G. Ingersoll is an inveterate smoker. Victoria is his brand, and a year ago he had to limit himself, for his throat began to trouble him and his physicians told him that he was in a fair way to follow General Grant with a cancerous growth unless he called a halt. He pulled up somewhat and is all right again. Judge William D. Kelley told me the last time I saw him here, that he had both smoked and chewed steadily for thirty years. If he was not actually smoking his mouth was full of chewing tobacco. So wedded to it did he become that when he went to sleep at night it was with a quid in his mouth, lying in his cheek, and the very first thing he did in the morning was to cut a fresh chew. A few years ago the left cheek, where the quid always lay when he slept, began to develop a cancerous growth, and the doctors not only cut it out but absolutely forbid him to touch tobacco again while he lived.

LIGHTNING STRIKES THE CAPITOL.

A WASHINGTON dispatch on the 21st ultimo says: During the storm this afternoon a stroke of lightning instantly followed by a deafening crash of thunder, startled everybody in the capitol building, where it seemed to strike. The flash was so vivid that members in the Senate and House and the justices of the supreme court were almost blinded, some of the latter starting to their feet and rubbing their eyes as if they had been roused from slumber. The switch boards in the telegraph rooms at both ends of the building blazed out big balls of fire with an explosion as the electricity was discharged, and communication was destroyed on all the wires by the damage to the instruments. A horse attached to a cab standing near the senate wing was instantly killed, and this seems, miraculously, to have been the only serious injury inflicted. In the Senate there was consternation for a moment, but Senator Manderson, who had risen to address the President, made his motion very coolly and then sat down as composed as if nothing had happened. In the House all business was suspended temporarily. Mr. Lane of Illinois, who had the floor, stopped short in the middle of a sentence, while various members bounded from their seats as if they had received a shock. Most people in the House wing thought the dome had fallen, so great was the concussion; and in the rotunda, where the reverberation on the immense iron structure above was terrific, there was a perfect panic among visitors. All the electric lights were extinguished, and in every part of the building the shock was plainly felt. The Washington monument did not escape, although the perfect system of lightning conductors on that structure prevented any damage to it. Three times during the storm the lightning seemed to decend from the sky and hit the aluminum tip on the monument, separating into forks of flame that flashed rapidly down the west side and then passed off into the ground. A hackman in front of Willard's hotel was thrown from his seat, but fortunately no one in the city was hurt.

HELP FOR THE TENEMENT HOUSES.

IT is pleasant to record the fact that some benevolent people on Murray Hill and Fifth avenue have come together to see what can be done to benefit the tenement house population on the East Side by coming in personal contact with them and their families in order to ascertain just how they live, and to try to do something to enable the helpless to help themselves. After a quiet meeting or two at an up-town hotel, the thing has taken practical shape in the organization of neighborhood and family guilds, two of which are already under way in Cherry and Forsyth streets. The general object of these guilds is to gather together the families of the neighborhood and organize them without reference to their religious beliefs, with a group of clubs for young and old of both sexes for the purpose of friendly intercourse, fellow helpfulness, rational amusements, mental, moral, and social culture. The intellectual life will be secured by means of a circulating library and reading-room, kindergartens, classes in elementary studies and arts for the young, and university courses of lectures for the older people, and by means of the regular and literary exercises in the various clubs. The salutary influence of such a movement cannot but be widely felt, and not less by those who are endeavoring to benefit their fellow-creatures than by those who are to receive their ministrations. The personal acquaintance of two classes that have been practically estranged from each other will do something, let us hope, to eradicate the unfriendly feeling that has sometimes cropped up between them simply because of that estrangement.—*New York correspondent Phila. Ledger.*

APRIL.

A LITTLE skittish and irresolute—
And yet I like her. I like the mixture
Of her cloud and sunshine; her tricks fantastic,
Boxing the compass of Old Probs to thwart
And muddle him. Her sigh will awake the bud;
Her tears, the apple bloom will drink and throw,
In perfume, out on the delighted air;
The pampered pansy and the shy violet
Are thirsty, too, and long have coveted
Her honeyed weeping. So, then, sweet April,
Welcome! thy blue eyes and thy tears
Are the twin artisans of Nature—Earth's
Apt upholsterers whom she calls to lay
Her carpet for the dainty foot of May.

—*Joseph Whitton in Table Talk.*

AN EMINENT PHYSICIAN ON FAITH CURES.

ALL the miracles of hearing in ancient and modern times seem to be explained by the triad, expectation, suggestion, faith. The quack says his medicine will cure, and it is taken with this assurance. There is no doubt on the part of the patient. Full confidence is first secured, and the cure may follow. And so it is with the mind cure, suggestive medicine, mesmerism, magnets, metals, and the Well of Lourdes. Quite recently, in New Jersey, a girl, after an attack of measles, lost her voice. Her parents had heard of the cures of like cases effected by visiting a certain chapel in Ireland. They were too poor to take her there, but they procured some of the plaster from the wall of the chapel, and the child drank of the water in which it had been soaked, and her voice immediately came back. Dr. Berheim mentions the case of an hysterical girl who came to his clinic with loss of voice. He told the students that such cases were often successfully treated by electricity. Before it, however, he applied his hand over the larynx, saying, "You will now be able to speak," and the voice returned.

Whatever may be the successes of Suggestion as a healing agent, it can never become a remedy of general application. Its limitation is distinct. Impressible natures only, whether hypnotized or in a waking state, can be brought under its influence. When any evidence of its having cured organic disease is presented, it will be time enough seriously to consider its merits. When it removes a cancer, arrests pneumonia, or typhoid fever, its claims as a mode of healing may receive attention. Lord Bacon tells us that "the mind of man is full of superstition and imposture," and that it is consonant to its nature "for the affimative or active to effect more than the negative or privative. So that a few times hitting a presence, countervails ofttimes failing or absence." When Diagoras was shown, in the temple of Neptune, the votive offerings of those who had escaped shipwreck, and was asked if it were folly to invoke the god in a tempest, he replied, "Where are they painted who were drowned?" When the event answers expectation it is registered, but the more numerous failures are passed by.

The history of all marvel cures tells the same tale. Each healing epidemic has its period of birth, development, decay, extinction, and their sun often goes down while it is yet day. They are pitiful evidences of the infirmity of the human mind, so readily moved by novelty, so credulous of wonders.—*Dr. Meredith Clymer in "The Forum."*

OF the new "Local Government bill," now pending in the English Parliament, an exchange says: The changes wrought in local government by this measure are manifold, both in the metropolis and the counties. London is now a nation by virtue of its 4,000,000, and it is the least-governed centre of population in the world. It is to have an elective Council in place of the Metropolitan Board of Works, and a Lord Lieutenant as chief executive. County Councils are to be elected either by rate payers or by popular suffrage, women who pay taxes being allowed to vote. It has thus been reserved for a Tory Minister to incorporate woman suffrage—long regarded in England as a Radical crotchet—in a Government scheme of local reform. The town Councils are to be popular assemblies, in which landlords' influence will not be predominant. The aristocratic and middle classes will no longer rule in town and country. The masses will have power gradually to displace the classes and to render local government at once more efficient and more progressive than it has ever been in England.

THE attempting to become "all things to all men," the determination to have a showy numerically and financially prosperous church on the part of church officials, only places before them, for their unravelling, the difficult, the never to be solved problem, "how to combine the service of God and of mammon, how to make two incompatible things consistent, the indulgence of inclination and the approval of God."—*Exchange.*

NEWS AND OTHER GLEANINGS.

—The London firemen are to be clothed in asbestos garments, which will not burn. The experiment has been tried already in Paris, and works well.

—London has eight homes for poor working girls, at which breakfast, dinner and tea cost only a dollar a week and room not over a dollar more. They are said to be well managed and liberally supported by charitable people.

—In Paris the substitution of glass flooring for boards continues to increase, this being especially the case, it is understood, in those business structures in which the cellars are used as offices. In one of these the whole of the ground in front is paved with large squares of roughened glass, imbedded in a strong iron frame, and in the cellars beneath there is sufficient light without gas for ordinary purposes.

—One morning last week two distinct earthquake shocks were felt at Nashua, N. H. The first vibration and rumbling came at about 1.30 o'clock, and was sufficient to awaken people and jar residences. The trembling lasted a few seconds, and was followed by a second or lighter shock at about 2 o'clock.

—Celluloid has recently been used as a substitute for copper in sheathing the hulls of vessels, and has been found to answer the purpose admirably. In the experiments performed with it, plates of celluloid were applied to a number of vessels and allowed to remain for six months. At the end of that time the parts of the hull left uncovered were found to present abundant collections of marine vege-

tations, while the celluloid was quite intact and free from any such vegetable masses. It can be applied to the hull in extremely thin plates and yet supply all demands for solidity, impermeability, resistance to chemical action, etc.

—The annual loss caused by insects in the United States is estimated at about $150,000,000, that on cotton alone being $15,000,000. The insects increase with the advance of civilization, on account, doubtless, of the greater abundance of the food furnished them. Every vegetable product and every variety of fruit and flowers are attended by special parasites, each of which thrives on its respective food-plant.

—Saida, the town at which has been discovered the sarcophagus supposed to contain the remains of Alexander the Great, who died in 324 B. C., from a fever contracted while surveying the marshes around Babylon, and to which he was more susceptible because he had just got over a protracted debauch, is about twenty-four miles from Beyrout, in Syria, and is the ancient Sidon or Zidon. In 1850, gold coins of the time of Alexander, valued at $40,000, were unearthed there, and it was while at the head of the French exploring expedition there in 1860, that M. Renan picked up a good many of the points which he used in his famous "Life of Christ."—*Boston Transcript.*

CURRENT EVENTS.

THE International Congress of Women which began its sessions at Washington on the 24th of last month, closed on the 31st. There was a very large attendance, and many interesting papers were read, addresses made, etc. Susan B. Anthony presided during most of the time. We shall give some outline of the proceedings next week.

No settlement has been reached, at Chicago, of the difficulties on the different railroads coming into that city caused by the strike of the locomotive engineers on the Chicago, Burlington and Quincy line. Several others are now involved, and the troubles, at this writing, seem likely to be serious.

RAIN prevailed throughout California Sixth-day of last week, and reports received from all the grain producing counties show that both the wheat and barley fields are looking exceptionally fine. The present prospects are for the largest yield of grain in the history of the State, while the fruit output will also be larger than in any previous year.

THE Bankers' Association in Buffalo, New York, has determined upon a discount of two per cent. on all Canadian currency received on deposit at the banks. The city is full of Canadian currency, and this action, it is thought, will drive it back across the border.

THE four judges who have been hearing the applications for license to sell liquor in this city announced on the 2d inst., their decision in five more wards. Out of 548 applications 212 were refused, and 16 were withdrawn. It now is estimated that instead of 6,000 saloons in the city, as at present, there will be but 1,500 after the 1st of Sixth month, when the new law goes fully into effect. The judges refused a license for the sale of liquor at the Academy of Music, when balls take place there.

A FRIGHTFUL explosion occurred in a coal mine at Rich Hill, Missouri, last week. There were 35 men in the mine at the time. Of these, 15 were taken out alive, 14 being severely injured. Five dead bodies were recovered, and 15 men were still shut up in the mine, most of whom, it was feared, would be suffocated.

THE House of Representatives of Massachusetts has passed a Woman's License Suffrage bill, which gives to the women the right to vote whenever the question of refusing or granting licenses to sell intoxicating liquors is to be voted on under local option law. The Iowa House of Representatives, by a vote of 66 to 25, has adopted a Constitutional amendment, conferring upon women the right of suffrage in all State elections.

CHINA advices received at San Francisco by the steamer City of Rio de Janeiro, state that the British steamer Swallow was wrecked February 22d, off Naomi Island, between Swallow and Shanghai. The vessel struck on some rocks and sank. The captain and a number of the crew and passengers saved themselves by clinging to the rigging, but thirty-one persons, who put off from the steamer in small boats are supposed to be lost.

NOTICES.

*** Abington First-day School Union will be held at Gwynedd, on Seventh-day, the 21st of Fourth month, at 10 o'clock. All interested are invited to attend.

J. L. ATKINSON,
ANNA MOORE, } Clerks.

*** Friends' Home for Children. The religious meeting at the Home for this month will be on First-day, Fourth month 8th, at 3 p. m. A number of Friends are expected to be present. The Directors would urge upon their friends and the friends of the Home to attend these meetings and to ask others to come also. These meetings are not intended alone for the children, but for the adults as well. We should be delighted to have our building crowded. The Home can be reached easily by the Girard Avenue or Baring street cars.

*** Concord First-day School Union will be held at West Chester, on Seventh-day, Fourth month 14th, commencing at 10 o'clock. All interested are invited to be present.

CLARA B. MILLER,
EDWIN J. DURNALL, } Clerks.

*** Salem First-day School Union will be held at Mickleton, N. J., on Seventh-day, Fourth month 14th, commencing at 10 a. m. All interested are cordially invited.

RICHMAN COLES,
LOUELLA WADDINGTON, } Clerks.

*** A Meeting of the Joint Committee on Temperance and Intoxicating Beverages of Philadelphia Yearly Meeting, will be held at Race Street meeting-house, Seventh-day, Fourth month 14th, 1888, at 1 p. m.

JAMES H. ATKINSON,
ANNIE C. DORLAND, } Clerks.

PUBLISHERS' NOTICES.

*** Matter intended for insertion in the INTELLIGENCER AND JOURNAL should reach us by Third-day morning, though notices or advertisements relating to affairs of immediate importance *may be* used as late as the morning of Fourth-day. In order to reach our distant subscribers, the paper is now mailed on Fifth day, and must be sent to press at noon of the day preceding.

*** WE particularly ask that when money is forwarded to *renew* subscriptions, care be taken to give us the name of the person *to whom the paper is now being sent.* Sometimes, instead of this, the name of another member of the same family is given, in which case, the new name not appearing on our list, we suppose it to be a new subscription, and send two papers.

Where it is a *new* subscription, please say so, and this will also help to avoid mistakes.

*** AS a definite number of copies of the INTELLIGENCER AND JOURNAL is printed each week, we would suggest to any of our friends who may wish extra numbers of the paper to inform us of the fact previous to the publication containing the particular article wanted, that we may have the required amount of extra numbers printed.



This powder never varies. A marvel of purity, strength, and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum, or phosphate powders. *Sold only in cans* ROYAL BAKING POWDER CO., 106 Wall-st., N. Y.

1888.

LAWNTON.

FOR SUMMER BOARDING.

QUEEN & CO. 924 CHESTNUT ST.



The use of the INTELLIGENCER AND JOURNAL *as a medium for advertisements will, we think, be found very satisfactory. A careful supervision is exercised, and nothing known to be unworthy is admitted. The paper now goes to about 3300 persons, reaching, say, 15,000 readers, and its size and shape, and the character of its contents give special weight to each advertisement.* ☞ *When our readers answer an advertiser, please mention that they do it upon seeing the advertisement in this paper.* ☜

FRIENDS' BOOKS,

FOR SALE BY

FRIENDS' BOOK ASSOCIATION.

	Retail.	Mailed.
Barclay's Apology,	.50	.60
Barclay's Catechism,	.25	.29
Life of William Penn. By S. M. Janney. Cloth,	1.00	1.13
Paper,	.25	.35
Life of George Fox. By S. M. Janney. Cloth,	1.00	1.12
Conversations on Religious Subjects. By S. M. Janney,	.50	.54
Peace Principles Exemplified. By S. M. Janney,	.75	.81
Summary of Christian Doctrines. Paper. Per Dozen,	1.00	1.09
Vital Religion. By S. M. Janney. Paper. Per Dozen,	1.00	1.07
History of Friends. By S. M. Janney. 4 Volumes, Cloth,	4.00	4.50
4 Volumes, Sheep,	4.50	5.00
History of the Separation. By S. M. Janney. 1 Volume, Cloth,	.60	.70
Memoir of S. M. Janney,	1.25	1.35
Journal of John Woolman,	.80	.87
" " " Whittier's,	1.20	1.35
Journal of John Comly,	2.00	2.20
No Cross, No Crown. By William Penn,	.75	.87
Rise and Progress of Friends. By William Penn,	.25	.28
William Penn's Letter to his Wife and Children. Per Dozen,	.50	.53
Life of James and Lucretia Mott,	1.50	1.65
Autobiography of Benjamin Hallowell,	1.40	1.55
Dr. Parrish's Letter. Per Dozen,	.50	.54
Conversations. Thomas Story,	1.00	1.10
Holy Life and Paul's Speech. H. Turford,	.40	.43
Rules of Discipline of Philadelphia Yearly Meeting	.35	.41
Life of John Richardson. Cloth,	.35	.41
" " " Sheep,	.50	.56
Christian Baptism. William Dell. Per Dozen,	.75	.81
Dymond on War,	.20	.24
Essays, Testimonies of Truth. By J. Johnson,	.20	.22
Scraps of Thought and Feeling. By J. Johnson,	.30	.35
Scriptural Watchword. J. Johnson,	.50	.55
Treasury of Facts. J. Johnson. Six Volumes,	.75	.80
Friends' Miscellany. J. and I. Comly. Eleven Volumes,	11.00	12.00
George Fox's Works. Eight Vols.,	12.00	
Isaac Pennington's Works,	5.00	
Journal of Elias Hicks,	1.25	1.40
Letters of Elias Hicks,	.75	.84
Essays on the Views of Friends. By John J. Cornell. Paper,	.10	
Flexible Cover,	.15	
Dissertation on Christian Ministry. J. Jackson. Paper,	.30	.35
Cloth,	.50	.56
Garnered Treasures from the Poets,	1.25	1.35
Conversations on the Queries. By H. E. Stockley,	.40	.44
True Peace,	.25	.28
Plain Path,	,25	.28
Journal of Hugh Judge,	1.00	1.05
Life of Isaac T. Hopper,	.80	.97

FRIENDS' WEDDING INVITATIONS. *Send for Samples. No Charge.*

NO. 908 ARCH STREET, DIXON *PHILADELPHIA, PENNA.*

FRIENDS' MARRIAGE CERTIFICATES, *Correctly and Handsomely Engrossed.*

C. F. BALDERSTON & SONS,

CEILING DECORATIONS. WINDOW SHADES.

GARDEN STREET, (One square from 9th and Green Station), PHILADELPHIA.

JARVIS-CONKLIN MORTGAGE TRUST COMPANY,

144 S. FOURTH STREET, PHILADELPHIA.

CAPITAL PAID UP, ... $1,000,000.00.
SURPLUS, ... 140,000.00.
RESERVE LIABILITY, ... 1,000,000.00.

PHILADELPHIA DIRECTORS:
WILLIAM HACKER, JOHN M. SHRIGLEY,

ADVISORY BOARD OF PHILA. STOCKHOLDERS:
S. ROBINSON COALE, JAMES SLEICHER, CRAIGE LIPPINCOTT, RICHARD W. CLAY, RICHARD L. AUSTIN. WILLIAM P. BEMENT.

GUARANTEED TEN YEAR SIX PER CENT. DEBENTURE BONDS AND GUARANTEED MORTGAGES. CALL OR SEND FOR PAMPHLET.

E. H. AUSTIN, *Manager.*

MORTGAGES Principal and Interest GUARANTEED. Best of Reference furnished. During the past five years we have furnished these 6½ and 7 per cent. 1st Mortgages on Western farms to many investors in Penn., N. J., Del., N. Y., and Md. Ask those who hold them how they like them. Company Incorporated 1885. Send for bulletin describing Loans now on hand for sale.

6½ PER CENT. DES MOINES LOAN & TRUST COMPANY. 7 PER CENT

—OFFICES—

703 WALNUT ST., Philadelphia. EDWARD FORSYTHE, Mang'r. | *38 PARK ROW, New York.* RICH. E. CARPENTER, Mang'r.

PENN MUTUAL LIFE INS. CO. of PHILA.

This Company furnishes ALL DESIRABLE FORMS of LIFE and ENDOWMENT INSURANCE at actual NET COST. It is PURELY MUTUAL; has ASSETS of nearly TEN MILLIONS and a SURPLUS of about TWO MILLIONS. ☞ ITS POLICIES ARE NON-FORFEITABLE AND INCONTESTABLE. ☜

Pres. EDW. M. NEEDLES. Vice Pres. HORATIO S. STEPHENS. Sec. HENRY C. BROWN.

INCORPORATED 1836. CHARTER PERPETUAL.

THE GIRARD

LIFE INSURANCE, ANNUITY, AND TRUST CO.

OF PHILADELPHIA.

No. 2020 CHESTNUT STREET.

CAPITAL $50,000. SURPLUS, $1,400,000.

Acts as Executor, Administrator, Guarcian, Trustee, Committee, or Receiver, and Receives Deposits on Interest, also Insures Lives, Grants Annuities.

President, EFFINGHAM B. MORRIS.
Vice President and Treasurer, HENRY TATNALL.
Actuary, WM. P. HUSTON.
Assistant Treasurer, WILLIAM N. ELY.
Real Estate Officer, NATHANIEL B. CRENSHAW,
Solicitor, GEORGE TUCKER BISPHAM

THE PROVIDENT LIFE AND TRUST COMPANY OF PHILADELPHIA.

409 CHESTNUT STREET. CAPITAL $1,000,000, FULLY PAID.

INSURES LIVES, GRANTS ANNUITIES, RECEIVES MONEY ON DEPOSIT, ACTS AS EXECUTOR, ADMINISTRATOR, GUARDIAN, TRUSTEE, ASSIGNEE, COMMITTEE, RECEIVER, AGENT, ETC.

All Trust Funds and Investments are kept separate and apart from the Assets of the Company.

President, SAMUEL R. SHIPLEY, Vice-President, T. WISTAR BROWN, Vice-President and Actuary, ASA S. WING, Manager of Insurance Department, JOS. ASHBROOK, Trust Officer, J. ROBERTS FOULKE.

Friends' Printing House S. W Cor. Sixth and Arch Streets Philadelphia.

FRIENDS' INTELLIGENCER AND JOURNAL.

PHILADELPHIA, FOURTH MONTH 14, 1888.

PUBLISHED WEEKLY BY THE

FRIENDS' INTELLIGENCER ASSOCIATION

(LIMITED.)

TERMS.—PAYABLE IN ADVANCE:

One copy, one year, . . $2.50 | 8 copies, one year, $2.25 each.
Single numbers, . . 5 cents | 15 copies, one year, $2.00 each.

SUBSCRIPTIONS MAY BEGIN AT ANY TIME.

WHEN IT IS DESIRED TO DISCONTINUE, NOTICE MUST BE GIVEN. WE DO NOT "STOP" PAPERS, EXCEPT UPON ORDER OF THE SUBSCRIBER.

OFFICES: 921 ARCH ST., PHILADELPHIA.

ADVERTISING RATES.

For transient advertisements, 10 cents per line, one time; 7½ cents per line each insertion, two times. For longer insertion reduced rates, which will be furnished on application.

REMITTANCES by mail should be in CHECKS, DRAFTS, or POST-OFFICE MONEY ORDERS; the last preferd. Money sent us by mail will be at the risk of the person so sending. ☞Draw checks and money orders to the order of Helen G. Longstreth, Treasurer.

CONTENTS OF THIS ISSUE.

POETRY: MY HOUSE IS LEFT UNTO ME DESOLATE, . . . 225
THE DISCIPLINARY SYSTEM OF FRIENDS, ... 225
THE FOUNTAIN HIGHER THAN THE STREAM, ... 227
THE BELIEF OF FRIENDS, ... 228
THE TRAINING OF THE CHILDREN, ... 228
EDUCATIONAL:
The Enforcement of School Discipline, ... 229
SCRIPTURE LESSON No. 16, ... 230
BETTER THAN MEDICINE, ... 231
SELF CONTROL, ... 231
EDITORIAL:
Home Economy, ... 232
MARRIAGES AND DEATHS, ... 232
POEM: IN MEMORIAM, ... 233
THE LIBRARY:
Blair's "The Temperance Movement" 233
FAMILY AND OTHER DETAILS: EVANS AND EVENS, . . . 234
COMMUNICATIONS:
The Separation of 1827, ... 235
NEWS OF FRIENDS, ... 235
ON AND OFF THE POPULAR ROUTES OF TRAVEL, . . . 236
POETRY: Wait on the Lord; In Bondage, ... 237
THE INTERNATIONAL COUNCIL OF WOMEN, ... 237
THE SLUMS OF NEW YORK, ... *v.*
IT'S GOOD ENOUGH, ... *v.*
NEWS AND OTHER GLEANINGS, ... *vi.*
CURRENT EVENTS, ... *vi.*
NOTICES, ... *vi.*

TEACHERS DESIRING POSITIONS FOR next school year, please address School, Care of Friends' Book Association, 1500 Race St., Philadelphia.

A HOME-LIKE COTTAGE, CLOSE TO THE ocean, with modern conveniences, airy, roomy rooms, and a carefully kept table. Terms reasonable Friends' Meeting in building First-days, at 10 30 a m. M. F. PASCHALL,
171 S. CAROLINA AVE., ATLANTIC CITY.

FOR RENT—Stone House with Lawn attached, good shade trees; situated near village of Darby, convenient to Friends' School and Meeting House. Apply at 926 Market St.

WANTED A POSITION AS HOUSEKEEPER or companion, by a member of the Society of Friends. Address, M. M. W., office of INTELLIGENCER AND JOURNAL, 921 Arch Street, Philadelphia.

WANTED.—At Abington Friends' School for next year, teachers to take charge of the regular English branches, German, French, and Drawing; also a matron. Address, giving qualifications, references, and salary expected. Friends preferred. A. H. TOMLINSON, JENKINTOWN, PA.
or CYNTHIA G. BOSLER, Secretary, Shoemakertown, Pa.

LEHIGH AND SCHUYLKILL COAL.

BEST QUALITY. CAREFULLY PREPARED.

AQUILA J. LINVILL, 1244 North Ninth Street.

MONTGOMERY COUNTY MILK.—CONSHO- hocken Dairies. Special Attention given to serving families. Office, 603 N. 8th Street, Philadelphia, Pa.
JOSEPH L. JONES.

FIRST-CLASS FARM AND CITY

MORTGAGES AT 7 PER CT. AND 8 PER CT.

per annum. Apply or address REEVES, ALSOP & CO. Denver, Colorado. | or RICHARD CADBURY, EASTERN AGENT, 308 Walnut St., Phila., Pa.

OFFER FOR SALE THE FOLLOWING:

$ 750	on 160 acres	valued at . . .	$2,340.
800	" "	" . . .	2 500.
2,000	" "	" . . .	6,500.
1,800	" 480 "	" . . .	7,200.
1,600	" 10 acres	in Denver, . . .	4,000.
3,500	" city property	val'd at. . .	8,000.
1,000	" "	" . . .	3,200.

THE ANNUAL MEETING OF

Friends' Boarding House Association

WILL BE HELD AT THE HOUSE

1623 *Filbert Street, on Fourth mo.* 25, *at* 4 *p. m.*

The Annual Report and other busines of importance will come before the Meeting. Interested Friends are urged to attend.
EDMUND WEBSTER, *Clerk.*

CARPETINGS.

THE CHOICEST STYLES OF THE MARKET ALWAYS HERE.

WE carry a full assortment of BIGELOW and LOWELL BODY BRUSSELS, also Lowell Ingrains. These makes are well known to be superior to all others.

We would call attention to our BARGAIN DEPARTMENT where off patterns and remnants go quickly at marked-down prices.

The patrons and friends of THOS. C. LIPPINCOTT, recently of 1307 MARKET STREET, will find him here and ready to give all who call his best attention.



CARPETINGS.

AXMINSTERS, ... $1.50
MOQUETTS, . . . $1.10 to $1.50
BODY BRUSSELS, 90 cts. to $1.35
TAPESTRY " . . 60 to 85 cts.
INGRAINS, ... 40 to 75 cts.
China and Japanese Mattings by the roll, of 40 yards, . . $6. to $20.

LINOLEUMS AND OIL CLOTHS.
WINDOW SHADES and CURTAIN POLES

We furnish a good spring roller shade, made 6 ft. by 3 ft., for 35 cts. each.

THE BEE HIVE CARPET STORE,
JAMES R. THOMPSON,
1220 Market Street, Philad'a.

FRIENDS' WEDDING INVITATIONS. *Send for Samples. No Charge.*

NO. 908 ARCH STREET, DIXON *PHILADELPHIA, PENNA.*

FRIENDS' MARRIAGE CERTIFICATES, *Correctly and Handsomely Engrossed.*

S. F. BALDERSTON & SONS,

WALL PAPERS. CEILING DECORATIONS. WINDOW SHADES.

NO. 902 SPRING GARDEN STREET, (One square from 9th and Green Station), PHILADELPHIA.

THE DINGEE & CONARD CO'S LEADING SPECIALTIES.

ROSES

ALL VARIETIES, SIZES AND PRICES
FINE EVER-BLOOMING PERPETUAL, CLIMBING AND MOSS ROSES.
NEW AND RARE FLOWER SEEDS.
HARDY PLANTS, New Moon Flower, Clematis, Spring Bulbs, JAPAN LILIES, New Chrysanthemums, and our Wonderful ORNAMENTAL VEGETABLES. *Everything sent* safely by mail or express *to all points.* We offer Choice NEW THINGS and STERLING NOVELTIES in all departments. Our NEW GUIDE, 10 pages, elegantly illustrated, describes over 1500 NEWEST and CHOICEST Varieties of ROSES, SEEDS, PLANTS and BULBS, and tells how to grow them Free. ☞ If you wish to plant anything, send for it. 20 Years Established. *Over 60 Large Greenhouses.*
THE DINGEE & CONARD CO.
ROSE GROWERS, WEST GROVE, CHESTER CO., PA.

AMOS HILLBORN & CO.,

Furniture, Bedding, Curtains.

PARLOR, DINING ROOM, LIBRARY AND CHAMBER FURNITURE, CURTAINS AND FURNITURE COVERINGS MATTRESSES, BEDS, FEATHERS, SPRINGS, SPRING COTS, ETC., ETC.

No. 1027 Market Street, Philadelphia.



FREE Send your address on a postal card for a copy of LANDRETHS'
Handsomely Illustrated Catalogue and Price List of
-: GARDEN :- : SEEDS :-
or 1888 mailed free to all applicants. Address D. Landreth & Sons, Seed Growers and Merchants, Philadelphia, Penna. (Mention this paper).

QUEEN & CO. 924 CHESTNUT ST.



JACOB J. STYER. T. WALTER STYER.

STYER BROTHERS,

NURSERYMEN,

GROWERS OF FRUIT TREES, VINES AND PLANTS, ORNAMENTAL TREES, SHRUBS, ROSES, ETC.

CONCORDVILLE, DELAWARE CO., PA.

Equitable
MORTGAGE COMPANY.

CAPITAL SUBSCRIBED, ... $2,000,000.
PAID IN (CASH), ... 1,000,000.

—— DEBENTURES ——

Bearing 6 per cent., running ten years, and based exclusively upon Western Farm Mortgages, and held in trust by the American Loan and Trust Company of New York for the benefit of the bondholders. Their safety, time to run, and rate of interest make them the most desirable investment now offered. Also

GUARANTEED FARM MORTGAGES.

OFFICES:

NEW YORK, 208 Broadway. | PHILA., S.E. cor. 4th & Chestnut.
BOSTON, 23 Court Street. | LONDON, ENGLAND.

SEND FOR PAMPHLET.

SAFE INVESTMENTS
Capital, $750,000
Surplus, $355,016

In our Savings Department, in sums of

$5 to $200, paying

4 38/100 % annual interest. Savings Certificates are exchangeable for Securities mentioned below, and are also payable in cash on demand. In the MORTGAGE DEPARTMENT in amounts of $300 and upwards, at 5% interest, payable half yearly. In the 16 years and 10 months we have been in business we have loaned $11,156,430, and $6,794,690 of interest and principal was returned promptly to investors. Principal and interest fully guaranteed by Capital and surplus of $1,105,016. In other departments, up to 10% is assured. More than a Million Dollars have thus been invested, returns on which average largely in excess of Ten per cent.

J. B. WATKINS LAND MORTGAGE CO.
LAWRENCE, KANSAS.
New York Mng'r, HENRY DICKINSON 243 Broadway.

FRIENDS' CALENDAR FOR 1888
NOW READY.

A handsome lithographed card bearing a tablet, giving a carefully selected quotation from Friends' writings for each day of the year. Price, 50 cents. By mail, 55 cents.

FRIENDS' ALMANAC FOR 1888.

Containing an account of the times and places of holding the meetings of Friends on the continent of America. Price, 10 cents each. $1.00 per dozen.

FRIENDS' POCKET ALMANAC FOR 1888.

Price, 10 cents each. $1.00 per dozen.

FOR SALE BY

FRIENDS' BOOK ASSOCIATION,
S. W. Cor. 15th and Race Sts., Philadelphia.

WM. HEACOCK,

UNDERTAKER,

No. 1508 Brown Street,

PHILADELPHIA.

CLEMENT A. WOODNUTT,

UNDERTAKER.

1226 NORTH FIFTEENTH STREET, PHILADELPHIA.

1888.

LAWNTON.
FOR SUMMER BOARDING.



For 1888 is better than ever, and should be in the hands of every person contemplating buying PLANTS or BULBS. It contains 3 Colored plates, SEEDS, thousands of Illustrations, and nearly 150 pages, telling what to buy, and where to get it, and naming lowest prices for honest goods. Price of GUIDE only 10 cents, including a Certificate good for 10 cents worth of Seeds.

JAMES VICK, SEEDSMAN,
Rochester, N. Y.

WILSON JUNIOR PEDIGREE BLACKBERRY,

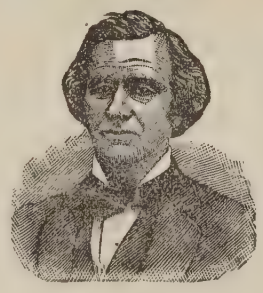
The largest, best, and most productive Early Blackberry, 3¼ inches around from seed of selected Wilson's Early.



Kieffer Hybrid Pear Trees,
100,000 Peach Trees,
Strawberries, Grapes,
Blackberries, etc., etc.

CATALOGUE WITH COLORED PLATES FREE.

WM. PARRY, PARRY P. O., N. J.



WM. H. JONES,

The Dealer in **Agricultural Implements, Seeds and Fertilizers.** Removed to **2043** and **2045 Market St.**, Philadelphia, Pa. Cheapest and largest variety. Every conceivable implement of farm use, harness, seeds and fertilizers. It is a curiosity, and of great interest to every utilitarian to see the establishment. If you cannot get here, write for wants. I am in communication with all the Agricultural implement builders in the U. S.

ALWAYS A SPECIAL BARGAIN ROOM.

QUEEN & CO. 924 CHESTNUT ST



The use of the INTELLIGENCER AND JOURNAL *as a medium for advertisements will, we think, be found very satisfactory. A careful supervision is exercised, and nothing known to be unworthy is admitted. The paper now goes to about* 3300 *persons, reaching, say,* 15,000 *readers, and its size and shape, and the character of its contents give special weight to each advertisement.* ☞ *When our readers answer an advertiser, please mention that they do it upon seeing the advertisement in this paper.* ☜

ONE POUND AND A HALF OF MY FINEST BLENDED TEA

will be sent by mail, postage prepaid, on receipt of $1.00. Any one sending $5 00 with five names (one address), will receive their own package free. All to be sent by express or freight, charges prepaid. Sample sent free on receipt of stamp for postage.

WM. S. INGRAM, 31 N. SECOND ST., PHILADELPHIA, PA. ESTABLISHED —1856.—

E. SHOEMAKER, MILLINERY,

907 Spring Garden Street.

An assortment of trimmed and untrimmed hats and bonnets, also MILLINERY NOVELTIES.

MARIA C. PARTENHEIMER,

Plain Bonnet Maker,

No. 633 N. ELEVENTH ST., PHILADELPHIA.

LADIES' FINE SHOES, HAND-SEWED. Orders taken and executed with promptness.

S. DUTCHER,
915 Spring Garden St., Phila.

HENRY C. ELLIS,

HOUSE AND SIGN PAINTING,

112 N. TENTH STREET, PHILADA.
Residence, 404 N. 32d St.

RICHARDS & SHOURDS,

CARPENTERS AND BUILDERS.

JOBBING ATTENDED TO.

1125 Sheaff St., first street ab. Race,

PHILADELPHIA, PENNA.

R. RICHARDS, 1541 N. 12th St.
THOMPSON SHOURDS, 2212 Wallace Street.

CONSTANTLY ON HAND —AN ASSORTMENT OF— CLOTHS AND CASSIMERES

PRICES REASONABLE.

SUITABLE FOR

PLAIN AND FASHIONABLE GARMENTS.

GUSTAVUS GOLZE, TAILOR, 109 N. 10TH STREET, Philada.

MY SELECTION OF PATTERNS

* * *

FOR THIS SEASON COMPRISES ALL THE LATEST STYLES AND COLORINGS IN MOQUETTE, BRUSSELS, TAPESTRY, INGRAIN, AND DAMASK CARPETS. OIL CLOTHS, LIGNUM AND LINOLEUM WINDOW SHADES, MATS, RUGS, ETC., AT THE LOWEST MARKET PRICES.

BIGELOW BRUSSELS.
LOWELL BRUSSELS.
LOWEL INGRAINS

BENJAMIN GREEN,
33 N. SECOND STREET, PHILA.

LYDIA A. MURPHY,

PLAIN and FANCY MILLINER

ESTABLISHED 30 YEARS.

537 FRANKLIN STREET, PHILADELPHIA.

(2 doors below Green.)

SWARTHMORE COLLEGE

OPENS NINTH MONTH THIRTEENTH.

Thirty minutes from Broad Street Station, Philadelphia.

Under the care of Friends, but all others admitted.

Full college course for both sexes; Classical, Scientific, and Literary.

Also a Manual Training and a Preparatory School.

Healthful location, large grounds, new and extensive buildings and apparatus.

For Catalogue and full particulars, address

EDWARD H. MAGILL, A. M., President,
Swarthmore, Penna.

FRIENDS' BOARDING SCHOOL.

NEWTOWN SQUARE, PA.

Terms, $150 to $175 per year.

Apply to HANNA R. CALEY, Principal, address, during vacation), Media, Pa.

Or to

THOMAS P. BARTRAM, Newtown Square, Pa.,

CLEMENT M. BIDDLE, 815 Arch Street, Phila.

FRIENDS' ACADEMY,

A boarding and day-school for both sexes. Thorough courses preparing for admission to any college, or furnishing a good English education. The next school year will begin Ninth month 13th, 1887. Terms for boarding scholars $150 per school year. The school is under the care of Friends, and is pleasantly located on Long Island, about thirty miles from New York. For catalogue and particulars address,

FREDERICK E. WILLITS, Sec.,
Glen Cove, Long Island, N. Y.

CHAPPAQUA MOUNTAIN INSTITUTE,—

A Boarding School for both sexes under the care of Purchase Quarterly Meeting. The present building is new and much enlarged, and has perfect sanitary arrangements. Excellent corps of instructors. Prepares for Business or College. Healthfully and pleasantly located near the Harlem R. R., one hour from New York city. For catalogue and particulars, address,

SAMUEL C. COLLINS, A. M., Prin.,
Chappaqua Institute, N. Y.

ABINGTON FRIENDS' BOARDING and DAY

School near Jenkintown, Pa., Bound Brook R. R. Ten miles from Philadelphia.

Second term begins First month 30th, 1888. Courses will be arranged to furnish a thorough English education and to prepare pupils for college.

Board and tuition $145 to $165 per school year. Tuition alone $25 to $45. For further information address,

ARTHUR H. TOMLINSON, Principal,
Jenkintown, Pa.

Or

CYNTHIA G. BOSLER, Sec.,
Shoemakertown, Pa.

GEORGE W. HANCOCK,

REAL ESTATE,

MONEY TO LOAN ON MORTGAGE.

PROMPT ATTENTION GIVEN TO THE COLLECTION OF RENTS AND GENERAL CARE OF PROPERTY.

OFFICES: No. 717 Walnut Street, Fortieth & Lancaster Avenue.

CAROLINE RAU, PLAIN MILLINERY,

(Successor to S. Maddock,)

736 SPRING GARDEN STREET, PHILADELPHIA.

Plain Straw Bonnets a Specialty.

FRIENDS' INTELLIGENCER AND JOURNAL.

INTELLIGENCER Vol. XLV. No. 15. | PHILADELPHIA, FOURTH MONTH 14, 1888. | JOURNAL. Vol. XVI. No. 794

"MY HOUSE IS LEFT UNTO ME DESOLATE."

A LITTLE while, you tell me, but a little while,
And I shall be where my beloved are;
And with your eyes, all large with faith, you say,
"Thy dear ones have not journeyed very far."

"Not very far." I say it o'er and o'er,
Till on mine ear mine own voice strangely falls,
Like some mechanic utterance that repeats
A meaningless refrain to empty walls.

"Not very far;" but, measured by my grief,
A distance measureless as my despair,
When, from the dreams that give them back to me,
I wake to find that they have journeyed there!

"Not very far." Ah me! the spirit has
Had its conjectures since the first man slept;
But, O the heart, it knoweth its own loss,
And death is death, as t'was when Rachel wept!

—*Chambers's Journal.*

THE DISCIPLINARY SYSTEM OF FRIENDS.

(*Concluded from last week,*)

WHEN Peter, through excessive zeal, smote off the ear of the high priest's servant, Jesus reproved him, but did not cast him off; and when, in a season of weakness, he soon after denied his Master, "the Lord turned and looked upon him," and that look, full of love and tenderness, so wrought upon his feelings that "he went out and wept bitterly."

Oh! that the spirit of the meek and lowly Jesus might prevail in our hearts, and bear rule in our assemblies; for "a bruised reed he shall not break, and smoking flax shall he not quench till he send forth judgment unto victory." Matt. xii. 20.

The incident to which I have just alluded in the life of a devoted apostle, is one among the many evidences we have that even those who have made some progress in the knowledge of Divine things are liable, if not continually watchful, to yield to temptation and fall into error. It is true that Peter had not then become fully acquainted with the spiritual nature of the Redeemer's kingdom, but it appears that long afterwards, and on another occasion, "Paul withstood him to the face because he was to be blamed." Gal. ii. 11. How important it is that we who stand in the station of ministers of the gospel, should be vigilant over our spirits, and that our brethren and sisters in profession should watch over us *for good*, in order to correct our faults, and not for evil, in order to report them to the world. We are no less liable to error than other members who are equally devoted to the cause of Truth, and in some respects have peculiar temptations from which others are exempted. One of these is found in the disposition so often manifested by weak and inexperienced minds to applaud our religious services, especially when a discourse is extended to a considerable length, and conveyed in appropriate language. These novices have yet to learn that fluency of speech and beauty of expression furnish no test of gospel ministry; for although it may be conveyed in "the words which man's wisdom teacheth," if it be not in the demonstration of the spirit and of power, it is utterly worthless in the divine sight. We should remember the apostolic injunction, "As every man hath received the gift, even so minister the same one to another as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified." I. Peter iv. 10–11. The ministry of the gospel is a divine gift which no man nor body of men can confer nor take away. It must be received immediately from him who is the "Shepherd and Bishop of souls," and in order that it may be properly exercised, we must act in the name which signifies the power of Christ, for "without me," said he, "ye can do nothing." In order that ministers, when properly called and qualified, may be encouraged to occupy the talents entrusted to their care, and that, when they travel abroad in the service of the gospel they may be recognized by other branches of the Society where they are personally strangers, it has been found best that the meeting to which they belong should acknowledge their gifts, after a sufficient time has been allowed to form a correct judgment. This acknowledgment or recommendation of a minister confers no preëminence that should elevate him in his own esteem, or excite the jealousy of others; for it was said to the disciples, "One is your master, even Christ, and all ye are brethren." At an early period in the history of our Society, it became a practice to appoint two or more experienced Friends of each sex to sit with ministers; and hence originated the office of elders, which I believe also corresponds with the practice of the primitive church; for Paul and Barnabas, while in Asia Minor, ordained or appointed "elders in every church," and Titus was directed to do the same in every city of Crete. Acts xiv. 23; Titus i. 5.

Paul, in addressing the elders of the church at Ephesus, said to them, "Take heed to yourselves and to all the flock over which the Holy Ghost hath made you overseers," (Acts xx. 28); and Peter ex-

horts the elders to "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock." I. Peter v. 2. It appears that the term "elders" was sometimes applied to ministers, for Peter calls himself an elder; but it may be inferred that this was not always the case, for Paul says, "Let the elders that rule well be accounted worthy of double honor, especially they who labor in word and doctrine." I. Tim. v. 17. I conceive that the office of an elder is to watch with parental care over the whole flock, extending a hand of help and a word of encouragement wherever it is needed. They are not only to sit with ministers, but to endeavor to sympathize with them in their religious exercises; and when they perceive that a minister, through unwatchfulness or a desire of applause, runs into an excess of words without the life and unction of the gospel, or even if he fall into a habit of delivery unsuitable to the dignity of the subject, it is their duty, in a tender and affectionate manner, to extend suitable counsel. This may also be done by other members of the Society, male or female, who may feel it their duty; but there is an obvious propriety in this duty being especially committed to discreet, experienced minds, such as elders ought to be; for if it should become the subject of general remark, the minister's usefulness would be impaired, his feelings might be wounded, and the harmony of Society endangered. In some meetings there is a jealousy or distrust of the eldership, which I sincerely regret, because I believe it was instituted under the guidance of Divine truth, and I am not aware that any change has taken place in the state of Society which renders it unnecessary. Like all other institutions, it is liable to be abused when intrusted to improper hands, and has perhaps in some cases been made an engine of oppression; but the same may be said of the ministry itself, which, although a great blessing when preserved in purity, becomes the most terrible of all scourges when it falls into the hands of a mercenary or bigoted priesthood. We are admonished by the voice of history that the greatest encroachments upon religious liberty have been made by men who professed to be ministers of the gospel; and although we have closed one of the principal avenues to corruption by withholding pecuniary compensation, yet it appears to me that the eldership should be preserved, if it is only as a check upon the power and influence of the ministry. The appointment of elders belongs to monthly meetings, and if unsuitable persons are chosen, the fault rests with them. The description which Paul has given of a good bishop will apply to ministers and elders, for the term bishop only means an overseer in spiritual things. He should be "blameless, vigilant, sober, given to hospitality, apt to teach, not given to wine, no striker, not greedy of filthy lucre, but patient, no brawler, not covetous, one that ruleth well his own house; not a novice; and moreover, he must have a good report of them which are without." I. Tim. iii. The idea of perfect equality in all things which some persons appear to entertain, is one that I believe cannot be realized in practice. According to the parable of the talents (Matt. xxv. 15), it appears that "to one servant he gave five, to another two, and to another one, to every man according to his several ability." These talents may represent spiritual gifts, intellectual power, or temporal goods, which are dispensed to men in various proportions, according to the will of the great Giver. Our happiness depends upon the use we make of them, and the man who has one or two talents may be as fully blest in occupying them, as he who has five talents. The vessel that holds one measure, when it is entirely filled, is as unconscious of any deficiency as that which holds two or five measures.

If we lived up to the principles we profess, the Christian church would, for all practical purposes, enjoy a community of goods, for the rich would consider themselves as stewards intrusted with the means of helping their brethren; and the gifted in spiritual things, so far from being as lords over God's heritage, would be as ensamples to the flock. If we are not prepared to carry out these principles as we are now situated, should we be any better prepared by retiring into other communities? It appears to me that the same passions and propensities which now disturb us would be manifested there. The desire of preëminence would actuate some, the love of ease would influence others, jealousy and detraction would sow the seeds of discord; and where we expected to find a garden of Eden, we should be introduced into a wilderness filled with thorns.

The general aspect of Christendom at the present time is one of deep interest to the lover of mankind. It is a season of intense mental activity. How great is the conflict of opinions! how general the desire for discussion! what a variety of new schemes are brought forward having for their ostensible object the promotion of human happiness! Although many of these schemes will end in disappointment, and many pernicious doctrines are promulgated, I am far from being discouraged at the prospect before us, for I have entire confidence in the power of truth when left free to oppose the progress of error. This state of society is far preferable to that supine indifference which rests content without improvement, and sends forth no aspirations for the relief of suffering humanity. It is cheering to observe that many of the principles and testimonies which were opened by the light of divine truth to our faithful predecessors are now rapidly spreading in the world. There are multitudes not in membership with us who acknowledge and openly proclaim that war, slavery, and the use of intoxicating drinks, capital punishment, oaths, and a hireling ministry are inconsistent with Christianity and subversive of human happiness.

Should not this consideration increase our confidence in our fundamental principle, the immediate revelation of Divine power in the human soul, as the only and all-sufficient means of salvation; and should it not induce us to cherish in our hearts a deep attachment for a Society which has been so signally blest as an instrument of good to mankind? But let us not depend upon the labors of our ancestors, like the Jews who said, "We have Abraham

for our father," for such a reliance will lead us into dead formality, and then our portion will be given to others more worthy than we. There can be no doubt that the sincere and pious worshippers of all religious denominations are, equally with ourselves, the objects of divine favor; for "as many as are led by the spirit of God, they are the sons of God."

From the Friend, (O), Philadelphia.

THE FOUNTAIN HIGHER THAN THE STREAM.

The remarks of William Caton, (one of the early ministers in the Society of Friends) as to the source whence he derived the heavenly truths he was commissioned to declare to the people, are so instructive, that it seems proper briefly to refer to them. In speaking of his travels in the service of Truth, he says:

"Many large and precious meetings I had in the country, and the Lord was very much with me, who furnished me plenteously with his word and power; insomuch that I stood admiring, at sundry times, from whence I had that fulness. And it was not [admired at] by me only, but by many more, who, looking with the eye of reason upon my earthly tabernacle or outward man, could not expect any great thing from me, being then about twenty years of age; neither had I ever been in much profession, until I was convinced of the Truth of God. Yet plenty of heavenly things the *Lord was pleased to open in me*, and through me, to the end I might communicate the same to the multitude, which sometimes being very great, I was ready to say within myself, 'Where shall I have wherewithal to satisfy all these?' And when I looked out to my own weakness and insufficiency as of myself, I was ready to faint within me; but when I looked only at the Lord, and put my confidence entirely in him, I was strong and courageous."

It is needful from time to time to call attention to the fundamental truth, that "what the Lord is pleased to open" in the minister, is the source to which he must look for the food he is commissioned at the time to hand to the people; and that he must not depend on any stores of Scriptural or other knowledge which he may have accumulated, or rely upon the degree of intellectual ability which may have been developed by education or use. He who alone knows the hearts of the people, and what they need at any particular time, is as able now to give to his ministers his word to declare as he was to the prophets and apostles of old. It is his Divine Power inwardly revealed that is the authority of the true Gospel minister, and that gives him the ability to exercise aright the gift entrusted to him. This power is *independent of the Scriptures*, and though it may often make use of Scripture language, and of the blessed truths recorded in them, yet this is not essential to Gospel ministry. For the same Spirit that inspired holy men of old to write those invaluable records, still operates by its own power and authority on the minds of those whom it commissions to preach to others, and gives them fresh and living messages for the people.

In speaking of ministry, William Penn says: "It is not our parts or memory, the repetition of former openings in our own will or time, that will do God's work." "It is the Spirit of the Lord, immediately, or through the ministry of his servants, that teacheth his people to profit."

George Fox, in his Journal, remarks: "The knowledge which the world hath of what the prophets and apostles spake, is a *fleshly* knowledge; and the apostates from the life in which the prophets and apostles were, have got their words—the Holy Scriptures—in a form, but not in the life nor spirit that gave them forth."

What is a *fleshly* knowledge of spiritual things, but that knowledge obtained by the exercise of our own natural faculties, when separated from the enlightening influence of the Spirit of Truth, which furnishes the only key that can unlock the mysteries of the kingdom of heaven?

Very instructive in connection with this subject are the remarks of Stephen Grellet, written in the year 1819: "It is Christ's prerogative to feed and instruct his people: his servants, even those who are divinely anointed as his ministers, can only hand out to the flock the bread which the Lord first gives them for the purpose, and which he himself blesses; neither can any availingly instruct the people but as the Lord himself commissions and qualifies them by his Spirit; so that they have nothing to give but what they themselves first receive from the Divine fountain; hence the necessity to attend to the dear Master's injunction to his disciples, "Tarry ye at Jerusalem until ye be endued with power from on high."

Some of our readers may think that these principles have been so long and so firmly established as the doctrines of the Society of Friends, that there is not much occasion to urge their importance at this time. But there are frequent evidences of a necessity of recurring to first principles. One of these is contained in an essay delivered at the time of New York Yearly Meeting held at Glen Falls last summer, prepared at the request of its Standing Committee on Education and Evangelistic Work, so that it seems to have a semi-official character.

The writer of this Essay, "on Extemporaneous Speaking," states that an extemporaneous lecturer must carefully study his subject, and have his mind filled with facts and thoughts bearing upon it. In like manner, he thinks, the Gospel minister must have his mind stored with facts and principles relating to religion; and that these must be thoroughly digested by the study of the Scriptures. He says, "We must find what the law and Prophecy, the Psalm and Proverb, the Gospel and Epistle, have concerning our topic; and how it has been developed in history. This topical study is *indispensable*." Subject after subject is to be thus treated, until the whole range of Gospel truth has been examined and digested. "Without such study," says the essay, "no subject can be presented with its proper force."

To those who are disposed to acquiesce in these views, we commend the remarks quoted by Stephen Grellet, who at Zurich in Switzerland, in 1813, met with an aged man, Antistes Hesse, of a tender spirit, and the head of the clergy in his Canton. Of him,

S. G. says, "On one occasion when, at his request, I had given him an outline of the views entertained by our Religious Society, respecting the new birth, the Christian baptism, the bread of life on which the renewed man feeds; on worship, ministry, the Church of Christ, faith in our Lord Jesus Christ, his various offices, redemption and salvation by Him, together with the gift and operations of his Divine Spirit,—he, with much tenderness, expressed his gratitude in that the Lord has raised himself a people among whom the standard of Truth is lifted up, and the Gospel in its purity is proclaimed. 'I have read and diligently studied the Scriptures,' said he, 'in Greek, Hebrew and Latin, but it is in the school of Christ only, *through the teachings of that spirit by which alone the things of God can be known*, that I have learned that those things you have now set forth are true.'"

We do not undervalue the Scriptures, and would not by any means discourage a frequent and reverent perusal of them. A knowledge of their contents is of great value to the minister of Christ and to all other Christians. But ministry must not be degraded to lecturing on their contents. It is not founded on knowledge of them, but on the fresh communications coming from Him, who openeth and no man can shut.

For Friends' Intelligencer and Journal.

THE BELIEF OF FRIENDS.

Our Branch of Friends is accused of having no creed; we can afford to do without one, for we have, instead, a rule of life which is universal in its application. This rule is suited to every condition and every clime, and was given to us by the great founder of our Society in the three immortal words, "Mind the Light." Whoever obeys this rule cannot have a fixed creed, because, having more light to-day than he had yesterday, he may no longer believe what then seemed to him to be true. Moreover, nothing but obedience to this rule can effect our salvation; for what we desire to be saved from is sin, and we can be saved from sin only by obedience to the voice of the Holy Spirit.

It is a law of gravitation that whenever two physical bodies attract each other, the lighter of the two moves the greater distance before they come together, but if they be of equal weight they will move equally. So if the different branches of Friends are drawn toward one another by the attraction of love, the one which is most heavily weighted with truth will eventually absorb the others; in the spiritual as well as in the material world there is an inevitable "survival of the fittest." Our concern is simply to bear testimony to the truth as it is revealed to us, and leave the result to the great Author of all Truth.

What our heavenly Father requires of us, was summed up by Jesus in these two commands: "Thou shalt love the Lord thy God with all thy heart; and thy neighbor as thyself." He also said that the way to enter into the kingdom of heaven is to do the will of our Father which is in heaven. The Society of Friends in the future can stand upon no firmer foundation than this which Jesus gave; and its creed, if creed it must have, may be put into very few words; I believe in the fatherhood of God, the brotherhood of man, the self-renunciation taught by Jesus, and the saving power of obedience to the Light within.

Elizabeth Lloyd.

For Friends' Intelligencer and Journal.

THE TRAINING OF THE CHILDREN.

In the many years I have been permitted to live I have often been thoughtful and exercised in regard to the proper treatment of children; and while sensible there are and have been many qualified for the interesting task of rearing the young mind, I have felt impressed to write and bring into view for the encouragement of all, the counsel of the wise King to train up a child in the way he should go, and when he is old he will not depart from it. Also to cite the command given in ages past for the instruction and training of the little ones, and which is beautifully described in the sixth chapter of Deuteronomy in these words:

"Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might."

"And these words, which I command thee this day shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up, and thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes, and thou shalt write them upon the posts of thy house, and on thy gates."

This unabated care and concern in the love of the Heavenly Father cannot fail to influence the tender and susceptible minds of the precious children; teaching them not only to obey their parents in the Lord, but also to obey the voice of the Divine Spirit, that speaks within the heart, saying, "this is the way walk ye in it, when ye turn to the right hand and when ye turn to the left." And no greater joy can parents have, than to see their children walking in the way pointed out in the goodness of a loving Father which brings the sweet peace that the world can neither give nor take away and prepares them, when called from all earthly scenes to dwell with purified spirits in the realms of bliss and receive the joyful words, of "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

Rebecca Price.

Fourth month, 1888.

Jesus taught love and peace. He preached self-examination, severity unto one's self, indulgence toward others, hate of sin, pardon of sinners. He taught trust in God, incessant efforts to gather lasting treasures, and to scorn what is perishable. His prayer was no humiliation of self before a diety, but the discourse of a son with his father. He denounced injustice and hypocrisy, yet fell himself a victim to the blindness of the masses and the villainy of the wicked.

EDUCATIONAL.

THE ENFORCEMENT OF SCHOOL DISCIPLINE.[1]

The necessity for discipline in our schools may arise from various sources. The pupil may be incited merely by excessive animal spirits, or simply indifference to the objects of school work, and so interested in getting from his association with his teachers and his mates the greatest amount of what he considers enjoyment; or he may be really vicious, having a love for what is low, finding nothing enjoyable in what is elevating or refining. These classes shade into each other by an infinity of gradations, and the difficulty of discipline is increased many fold by the uncertainty of the teacher as to whether a given case exhibits more of mere vivacity or of viciousness.

The overactive pupils are not difficult to manage; the thoughtful teacher keeps them out of mischief by finding plenty for them to do, and makes their excessive energy a means of good to themselves, and a help to others.

The indifferent pupil is not so readily managed. He simply wants to "have a good time," and is constantly engaged in schemes to that end. You talk to him of goodness as the means of happiness, and he is meantime engaged in bending a pin into a peculiar but effective form; you exhaust yourself in the endeavor to make clear to him vulgar fractions or quadratic equations or Cæsar's indirect discourse, and presently discover that you have afforded him a long-sought opportunity to pull some neighboring back hair or indulge in a game of tit-tat-toe.

Now if you go to seek a formula which will contain the cure for all the forms this mischief may assume, you will seek in vain; the varieties of human nature are too many; but you will find the study and cure of individual cases—laborious, tantalizing, discouraging, exasperating, yet infinitely interesting, and remunerative, for these pupils are frequently the brightest, and naturally the most attractive, and one success is sufficient recompense for a thousand failures. Benjamin Hallowell, in his old age, looking back over the many years of his teaching, and recalling the many eminent men who had been prankish, mischievous boys in his school, and who in their successful middle-life spoke his name with reverence, used to say, "I always liked the bad boys;" not that the pure minded old Friend had any liking for *badness* but he recognized the intellectual activity shown in continual mischief; the power wasted in mere foolishness and mistaken fun, which if stirred up to a nobler ambition, and diverted to channels of proper activity is capable of the best uses and a source of all the good that comes from mental power and proper mental growth.

The means of this reform are as various as human nature itself, and there is hardly a resource in the versatile equipment of the human mind that will not at times be brought into service. One pupil may be made to see the waste of time and money that he is making; another may have his ambition stirred by seeing something accomplished which appeals to him as both desirable and possible; this boy may be brought to see how much good he could do some one else by getting down to earnest work, while that one may only need to be shown that the school work is of *practical use* and that the teacher is not incapable of understanding and appreciating affairs which have a relation to the life outside the school-room, while the steady, unflinching application of the ordinary school-room discipline will result in many a reformation.

But in the case of the really vicious pupil, another consideration enters. Here we must think, not only of the chance of doing him good, but of the necessity of preserving his fellows from contamination. I was once in a school where the managers and teachers talked much and loudly of their excellent moral influence; they were men of pure lives and minds, several of them ministers, and most of them so far removed, by time or by habit, from youthful ways and the modes of propagation of evil, that they retained in their school year after year, young men who were actually graduates in vice, and who taught vice to their fellow students more successfully, it seemed to me, than the faculty taught the classics, mathematics, or moral philosophy. This is an extreme case, but it seems to me that we do not sufficiently appreciate the harm possible to be done by the really bad boy. We are concerned for *his* reformation; we want to pluck this one brand from the burning; our sympathies are aroused; we remember that no human heart is all bad, and we see many good and admirable traits in this particular character; and we forget that while we are working to bring back this one lost sheep, nine, if not ninety and nine, moved by the contagion of his activity, or incited by his example are too liable to wander away. Here, the surgical remedy is the only one: the health of the entire body is of more value than the retention of all the different members; and more than this, the pupil who finds that his character forbids his retention in one school has received notice in a form which he understands and appreciates, that reformation is advisable, and that without it, he is on the way to become actually a social outcast.

In the public schools, it must always be remembered that the pupil has a definite claim on the school, a claim which must have proper consideration, and it has also to be remembered that dismissing a pupil is in all probability sending him to the school of the street. But with us the case is different; no pupil has any particular claim on us; and it will certainly be good for the moral standard of our schools if every pupil understands that real vice will not be tolerated; more than this, to be intensely practical in the narrow sense which some people attach to practicability, it will be good for our schools financially, for in the vicinity of Philadelphia, there can be no better advertisement for a school than to have it generally known that immorality is excluded, and that the line is drawn vigorously, unhesitatingly, unvaryingly, and that the necessity for the application of the rule is therefore infrequent.

It seems to me,—I say it with a sense of discussing a delicate subject,—that teachers are frequently

[1] An Essay read at the Educational Conference, 15th and Race streets, Philadelphia, Third month 17th, by Prof. W. W. Birdsall of Friends' Central School.

placed at great disadvantage in this matter of dealing with refractory pupils. School committees and managers very properly retain in their own hands the power of final dismissal. Now it is absolutely essential, not only to the comfort of the teacher, but to the success of his work, that he shall be able to enforce prompt, cheerful, uniform obedience to regulations. Let the idea once enter the brain of a troublesome boy that he can raise a question of conflict of authority between teachers and managers, and there is an end of discipline. You say it is not so in business,—that a wrong ruling of a subordinate is reversed by the superior without damage,—but we are here dealing with children, with refractory pupils anxious to find the limitations of authority and ready to concoct more trying positions in a day than can be disposed of in a week.

The teacher, tried by a long-continued series of petty transgressions, worried by the continual attempt of a pupil who seems to be "smart" simply in the endeavor to discover the dividing line between the only outrageous and the wholly intolerable, finally seizes upon what seems a case of sufficient gravity, and cites the criminal before the highest tribunal. The offense, standing alone does not seem to outsiders such a terrible thing,—the teacher is rather put on the defensive and required to justify his view of the gravity of the case. The pupil, perhaps, is restored to his place with the assurance that his past will be remembered no more for ever, but that he really must not do so any more. The teacher is not comfortable. He can hardly call the court again together on an occasion of less gravity than the last, and the pupil has been warned that there is a limit to toleration, but takes this as notice that within this limit he is safe.

The pupil is not likely to improve under such discipline, and certainly the harm to the school is serious. It seems to me that the pupil should in all cases account to the teacher. As principal of a boy's school containing some turbulent pupils I used to have sometimes to deal with cases where the teacher was not altogether blameless, but I always found it best to say to the boy "You must make this right with your teacher," while if necessary, I advised the teacher to be satisfied with such reparation as seemed proper, and to exercise a wiser discretion in similar cases; but the work of the pupil stopped until he had corrected his record, and he understood that it must be speedily done.

I believe that it is rarely, if ever, well to allow a pupil to remain in a school where the teacher is strongly of the opinion that he should be dismissed, and the case has definitely come to an issue. The teacher may judge incorrectly,—may over-estimate the wickedness of the culprit,—but even in this case, my experience goes to show that the chances for that teacher to do any further good for that pupil are extremely small, while the influence of such a case on the school, and particularly on the teacher, cannot but be bad.

Do you say that it is a delicate thing to decide whether a pupil is really bad? Is it a weighty matter to put upon a child the odium of a dismissal? Does it seem an awful thing to assume to judge of motives? Are the tears and entreaties of friends or relatives an argument hard to resist?

These things are always with us; at each step of life we have only a choice of responsibilities, and in this case the consequences of the one course are no more serious than those of the other; all we can do is to face our duty courageously, and do the right as we are given to see the right.

No one who has seen much of school life can doubt that it is possible for the teacher to be largely instrumental in raising or lowering the standard of honor among his pupils. It seems to me that one of the most prominent causes of a low standard of honor among our pupils is an excessive spirit of emulation.

[*Conclusion next week.*]

SCRIPTURE LESSON, No. 16.

FOURTH MONTH 22D, 1888.

THE TEN VIRGINS.

TOPIC: IMPROVIDENCE.

GOLDEN TEXT.—"And while they went away to buy, the bridegroom came; and they that were ready went in with him to the marriage feast; and the door was shut."—Matt. 25: 10.

READ Matthew 25: 1-13.

THE parable of the ten virgins is another lesson intended to enforce the duty of watchfulness and forethought for the future. It was necessary for Jesus, again and again, to repeat in parable and simile the great truths he wished to fasten upon the attention of the people. It has always been needful to give "precept upon precept, line upon line," that the simple-hearted and the untutored may be able to comprehend the meaning.

Then shall the kingdom of heaven be likened, etc. This is a continuation of the former lesson. The intention of Jesus seems to have been to press home, upon the people who heard him, the important thought that while all are invited to be ready to receive the visitations of heavenly love represented by the coming of the bridegroom, there will be some who make no thoughtful preparation for that event.

In the East the ceremony of marriage was commonly performed in the open air and near the banks of a stream. The bride and groom, accompanied by their friends, returned in a palanquin, carried by four or more persons, to the bride's father's, where a feast, lasting usually seven days, was provided. At the end of this feast, the bridegroom conducted his bride to his own home, many of their friends joining in the procession. This was in the evening. A company of the bridegroom's friends gathered at his home, and went out with lighted torches to meet the procession; often they were kept waiting, and to meet any such emergency, the thoughtful ones carried a little can of oil, that their lamps might be refilled.

The improvidence of those who had only brought with them what oil their lamps would hold, is seen in the lost opportunity it occasioned. While they were looking about and begging for oil to trim their lamps, their companions met the wedding company, and

went in with them to the feast, and the doors were closed. None were afterwards admitted; all who participated in the enjoyments of the home-bringing had to be ready to enter with the bridegroom.

While none dare to set a limit to the forbearance and compassion of the Heavenly Father, or affirm that his spirit is ever withheld from any soul that asks in sincerity and truth to be led and guided by it into all truth, there have been, and continue to be, multitudes like the foolish virgins of our lesson, who fail to enter into the heavenly enjoyments through thoughtless improvidence.

The changes of the last two thousand years have made but little impression upon the customs and usages in these distant eastern lands, and travelers say the call may still be heard "Behold the bridegroom cometh, go ye out to meet him."

It seems to have been the prevailing method of Jesus to explain to the multitude those things which had a spiritual meaning by means of some temporal illustration, something with which the mind was familiar, but always showing the necessity of turning the attention to their temporal as well as eternal well-being: that there must be a continued effort to gather the Heavenly bread fresh from the divine source.

The second lesson is that we should provide for these physical bodies, which were given us for a wise and noble purpose; and unless we provide for the future, the time may come when it will be too late: the door will be shut.

Although we are told to "Be not therefore anxious for to-morrow, for the morrow will be anxious for itself" (Matt. 6: 34), yet it is necessary to lay up in the summer a supply to be used when the winter season is upon us. Those who are not thus provident, are most likely to become dependent upon the charity of the more thoughtful. But while thus engaged to feed and clothe the body, we must not be neglectful of our duty to seek first the kingdom of God and his righteousness.

BETTER THAN MEDICINE.

A lady in New Hampshire recently gave a party on her eightieth birthday. There was a most elaborate supper, every single article, from bread to cheese, and butter to pound cake, having been made with her own hands. When asked how she kept herself so vigorous and healthy, she replied, "By never allowing myself to fret over things I cannot help; by taking a nap, and sometimes two, every day of my life; by never taking my washing, ironing, and baking to bed with me, and by oiling all the various wheels of a busy life with an implicit faith that there is a brain and heart to this great universe, and that I could trust them both."

The better we are, the more satisfaction our conscience gives; the more temperate we are, the less trouble our body causes; and the more we reduce our wants, the greater our independence!

If we make religion our business, God will make it our blessedness.—*J. Adam.*

SELF CONTROL.

"An expert and experienced official in an insane asylum said to us a little time ago that these institutions are filled with people who have given up to their feelings, and that no one is quite safe from an insane asylum who allows himself to give up to his feelings. The importance of this fact is altogether too little appreciated, especially by teachers. We are always talking about the negative virtues of discipline, but we rarely speak of the positive virtues. We discipline the schools to keep the children from mischief, to maintain good order, to have things quiet to enable the children to study. We say, and say rightly, that there cannot be a good school without good discipline. We do not, however, emphasize as we should the fact that the discipline of the school, when rightly done, is as vital to the future good of the child as the lessons he learns. Discipline of the right kind is as good mental training as arithmetic. It is not of the right kind unless it requires intellectual effort, mental contest. The experienced expert, referred to above, was led to make the remark to us by seeing a girl give way to the "sulks." "That makes insane women," she remarked, and told the story of a woman in an asylum, who used to sulk until she became desperate, and the expert said, "You must stop it; you must control yourself." To which the insane woman replied, "The time to say that was when I was a girl. I never controlled myself when I was well, and now I cannot." The teacher has a wider responsibility, a weightier disciplinary duty, than she suspects. The pupils are not only to be controlled, but they must be taught to control themselves absolutely, honestly, completely."—*Journal of Education.*

In the late Robert Moffatt's "Missionary Labors and Scenes in Southern Africa," is a deeply interesting account of the conversion to Christianity of a Corenna chief named Mosheu and his people. At the close of the narrative is given the following, as illustrating "the power of pacific principles." It was communicated to Moffatt after his visit to England.

"The little Christian band [in Mosheu's village] had met, on a Sabbath morning, with the people in the centre of the village, to hold the early prayer-meeting before the services of the day. They were scarcely seated when a party of marauders approached from the interior, whither they had gone for plunder, and not having succeeded to their wishes, had determined to attack this Coranna village on their return. Mosheu arose, and begged the people to sit still, and trust in Jehovah, while he went to meet the marauders. To his inquiry, What they wanted? the appalling reply was, 'Your cattle; and it is at your peril you raise a weapon to resist.' 'There are my cattle,' replied the chief, and then retired and resumed his position at the prayer meeting. A hymn was sung, a chapter read, and then all kneeled in prayer to God, who only could save them in their distresses. The sight was too sacred and solemn to be gazed on by such a band of ruffians; they all withdrew from the spot, without touching a single article belonging to the people."—*Herald of Peace, London.*

INTELLIGENCER AND JOURNAL.

HOWARD M. JENKINS, *Managing Editor.*

ASSOCIATE EDITORS:

HELEN G. LONGSTRETH. LOUISA J. ROBERTS.
RACHEL W. HILLBORN. LYDIA H. HALL.

PHILADELPHIA, FOURTH MONTH 14, 1888.

HOME ECONOMY.

WHEN the subject of home, or as we usually say, domestic economy, is mentioned, it is usual to consider one point mainly, which though of great significance in all that concerns the material interests of the home, does not by any means cover the entire ground of its economies. There is a tendency to go to extremes in all that we as a people attempt, and in our earnestness to carry out some object that seems to us of great importance, we often exceed the limits of prudence in the expenditure of both physical strength and the time that is absorbed to the neglect of other things equally claiming our attention.

It is chiefly with the waste in the culinary department of our American households, that our present concern rests,—and this may be traced to several causes. First, perhaps, is the bringing in of more than the family consumes. This the prudent, thoughtful housekeeper can and does remedy either by limiting the supply; or, what is equally an economy, where it can be afforded, the careful saving of the "broken pieces" that they may go to supplement the scant fare of some worthy but poor family, to whom they come as a benediction.

Too often the mistress of the house takes no special interest in this part of her establishment; if she has little experience, and less thrift, what to do with the residue of the family's meal is a matter of indifference which readily communicates itself to the maid who rules in the kitchen, and who most frequently gets her first lesson in wastefulness from the larder of her employer.

The overflowing pails that go out from the gates of, not alone our well-to-do people, but of many who depend upon the weekly wage of the bread-winner for their living, may well bring a feeling of sadness to the thoughtful passer-by, who sees in these receptacles of waste many a dainty morsel, that if carefully saved, and turned to account would make the bread and butter of the evening meal all the more appetizing, or furnish a relish for breakfast fit for an epicure. And it goes into the waste because the house-mistress does not know what else to do with it, or thinks it beneath the dignity of her station to concern herself about such trifles, in which the maid, nine times out of ten, concurs, because she does not want the additional labor that the utitizing of broken fragments entails. It is so much less trouble to step to the market or the nearest meat-house and get chops or a steak or some other easily procured and easily prepared article, with no consideration of the addition it makes to the cost of living.

It is to the encouragement of all who think this a subject that should claim serious attention, that the example of economy comes to us from the Highest Authority. In feeding the multitudes, though the fare was meagre and of the simplest kind, the Master gave forth this injunction, "Gather up the broken pieces that remain, that nothing may be lost."

And this is the lesson of all the economies in nature, proclaimed daily since the earth began to roll upon its axis. "That nothing may be lost," is the law of living matter. There is no such thing as waste in the laboratory of the Creator. Whenever there is anything to be gathered—saved—utilized, some form of animated existence is there to accomplish the object. And after all have had their portion even to the infinitesimal insect, scarcely visible to the eye of man, it is change and not waste that follows. That which to the unobservant seems worthless, in due time appears again, clothed in new beauty, and ready to meet the needs of some form of life that waits its coming.

MARRIAGES.

BAVINGTON—CLAYTON.—At the residence of the bride's parents, Third month 28th, 1888, under the care of Abington Monthly Meeting of Friends, William W. Bavington, of Moreland township, Montgomery county, Pa., son of Watson and Hanna G. Bavington, and Hanna, daughter of Enos and Mary E. Clayton, of the same place.

JONES—COULSTON.—On Fourth-day, Third month 28th, 1888, at the residence of the bride's parents, under the care of Gwynedd Monthly Meeting, William Potts Jones, son of Evan D. and Anna P. Jones, of Conshohocken, and Elizabeth Coulston, daughter of James and Amanda Coulston, all of Montgomery county, Pa.

MILLER—TYLOR.—On Fourth-day, Second month 22d, 1888, at the residence of the bride's brother, Wilson M. Tylor, Easton, Md., under the care of Third Haven Monthly Meeting, Guion Miller, son of Caroline H. and the late Francis Miller, of Sandy Spring, Montgomery county, Md., and Annie E. Tylor, daughter of the late Jonathan and Rebecca M. Tylor, of Denton, Caroline county, Md.

DEATHS.

BORTON.—At West Unity, Ohio, on Second-day, Third month 19th, 1888, Job Borton, brother of the late Benjamin Borton, in his 70th year.

DURELL.—Second month 20th, 1888, Deborah Durell, aged 88 years; a member of Chesterfield Monthly Meeting, New Jersey.

EVANS.—In Camden, N. J., Fourth month 7th, Sarah N., wife of Robert E. Evans, in her 69th year; a member

of the Monthly Meeting of Friends held at Green street, Philadelphia.

HAINES.—On First-day morning, the 25th of Third month, 1888, at Haddonfield, N. J., Hannah Ann, wife of George T. Haines, aged 62 years; a member of Haddonfield Monthly Meeting of Friends.

She was a woman who looked well to the ways of her own household, none knew her but to love her; she had been afflicted with a cough for several years, which at times was severe, but she bore it with meekness and submission, ever trusting to her Heavenly Father for counsel and protection, and we believe that our loss is her eternal gain; although our trial is hard to bear, it is said that "afflictions are blessings in disguise." I have often felt as though I had to tread the wine press alone, but if we trust to the Almighty, his arm is not shortened that he cannot save, nor his ear grown heavy that he cannot hear.

On First-day, the 18th inst., having been very unwell for several days, she was induced to take her bed, trusting that her Heavenly Father's will might be done. She gradually grew worse until the morning of the 25th ult., when she quietly passed away in the 63d year of her age.

JOHN HAINES.

Haddonfield, N. J., Third month 31, 1888.

HARPER.—Fourth month 3d, Henry S. Harper, formerly of Frankford, in his 66th year. Funeral from residence of his son-in-law, Casper Nightlenger, Ashbourne, Pa.

NICHOLS.—On the evening of Third month 7th, 1888, Eli Nichols, aged 80 years; a member and attender of the Particular and Monthly Meetings of Centre, Delaware, during his whole life.

It is in the truth to say of him that he adhered firmly to the principles of which he was convinced, was just and upright in his dealings, and an enterprising citizen, a kind and indulgent father, and a faithful and devoted husband. Although his last illness was comparatively brief and sudden, he was impressed that his time had come to go hence, and in meekness and resignation expressed his willingness to submit to the will of God, and to obey the summons to what he believed to be a higher and more spiritual existence. In taking a retrospect of his life, he had tried to do what appeared right for him, and felt no serious condemnation for anything he had done. He calmly gave his words of counsel and direction to those of his sorrowing family, who were gathered about his couch, to administer the best they knew to the comfort of one they so long and so dearly loved. JOS. P. NICHOLS.

PAXSON.—In Philadelphia, Fourth month 5th, Joseph A. Paxson, M. D., formerly of Bucks county, in his 46th year; a member of the Monthly Meeting of Friends of Philadelphia. Interment at Buckingham, Pa.

TEMPLE.—Suddenly, Fourth month 7th, John Malin Temple; a member of the Monthly Meeting of Friends of Philadelphia.

TEST.—At her residence, in Camden, New Jersey, Fourth month, 3d, 1888, Leatitia M. Test, aged 74 years; a member of the Monthly Meeting of Friends held at Green street, Philadelphia.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

Quiet, unassuming, self-sacrificing, her life was a beautiful sermon more eloquent than words.

WILBUR.—At her residence, in North Easton, Washington county, N. Y., Huldah Wilbur, aged 87 years, 3 months, and 15 days; a member of Easton Monthly Meeting.

For Friends' Intelligencer and Journal.

IN MEMORIAM.

SUSAN RÔBERTS.

DEAR FRIEND! whose hand so lately clasped in mine
Has left with me the heart-warmth of thy touch,
Knowing how blessed now is lot of thine,
I may not mourn thy absence overmuch.

E'en though I miss thy greeting evermore
That found so full response within my heart,
E'en though the circle, narrowing alway,
Bring sense of loss, when our beloved depart.

Yet think I of thy sad and thoughtful mood,
Musing upon the downward slope of life,
Where one might lose the power of doing good,
And wrestle vainly in a joyless strife.

O helpful hands! gone from the earth for aye,
Whose treasures were beyond the moth and rust;
O feet! so steadfast on the upward way,
O heart! so faithful to its Master's trust:

Sooner than hoped you reached the peaceful goal
Where all the weary toil was ended quite,
And all the pain of doubt and fear were lost
Beyond that cloud in Heaven's most blessed light.

The thoughts that broke through many hours of rest,
The timid wonder what? and when? and how?
The faith that God would give what would be best,
Are glorious certainties to bless thee now.

We should not mourn thee, but within our hearts,
Hold ever, memory of thy faithfulness,
That the pure life, so true and tender here
May still retain its power to cheer and bless.

J. P. G.

Philadelphia.

THE LIBRARY.

THE TEMPERANCE MOVEMENT: OR, THE CONFLICT BETWEEN MAN AND ALCOHOL. By Henry William Blair, United States Senator from New Hampshire. Boston: William E. Smythe Company. (Philadelphia Agents, E. R. Baxter & Co., 1015 Arch St.)

THIS is a volume of over 550 octavo pages, well printed, substantially bound, and liberally illustrated, its contents being divided into twenty-five chapters which deal with the whole subject signified in the title. The first eight chapters are a study of alcohol, its history, its use, its effect upon the human system, its relation to food and medicine, etc.; five chapters are devoted to a view of the social and moral injuries inflicted by intemperance; and the remaining twelve chapters describe and discuss the remedies proposed, by individual and associated action, political movements, etc. The author, H. W. Blair, is well known as a prominent member of the United States Senate, especially in connection with his bill to give aid from the national treasury to the work of education in the Southern States. He is undoubtedly a very ardent and energetic man, not always cautious enough for prudent people, yet in the main, as in the instance represented by this volume, on the side of the right.

In his opening chapter, Senator Blair describes alcohol, giving the earliest history of its use and a scientific analysis of the product, how it is obtained

and the ingredients that enter into its formation, with the percentage of alcohol contained in the various intoxicating beverages, the wines and fermented drinks that are consumed by the human family. The second chapter treats of the effects of alcohol upon man, both body and soul, and follows the subject closely, as it has been presented by able physicians of our own time. In this chapter we are told that the art of distillation was not discovered until the 12th century of the Christian era, and for several centuries after the process was concealed from general knowledge, being mostly confined to the laboratory.

The testimony of Dr. B. W. Richardson, of London, well-known in connection with his experiments with alcohol, is very freely quoted in this chapter; and the experiments of Dr. Parker and Canon Wilberforce in relation to the action of alcohol upon the heart are also given. The use of alcohol in medicine forms the subject of another chapter. Alcohol in its relation to pauperism and crime, is discussed at length. The destructive influence of the drink habit upon the wealth of the world is forcibly presented, and a melancholy detail is here reached, in describing the manner in which this baleful agent has followed the march of "civilization" and been carried to nations and tribes of people, who had been free from its blighting influence, until in every harbor of the habitable earth, which the white sails of commerce have entered, its evil influence is found. The language on this feature, though very strong, is of interest, and we quote it in part. Senator Blair says:

"Thus of the three hundred thousand natives who inhabited the Sandwich Islands when they were discovered, civilization has destroyed all but forty thousand, a deteriorated remnant which even the redemptory influences of Christianity have hardly saved. British rum has not reduced, but has actually obliterated, the Hottentot, and there is nothing left of him but his picture in the primary geography, which people now elderly studied when at school.

"The relation of the more civilized races to weaker nations in the spread of the alcoholic evil is the most important aspect of the whole problem. There has never been a race of men which has not demonstrated its power to rise to a higher and happier level if it had the opportunity. The principles of the Christian religion never yet failed to convert an ordinary man into a better one when they have had a fair chance to produce their natural . . This force which we call the Christian religion has unquestionably power to redeem and save to the uttermost—if it be given opportunity. Its apostles and witnesses have ennobled human nature in every kindred and tongue under the whole heaven, and the blood of martyrs has everywhere attested the sincerity of their professions, and their sublime devotion to the heavenly truth by which they were inspired. There is a force in the world which would save the world.

"But what is the process now in plain operation before our eyes? We find a population living upon our planet of fifteen hundred millions of human beings. Europe has three hundred millions, America one hundred millions, Asia eight hundred, and Africa two hundred millions, and one hundred million more are inhabitants of the isles of the sea Of this vast number of souls about four hundred millions may be classed as civilized people, among whom the Christian religion is nominally prevailing and controlling individuals and institutions, but really with only feeble application of its peculiarly unselfish principles in personal and national life. The remaining eleven hundred millions are many of them embraced in the provinces, colonies and dependencies of the Christian powers, and all are really subject to that supremacy which results from the spirit of political and commercial aggrandizement. Everywhere the heathen nations and barbarous tribes are giving way before the demands of the western powers which with gunpowder and opium and rum, proceed at once to 'develop' their destruction. The costs of war are largely dispensed with because unnecessary; for commerce has discovered a way to convert the work of destruction into a profitable pecuniary speculation, in which the dealer makes his fortune and the government its revenue. . . .

"Measured by what they do to others, Christian nations are the vilest criminals, the very murderers of mankind. Instead of civilizing and elevating the heathen we destroy them. It may be that this is the "order of Providence"; at all events they disappear. By a combined process of rum-selling and psalm-singing we 'improve' these weaker brethren from the face of the earth—we promote their emigration out of it. And now we are well on our way in this great crime of assassinating the race by poison administered in the robes of Christianity at the victim's expense of body, soul and estate."

In the remaining chapters the author takes up the various remedies that have been attempted to check the increasing evils of the drink habit, and discusses the "Temperance Movement," in its several aspects, summing all up with Prohibition, as the only sure means of effecting a radical reform. Senator Blair urges not only State but national enactments of Prohibition, the latter to be brought about by a Constitutional Amendment.

The illustrations are very numerous, including fifty-seven full-page portraits of prominent advocates of the Temperance Reform: among them we note Canon Wilberforce, ex Secretary William Windom, Senator Colquitt, of Georgia, Dr. Daniel Dorchester, Aaron M. Powell, Mary A. Livermore, Frances E. Willard, and many others well known by their works. There is a remarkable map of New York, showing the location of over 9,000 drinking places in that city, which were licensed by the Board of Excise Commissioners, in 1886. (The total number licensed was 9,168, and 1,000 were estimated to be selling without license).

The volume before us is strongly bound in sheep that will bear the hard usage to which books of reference are subjected. It is sold, we believe, entirely by subscription, the agents in Philadelphia being as above stated.

L. J. R.

COMMUNICATIONS.

THE SEPARATION OF 1827.

Editors INTELLIGENCER AND JOURNAL:

I HAVE so much unity and sympathy with a communication signed F. in FRIENDS' INTELLIGENCER, a few weeks ago that I think it right to say so in this way. I lived in that day, and felt many deep conflicts of spirit on account thereof. I believe the separation among Friends was an unavoidable necessity for want of that forbearance, love, and charity among the leaders of the people, whom we looked up to as fathers and mothers, brothers and sisters in the militant church.

I believe the declaration of Jesus is as imperative now as formerly: "By this shall all men know that ye are my disciples, if ye have love one for another;" and "By their fruits ye shall know them." With all due respect to the opinions and experiences of those who may differ from me in sentiment I will say I have an unshaken faith in that religion which enables us mutually to agree to disagree on some points, and yet promotes a harmonious labor for the honor of the Truth. E. P.

Bristol, Pa.

NEWS OF FRIENDS.

A FRIEND writing from Chicago under date Fourth month, 5th, informs: We have at last started a class in the study of the First-day school lessons. Nearly all the meeting remains, the young people taking much interest, and giving expression to their thought in a very satisfactory manner. H. A. Plummer leads the class.

FAMILY AND OTHER DETAILS: EVANS AND EVENS.

Editors INTELLIGENCER AND JOURNAL:

I NOTE in the brief memoir of S. A. E. Hutton, recently published, a mistake in the spelling of her "maiden" name, from which an error of family association may arise. Although this, to many may appear of small moment, yet instances are not wanting in which similar errors have been productive of difficulty. The author, Dr. Hibberd, is intimately acquainted with families who spell their name Evans, as in the memoirs. There were as early as 1684 and may be 1682, several families of this name who emigrated from Wales and located in Merion, Radnor, and perhaps Haverford, in Pennsylvania. At the settlement of the township, in 1698, families of the same name came to Gwynedd, from Wales, and probably some off-shoots of the Merion settlers, also. Clerical talents appear to belong particularly to some of them. A branch of the family migrated to South Carolina and thence to Waynesville, Ohio, and may not have been originally members as some of their ancestors were buried at the old Baptist burying ground in Lower Merion. Of this branch came Thomas, David, Jason, and Clayton (?) Evans, of Waynesville, Ohio, David being for many years clerk of Indiana Yearly Meeting, and Jason, long a useful and prominent member. The two others were attached to the other branch of Friends.

But the family of S. A. E. Hutton was of different race and lineage. While the former was from Wales and of the "ancient Britons," the latter, spelling the name Evens, was of Saxon origin, manifesting the characteristics of that race in their hair and fair complexion and coming from North Aveton, Devonshire, on the southern coast of England. They were Episcopalians, Edmund Evens, the father of Sarah,[1] came to Baltimore when only about 21 years old. Becoming acquainted with Friends, his mind was convinced of their principles, and he united in membership with them. Paying a visit to his parents and relatives in England on his return, his youngest brother William accompanied him. These two were all of the Evens family that migrated to this country. William united with the Methodists; his descendants were a few years ago in Greencastle, Putnam county, Indiana. Governor John A. Andrew, of Massachusetts, noted in the early years of the late war, was a relative on the maternal side.

Edmund Evens settled at first at Patuxent, afterward resided for two or more years at Indian Spring, then a few years about three miles out of Baltimore, and then for some twelve years in its immediate vicinity. He died at Richmond, Indiana, in 1846. The family name is extinct in his children,[2] but his brother had several sons, and it is probably also continued in England, as there was a very large family of John and Sarah Andrews Evens' children.

R. H.

THE humanity of heaven shall be nothing but the humanity of earth lifted to its full activity, filled with the divinest impulses, made cognizant of its greatest powers, and made ambitious for its completest work. God grant us the beginning of that heaven now!—*Phillips Brooks.*

INWARD goodness and benignity of spirit reflect a certain sweetness and serenity upon the very countenance, and make it amiable and lovely, inspire the soul with a noble resolution and courage, and make it capable of attempting and effecting the highest things.—*Scougal.*

[1] S. A. E Hutton's maternal grandfather was Joseph Husbands, who married Mary Pusey. His name appears on the minutes of Western Quarterly Meeting about 1779. Mary Pusey, (daughter of Joshua), appeared in the ministry in her 17th year, and married Joseph Husbands, as above, in her 19th year. He died in 1786, after which she married Daniel Mifflin, and was again a widow in 1810. She died in 1823, aged 81, having been a minister 64 years.

[2] John Evens, of North Aveton, Devon, England, married Sarah Andrews. Their son, Edmund Evens, who came to this country, married Elizabeth Husbands. Their children were:

1. Sarah A., m. John H. Hutton, Richmond, Ind., both now deceased.
2. Mary Mifflin, m. Irvin Reed.
3. Anna Florence, m. John H. Hutton, Richmond, Ind., both deceased.
4. Susanna, m. Robert Hatton.
5. John, (deceased), m. Mary G. Kinsey, Richmond, and Albina Greaves. He died in California; his widow, if living, is at Gilson, Cal.
6. Lydia H., *d.* young.
7. Elizabeth, m Noah H Haines and Dr. Elias Fisher, of Waynesville, O., all now deceased.

For Friends' Intelligencer and Journal.

ON AND OFF THE POPULAR ROUTES OF TRAVEL.

It is only the fortunate few in our cold climate who are so situated that they can with the birds flit to the "Sunny South" when the first chilling blasts of winter are upon us. And there is room for a doubt that even these, unless compelled by the law of self-preservation, are much more fortunate than those who can remain in their comfortable homes with congenial surroundings.

Nevertheless, it is a desirable thing after a struggle with the cold, such as has been ours this past winter, to drift away in the very early spring-time to meet, as it were, the pleasant weather for a little bracing up ere the battle with the heat begins.

An easy journey South, from Philadelphia, is over the Cape Charles route, down the Delaware "Eastern Shore" Peninsula to the Chesapeake Bay, where a good steamer transports you comfortably to Norfolk, Va. A small party of us found it worth while to stop for a few days in this quaint old city and note the situation, as well as make excursions to popular points from there.

Norfolk, thirty-two miles from the sea on the Elizabeth River, with its fine harbor, and midway between the North and South, is a point almost without a rival for a trade which is growing steadily. The oyster interest is a large one, and very curious it is to unaccustomed eyes to see the skill and rapidity with which, in one establishment employing hundreds of hands, these are opened and made ready for the market. Of kindred interest are the immense piles of shells that suggest the possibility of solid roads, in a country so indented with water courses that the ground seems to need such helps to solidity. The streams abound in fish, and a Norfolk citizen will tell you with pride, as well as with truth, that "our market is the finest in the world." But of late years the increase of trade in early vegetables is the absorbing topic, and the quotations of the New York and Boston market,—Philadelphia they consider a mere side show,—on spinach, kale, cabbage, etc., are watched with as much interest as stocks and bonds in some other cities.

In driving out from the city one is attracted by the acres of cabbage planted on the sunny side of the long rows of spinach, the plants having been set there in last Twelfth month, to be ready for use in Fifth month, their soil and climate easily allowing them several crops in one year.

Of the history of the city, as well as that of its pretty neighbor, Portsmouth,—where is the Navy Yard with its famous dry dock which both sides tried to demolish and could not, at the outbreak of the War, the Government buildings all looking so new and neat as seen from the river,—it is not needful to speak; their part in the late war is too near to be long out of mind. One observation we make, though not a new one, that whatever may be the feeling deep down in the hearts of Virginians, the great desire here as elsewhere is for Northern capital, Northern energy, to help bring renewed prosperity to their cherished "Old Dominion."

Of course, one of the things to do is to take a boat ride to Old Point Comfort and Hampton, the former the fashionable seaside winter resort of the country. To us it had no attractions aside from its location, which is a fine one contiguous to Fortress Monroe, and with its grand water views. The immense hotel with its rooms for 1,000 guests which are always full notwithstanding the charges are from $4 to $15 per day, does not commend it to the weary seeking a quiet place to rest. So we gladly pass on through the beautiful grounds of the Soldiers' Home to "Hampton School" in which our readers have long been interested. There the good work still goes on of educating both Indians and colored people. Very kind and pleasant are the cultured teachers in charge, but our strength was unequal to a visit to all the schools, besides it being a holiday; so after an unsuccessful search for board at the two or more private boarding-houses,—all "full,"—we returned to the boat. The situation here is delightful and the Fourth month said to be the one for climatic pleasure, but the supply of boarding homes does not at all equal the demand. Of the old town of Hampton, the colored population does not seem to have benefitted much by the surrounding civilization, for only their churches give evidence of thrift, their homes and their equipages,—one small steer hitched to a cart,—showing little sign of comfort or progress.

Another historical place, but a short sail from Norfolk, and much more attractive to our view than "Old Point," is Newport News, nine miles above Fortress Monroe on Hampton Roads. Its principal hotel, "Warwick," is on a high bluff overlooking the bay, with grounds planted in shrubbery and trees, with an artesian well of excellent water to supply it. A very haven of rest to the weary, (though not an inexpensive one) is its well kept and well furnished rooms, its well served and excellent food. An elevator conveys you to a sun parlor, where you sit and watch the vessels in the harbor glide in and out, or as they lay at anchor. Over eighty sails at one time we count as the eye rests on the broad waters, and we ponder on the different callings of men. In every station fitted for the work God has given them to do, leaving it for them to determine if it shall be well or ill done.

But we have not yet found the condition of existence that we are seeking, that of mildness, moisture and comfort, so we are quite willing to step aside from the beaten track of travel and take refuge on a steamboat bound from Norfolk to New Berne, N. C.

Two weeks from the date of the "great storm," and not yet is the unsettlement in business traffic between the north and south adjusted. Only now the boats are making their regular trips through the bays, rivers, canals, and sounds of this southern Atlantic coast to gather up the supplies to be sent North, and take back the merchandise for the South. So it happened on a Sabbath evening, just after the boat landed, we settled ourselves in a good, steam-heated state-room, with everything needed for our comfort for a week of sailing. As we glanced at the handsome brass plate with the name of the boat "Manteo," the eye was quick to see "The Pusey & Jones Com-

pany, Wilmington, Del., 1887, builders,"—and we at once felt the confidence that comes from a reputation for good work. Here was a new boat, 122 feet long, 480 tons burden, solid and strong, built at a cost of $65,000, with a skillful captain, so there was no need for anxiety,—we need only take our rest.

Norfolk, Va., Third mo. 25. L. H. H.

WAIT ON THE LORD.

"They who wait on the Lord shall renew their strength."

YOUNG souls, so strong the race to run,
And win each height sublime,
Unweary still would ye march on,
And still exulting climb?

Walk with the Lord. Along the road
Your strength he will renew.
Wait on the everlasting God,
And he will wait on you.

Burn with his love. Your fading fire
An endless flame will glow:
Life from the Well of Life require,—
The stream will ever flow.

Ye shall not faint, ye shall not fail,
Still in the Spirit strong:
Each task divine ye still shall hail,
And blend the exulting song.

Aspiring eyes ye still shall raise,
And heights sublime explore:
Like eagles, ye shall sunward gaze;
Like eagles, heavenward soar.

Your wondrous portion shall be this,
Your life below, above:
Eternal youth, eternal bliss,
And everlasting love.

—*Thomas Hornblower Gill.*

IN BONDAGE.

YOU weep my Lill, above the page
That tells the "ancient wrong"
Of captives' tears and tyrants' rage,
And weak oppressed by strong:

Your Poet knows a sterner thrall,
A harder yoke he sings—
The bondage of the Very Small,
The Tyranny of Things.

And truly ours is hardest fate,
Our lot more hopeless far,
Who scarcely feel our lost estate,
Or know what slaves we are.

Slaves to Life's thousand small demands,
Its toil, its fret, its care;
Slaves to our homes, our goods, our lands,
Slaves to the clothes we wear!

Slaves to the cherished things we fold
In careful closets shut,
The plate we store, the books we hold,
Too choice to read—or cut!

Slaves—ah, to what a host of things!
Poor Gullivers would quake
Beneath a web of threads and strings
We know not how to break!

Give place, O "Tamerlane the Great,"
Sesostris, Ptolemy!
I sing the bond to whose hard weight
Your chains were liberty;

The yoke more strict than despot's thrall,
More stern than rule of kings—
The hardest tyranny of all,
The tyranny of *things!*

—*Robertson Trowbridge, in The Century.*

THE INTERNATIONAL COUNCIL OF WOMEN.

THE sessions of this body were held in Washington City from the 24th of Third mo. to the 1st of Fourth Month inclusive, the preliminary meeting being held on the former date. About forty delegates were present, representing 10 foreign and 24 American organizations. The foreign delegates were as follows:

The Edinboro' National Society for Woman Suffrage, Mrs. Ormiston Chant, Mrs. Alice Scatcherd; the Darlington Women's Liberal Association, the Yorkshire and Southwark Women's Liberal Association, Mrs. Scatcherd; Newcastle Women's Liberal Association, Mrs. Ashton Dilke; National Prohibition Movement of Great Britain, Mrs. Axel Gustafson; Danish Women's Association, Danish Women's Society for the Protection of Young Girls, Mrs. Ada M. Frederiksen; Norway Women's Suffrage Society, Mrs. S. M. Groth; Finnish Women's Union, Baroness Alexandra Gripenberg; Work for the Prisoners of St. Lazare, Mme. Isabella Bagelot. [We are obliged to give these and other names found in the daily newspaper reports, without reference to the usage of Friends.—EDS. INTELLIGENCER AND JOURNAL]

Among the more prominent American delegates were Julia Ward Howe, Lucy Stone, Mary A. Livermore, Frances E. Willard, Antoinette Brown Blackwell, Hannah Whitall Smith, Jennie C. Cooly, Abby Morton Diaz, Ednah D. Cheney, and Clara Barton. The organizations and objects represented included Woman Suffrage, the Press, Moral Education, the W. C. T. U., Mission Work, various religious bodies, the New York "Sorosis," the Universal Peace Union, Industrial Education, the Women's Relief Corps, the Knights of Labor, the Gangers, and others.

The meeting was called to order by Susan B. Anthony, as chairman of the Committee of Arrangements. The question of forming a permanent International Council was brought up by May Wright Sewall, who vigorously championed the measure. Several delegates were asked to express an opinion on the subject, and a number spoke. Miss Eastman, Mrs. Bowles, Miss Willard, and Mrs. Whitall Smith agreed with Mrs. Sewall on the importance and need of an International Council. Mrs. Cheney had not considered the subject, and was not prepared to express an opinion. Mrs. Scatcherd thought it involved too much expense. Mrs. Howe said that such a movement should be very carefully considered. Mrs. Stone thought we could tell better after this Council, than now, whether a permanent one will be desirable. The old abolitionistsin carrying on

their reform had not thought it necessary to have an American and foreign anti-slavery society. There would be large expense involved in sending delegates across the ocean, and the various societies would find it hard to carry this. Mrs. Antoinette Blackwell said that such a council might stimulate to better work if they knew it would be reported. Baroness Gripenberg, in excellent English, said that those who were familiar with the language should speak on the question. It was voted, after discussion, to appoint a committee of fifteen on the subject, and the meeting adjourned.

In the evening of the same day (24th) a reception was held at the Riggs House, where the delegates generally stopped. The report in the *Woman's Journal* says: "The halls, corridors, and parlors of the hotel were densely crowded with delegates and visitors (nineteen-twentieths being women). The assembly, numbering several hundred, were almost all well-known workers for woman suffrage, although present as representatives of a great variety of educational, philanthropic, and reformatory enterprises. It was a striking evidence of the close relation of all forms of mental activity in public work on the part of women to woman suffrage, that there seemed such an identity of thought and purpose on the subject. As this great army of fine, intelligent, well-dressed ladies passed slowly through the spacious parlors, it must have occurred to lookers-on that a government which denies such women a share in its councils, is not wise or just, or fairly representative of its people. Another noticeable fact was the great diversity of localities represented, including Maine, Louisiana, Colorado, and every intermediate State. Canada had sent its representatives. The mere enumeration of States, to say nothing of individual names, would be a gazetteer of American geography."

On the 25th, which was First-day, religious services at various churches and halls in the city were conducted or addressed by women of the International Council. The Council itself met at Albaugh's Opera House in the afternoon, at 2.30 o'clock. The building was packed. Aisles were filled, boxes thronged, and people stood five tiers deep around the outer rail. Only once in a decade, it is said, is such an audience gathered in Washington. Nearly half the assembly were men. State banners and the flags of various nations decorated the balconies. Over three thousand persons were present. The platform was filled with delegates and invited guests. At 3 p. m. Susan B. Anthony called to order. Phebe A. Hanaford read Longfellow's "Greeting," which was sung by the audience standing. Ada C. Bowles read from the Acts the interview between Paul and Agrippa. Antoinette Brown Blackwell offered prayer. Annie H. Shaw delivered an admirable sermon from the text, Acts 26: 19: "Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision." The sermon was earnest and eloquent, and many faces which showed only curiosity at the beginning were marked by a better sentiment before the close. Several hymns were sung, and the exercises closed with a benediction.

Mary A. Livermore, in fulfillment of a previous engagement, preached to large audiences in the Church of Our Father, both morning and evening. Frances E. Willard lectured at the Metropolitan Methodist Church, on "Social Purity," to an overflowing assembly. In the evening, in spite of the rain, a crowded congregation at Ryland Chapel listened to Mary T. Lathrop, of Michigan. Bessie Starr Keifer, of Toronto, Can., occupied the pulpit at the Union Methodist Church in the morning, and in the evening presided at a gathering under the auspices of the Grand Lodge of Good Templars. Mary A. Allen, M. D., spoke in the evening at the Union Methodist Church. Clara Cleghorn Hoffman, of Missouri, addressed a large audience on "Temperance," in the afternoon, at the Foundry Methodist Church. Elizabeth Saxon, of Alabama, spoke at the North Capitol Church on "The Home *vs.* the Saloon." J. K. Barney, of Rhode Island, preached in the evening at the Hamline M. E. Church. C. H. St. John preached to a very large congregation on "Temperance," at Grace Church. Fanny Barnes spoke at the Vermont Avenue Christian Church. Nellie Eyster, of California, lectured to children at the Lutheran Memorial Church. These varied exercises and the rainy weather did not seem to diminish the large attendance at each of these meetings.

At the formal opening of the Council on the 26th, there was a good audience and a large and striking group of delegates and visitors on the platform. Susan B. Anthony called the meeting to order, and invited Antoinette Brown Blackwell, "the first woman ever ordained as a minister in this country, and I think in the world," to open the meeting with prayer, which she did. S. B. Anthony made a brief address. She said: The notice that was issued forty years ago for that first convention, if I remember rightly, did not have any signatures attached, but, nevertheless, the two moving spirits in originating the call for the meeting and in carrying forward the meeting were those of our sainted Lucretia Mott, of Philadelphia, and Elizabeth Cady Stanton, who is with us to-day. Without any particular words that shall call to your mind the vast change in the world these last forty years for women as well as men, but especially for women, I will say that forty years ago women had no place anywhere except in their homes, no pecuniary independence, no place or position, no purpose in life save that which came through marriage, save that which came through the home. What a change from such a state of things, as many of you can remember, when no woman thought of earning her bread by any other means than sewing, teaching, cooking, or factory work! During those years there has been almost a perfect open sesame to every avenue of industry,—to every profession, whereby woman to-day stands almost the peer of man in her advantages for independence. What is true in the world of work is true in education, is true every where.

Men have granted us in law, in the privileges and civil rights of society, which we have been demanding, almost everything but the pivotal right, the one power that underlies all other rights, and with which citizens of this republic may protect all other rights.

Elizabeth Cady Stanton then delivered an extended

address, some portions of which we shall print hereafter.

The foreign delegates were then introduced, most of them making brief addresses, and letters were read from foreign associations and individuals, including Priscilla Bright McLaren, of Edinburgh. There were then short addresses by Lucy Stone, Frances E. Willard, Julia Ward Howe, Frederick Douglass, and others. In the evening the leading address was by May Wright Sewall, principal of the Girls' Classical School, Indianapolis, on "The Higher Education." This was followed by a paper on "The Women of India," by the Pundita Ramabai, and one on "The Kindergarten in its Development of Faculty," by Sarah C. Cooper, president of the Golden Gate Kindergarten Association. There were also addresses including one on "Coëducation," by Rena A. Michaels, Dean of the Woman's College of the Northwestern University, at Evanston, Ill. Miss Benneson, of Bryn Mawr College, advocated fellowships for women, in a vigorous and interesting address.

The session of Third-day morning, 27th, was devoted to the consideration of the various organized philanthropies in which women are engaged. The house was crowded. The proceedings began with a paper on "Philanthropy" by Harriette R. Shattuck, of Massachusetts, and besides others, there was an address in the French language by Madam Bogelot, of Paris, on work in the great prison of St. Lazare, in that city. Clara Barton spoke on the Red Cross movement, and Amelia S. Quinton on the work and object of the Women's National Indian Association. At the evening session the topic was Temperance, and the speakers were Frances E. Willard, Hannah Whitall Smith, and others. A resolution was passed strongly approving the work of the Women's Christian Temperance Union.

At the session in Fourth-day morning, the 28th, the topic was Industries. Laura W. Johns, president of the Kansas Equal Suffrage Association, presided, and made the opening address on the "Industrial Gains of Women During the Last Half Century;" Anna M. Worden, worthy master of Vineland Grange No. 11, on "Women in the Grange," and Hulda B. Loud, of Rockland, Mass., on "Women in the Knights of Labor." Helen Campbell, vice-president of the American Sociological Society, was not present, but sent a paper on "The Working-women of To-day." Lita Barney Sayles, secretary of the same society, had a paper on "Coöperation the Law of the New Civilization." Leonora M. Barry, organizer of Knights of Labor, holding credentials from T. V. Powderly, spoke on "What the Knights of Labor are doing for Women." Esther L. Warner, for twenty years a farmer in Nebraska, spoke on "Women as Farmers." Mrs. Dow, president of the Street Car Railroad Company, of Dover, N. H., was called upon, and made a brief address. Harriet H. Robinson spoke on "Factory Girls." M. Louise Thomas, president of Sorosis, (New York), gave an account of the Lowell *Offering*, and Miss Anthony gave her own experience of "Work in a Factory."

Hulda B. Loud read a communication from the Federation of Labor Unions of the District of Columbia, deprecating a remark of Mrs. Stanton's as contrary to the views of "organized labor." They add: "We discountenance and by no means tolerate acts of violence to persons or property on the part of our members, and we have neither affiliation or sympathy with associations that do so."

In the evening the topic for discussion was "The Professions," and numerous papers were read discussing the work of women in journalism, medicine, the law, etc.

At the morning session on the 29th, Matilda Joslyn Gage presided. The subject for discussion was "Organization." The topic was considered in a general sense by Julia Ward Howe, and she was followed by Mary F. Eastman, on the "Association for the Advancement of Women;" Amanda Devo, of New York, on the "Peace Association;" Abby Morton Diaz, of Boston, on the "Woman's Educational and Industrial Union;" Marilla M. Hills, of Dover, N. H., on "Missionary Work of the Free Baptist Church." Miss C. K. Fredericksen, of Copenhagen, reported for the "Danish Women's Union for the Protection of Young Girls and Lonely Women," also for the "Danish Women's Association." Fanny Zampini Salazaro, editor of *La Rassegna Femminile*, contributed a paper on "Woman's Condition in Italy." M. Louise Thomas, of New York, gave a history of Sorosis, and read a letter from the Crown Princess of Denmark. Jennie C. Croly (Jennie June), of New York, spoke on "United Womanhood." May Wright Sewall, of Indianapolis, spoke on "Women's Organizations." Frances E. Willard spoke of the "Power of Organization among Women."

In the evening Lillie Devereaux Blake spoke on the legal disabilities of women. She said in part: A general impression prevails that the laws in this country are especially favorable to women, yet this is far from being the case. Under the English law marriage is to a woman civil death, and where it prevails, as it does in all the Southern and some of the Northern States, a wife has no right to her own property or her own earnings. In many Northern and most Western States these provisions have been modified to the extent that property rights are secured to wives, and yet even in the States where married women may enjoy their own earnings they have no claim to their children, New Jersey, Kansas, and Iowa alone securing to the mother the legal control of her offspring. In New York, as in all other States, the honorable wife has no right to her child for a single instant of its existence. The father can give it away during his life and will it away after his death without her knowledge or consent. In happy union this cruel law has no terrors, but it places a fearful weapon in men's hands, which has been used in thousands of cases to wring women's hearts.

Alice Scatcherd discussed the legal condition of women in England, Ireland, and Wales. Among other things she said that the men have an unenviable notoriety for wife-beating, and only since 1878 had a wife the right to go before a magistrate and complain of this cruel and barbarous treatment. The streets of England are freer for men than for women, and the laws as to legitimacy are a crying disgrace.

The next paper was by Alice Fletcher, special Indian agent under the Severalty bill, and was entitled, "Legal Condition of Indian Women." Matilda Joslyn Gage read a paper on "Law in the Family."

The session on Sixth-day morning was devoted to the topic of Social Purity. This meeting was for women only, and the attendance was confined to their sex. The proceedings included papers, addresses, and letters from Elizabeth Boynton Harbert, Anna Rice Powell, Josephine E. Butler, and others. Mrs. Armiston Chant, an English delegate, said the statements made in the *Pall Mall Gazette* as to vice in London among aristocratic people, were true. Frances E. Willard, in the course of her remarks, criticized low-cut dresses, and said that those wearing them borrowed the idea from women whom she would be ashamed to touch. She also said that in the new era the half-nude pictures of women used as advertisements by cigar dealers would not stay in the windows over night. She also touched upon the impurity of dressing on the stage and the evils of round dances. The Arabs love to say of a pure man "He's a brother of girls" as typifying their best and greatest idea of purity.

The evening session was devoted to the discussion of "Political Conditions and Women's Right to the Ballot." The speakers included Isabella Beecher Hooker, J. Ellen Foster, Harriette H. Robinson, Martha A. Everett, Annie H. Shaw, Laura M. Jones, and others. Mrs. Robinson said a new party was required, to carry this issue to the polls. "The Prohibition party is very good about passing resolutions in our favor, but it has as yet no political power, and the majority of its members usually vote the Republican ticket. We do not count a great deal on its help."

The session on the morning of the 31st was devoted to the reunion of "the pioneers" in the movement for Women's Rights. The "pioneers" occupied prominent seats on the stage of the Opera House with the "celebrated six" on the front row,—Elizabeth Cady Stanton, Susan B. Anthony, Mary A. Livermore, Lucy Stone, Julia W. Howe and Matilda Joslyn Gage. Among the men on the platform were Frederick Douglass, Henry B. Blackwell, of Boston, A. G. Riddle, of the District of Columbia, and ex-Senator Pomeroy. The others were: Mrs. Amy Post, Sarah H. Willis, Mary H. Hallowell, Sarah Anthony Burtis, and Mary S. Anthony, of Rochester, N. Y.; M. Adeline Thomson and Emily Winslow Taylor, of Philadelphia; Sarah H. Southwick, Wellesley Hills, Mass.; Sarah E. Wall, Worcester, Mass.; Dr. Clemence S. Lozier, New York; Olive Frazer Ingalls, Glenora, N. Y.; Susan E. Wattles, Kansas; Esther Wattles, Oberlin, Ohio; Virginia L. Minor, St. Louis, Mo.; Dr. C. B. Winslow, Dr. Susan Edson, Jane B. Archibald, Julia A. Wilbur, of Washington, D. C.; Phoebe Mott Wills and Catharine A. F. Stebbins, of Michigan.

When S. B. Anthony called the meeting to order she said that in memory of Lucretia Mott, who, with Elizabeth Cady Stanton, called together the first woman's convention, and in spirit with the religious denomination of which Mrs. Mott was a member, all would observe a moment of silent invocation. After that began the speeches.

Mrs. Stanton, told of her calling the first convention together, and how in the long struggle she had never felt they stood alone, for she knew God himself and the lovers of liberty were with them. Incidents of the little meeting at Seneca Falls were told.

Fred. Douglass was the next speaker, and said it was fifty-two years ago to-day since he was driven with hands tied to the auction block to be sold to the highest bidder.

Lucy Stone talked of her work in Boston, when, at a salary of $6 a week, she made speeches for the anti-slavery movement.

Following her came her husband, Henry B. Blackwell, who referred in a pleasant way to the fact that his wife never took his name—saying she simply copied mother Eve. Who ever heard of Mrs. Adam or Mrs. E. Adam?

Antoinette Blackwell, a sister-in-law of Lucy Stone, told in a grave way many entertaining reminiscences of her early college life at Oberlin, Ohio.

Robert Purvis and Mary Grew of Philadelphia, and ex-Senator Pomeroy made speeches.

Rachel Foster, spoken of as "the youngest lady in the movement," was highly complimented for her work in organizing the convention, and a gold badge was presented her. Susan B. Anthony concluded the programme. Referring to newspaper attacks, she said she did not mind them nowadays, but at first they cut deeply.

A reception was held by a number of young ladies, descendants of the "pioneers," at the Riggs House, in the afternoon. In the evening the topic was "Political Conditions," when Helen H. Gardener spoke on "Sex in Brain," followed by Mrs. Ashton Dilke, and others.

On First-day afternoon, Susan B. Anthony presided over a religious symposium. Matilda Joslyn Gage spoke on "Women in the Early Christian Church," and Rev. Antoinette L. B. Blackwell on "Science and Religious Truth." In the evening Zerelda G. Wallace spoke on the "Moral Power of the Ballot;" and Elizabeth Cady Stanton made the closing address.

WINE PRODUCTION IN FRANCE.

It has of late been repeatly affirmed, by way of explanation of the increased consumption of the stronger liquors in France, that there had been a decrease in the supply of wines. In a recent sitting of the French Senate, Colonel Meinadier called attention to certain reports circulated abroad relative to an alleged decrease in the production of wine in France, and requested information from the government as to the exact figures, with a view to contradicting these statements. The Minister of Agriculture, in reply, stated that the production was annually increasing, and reached 30,000,000 hectolitres in 1887. It appears from this official statement that not only has there been no falling off in quantity of wine produced in France, but that there is an annual increase. The truth is that wine-drinking in France, as might be expected, has created an alcoholic appetite which only an increased and increasing consumption of the stronger liquors can now satisfy.—*National Temperance Advocate.*

THE "SLUMS" OF NEW YORK.

You will return from your first visit to the slums with two very strong impressions: one, of the utter hopelessness of trying to do anything; the other, of the necessity for doing something immediately, less the heavens fall. Perhaps you have evolved in your *boudoir* some beautiful scheme of amelioration; it has occurred to you that if ten rich men of the city could be persuaded to give $100,000 apiece, not as a charity, but as an investment, to build ten tenements, each to accommodate seventy families, it would be a great and glorious thing. But, as you stand in "the Bend" in Mulberry street and gaze about you, it will be to say in despair, $1,000,000, ten tenements, seven hundred families! Of what possible use to plan such an infinitesimal oasis of relief in this universe of misery and degradation?" You have never before seen people so hived before. Above you, below you, behind you, in front of you, to the right, to the left, in the rear, in the distance, crowded against each other, behind each other, above each other, are human beings. They swarm on the sidewalks, they are entering and issuing from the doorways, they lean out of the windows. You have always supposed that in the homes of the very poor you would be filled with pity for the hard work you would be seeing them do; women bending over washtubs or ironing-table, cobblers cobbling, tailors sewing, seamstresses running machines, tinkers mending, children weeping bitterly as they, too, turn a machine, or try to make a shoe; everybody toiling for dear life, for a mouthful of bread, too busy to look up, even as you pass. But the very first impression made upon you in the slums is that of a horrible leisure. What are these people doing? Nothing. What do they want to do? Nothing. What are they capable of doing? Nothing. What do they want you to do for them? Nothing. What can you do for them? Nothing.

Nothing is more astonishing, in investigating the slums, than the discovery of the enormous prices the poor are paying for the most wretched accommodations. One man boasts that he draws 33 per cent. on his tenement investments. Mr. Alfred White's experiments with improved tenements have been carried on for ten years, and have been made in the city which is the third largest in the United States, so that he has certainly had to grapple with all the problems presented by a large city; and he states that for $1.50 a week you can give tenants two light, airy rooms, with separate sink, scullery, and arrangements for coal, etc., and draw 6 per cent. on your investment; yet you will find families paying $6 a week for two rooms, with right to use the hallway for some of their "things;" and in the same house a woman with three children paying $2 a week for one room in the basement, where she lives, cooks, eats, and does washing for a living, with a dark closet and one bed where she and the three children sleep. In a semicircle of sheds occupied by ragpickers one woman pays $1 a week for the end of one shed.

More than half the population of the City of New York live in tenement houses. There are 30,000 of these tenements, 2,000 of them reported in the official statistics as "very bad." In one block on the East side there are as many people as you would find in a country village stretching over several hundred acres of land. Between two avenues and two streets in the same district are 3,000 or 4,000 souls. This in itself is not objectionable; for the same space, if built up with "apartment houses," such as we see in other quarters of the city, might afford to a much larger number of persons even luxurious privacy; but these tenements are only ordinary houses. In some rooms you will, in the daytime, see mattresses piled up till they touch the ceiling; at night, when the "boarders" stream in from their day's work, these mattresses are taken down and spread over the floor, touching each other. Forty-five people sometimes sleep in one room.

Half of the trouble is caused by the willful cruelty, but half by the careless thoughtlessness, of the landlords. A wise writer has said recently, "Often you don't need to say to a man, '*Why* do you do so?' If you can show him *what* he is doing, it is often enough to rouse him to reform." I have faith enough in human nature to believe that if we could organize a procession of landlords, and compel them to walk through the tenement districts, they would begin the reform themselves. Half of them do not know what they are doing; trusting the care of their property to agents, whose interest it is not to trouble them with demands for repairs or any lessening of income.—*Alice Wellington Rollins, in "The Forum," of New York.*

IT'S GOOD ENOUGH.

"There! I guess that will do," said John, as he took a shovelful of ashes out of the stove. "The pan isn't empty, but it's near enough: nobody will see it. If I can get the store swept in about five minutes, I can finish that story in the *Fireside Companion* before any one comes." The store was swept very much as the stove had been cleaned. The open spaces presented a good appearance, but out-of-the-way corners and underneath boxes and barrels told a different story. However, John said it was "good enough." The story was finished, and the paper hidden out of sight before the clerks arrived. Then Mr. Willis, the proprietor, came in, bade them all "good-morning," glanced around the store, and went into his private office. Presently he called John: "Take these letters to the office as soon as you can. They will be just in time for the nine o'clock mail. Come right back." John hurried to the office as he had been bidden, but, having deposited the letters safely, saw no more reason for haste. Indeed, he even indulged in a game of marbles before returning to his work. When he entered the store again, Mr. Willis made no comment on his tardiness, but remarked, "Well, John, I've almost learned my lesson."

John stared, "What lesson, sir?"

"Why, the one you've been teaching me lately."

John was more puzzled than ever, and all day long, he wondered what lesson he could possibly teach Mr. Willis. The next morning, John's work was done as speedily, and no better than the day before. Mr. Willis came before the clerks, and sent

John out on an errand. While he was gone, the gentleman, with a quiet smile, began to investigate the corners that John thought "nobody would see." When he returned, Mr. Willis said: "John, I told you yesterday I had almost learned my lesson. To-day, I know it thoroughly. Would you like to hear it?"

"Yes, sir."

"You have been teaching me how well I could get along without you. I thought the stove needed cleaning and the store sweeping every morning, but it seems they don't. So I shall not need you longer than this week."—*Selected.*

NEWS AND OTHER GLEANINGS.

—A writer in the *Electrical Review* states that a system of signals is on experimental trial in New York, in which different colored lights are flashed on the lamp-post. It is mainly intended to enable policemen to communicate quickly with each other when in pursuit of midnight criminals.

—The largest electric light in the world is in the light-house at Sydney, Australia. It has the power of 180,000 candles, and can be seen at sea fifty miles distant. America's largest light, 24,000 candle power, is at San José, Cal.

—The avalanches in the Alps have caused the death of over two hundred persons, whole villages being buried. The famous Hospice of St. Bernard (where for one thousand years the monks have succored victims of the storm) has been buried by two avalanches, without causing loss of life. Avalanches in sunny Spain have caused eleven deaths.

—Over extensive districts, or at least throughout Eastern North America, the ants are evidently by far the most effective animal agents in preparing soil for plant use, the part they play being much greater even than that of the earth-worms themselves. The latter are confined chiefly to cultivated clayey fields; while the ants rapidly overturn the soil material, as well within the forests as in the open fields, wherever that material is of a sandy nature.

—Printed matter is measured by "ems," the letter "m" being the unit. The following compilation is by Professor A. P. Lyon: The Bible contains 3,500,000 "ems," Webster's Dictionary 20,000,000, Chambers's Encyclopædia 58,000,000, Johnson's Cyclopædia 56,000,000, Appleton's Cyclopædia 60,000,000 and Encyclopædia Britannica 140,000,000 "ems."

—The tercentenary of the translation of the Bible into Welsh is to be celebrated this year by erecting a memorial to the translator, Bishop Morgan, at St. Asaph, and by establishing a Welsh scholarship for Biblical learning. It is also intended to issue a reprint of Bishop Morgan's Bible, with the Revised Version in a parallel column.

—Mrs. Ormiston Chant of London, a delegate to the International Council of Women, recieved a most cordial greeting in that body, and her addresses in seveaal large meetings elsewhere in Washington were received with marked demonstrations of approval. She will visit Baltimore, Philadelphia, Chicago, Boston, and New York before sailing for England, and should have, and will doubtless receive, a hearty welcome everywhere.—*The Philanthropist, (N. Y.)*

—A syndicate, including several Georgia capitalists, has secured the exclusive right for the Southern States of the Thompkins process for reducing vegetable fibres to paper stock, with the intention of establishing mills in all the cotton States and applying the process to the reduction of cotton stalks and seed hulls, now practically worthless.

CURRENT EVENTS.

THE one-hundredth anniversary of the pioneer settlement in the State of Ohio, under the "Ordinance of 1787," was celebrated at Marrietta, on the 7th instant. Senator Hoar, of Massachusetts, delivered the principal address, and there was speaking also by ex-President Hayes, J. Randolph Tucker, Senator Sherman, Edward Everett Hale, and others.

THE extensive strike among engineers and other employees on railroads coming into Chicago has substantially ended, the men on all the roads except the Burlington and Quincy having decided to go to work, at a meeting held on the 4th inst.

BENJAMIN HARRIS BREWSTER, ex-Attorney-General of the United States, died early on the morning of the 4th inst., in Philadelphia, aged nearly 72 years. He was a member of the Cabinet of President Arthur.

REPORTS from Florence, Italy, say that the health of James G. Blaine, who has spent the winter there, is failing. He and his family expect to make a tour in Sweden and Norway, and then return home, arriving about the end of the Sixth month.

FLOODS in the rivers have done considerable damage in Western States. At Waterloo, Iowa, on the 7th instant, barns, houses, and movables were carried off by the flood in Cedar river. Washouts were reported on the railroad at Vinton and Cedar Falls, and an important railroad bridge at Sioux City was wrecked by the rising of the Missouri river.

NOTICES.

*** A Conference under the care of the Temperance Committee of Concord Quarterly Meeting will be held at Chester, on First-day afternoon, Fourth month 15th, at 2.30 o'clock. J. BYRON THOMAS, Clerk.

*** Abington First-day School Union will be held at Gwynedd, on Seventh-day, the 21st of Fourth month, at 10 o'clock. All interested are invited to attend.

☞Trains on N. P. R. R. north, reach Gwynedd Station, (one mile from meeting-house), at 8.31, 9.30, and 12.02; south at 8.13, and 8.55. Will Friends who are coming please advise Walter H. Jenkins, Gwynedd, Pa., so that provision may be made for meeting them?

J. Q. ATKINSON, ANNA MOORE, } Clerks.

*** Haddonfield Quarterly Meeting's Temperance Committee has appointed a Conference to be held in Westfield Meeting-house, on First-day, the 22d, at 2.30 o'clock. All are cordially invited.

J. M. LIPPINCOTT, Clerk.

*** Concord First-day School Union will be held at West Chester, on Seventh-day, Fourth month 14th, commencing at 10 o'clock. All interested are invited to be present.

CLARA B. MILLER, EDWIN J. DURNALL, } Clerks.

*** Salem First-day School Union will be held at Mickleton, N. J., on Seventh-day, Fourth month 14th, commencing at 10 a. m. All interested are cordially invited.

RICHMAN COLES, LOUELLA WADDINGTON, } Clerks.

*** A Meeting of the Joint Committee on Temperance and Intoxicating Beverages of Philadelphia Yearly Meeting, will be held at Race Street meeting-house, Seventh-day, Fourth month 14th, 1888, at 1 p. m.

JAMES H. ATKINSON, ANNIE C. DORLAND, } Clerks.

PUBLISHERS' NOTICES.

*** Matter intended for insertion in the INTELLIGENCER AND JOURNAL should reach us by Third-day morning, though notices or advertisements relating to affairs of immediate importance *may be* used as late as the morning of Fourth-day. In order to reach our distant subscribers, the paper is now mailed on Fifth day, and must be sent to press at noon of the day preceding.

*** WE particularly ask that when money is forwarded to *renew* subscriptions, care be taken to give us the name of the person *to whom the paper is now being sent.* Sometimes, instead of this, the name of another member of the same family is given, in which case, the new name not appearing on our list, we suppose it to be a new subscription, and send two papers.

Where it is a *new* subscription, please say so, and this will also help to avoid mistakes.

*** As a definite number of copies of the INTELLIGENCER AND JOURNAL is printed each week, we would suggest to any of our friends who may wish extra numbers of the paper to inform us of the fact previous to the publication containing the particular article wanted, that we may have the required amount of extra numbers printed.

ROYAL



BAKING POWDER

Absolutely Pure.

This powder never varies. A marvel of purity, strength, and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum, or phosphate powders. *Sold only in cans* ROYAL BAKING POWDER CO., 106 Wall-st., N. Y.

Association of Friends to Promote the Education of the Colored People of the South.

HOWARD M. JENKINS, Chairman, 921 Arch Street, Phila.
SARAH J. ASH, Secretary, 1717 Vine Street, Phila.
LYDIA A. SCHOFIELD, Correspondent, 1717 Vine St., Phila.
HENRY M. LAING, Treasurer, 30 N. Third St., Phila.

EXECUTIVE COMMITTEE—Edward H. Magill, Swarthmore, Pa.; Sarah H. Peirce, Philadelphia; George L. Maris, West Chester, Pa.; Mary Ann Fulton, Wilmington, Del.; Amos Hillborn, Philadelphia; Alfred Paschall, Doylestown, Pa.

WORK OF THE ASSOCIATION.

The work of the Association is chiefly *to raise funds.* These are sent to the support of two schools for colored youth in South Carolina,—the Schofield Normal and Industrial School, at Aikin, and the Mt. Pleasant School, near Charleston, in charge of Abby D. Munro.

BAUGH'S TRADE MARK $25 ANIMAL BONE PHOSPHATE

Dealers wanted in unassigned Territory.



Raw Bone Meal, (strictly pure.)
Pure Dissolved Raw Bones.
Sulphate of Ammonia.
Muriate of Potash. Nitrate of Soda.
Kainit. Nova Scotia Land Plaster.

Send for further information and special prices.

BAUGH & SONS CO. Manufacturers and Importers, PHILADELPHIA.

FOR DRY GOODS

——THE BEST PLACE IS——

STRAWBRIDGE & CLOTHIER'S,

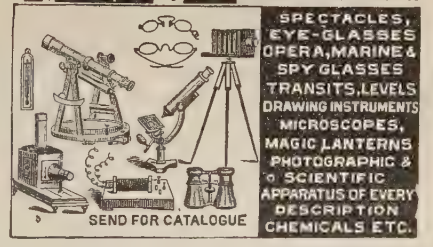
MARKET
EIGHTH
FILBERT
} STREETS.

One of the largest buildings in the city, and the largest Establishment in America devoted exclusively to

DRY GOODS.

The stock includes Silks, Dress Goods, Trimmings, Millinery, Hosiery, and Underwear, Gloves, House-Furnishing Goods, Carpets, Ready-Made Dresses and Wraps, and everything that may be needed either for dress or house-furnishing purposes. It is believed that unusual inducements are offered, as the stock is among the largest to be found in the American market, and the prices are guaranteed to be uniformly as low as elsewhere on similar qualities of goods.

QUEEN & Co. 924 CHEST. ST PHILADA.



Are you going to have any Paper Hanging Done this Spring? If so, observe these prices for newest patterns, perfect, full length.

Lustres or Mica Papers,	6 Cts. Roll.
Beautiful Gold Papers,	15 Cts. Roll.
Felt or Cartridge Papers,	20 Cts. Roll.
Heavy Embossed Golds,	35 Cts. Roll.

We'll send free to any address in the country, a full line of samples with borders to match.

A. L. DIAMENT & CO., - 1206 MARKET STREET.

PENN MUTUAL LIFE INS. CO. of PHILA.

This Company furnishes ALL DESIRABLE FORMS of LIFE and ENDOWMENT INSURANCE at actual NET COST. It is PURELY MUTUAL; has ASSETS of nearly TEN MILLIONS and a SURPLUS of about TWO MILLIONS. ☞ ITS POLICIES ARE NON-FORFEITABLE AND INCONTESTABLE. ☜

Pres. EDW. M. NEEDLES. Vice Pres. HORATIO S. STEPHENS. Sec. HENRY C. BROWN.

INCORPORATED 1836. CHARTER PERPETUAL. CAPITAL $50,000. SURPLUS, $1,400,000.

THE GIRARD
LIFE INSURANCE, ANNUITY, AND TRUST CO.
OF PHILADELPHIA.

No. 2020 CHESTNUT STREET.

Acts as Executor, Administrator, Guarcian, Trustee, Committee, or Receiver, and Receives Deposits on Interest, also Insures Lives, Grants Annuities.

President, EFFINGHAM B. MORRIS.
Vice President and Treasurer, HENRY TATNALL.
Actuary, WM. P. HUSTON.
Assistant Treasurer, WILLIAM N. ELY.
Real Estate Officer, NATHANIEL B. CRENSHAW,
Solicitor, GEORGE TUCKER BISPHAM

THE PROVIDENT LIFE AND TRUST COMPANY OF PHILADELPHIA.

409 CHESTNUT STREET. CAPITAL $1,000,000, FULLY PAID.

INSURES LIVES, GRANTS ANNUITIES, RECEIVES MONEY ON DEPOSIT, ACTS AS EXECUTOR, ADMINISTRATOR, GUARDIAN, TRUSTEE, ASSIGNEE, COMMITTEE, RECEIVER, AGENT, ETC.

All Trust Funds and Investments are kept separate and apart from the Assets of the Company.

President, SAMUEL R. SHIPLEY, Vice-President, T. WISTAR BROWN, Vice-President and Actuary, ASA S. WING, Manager of Insurance Department, JOS. ASHBROOK, Trust Officer, J. ROBERTS FOULKE.

PHILADELPHIA MORTGAGE AND TRUST CO.

OFFERS SAFE INVESTMENT SECURITIES.

CAPITAL, $500,000. (*Full Paid*). 322 *CHESTNUT STREET.*

6 *and* 7 *per cent.* MORTGAGES *and its own* FIVE PER CENT. REAL ESTATE TRUST BONDS *secured by special deposit of First Mortgages on Real Estate worth two-and-one-half times the amount of the Mortgage, and the capital of the Company. Transacts general Trust and financial business.*

INTEREST ALLOWED ON DEPOSITS.

GEO. D. KRUMBHAAR, President. BENJ. MILLER, Vice-Pres. & Manager. R. T. McCARTER, JR. Secretary and Treasurer. GEO. JUNKIN, Solicitor.

DIRECTORS: Geo. D. Krumbhaar, Charles Platt, Isaac J. Wistar, Edward Hoopes, Joseph S. Harris, Winthrop Smith, Chas. Huston, Chas. L. Bailey, F. B. Reeves, Jno. H. Catherwood, Geo. D. McCreary, Chas. H. Banes, Wm. H. Ingham, Thomas Woodnutt, Lawrence Lewis, Jr.

JARVIS-CONKLIN MORTGAGE TRUST COMPANY,

144 S. FOURTH STREET, PHILADELPHIA.

CAPITAL PAID UP,	$1,000,000.00.
SURPLUS,	140,000.00.
RESERVE LIABILITY,	1,000,000.00.

PHILADELPHIA DIRECTORS: WILLIAM HACKER, JOHN M. SHRIGLEY, S. ROBINSON COALE, JAMES SLEICHER, CRAIGE LIPPINCOTT, RICHARD W. CLAY, RICHARD L. AUSTIN, WILLIAM P. BEMENT.

ADVISORY BOARD OF PHILA. STOCKHOLDERS.

GUARANTEED TEN YEAR SIX PER CENT. DEBENTURE BONDS AND GUARANTEED MORTGAGES. CALL OR SEND FOR PAMPHLET.

E. H. AUSTIN, *Manager.*

MORTGAGES

Principal and Interest GUARANTEED. Best of Reference furnished. During the past five years we have furnished these 6½ and 7 per cent. 1st Mortgages on Western farms to many investors in Penn., N. J., Del., N. Y., and Md. Ask those who hold them how they like them. Company Incorporated 1885. Send for bulletin describing Loans now on hand for sale.

6½ PER CENT. DES MOINES LOAN & TRUST COMPANY. 7 PER CENT

—OFFICES—

703 WALNUT ST., Philadelphia. EDWARD FORSYTHE, Mang'r.

38 PARK ROW, New York. RICH. E. CARPENTER, Mang'r.

Friends' Printing House S. W Cor. Sixth and Arch Streets Philadelphia.

FRIENDS' INTELLIGENCER AND JOURNAL.

PHILADELPHIA, FOURTH MONTH 21, 1888.

PUBLISHED WEEKLY BY THE

FRIENDS' INTELLIGENCER ASSOCIATION

(LIMITED.)

TERMS.—PAYABLE IN ADVANCE:

One copy, one year, . . $2.50 | 8 copies, one year, $2.25 each.
Single numbers, . . 5 cents | 15 copies, one year, $2.00 each.

SUBSCRIPTIONS MAY BEGIN AT ANY TIME.

WHEN IT IS DESIRED TO DISCONTINUE, NOTICE MUST BE GIVEN. WE DO NOT "STOP" PAPERS, EXCEPT UPON ORDER OF THE SUBSCRIBER.

OFFICES: 921 ARCH ST., PHILADELPHIA.

ADVERTISING RATES.

For transient advertisements, 10 cents per line, one time; 7½ cents per line each insertion, two times. For longer insertion reduced rates, which will be furnished on application.

REMITTANCES by mail should be in CHECKS, DRAFTS, or POST-OFFICE MONEY ORDERS; the last preferd. Money sent us by mail will be at the risk of the person so sending. ☞Draw checks and money orders to the order of Helen G. Longstreth, Treasurer.

CONTENTS OF THIS ISSUE.

POETRY: FEALTY, ... 241
HISTORICAL SKETCH RELATING TO SOUTHERN QUARTERLY MEETING, ... 241
A HISTORY OF FRIENDS IN NORWAY, ... 243
TEACHING "THE TRUTH," 244
THOUGHTS ON THE SCRIPTURE LESSON OF FOURTH MONTH 8, . 245
UNION OF CHURCH AND STATE, ... 246
SCRIPTURE LESSON NO. 17, ... 247
EDITORIAL:
Intoxicants for Dancers, ... 248
MARRIAGES AND DEATHS, ... 248
ON AND OFF THE POPULAR ROUTES OF TRAVEL.—II., . . 249
EDUCATIONAL:
The Enforcement of School Discipline, ... 251
EXTRACTS FROM ELIZ CADY STANTON'S ADDRESS, . . . 252
SALEM, N. J., FIRST-DAY SCHOOL UNION, ... 253
THE QUESTION OF FRIENDS' SCHOOLS AGAIN, ... 254
COMMUNICATIONS:
Colored People Members of the Society, ... 254
SWARTHMORE NOTES, ... 254
BOOKS FOR FRIENDS' LIBRARIES, ... 255
POETRY: A Little Wheedler, ... *v.*
THE EMPRESS OF GERMANY, ... *v.*
MODERN JERUSALEM, ... *v.*
NEWS AND OTHER GLEANINGS, ... *vi.*
CURRENT EVENTS, ... *vi.*
NOTICES, ... *vi.*

*** Can those of our subscribers who do not wish to retain their papers for binding furnish us with copies of these dates: 7th mo. 2, 9th mo. 3, and 9th mo. 31, all of 1887, and 1st mo. 7, 1888?

THE ANNUAL MEETING OF

Friends' Boarding House Association

WILL BE HELD AT THE HOUSE

1623 *Filbert Street, on Fourth mo.* 25, *at* 4 *p. m.*

The Annual Report and other busines of importance will come before the Meeting. Interested Friends are urged to attend.

EDMUND WEBSTER, *Clerk*

A FRIENDS FAMILY WOULD LIKE TO RENT their house, furnished, and board with family. For terms, etc., address H. M., 1500 Race St, care Friends' Book Association.

L. & R. L. TYSON, 242 SO. ELEVENTH ST., Philadlpehia. Staple Trimmings, Embroidery, and Knitting Silks; Materials for Friends' Caps. Caps made, and Plain Sewing and Quilting done to order.

1888.

LAWNTON.

FOR SUMMER BOARDING.

FOR RENT—Stone House with Lawn attached, good shade trees; situated near village of Darby, convenient to Friends' School and Meeting House. Apply at 926 Market St.

WANTED.—At Abington Friends' School for next year, teachers to take charge of the regular English branches, German, French, and Drawing; also a matron. Address, giving qualifications, references, and salary expected. Friends preferred. A. H. TOMLINSON, JENKINTOWN, PA. or CYNTHIA G. BOSLER, Secretary, Shoemakertown, Pa.

LEHIGH AND SCHUYLKILL COAL.

BEST QUALITY. CAREFULLY PREPARED.

AQUILA J. LINVILL, 1244 North Ninth Street.

MONTGOMERY COUNTY MILK.—CONSHO- hocken Dairies. Special Attention given to serving families. Office, 603 N. 8th Street, Philadelphia, Pa.

JOSEPH L. JONES.

FIRST-CLASS FARM AND CITY

MORTGAGES AT 7 PER CT. AND 8 PER CT.

per annum. Apply or address REEVES, ALSOP & CO. Denver, Colorado. | or RICHARD CADBURY, EASTERN AGENT, 308 Walnut St., Phila., Pa.

OFFER FOR SALE THE FOLLOWING:

$ 750	on 160 acres	valued at . . .	$2,340.
800	" "	" . . .	2,500.
2,000	" "	" . . .	6,500.
1,800	" 480 "	" . . .	7,200.
1,600	" 10 acres	in Denver, . . .	4,000.
3,500	" city property	val'd at. . . .	8,000.
1,000	" "	" . . .	3,200.

CARPETINGS.

THE CHOICEST STYLES OF THE MARKET ALWAYS HERE.

WE carry a full assortment of BIGELOW and LOWELL BODY BRUSSELS, also Lowell Ingrains. These makes are well known to be superior to all others.

We would call attention to our BARGAIN DEPARTMENT where off patterns and remnants go quickly at marked-down prices.

The patrons and friends of THOS. C. LIPPINCOTT, recently of 1307 MARKET STREET, will find him here and ready to give all who call his best attention.



CARPETINGS.

AXMINSTERS, ... $1.50
MOQUETTS, . . . $1.10 to $1.50
BODY BRUSSELS, 90 cts. to $1.35
TAPESTRY " . . 60 to 85 cts.
INGRAINS, . . . 40 to 75 cts.
China and Japanese Mattings by the roll, of 40 yards, . . $6. to $20.

LINOLEUMS AND OIL CLOTHS.
WINDOW SHADES and CURTAIN POLES

We furnish a good spring roller shade, made 6 ft. by 3 ft., for 35 cts. each.

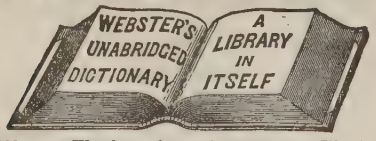
THE BEE HIVE CARPET STORE,
JAMES R. THOMPSON,
1220 Market Street, Philad'a.

AMOS HILLBORN & CO.,
Furniture, Bedding, Curtains.

PARLOR, DINING ROOM, LIBRARY AND CHAMBER FURNITURE, CURTAINS AND FURNITURE COVERINGS MATTRESSES, BEDS, FEATHERS, SPRINGS, SPRING COTS, ETC., ETC.

No. 1027 Market Street, Philadelphia.

WEBSTER



3000 more Words and nearly 2000 more Illustrations than any other American Dictionary.

WEBSTER IS THE STANDARD

Authority in the Gov't Printing Office, and with the U. S. Supreme Court. It is recommended by the State Sup'ts of Schools in 36 States, and by leading College Pres'ts of U. S. and Canada.

It is an invaluable companion in every School and at every Fireside.
Sold by all Booksellers. Pamphlet free.
G. & C. MERRIAM & CO., Pub'rs, Springfield, Mass.

The use of the INTELLIGENCER AND JOURNAL *as a medium for advertisements will, we think, be found very satisfactory. A careful supervision is exerciseed and nothing known to be unworthy is admitted. The paper now goes to about 3300 persons, reachiny, say, 15,000 readers, and its size and shape, and the character of its contents give special weight to each advertisement. When our readers answer an advertiser, please mention that they do it upon seeing the advertisement in this paper.*



FREE Send your address on a postal card for a copy of LANDRETHS'
Handsomely Illustrated Catalogue and Price List of
-: GARDEN :-: SEEDS :-
or 1888 mailed free to all applicants. Address D. Landreth & Sons, Seed Growers and Merchants, Philadelphia, Penna. (Mention this paper).

QUEEN & CO. 924 CHESTNUT ST



JACOB J. STYER. T. WALTER STYER.

STYER BROTHERS,
NURSERYMEN,

GROWERS OF FRUIT TREES, VINES AND PLANTS, ORNAMENTAL TREES, SHRUBS, ROSES, ETC.

CONCORDVILLE, DELAWARE CO., PA.



For 1888 is better than ever, and should be in the hands of every person contemplating buying **PLANTS** or **BULBS.** It contains 3 Colored plates, thousands of Illustrations, and nearly 150 pages, telling what to buy, and where to get it, and naming lowest prices for honest goods. Price of GUIDE only 10 cents, including a Certificate good for 10 cents worth of Seeds. **SEEDS,**
JAMES VICK, SEEDSMAN,
Rochester, N. Y.

Equitable
MORTGAGE COMPANY.

CAPITAL SUBSCRIBED, ... $2,000,000.
PAID IN (CASH), ... 1,000,000.

—— DEBENTURES ——

Bearing 6 per cent., running ten years, and based exclusively upon Western Farm Mortgages, and held in trust by the American Loan and Trust Company of New York for the benefit of the bondholders. Their safety, time to run, and rate of interest make them the most desirable investment now offered. Also

GUARANTEED FARM MORTGAGES.

OFFICES:
NEW YORK, 208 Broadway. | PHILA., S.E. cor. 4th & Chestnut.
BOSTON, 23 Court Street. | LONDON, ENGLAND.

SEND FOR PAMPHLET.

SAFE INVESTMENTS

Capital, $750,000
Surplus, $355,016

Principal and interest both fully guaranteed by Capital and Surplus of $1,105,016. In seventeen years of business we have loaned **$11,494,600,** paying from interest. $7,056,800 of interest and principal have been **returned to investors without delay or the loss of a dollar.** Real Estate **First Mortgage and Debenture Bonds and Savings Certificates** always on hand **for sale**—In Savings Departments, in amounts of **$5** and upward; in the Mortgage Department, **$300** and upward. Full information regarding our various securities furnished by

6% to 12%

J. B. WATKINS LAND MORTGAGE CO.
LAWRENCE, KANSAS; or
New York Mang'r, HENRY DICKINSON, 319 Broadway.

FRIENDS' CALENDAR FOR 1888
NOW READY.

A handsome lithographed card bearing a tablet, giving a carefully selected quotation from Friends' writings for each day of the year. Price, 50 cents. By mail, 55 cents.

FRIENDS' ALMANAC FOR 1888.

Containing an account of the times and places of holding the meetings of Friends on the continent of America. Price, 10 cents each. $1.00 per dozen.

FRIENDS' POCKET ALMANAC FOR 1888.

Price, 10 cents each. $1.00 per dozen.

FOR SALE BY

FRIENDS' BOOK ASSOCIATION,
S. W. Cor. 15th and Race Sts., Philadelphia.

WM. HEACOCK,
UNDERTAKER,
No. 1508 Brown Street,
PHILADELPHIA.

CLEMENT A. WOODNUTT,
UNDERTAKER.
1226 NORTH FIFTEENTH STREET, PHILADELPHIA.

THE DINGEE & CONARD CO'S
LEADING SPECIALTIES.
ROSES
ALL VARIETIES, SIZES AND PRICES
FINE EVER-BLOOMING PERPETUAL,
***CLIMBING AND MOSS* ROSES.**
NEW AND RARE FLOWER SEEDS.
HARDY PLANTS, New Moon Flower, Clematis, Spring Bulbs, **JAPAN LILIES,** New Chrysanthemums, and our **Wonderful ORNAMENTAL VEGETABLES.** *Everything sent* **safely by mail or express** *to all points.* We offer **Choice NEW THINGS** and **STERLING NOVELTIES** in all departments. Our **NEW GUIDE,** 10 pages, elegantly illustrated, describes **over 1500 NEWEST** and **CHOICEST Varieties of ROSES, SEEDS, PLANTS and BULBS,** and tells how to grow them **Free.** ☞ If you wish to plant **anything,** send for it.
20 Years Established. *Over 60 Large Greenhouses.*
THE DINGEE & CONARD CO.
ROSE GROWERS, WEST GROVE, CHESTER CO., PA.



WM. H. JONES,

The Dealer in **Agricultural Implements, Seeds and Fertilizers.** Removed to **2043** and **2045 Market St.,** Philadelphia, Pa. Cheapest and largest variety. Every conceivable implement of farm use, harness, seeds and fertilizers. It is a curiosity, and of great interest to every utilitarian to see the establishment. If you cannot get here, write for wants. I am in communication with all the Agricultural implement builders in the U. S.

ALWAYS A SPECIAL BARGAIN ROOM.

FOR DRY GOODS
——THE BEST PLACE IS——
STRAWBRIDGE & CLOTHIER'S,
MARKET
EIGHTH } STREETS.
FILBERT

One of the largest buildings in the city, and the largest Establishment in America devoted exclusively to

DRY GOODS.

The stock includes Silks, Dress Goods, Trimmings, Millinery, Hosiery, and Underwear, Gloves, House-Furnishing Goods, Carpets, Ready-Made Dresses and Wraps, and everything that may be needed either for dress or house-furnishing purposes. It is believed that unusual inducements are offered as the stock is among the largest to be found in the American market, and the prices are guaranteed to be uniformly as low as elsewhere on similar qualities of goods.

QUEEN & CO. 924 CHESTNUT ST.
SPECTACLES AND EYE GLASSES
Branch, 403 Chestnut St.
OCULISTS ORDERS FILLED

ONE POUND AND A HALF OF MY FINEST BLENDED TEA

will be sent by mail, postage prepaid, on receipt of $1.00. Any one sending $5.00 with five names (one address), will receive their own package free. All to be sent by express or freight, charges prepaid. Sample sent free on receipt of stamp for postage.

WM. S. INGRAM, 31 N. SECOND ST., PHILADELPHIA, PA. ESTABLISHED —1856.—

E. SHOEMAKER, MILLINERY,

907 Spring Garden Street.

An assortment of trimmed and untrimmed hats and bonnets, al o MILLINERY NOVELTIES.

MARIA C. PARTENHEIMER,

Plain Bonnet Maker,

No. 633 N. ELEVENTH ST., PHILADELPHIA.

LADIES' FINE SHOES, HAND-SEWED. ORders taken and executed with promptness.

S. DUTCHER,
915 Spring Garden St., Phila.

HENRY C. ELLIS;

HOUSE AND SIGN PAINTING,

112 N. TENTH STREET, PHILADA.
Residence, 404 N. 32d St.

RICHARDS & SHOURDS,

CARPENTERS AND BUILDERS.

JOBBING ATTENDED TO.

1125 Sheaff St., first street ab. Race,

PHILADELPHIA, PENNA.

R. RICHARDS, 1541 N. 12th St.
THOMPSON SHOURDS, 2212 Wallace Street.

CONSTANTLY ON HAND —AN ASSORTMENT OF— PRICES REASONABLE.

CLOTHS AND CASSIMERES

SUITABLE FOR

PLAIN AND FASHIONABLE GARMENTS.

GUSTAVUS GOLZE, TAILOR, 109 N. 10TH STREET, Philada.

MY SELECTION OF PATTERNS

* * *

FOR THIS SEASON COMPRISES ALL THE LATEST STYLES AND COLORINGS IN MOQUETTE, BRUSSELS, TAPESTRY, INGRAIN, AND DAMASK CARPETS. OIL CLOTHS, LIGNUM AND LINOLEUM WINDOW SHADES, MATS, RUGS, ETC., AT THE LOWEST MARKET PRICES.

BIGELOW BRUSSELS.
LOWELL BRUSSELS.
LOWEL INGRAINS

BENJAMIN GREEN,
33 N. SECOND STREET, PHILA.

LYDIA A. MURPHY,

PLAIN and FANCY MILLINER

ESTABLISHED 30 YEARS.

537 FRANKLIN STREET, PHILADELPHIA.

(2 doors below Green.)

SWARTHMORE COLLEGE

OPENS NINTH MONTH THIRTEENTH.

Thirty minutes from Broad Street Station, Philadelphia.
Under the care of Friends, but all others admitted.
Full college course for both sexes; Classical, Scientific, and Literary.
Also a Manual Training and a Preparatory School.
Healthful location, large grounds, new and extensive buildings and apparatus.
For Catalogue and full particulars, address

EDWARD H. MAGILL, A. M., President,
Swarthmore, Penna.

FRIENDS' BOARDING SCHOOL.

NEWTOWN SQUARE, PA.

Terms, $150 to $175 per year.

Apply to HANNA R. CALEY, Principal, address, during vacation), Media, Pa.
Or to
THOMAS P. BARTRAM, Newtown Square, Pa.,
CLEMENT M. BIDDLE, 815 Arch Street, Phila.

FRIENDS' ACADEMY,

A boarding and day-school for both sexes. Thorough courses preparing for admission to any college, or furnishing a good English education. The next school year will begin Ninth month 13th, 1887. Terms for boarding scholars $150 per school year. The school is under the care of Friends, and is pleasantly located on Long Island, about thirty miles from New York. For catalogue and particulars address,

FREDERICK E. WILLITS, Sec.,
Glen Cove, Long Island, N. Y.

CHAPPAQUA MOUNTAIN INSTITUTE,—

A Boarding School for both sexes under the care of Purchase Quarterly Meeting. The present building is new and much enlarged, and has perfect sanitary arrangements. Excellent corps of instructors. Prepares for Business or College. Healthfully and pleasantly located near the Harlem R. R., one hour from New York city. For catalogue and particulars, address,

SAMUEL C. COLLINS, A. M., Prin.,
Chappaqua Institute, N. Y.

ABINGTON FRIENDS' BOARDING and DAY

School near Jenkintown, Pa., Bound Brook R. R. Ten miles from Philadelphia.

Second term begins First month 30th, 1888. Courses will be arranged to furnish a thorough English education and to prepare pupils for college.

Board and tuition $145 to $165 per school year. Tuition alone $25 to $45. For further information address,

ARTHUR H. TOMLINSON, Principal,
Jenkintown, Pa.
Or
CYNTHIA G. BOSLER, Sec.,
Shoemakertown, Pa.

GEORGE W. HANCOCK,

REAL ESTATE,

MONEY TO LOAN ON MORTGAGE.

PROMPT ATTENTION GIVEN TO THE COLLECTION OF RENTS AND GENERAL CARE OF PROPERTY.

OFFICES: { No. 717 Walnut Street, Fortieth & Lancaster Avenue.

CAROLINE RAU, PLAIN MILLINERY,

(Successor to S. Maddock,)

736 SPRING GARDEN STREET, PHILADELPHIA.

Plain Straw Bonnets a Specialty.

FRIENDS' INTELLIGENCER AND JOURNAL.

INTELLIGENCER Vol. XLV. No. 16. | PHILADELPHIA, FOURTH MONTH 21, 1888. | JOURNAL. Vol. XVI. No. 795

FEALTY.

The thing I count and hold as fealty—
The only fealty to give or take—
Doth never reckoning keep, and coldly make
Bond to itself with this or that to be
Content as wage; the wage unpaid, to free
Its hand from service, its love forsake,
Its faith cast off, as one from dreams might wake
At morn, and smiling watch the vision flee.
Such fealty is treason in disguise.
Who trusts it, his death-warrant sealed doth bear.
Love looks at it with angry, wondering eyes;
Love knows the face true fealty doth wear,
The pulse that beats unchanged by alien air,
Or hurts, or crimes, until the loved one dies.

—*H. H.*

For Friends' Intelligencer and Journal.

HISTORICAL SKETCH RELATING TO SOUTHERN Q. M.

"At a Quarterly Meeting of Women Friends held at Thirdhaven, the 27th of the First month, 1790:

"A minute from the Yearly Meeting held at Philadelphia from the 29th of Ninth month to the 3d of the Tenth month inclusive, 1789, was handed in to this meeting, containing an appointment of five Friends to attend here, viz.: Margaret Cook, Rebecca Chambers, Elizabeth Wickersham, Dinah Richardson, and Sarah Newlin, all of whom appeared except Elizabeth Wickersham; as also setting forth the solid and deliberate concurrence of that Yearly Meeting with a proposition from the Yearly Meeting of Maryland, (which appears to have taken its rise from the exercise and concern of some traveling Friends), as well as the united prospect of divers Friends of Pennsylvania and other parts: also taking place in the minds of Friends in Maryland, that the Monthly Meetings of Duck Creek and Murtherkill, should be joined to this quarterly meeting, and from thenceforward this meeting to be joined and report to the Yearly Meeting of Philadelphia.

"It is with much harmony resulted and agreed that the time of holding the meeting in future be on the fourth Second-day in the Second, Fifth, Eighth, and Eleventh months, and that the select meeting for ministers and elders be held the Seventh-day preceding, also, that a general or youth's meeting be held Third-day; that the next quarterly meeting be held at Little Creek, and afterward to circulate at Little Creek and this place and be distinguished and called as the Southern Quarterly Meeting."

The foregoing minute shows the forming of the Southern Quarterly Meeting. The Quarterly Meeting for Friends on the Eastern shore of Maryland (so termed from being east of Chesapeake Bay), had been in existence from the year 1676, or about 114 years. The records inform us that it was held at Thirdhaven, Cecil, Chestertown, and Sassafras, the three last places being in Kent county. Cecil and Sassafras were in Cecil county when first set up; but a change of county lines put them in Kent. The position of Sassafras is not now precisely known, but is supposed to have been near the head of the Sassafras river, now the dividing line between Cecil and Kent counties. There is reference in some old deeds to the "Quaker lot," or graveyard near the decayed village of Bridgetown, on Tuckahoe creek, not far from the Delaware line, and in Caroline county, Md. None of the present day know of a meeting being held there.

Cecil is near the village of Still Pond, a station of the Kent county R. R., a branch of the Delaware division of the Philadelphia, Wilmington and Baltimore, connecting with it at Clayton, Delaware. Chester was on Quaker creek, about four miles southwest of Chestertown, where a few Friends yet reside. Chestertown is the county seat of Kent, and some thirty-five miles east of north from Easton. Thirdhaven Meeting occupies the site of "our great meeting-house at the head of Third-haven creek," or sometimes "river," and is one-half mile south of the town of Easton, Talbot county, Md.

It would appear from the minute that Friends who composed the several meetings had not been consulted in the proposed change before the introduction of the minute, and the Delaware Monthly Meetings were summarily changed from one quarterly meeting to another, unheard and unnoticed; an exercise of disciplinary (?) authority which in this day would be thought arbitrary. At that time meetings in Delaware were pretty large; at Duck creek, about one mile north of Smyrna, Little Creek, three miles northeast of Dover, Murtherkill (which is spelled variously) about six miles southeast of Camden, with several smaller ones. Little Creek house is yet standing, but perhaps only one member remains in its immediate neighborhood.

Duck creek and Little creek formed the Monthly Meeting of Duck creek[1] with a small meeting at George's creek, subsequently removed to Appoquini-

[1] Probably one of the first boarding schools among Friends in America was established at Duck Creek. It was kept up only three years, not proving successful pecuniarily, the property was sold and the proceeds now form part of a fund to assist poor Friends' children to get educated, under the quarterly meetings.

mink, about one mile east of Middletown. Motherkill (Murtherkill in the minute) appears to have been established only a year before the change of the quarterly meeting, and having with Duck creek reported to Western Quarterly Meeting. The monthly meeting consisted of two preparatives, Motherkill and Cold Spring, and a meeting for worship near Milford, called Mispillion, and subsequently Milford. Cold Spring was near Lewes town. (It may be remembered that *kil* or sometimes *kill* when affixed to a given name means creek or small stream.) Camden, the successor of Motherkill, is the only one of the Delaware meetings for whose peculiar benefit the change in quarterly was made, now kept up.

It is worthy of remark that this change originated with some meddlesome travelers, and not from the request of those immediately concerned. And it required an extra day, as men's minutes inform us, to persuade the honest Friends to submit to it. Two or more times were efforts made to re-transfer the quarterly meeting from the oversized Philadelphia, to the slender Baltimore Yearly Meeting.

It is also a cause of regret that the time-honored name of Third-haven was ruthlessly cast aside by these individuals; we cannot conceive it possible that this misnomeric change could arise with a native. Every attachment of the Eastern Shore-man bound him to his brethren of the other side of the Bay and to the home honored names used by his great grand parents. His heart thrilled to the legends told of the century past, and as his graceful boat was wafted on the bright waters to West River or Baltimore for the annual gathering, in gentle converse some one would relate of the suffering or privation of an ancestor, or tell of the devotion of some maiden to the Truth. But days of weary travel bestride his horse, among strangers whose idioms he knew not, whose thoughts flowed in different lines, and whose manners to him savored greatly of pride, were the attendants of a journey to the city of William Penn. We can but admire and would we could emulate the self-denying spirit with which Friends of that section yielded so much to the wishes of others. It did not arise with them, but probably sprang up at the Western Quarterly which had the meetings of Delaware in care, some of which were about 100 miles distant, and with the humble vehicles of that day required no small exertion to visit.

It was but a few years before Thirdhaven Monthly Meeting presented to the quarterly meeting the proposition of being reunited to Baltimore, which was sent to the yearly meeting, where it was laid aside. Baltimore Yearly Meeting, also, perhaps about 1816, forwarded a similar request to Philadelphia Yearly Meeting, where it was so far approved as to be sent to the quarterly meeting, where, probably on consideration of Delaware Friends' convenience, it was left "for further deliberation." The difficulties which arose soon after, no doubt, had influence in causing it to be put aside.

It would almost appear anomalous that with the views so often carried out in that day of having meetings for quarterly conferences in each county, that the Friends of Delaware State were not united together. But Wilmington was included in Concord Quarterly Meeting, and some fifty miles interposed between it and Little Creek, yet a like distance separated Little Creek from Thirdhaven. It is yet in remembrance how Friends of Bay Side and Choptank, in going to Quarterly Meeting at Little Creek, would dine at the "Quaker Tavern," and then lodge on the way at a hospitable friend's near Denton, pursuing the journey the day after. The "Quaker tavern" was a large oak, with widely spreading branches separating from each other some twenty feet from the earth, and was standing within three years, and would possibly yield twenty cords of wood. It is at the summit of a hill somewhere near a mile west of where the Tuckahoe creek crosses the line of Talbot county, and the corner of Queen Anne's. The circumference of this tree cannot be less than forty feet at the ground.

The habits of living in the neighborhood of the Chesapeake bay were much different in that time from the present mode in Pennsylvania. Clad in the homespun, and without the intervention of the tailor the good dame, *a genuine helpmeet*, was sufficient to fabricate all the clothing except the low quartered shoe, or the almost bullet proof hat with its broad appendage. In the house, comfort, but not often convenience, was to be noted. Generally of wood, lined with boards, the house was left unpainted, and rarely knew a cellar, while low and small buildings were appropriated to the small, yet spirited horses. In-doors the floors were carpet proof, while in the living room pegs were placed conveniently to suspend divers garments. Few books and no newspapers, were visible, but piles of blankets, quilts, etc., occupied corners, with now and then a "chist" to put valuables in. In cookery, warm bread of worked biscuit, or of corn, held chief place, while oysters, crabs, poultry, etc., in endless variety loaded the pine tables, banked up with excellent sweet potatoes. Dairy product beyond home use was not often attempted. The language was often quaint with a degree of honest bluntness. "I see thou hast not been well brought up," said one to a young man who had made much apology for calling to shelter from heavy rain; "If thou had been well brought up thou wouldst have known *thou had a right* to call on a friend without making apologies." Another, who was named as representative to the Yearly Meeting excused himself by saying, "I shan't go."

But musing on the memories of the humble, honest-hearted Friends has led from the circumstances of the present day in the land where Friends existed long antecedent to Philadelphia city. While William Penn was only a boy of 12 to 15, settlements were made in what is now the limits of Thirdhaven meeting, and some of the earliest settlers united with Friends. They increased till some 12 or more congregations were formed. Early the iniquity of slavery was brought upon them. Wenlock Christison, the intrepid denouncer of Boston intolerance, died the possessor of a slave. Doubtless he was treated as a rational being, fed, clothed, and taken to meeting, yet he was by law a chattel, a thing to be used as

the master willed. This iniquity was not long in becoming burdensome to their tender spirits. Some of them relieved themselves of the burden and then plead with, and entreated their brethren in the Society to do the same. Growing stronger they separated those whom they convinced, but could not convert, from religious fellowship. Many suffered the love of gain to prevail, and there was a lessening of numbers in the Society. The giant evil gained ascendency in the land, and large numbers of Friends emigrated to Western States. The Monthly Meeting at Centre[1] issued certificates for over twenty families in one year. This depletion has continued until numerically the quarterly is small, while extending over much territory. As before stated, the meetings in Delaware have receded until one only remains and it not a large one. In Maryland five exist on the records, but Tuckahoe Neck, Pine Grove, (ancient North West Fork), and Preston, are the remnant of the Nicholite Friends, and very small. Pine Grove and Preston, alias Snow Hill, alias Marshy creek, form North West Fork Monthly Meeting. Cecil Monthly Meeting remains a small body in Kent county. By the business interests, by family connection, by economy of travel and time, as also by methods of business, Friends of Maryland Eastern Shore are nearer Baltimore than they are to Philadelphia. To members of the Society of Friends the Eastern Shore should be a land of pleasant memories. No dungeon on its soil received a Quaker; no hangman plied his skill on any of the sect within its bounds; no fines were amerced from any of the preachers. Tithes and military exactions were not great. On its sunny soil and its beautiful waters, the bold men dared and none doubted their right to live out their convictions of Truth. In its graveyards, some of them now a waste, were laid the humble, lowly, yet glorious forefathers of many who scarce know of the land of their ancestors. *Requiescat in pace.*

Third month, 1887. R. HATTON.

A HISTORY OF FRIENDS IN NORWAY.

THE following interesting sketch of the rise of Friends in Norway is given in the *Quiver*, of London, entitled "The Friends' Colony in the Far North":

One of the characteristics of the "Pennsylvania Pilgrim" was that he felt through the "common sequence of events" the guiding hand of Providence "reach out of space." And, gazing as spectators at events distant, we see how true it is what Whittier has so said, and what a greater poet has put into other words—a Providence "doth shape our ends," however we may rough-hew them. That the running away of a boy to sea would be the means of the growth of a religious body in the land he went from seemed unlikely, and still more unlikely it seemed that that lad and others, prisoners of war, should introduce Quakerism into Norway. But so it was; and the story of how it came about is worth telling.

Enoch Jacobsen, son of a Stavenger carpenter, was apprenticed to an apothecary, but in 1808, when about 18 years old, he "ran away to sea," going on board the privateer *Havneren*. When only a few days at sea, a British frigate, the *Ariadne*, took the privateer and carried her crew captive to Leith. Jacobsen was imprisoned about three years in Scotland, and then removed to the *Bahama* prison-ship at Chatham. In his own simple language, the Almighty was pleased to convince him that "a man must witness repentance and become a new creature in order to witness salvation and eternal peace in Jesus Christ." He obtained a Testament; he saw on board another prison-ship "one of Robert Barclay's books" (believed to have been the "Apology" in Danish), placed there by a Plymouth Friend. He met in the ship one Andersen, of Stavanger, one of the "Hougeians" or "Saints," and the two had religious conversation. They were removed to the *Fyen*, where were many prisoners, and two others were added whose religious views seemed to develop like theirs. By inquiry they heard that there were people in Rochester whose opinions were like theirs, and to one of these, William Rickman, an aged minister of the Society of Friends, Jacobsen wrote a letter with the aid of a dictionary, asking that "you will send me some of your books." This was in 1812. Rickman visited the little company, and so did Frederick Smith, of Croydon, and other ministers. By permission, they held a little meeting, at which 12 Danish and Norwegian prisoners were present; and they were at times favoured with visits from English Friends and visitors like Stephen Grellet, the Quaker missionary. Their little meeting grew; they held it at last thrice a week, "but there was seldom any instrumental (vocal) ministry amongst us." In 1814, the time of their release came and they were scattered. Some of the Chatham Friends gave "certificates" to the returning prisoners; the executive of the Society granted a number of books for their use; and so to Norway and Denmark most of them went. They met in some cases with the "Saints," the followers of Hans Neilson Houge; but gradually —weeded in one part, added to in others—they drifted into little communities, and then they had to meet the persecution which early Quakers have often had to endure in many parts. They had adopted olden peculiarities of the sect; they refused to doff the hat; they objected to pay the school-tax, because the catechisms were so largely read in the schools; they objected to the imprisonment of young people amongst felons for the sole reason that they were not able to say their catechism; and they desired liberty to marry and bury in the method they deemed best. Refusal to take an oath caused the refuser to be deprived of property or involved imprisonment; and thus for thirty years the little struggling company of Friends in Norway had to meet the difficulties that persecution, poverty, and emigration brought upon them. Stephen Grellet and William Allen visited the country in 1818, and the executive of the Society

[1]The records of some of these meetings are probably in possession by the Orthodox Friends of Wilmington, Del, to which meeting the very few who adhered to that branch in 1827 were attached. Some interesting documents of the Nicholites were thought to be with them. By reference it appears, only about 30, including (men, women, and minor children) out of 530, were of the seceding class, who united with those in Wilmington. Not one is now known in the limits of the quarterly meeting. The Nicholites who united with Friends numbered about 400.

in England sent an address to the King of Sweden and Norway on the subject of the persecution, but it was years before there was liberty granted to them to "meet under their own vine" or its representative in Norway. Meantime, it may be added that in 1818 the first marriage "after the manner of the Society of Friends" in Norway, took place at Stavenger. Thomas Shillitoe, an eminent Quaker minister, visited Christiania in 1821, when Elias Tasted was fined five dollars daily till "he dug up the bodies of children of his whom he had buried in unconsecrated ground"—a sentence which when reviewed by the king, was not allowed to be enforced. Shillitoe's visit was of value in proving to many of the authorities that it was for conscience' sake the Quakers declined to adopt many forms. In 1830, however, for a time the Norwegian Friends were forbidden to hold their religious meetings. In 1840 Elias Tasted enumerates the members at Stavanger and district as only nine in number, with four or six others attending the meetings. Two of these were "Endre Jacobsen Dahl" and his intended wife. They were married in the Quaker mode, and for this cause were "sentenced to be sent to prison, to be kept ten days on bread and water," with a repetition of the punishment until all expenses were paid. The "marriage also was to be annulled." The king, however, finally set aside this sentence on appeal. George Richardson, a minister in New Castle, appealed to the Norwegian authorities as to this persecution, and a copy of his appeal was sent to the Swedish Ambassador, and it probably reached the King of Sweden. In 1845 an address to the "Representatives of the Norwegian Kingdom in Storthing Assembled" was sent from the executive of the English Society of Friends, which stated their views and the privileges they have here, and added, "Our brethren in Norway are few in number, and mostly poor as respects this world's goods. They are principally resident in and about Stavanger." The address recited some of the sufferings they had to endure in Norway, and asked that they might have freedom to worship, to marry, to affirm, and that they might be relieved from harrassing and oppressive proceedings. And in that year "greater liberty of conscience" was given to "those who profess themselves of the Christian religion" whilst dissenting from the Lutheran Church in Norway. This was gratefully acknowledged by an address from the "Society of Friends in and near Stavanger." From that date the path of the Norwegian Friends has been easier. Some of their number have been imprisoned for refusing to work in men-of-war and for refusing to be trained for military service; emigration has continually thinned their numbers, but they have had such help as their English brethren could give them; and visits of British and American ministers have been many.

It is two years now since the death of the last-living of these early Friends in Norway—Endre Dahl, of Stavanger. Endre Dahl's ability and integrity had raised him to a position almost of affluence. He was highly esteemed by his fellow-citizens of many religious persuasions, and his interment was attended by a larger number of mourners than at any previous funeral remembered in Stavanger—priest, consul, and people thus honoring one who had been booted in his native streets for being a Quaker.

The temperance movement in Norway, it may be added, owes much to another Friend,—the late A. Kloster. The successors remain in Stavanger (where they maintain a school of their own, with some forty scholars, children of Friends in Norway and their associates), at Bergen, at Christiania, and in other parts. They are still few in number in Scandinavia; some are fishermen and farmers, as were the disciples of old; but the root which had its origin in the prison-ship at Chatham seems still to have vigorous life, though the transplanting of shoots to America appears often to threaten it with extinction in some of the parts where it has thriven. The introduction in so romantic a method of this peculiar form of faith, and its maintenance for seventy years in what could scarcely be called fit soil for its propagation, is not the least notable in the stories of religious growth. There was little instrumental aid in the sowing of the seed; the reading of a Testament led to the gradual development of spiritual life, and the reading of "Barclay's unrefuted page" gave it a tendency towards Quakerism in its ancient type. The fostering care of English Friends led to the gathering of very small communities and to the gradual recognition of these by the law; and thus, in the land of the Vikings, there linger a few followers of this most peaceful faith—that of Fox and Barclay, Penn and Woolman, Grellet and Allen. And, in the words of one of the latest denominational utterances from Norway, "may these few be faithful and preserved untouched by this world and its many snares."

TEACHING "THE TRUTH."

Editors INTELLIGENCER AND JOURNAL:

THE sum and substance of R. Heber Newton's advice to the "doubt-benighted young man," recently printed, is to stop worrying about what you don't know, and to do what you do know. The closing up of this sermon is as beautiful and simple and practical, and it is as good Quakerism as anything I ever read. But it stops at the most important point, and leaves the most important question unanswered, which is, Why should "the young man" feel "doubt-benighted," when he "knows duty, and can spell out Righteousness, Purity, Goodness, Justice, and Truth, and can translate these terms of the soul into life?" What did Jesus of Nazareth know or do or teach more than that? What is there to know more than that, and why should anyone who knows that feel doubt-benighted?

I believe this doubt arises almost exclusively concerning theological speculations which are not of vital importance, and about which no two people entirely agree; and Biblical traditions and inventions, which are altogether rejected by many who are sincere, wise, and good. And I believe it is because children are impressively taught in their earlier years to accept these things as truth, and to rely for salvation in some mysterious way on a belief in them, that so many thoughtful minds are brought to

this period of painful, perilous doubt. I believe it is altogether unnecessary and wrong to teach children such things in such a way that when they arrive at years of understanding, if they are so fortunate as to be honest and intelligent, they will be compelled to doubt. The way to avoid it is easy and simple,—teach as truth only such things as are known without doubt to be truth.

A child is taught that the earth is a sphere; as he advances in life, every experience and every fact that he becomes acquainted with, conforms to that truth. On the other hand, a child is impressively taught that the Bible is "the Word of God," and is to be implicitly believed to secure salvation; and to admit any doubt concerning it would be a dire calamity. The child grows up and reads and thinks, and what is the result? An inclination to question and investigate on one hand, and on the other a demoralizing fear of the threatened penalties of doubt and unbelief, which fills the mind with trouble and distress.

Of course this does not apply to Friends and Friends' children, as much as to other denominations; but yet Friends are so apt to make use of the language and expressions of the churches, that the children are led into somewhat the same confused state of mind. Therefore the great need of plainer language and more correct expressions among our ministers and others, so that the children especially may not be misled.

But I believe this subject of doubt has a further interest for Friends. Why is it that many of our young people, on growing up, leave the Society? On passing through this season of doubt they succeed in smothering it, and then join the church; or they go to the other extreme and discountenance religion generally, with the impression that there is little or no difference between Friends and others.

Is this not because Friends have failed to teach the children the difference between their views and the views of the churches? Is it not because Friends have failed in two things: first, to give the children a definite idea of the why and the wherefore of the reasonableness and the right of our principles; and second, to teach the why and the wherefore of the unreasonableness of the church doctrines which we oppose, and the positive wrong of a mere belief in them as able to confer salvation?

In saying this I am aware that some Friends hold that it is not necessary to point out the wrongs if we only teach the rights; but how can our young people be expected to resist successfully the proselyting efforts of the churches, if they are not equipped with a knowledge of church fallacies, and the arguments to overcome them? This does not imply "going into the darkness to drive away the darkness with its own spirit;" it means putting our light on a candlestick to dispel the darkness with the spirit of light.

I take the liberty of expressing this view in opposition to older ones, because I think they are beginning to forget the experiences of their younger years.

Teach the children our principles, and how to support them with reasons and arguments, both in and out of the Bible. Show them the injury of binding creeds, and the right and the benefit of fearless thought. Show them how beautifully our principles accord with the teachings of Jesus Christ, but how inconsistent with his teachings are some of the dogmas of the churches that use his name.

Teach them the omnipotence of pure thoughts and kind acts.

In short, where we are right, teach it, and the reason of it; and where we think the church is wrong, teach that, and the reason of it.

Are the First-day Schools doing this?

JONATHAN C. PIERCE.

Pleasantville, N. Y.

For Friends' Intelligencer and Journal.

THOUGHTS ON THE SCRIPTURE LESSON OF FOURTH MONTH 8.

TEXT from Matthew, XXIII., 23-39.

At first reading, the severe language used by Jesus seems almost out of keeping with his loving, forgiving character; but when carefully studied and understood, we find it is not inconsistent. I cannot for one moment entertain the thought that there was hatred or bitterness in the heart of Jesus, or that he could take any pleasure or satisfaction in the "woe" that would come upon these false teachers. This woe was, to "be left desolate in the place of condemnation" until they repented of their evil, and should be ready to welcome the divine message. Nothing worse than that, we may say; could anything be worse than to be shut out by our own act, from the loving at-one-ment with the Father?

To get the full benefit of this lesson, let us bring it down to our own times and to ourselves. Are we guilty of any of these things that Jesus has so denounced? Are we professing to be good and not practicing? Are we in any respect like a whited sepulchre? Let us each examine our own hearts, not with a feeble candle, but as with an electric light, if need be. Turn it upon every corner, and let it remain there until we can clearly see what our condition truly is. What do we find that is comparable to the sins of the Scribes and Pharisees? Jesus called them "serpents" and "sons of vipers." What did he mean? What is the nature of serpents and vipers? Firstly they crawl, they do not go upright; secondly, their sting is deadly poison. They are slimy, malignant, treacherous. Do we find any of these qualities in our natures? Let us be fair and not spare ourselves. If we invoke the true Light in this examination, we shall be able to see these faults. I pray we may be equally willing to confess them to ourselves and our Father, and invoke his aid in driving them out utterly—even if it takes a life-time. The cause is worthy the battle.

Are we guilty of "killing the prophets and stoning the messengers sent unto us"? We wonder how the Jews could have treated them so. Have we any prophets or divine messengers in these days? And how are we to know? There are so many new things coming up "in the name of the Lord," professedly. How are we to know? And may we not be guilty of condemning a divine idea? Truly we may, and thus

do violence to the "Lord's annointed." But we must be in the condition of Peter when he responded to the query of Jesus, "Whom say ye that I am?" How did Peter know to answer so promptly and so positively, "Thou art the Christ, the Son of the living God"? Because in that hour the Father revealed that truth to him, and he knew. So unless a truth is revealed to us, we cannot know it. We may be inclined to believe it, we cannot say with certainty, perhaps, that it is not truth, unless that is also revealed to us, but until we know we dare not condemn lest haply we be working against the truth. The scribes, who made it their business to understand and explain the law and the prophets, had no hesitation, it seems, in giving them such interpretation as they chose. They preached righteousness but did not walk in it themselves. They preached abstinence and slyly indulged the appetite in what it craved; and preached purity of life, and did not practice it; thus making themselves untrue and false teachers. Woe unto such.

Zechariah dared to expose and cry out against the corruption in the king's court, and was summarily slain. Can we bear to have our faults cried out against, thus injuring our standing in the church or society? Let us humbly ask ourselves if it is possible that we have been pharisees and did not know it. Let us welcome the friend who can thus take the scales from our eyes, and like Saul who, though a Pharisee was unconscious of the pharisee spirit, let us turn from our wrong course and become a true disciple. Can it be that we have resisted that loving pathetic appeal of Christ? "O, how I would have gathered you, ... but ye would not."

How can we deliberately turn away and separate ourselves from such love and such fellowship? But we have the power of choice. It has been permitted us to choose, so that we might experience the joy and reward of choosing aright. We may go away from the Father, and reject all his invitations; we may indulge in everything that is evil and impure; we may come to be companions of swine; and beasts we may remain if we choose; but the soul lives, before it is utterly dead, (for it is written "the soul that sinneth it shall die,") the call is extended, the Divine message of forgiveness and love may reach us yet; until we do accept it, and its conditions of true repentance and amendment, our souls must sit "desolate."

When we can say "Welcome is he who cometh in the name," or "in the love and power" of the Lord," or welcome is the Divine message which reaches our hearts, whether through human instrumentalities or directly to our inmost souls, then the way is open for our return. Jesus does not set a limit to the time, whether it may be here or in the hereafter; but he distinctly says, "the time may come when ye shall see me no more until ye want me, and are ready to welcome me; ah! even ready to cry 'Blessed is he who cometh in the name of the Lord.'"

Chicago. H. A. P.

THE cross has no healing power until it is taken up and carried. To the hand that seizes it there is warmth; to the soul that bears it there is strength.

UNION OF CHURCH AND STATE.

Editors INTELLIGENCER AND JOURNAL:

I HAVE no intention of offering you thoughts for publication very often, but it has been on my mind for some time to call the attention of Friends to what seems to many a very important matter, and one upon which the early history of the people called Quakers and the persecutions which they suffered through the combination of the sacerdotal with the civil power, renders them peculiarly competent to bear a testimony. Doubtless all well-read persons have observed the evident and increasing efforts being made amongst clergymen and a portion of their followers, to gradually merge or alter the secular character of our Government into one that will rest more upon a theological basis.

We now see influential combinations of persons advocating openly such a change, and it is hard to tell what follies may be committed by the over-zealous and blinded (or designing) leaders of the blind, toward weakening our constitutional provisions so wisely provided for the maintenance of true liberty of conscience. Does it not become all those who have learned from history, ancient and modern, that evil and wrong have always resulted from the union of the sacerdotal with the civil power, to raise their voices against proposals to give up the vantage ground gained by our fathers in the path of progress, and efforts to return again to "wallowing in the mire" of ancient days?

There have been recently letters and other expressions in the public press, both pro and con as regards this question. I did not take up the pen to discuss it at this time, but to ask you to note and publish some "golden words" spoken concerning it by Elizabeth Cady Stanton in her address of welcome delivered at the opening of the Woman's Congress at Washington. It is hopeful to learn that there are some mature minded women at the helm competent to check the thoughtless wildness so prevalent amongst certain classes, and aid to divert it into the channels of true wisdon.

The following are the words I allude to:

"As to the amendments of the Constitution asked for by a body of the clergy to recognize the Christian theology in the Constitution, and introduce religious tests into political parties and platforms, in direct violation of Article 6, Clause 3, of the National Constitution, I think the majority in our Woman's Suffrage Association would be opposed to all such amendments, as they would destroy the secular nature of our Government so carefully guarded by our fathers in laying the foundations of the Republic. This freedom from all ecclesiastical entanglements is one of the chief glories of our Government and one of the chief elements of its success. We cannot too carefully guard against all attempts at a retrogressive policy in this direction. If there is one lesson written more plainly then another on the institutions of the Old World it is the danger of the union of Church and State—of civil and canon law—of theological speculations in the practical affairs of government."

Hockessin, Del. J. G. J.

SCRIPTURE LESSON, No. 17.

FOURTH MONTH 29TH, 1888.

TOPIC: THE TALENTS.

GOLDEN TEXT.—"Be thou faithful unto death, and I will give thee the crown of life."—Rev. 2: 10.

READ Matthew 25: 14-29.

THE obligation to make life fulfill the true objects of living is again presented in the parable of our lesson. Our Heavenly Father is represented as a man traveling into another country, a far country, going on a long journey. Such journeys were undertaken in the olden times as well as in our own, but they were tedious and involved an absence that could not be calculated with any definiteness, hence the necessity of making careful arrangements for the transaction of business, that the affairs of the traveler suffer no loss during his absence.

Called his own servants. Those upon whom he had a claim because they were his own by possession.

His goods. These are enumerated as talents, which represent the largest sums of money known to the ancients. That the goods are reckoned in talents illustrates the great value Jesus placed upon the abilities and opportunities for doing good with which our Heavenly Father has endowed us.

According to his several ability. This recognizes what we all know is true, that the ability of some lies in one direction, and of others in quite a different one, and that some have greater ability for the same thing than others. This is seen in the business relations of life, and is equally true of those things that pertain to the life of the soul.

Having received the talents is an evidence of the favor in which the servants were held, and the employment of the same so as to increase their lord's treasury may be looked upon as a test of the fitness to possess. He who received but one talent must have appeared in the eyes of his master to possess some capacity for service, and though his portion seemed small in comparison with the portion of his fellow-servants, it was of sufficient value to be an incentive to add thereto.

Let us comprehend the thought, that the lesson mainly turns upon this point, the *using to profit the one talent.* By far the larger part of the human family are in the ranks of the one talented, and it is for the encouragement of these that the blessed Jesus made their representative,—the man with one talent equally responsible with those who had received more, but only to the extent of that which had been entrusted to him; the parable calls for no more than the increase that the one talent was expected to yield.

Had Jesus not shown that the one has its place with the five and the two, how many of us might excuse ourselves behind the plea that for but a single gift or ability we are not held accountable.

This parable gives us one of the most practical lessons of scripture. It is so hard for us to be willing to do our little every-day duties. We long for greater opportunities, for a larger sphere—for the chance to do a great deed. We envy those to whom five talents are given, who lead reforms, who stand at the head in the world's work. We are inclined to bury our one talent, by not using it to the best advantage. Yet we know that a leader is of no use if he has no followers. The gifted ones of the earth can only become a power for good when they have good material to work upon—each individual must do his own part, or the work will be ineffectual. We can all recall instances in history where men have failed, because the world was not prepared for them. The conscience of the masses must be quickened, or no leader, however magnificent his talents, can achieve a great reform. If we desire to help on the world's progress, we must be faithful to each intimation of duty. We must improve our one talent, that when the time comes to move, we shall be ready.

The one little habit of punctuality which we of the one talent, may easily acquire if we try, may save the valuable time of our associates with two and five talents, so that they may be able to broaden their work. Any good habit or any power of any kind that we have, may in this way be called "a talent," which we should try to increase.

As in some degree an illustration, may be given a story about a Freedman's school soon after the war. During the night there was a heavy fall of snow, and in the morning the teacher, a young girl, was not able to wade through it to the school-house, a quarter of a mile distant. A little before nine o'clock she was surprised to see about forty colored men approaching the house. They had started from the school-house, and with their feet had cleared away the snow and pressed it down, so that, as they said, "Now Miss Belle can walk." We may call her education and the power to impart it the five talents, and their physical strength, the one talent. Had theirs been buried, hers also for that day, would have been of no avail.

No doubt the possible ministry of sorrow for every child of God is very rich. It is painful and costly. But, if we yield to it in the spirit of love and faith as to the work of God's own hand upon us, it will leave us with new power. The life that, whole and unbroken, was cold, hard, and musicless, when pierced by sorrows is an instrument capable of giving out sweetest music. Of infinite importance to us, therefore, in the time of trouble is the question, What is our trouble doing for us? We will miss an opportunity of great blessing, and will receive harm to ourselves, if we get only pain and grief from it. If we receive sorrow with reverent faith and love, we shall find indeed, within the dark folds that enwrap the strange messenger, none other than the Master himself, come to bring us new gifts of grace and joy. —*Presbyterian.*

INWARD, spiritual improvement, I believe, is the only sure remedy for social evils. What we need is a new diffusion of Christian, fraternal love, to stir up the powerful and prosperous to succor liberally and encourage the unfortunate or weak; and a new diffusion of intellectual and moral force, to make the multitude efficient for their own support, to form them to self-control, and to breathe a spirit of independence which will scorn to ask or receive unnecessary relief.—*Channing.*

INTELLIGENCER AND JOURNAL.

HOWARD M. JENKINS, *Managing Editor.*

ASSOCIATE EDITORS:

HELEN G. LONGSTRETH. LOUISA J. ROBERTS.
RACHEL W. HILLBORN. LYDIA H. HALL.

PHILADELPHIA, FOURTH MONTH 21, 1888.

INTOXICANTS FOR DANCERS.

AMONG the applications to sell liquor, passed upon by the Board of Judges in this city, a few days ago, was one from the owners of the most important place of amusement, the "Academy of Music." This building is used at intervals throughout each winter for public balls, and it was seriously urged upon the judges that intoxicating drinks ought to be allowed to be sold to the people who attended them. The attorney who presented and advocated the application said that unless the Academy could have the revenue from such balls, it would not "pay," and that the balls themselves could not be profitable to their managers, unless those attending could have the drink.

To the ordinary observer the simple statement of this case must be abundantly sufficient. No words are needed to add force to the condemnation which must arise against such a plea. That those who frequent the public balls demand intoxicating drink, that they so much demand it as to be deterred from coming when it is not furnished, and that a prominent and presumably reputable "place of amusement" should desire to furnish it to them in order to increase its revenues, is a spectacle which speaks for itself.

In refusing the application,—which, to their credit, the judges did,—Judge Willson pointed out, with severe but just logic, the vicious features of the case. The application was to sell liquor only at the times when balls were held, and after saying that the law had made no provision for such a license, the Court declared its unwillingness to let intoxicants be furnished "to a promiscuous assemblage of both sexes, heated with the excitement of a night's revelry." In another case it had been announced that it "would not knowingly grant a license to sell liquors in premises where men and women shall be in the habit of assembling nightly for dancing," and in this decision it was pointed out that this rule must be applied not merely to the poor but to the patrons of "the more luxurious festivities" at the Academy.

Our thought, in dwelling upon the case, refers chiefly to the circumstance of the dancers craving drink. After all, how far are these from those of the Bacchanalian revels? And how far would society of this day be above the rank of the Roman Senate which suppressed those orgies, if our Court had done otherwise than refused so scandalous an application? And yet we must not lose sight of two facts: (1) that until now, the liquor has been furnished habitually, in the manner applied for; and (2) that in some way the law is likely to be evaded, and the liquor continue to be furnished. Here is food for the thoughtful mind. Here is an object lesson from their own day and generation for the young men and young women who chafe at the conclusions of Quakerism concerning the vanities and snares of life.

ONE or two communications, intended probably for this week's paper, but which reached us after the necessary amount of copy was in the hands of the printers, have been laid over to next week.

MARRIAGES.

BUNTING—PYLE.—On Fifth-day, Fourth month 12th, 1888, at the residence of the bride's mother, Wilmington, Del., by Friends' ceremony, Charles A. Bunting, of Steelton, Pa., son of Susan L. and the late Samuel Bunting, of Darby, Pa., and Helen C., daughter of Mary B. and the late Cyrus Pyle, of Wilmington.

SUTTON—CHASE.—At Twelfth street meeting-house, Philadelphia, Fourth month 11th, 1888, Harriet K. Chase, daughter of the late Prof. Pliny Earle Chase, and Isaac Sutton, of Friends' Grammar School, Haverford, Pa.

DEATHS.

BALDWIN.—At her late residence, near Downingtown, Pa., Fourth month 10th, 1888, Mary Ann Baldwin, in her 85th year.

BUNTING.—On Second-day, Fourth month 2d, 1888, William H. Bunting, formerly of Darby, Pa., in his 68th year; a member of the Monthly Meeting of Friends of Philadelphia.

CARPENTER.—Suddenly, of apoplexy, Third month 30th, 1888, at his residence, Harrison, Westchester county, N. Y., William S. Carpenter, in the 74th year of his age; an elder of Purchase Monthly Meeting.

CASSEDAY.—In Camden, N. J., on the morning of Fourth month 11th, 1888, Ruth Casseday, in her 91st year.

CLOUD.—At Woodbury, N. J., Fourth month 7th, 1888, Benjamin Cloud, (father of Hooper Cloud, Philada.), in his 74th year.

COLE.—Twelfth month 26th, 1887, Arthur P. Cole, infant son of John and Efphama Ann Cole.

COLE.—On Third-day evening, Fourth month 3d, 1888, at the home of her father, Samuel R. Battin, after a lingering illness, Efphama Ann, wife of John Cole, aged 32 years, 9 months, and 22 days; a member of Green Plain Monthly Meeting.

COMLY.—On the morning of Fourth month 10th, 1888, at Edgemoor, Del., Mildred G., only child of George N. and Alice G. Comly, aged 14 months, 4 days. Interment at Byberry, Pa.

GREEN.—Fourth month 11th, 1888, Margaret Green; a member of the Monthly Meeting of Friends of Philadelphia.

MAUGHAM.—At the Old Men's Home, in West Philadelphia, Pa., Third month 28th, 1888, George R. Maugham, aged 73 years.

He was a native of Great Britain, and had for a number

of years been an attender at Race street meeting, where his demeanor was always reverent.

His position at the Home being of a humble character he had much to contend with, and many disappointments to encounter, but whilst speaking of these with feeling, he nevertheless always seemed cheerful, contented, and thankful for his blessings.

He was not in the habit of asking aid, but ill health made him dependent, and he felt very grateful to those who aided him in becoming an inmate of the excellent Institution in which he ended his days, and where his deportment during the few months gained him the favor of those in charge.

MELLOR.—In Philadelphia, of scarlet fever, Fourth month 9th, 1888, Wharton, son of Edward and Deborah Wharton Mellor, aged 4 years.

SOUTH.—In Philadelphia, at his residence, First-day evening, Fourth month 8th, 1888, Ephraim W. South, M. D., formerly of Plainfield, N. J., in his 53d year.

STACKHOUSE.—At Altoona, Pa., Fourth month 10th, 1888, Ella W., wife of Ellison Stackhouse, and daughter of the late Lewis L. and Elizabeth S. Walton; a member of the Monthly Meeting of Friends of Philadelphia held at Spruce street.

Minute of Appreciation by the Library Association of Friends, Philadelphia:

It becomes our painful duty to record the decease of our co-laborer, Susan Roberts, who departed this life Third month 7, 1888. We feel that in the removal of this valued Friend our Library has sustained an irreparable loss, as her culture and discriminating taste gave her unusual qualifications to have care of a library.

Associated with us since 1876, she has manifested a deep and active interest in its best welfare.

She was ever zealous to keep the standard of books high, and to admit nothing inimical to the principles and testimonies of Friends.

Inspired by her example, may we continue the watchfulness she so heartily gave to the Library, and double our diligence to fill the void so suddenly created in our midst.

On behalf of the Committee,

EDGAR KIRBY, Clerk.

COLORED PEOPLE MEMBERS OF THE SOCIETY.

Editors INTELLIGENCER AND JOURNAL:

In reply to a question in a recent number of the INTELLIGENCER AND JOURNAL, whether colored people were admitted as members of our Religious Society, I would say, that in my childhood I was a member of Burlington Quarterly Meeting, where David Maps, and his wife Grace, a worthy pair of elderly colored people, were also members, in high estimation in the Society. They were constant attenders of meetings, were well off in this world's goods, and entertained many traveling Friends and others. They lived up to the discipline, in observing plainness of speech, behavior and apparel; but though their dress was plain it was of good material; they drove a pair of horses attached to a comfortable carriage. They were very retiring in manner, and always insisted on waiting until their white friends had arisen from table before partaking themselves, if their friends would allow it, which was seldom the case. They had no children. I think this was about the year 1823; it was before the separation in the Society. I never knew what became of them, but should regret that Friends should lose their remembrance.

Fourth month 10th. E. G. FENIMORE.

For Friends' Intelligencer and Journal.

ON AND OFF THE POPULAR ROUTES OF TRAVEL.—II.

As before stated, it was of a Sabbath evening we settled ourselves on the boat *Mantes*, as she lay at her wharf in Norfolk, Va. But how strange the feeling as we listened to and looked at the gangs of sturdy negroes—for the brilliant lights in the docks and in the warehouses revealed all that was going on—busily unloading the wares from the boat. Under the direction of the mate they all worked with a will, but with the lightheartedness characteristic of the race, they would often break out in snatches of song, or a light laugh, which helped no doubt to enliven the toil. Not one murmur or rough word did we hear during the six hours of hard labor, for handling cotton bales, pine lumber, hard wood, boxes of fish, etc., is by no means light work. We could not feel there could be any condemnation for this departure from the Mosaic command "Six days shalt thou labor, etc.," for have we not the broader freedom of the Master's example where he permitted good to be done on the Sabbath day? And is it not a good thing to bring order out of chaos? We were told it was not the usual custom to thus work, but the "blizzard" had created such a wave of confusion from North to South, that all regularity was set aside, and much extra time, labor, and expense were needful to bring things into the accustomed channels. Shortly after midnight the unloading ended, to be followed after a brief rest, at 4 a. m., by the reloading, and at 9 we sailed out of the harbor and into the Elizabeth river, and our journey off the beaten track of most travelers began. And what easy riding it was! So perfect was the working of the machinery the motion seemed only the throb of a great pulse as we glided along the river, passing out of its broad channel into narrow winding ways amid acres of marsh land, where the watchful observer can occasionally see the famous canvas-backs and other ducks that find a home here, but not always a refuge from the gun.

Passing out of the river we enter what is called the Virginia cut of the Chesapeake canal where we sail slowly on for eight miles interested in the pine woods that border the canal, with here and there a maple or an oak having on their branches fine growths of the mistletoe which abounds in this region. We longed for some of it in possession, but though so near as to be almost within reach, it was yet far away, as there are no habitations in these swamps.

The sensation of rest in passing through these waters is most delightful. One feels out of the world and its activities, and as if laziness were no crime. We sit on deck and watch perhaps a passing raft as it winds like a serpent its slow length along, too indolent even to count the huge logs as they lie chained together, or to take note of the steam tug that propels them to their northern destination, except to observe the exquisite cleanliness of all its belongings as it passes almost within reach of our touch.

And just here let us query, Why it it that on boats and vessels kept almost always in motion, such perfection of cleanliness as to house-keeping is possible, when in houses built on solid ground it is an attain-

ment so hard to reach? Is it that men who train men to such service are better fitted for it, and their subjects better fitted, than are women who stand in the positions of mistress and maid? Is it not because of the recognized importance of the absolute command and perfect drilling on the one part and the acknowledged necessity to learn and of perfect obedience on the other?

Leaving the canal, we entered another winding river called Northlanding, which we traversed for fifteen miles, then we sped away on the broad waters of Currituck Sound for a like distance to the delight of our good captain, who dislikes the winding ways and slow canals, expressing himself as to the latter as "Man's interferences with the Almighty's water courses designed especially to vex sea captains." But nevertheless we must again enter a canal, this time the North Carolina cut of the Chesapeake canal, and view with the interest of history and tradition the southern end of the great Dismal Swamp. Our imagination could well picture the discomfort of a hunted slave forced to take refuge in such a place as this. But this canal is short, only six miles, and we emerged into the Albemarle sound, thence to Croatan sound, and then into the Pamlico sound, upon which we had 90 miles of fine sailing.

There is a very pleasurable feeling of safety on these sounds. Bordering so closely upon the Atlantic Coast that we can at times see the breakers, and feel the invigorative influence of the salt air, yet we are spared the buffetings of the waves. It may sometimes be a little rough on this inland route, but generally it is smooth sailing and cannot but be beneficial to such as dread a sea voyage on account of sickness and like discomforts.

Our destination being New Berne, N. C., we reached it near noon of the third day from Norfolk, it being finely located on the Neuse river forty miles from where we entered it, our trip having covered a distance of 220 miles.

As it was not our purpose to quit the boat, it being such a comfortable abiding place where one could breathe freely, we made our tour of inspection of the city in a carriage, the captain kindly acting as driver, being as much at home behind a span of horses, as in guiding his boat through the waters.

The town is essentially southern in its aspect, two-thirds of the population being colored. It is well located for trade, having a railroad and the broad water ways of the Neuse and Trent rivers. Like Norfolk, its trucking interests are large. Being further south we did not see the spinach, but saw acres of peas nearly ready to bloom, as well as many acres of asparagus which would be ready for cutting by the 1st of Fourth month. A truck farm of 300 acres, the property of a Jerseyman, gave evidence of being managed by one who understood his business. There is considerable trade in cotton; and oysters, too, come in for their share of attention, one establishment using steam in their opening. This does not, however, add to their value to those who live near their haunts and know the true taste, but answers for the purpose of canning and shipping to the Western States and territories. Lumber is one of the products of the State, and steam saw-mills here rapidly convert the great pine logs that are floated or tugged down the rivers, into marketable shape. Some fine old mansions of the old colonial times are yet in good preservation, the pretty Episcopal chapel is proud of a communion service presented by George the Third, and many private relics of the time when we were subjects of a British sovereign are highly prized by their owners. The public buildings, such as court-house, school-houses, etc., were creditable. In a large building for the use of the colored children we noticed the meagre attendance, and the numbers at play around the homes in the outskirts of the town, and were told that too many priding themselves on being free, came and went at their own sweet wills, not caring for the school privileges. What is to be done with the vast numbers of colored children and youths growing up idle and untrained is a very serious problem. On every hand the complaint is want of competent help, and all who seek it desire only those who have been reared as slaves. This supply will soon be at an end. And what then? It is not to be expected that those who have been the former owners of this unfortunate class, will interest themselves to train them, if they could, to be skilled laborers. The supply of missionaries, doing such noble work as Martha Schofield, and others like her, is entirely inadequate to the demand. The only remedy that presents, would seem to be for government to establish industrial schools, in which both head and hands, especially the hands, can be trained, and compel attendance. The salvation of all classes, both white and black, depends on forming habits of industry which will lead to thrift, and cleanliness and comfort will follow.

Quite near the city is located the National Cemetery, a very beautiful spot, kept in fine order. Here, it will be remembered, numbers of Union soldiers lie buried, this being one of the hospital points where during the war disease slew its thousands. Here floats every day the stars and stripes, a perpetual reminder that now we are all one nation.

Returning to the boat we were quite ready for our return trip, which is made over nearly the same waters, a little change being made in order to stop for freight. This time it was at Roanoke Island for shad, for all along these rivers were the nets of the fishermen, and it was one of the interesting things to observe how our early supply of this favorite fish is obtained. 400 pine boxes, each containing from 80 to 100 shad all packed in ice and consigned to Baltimore, Philadelphia, and New York markets, were here taken on board. This time we had several passengers, all Northern people returning from the South, and as all had the freedom of the boat we soon became acquainted, and were mutually interested in all that concerns the boat, as one family. Indeed this is one of the pleasures of such a trip, the union of interests of those on board. At the table were the Captain, the mates, the engineers, all gentlemen in appearance and manners, and these with the passengers held much converse, and enjoyed the excellent and bountiful meals together.

There was always something to interest. It was

pleasant to watch the sea-gulls, especially if they are furnished with bread which they enjoy and are so graceful in their movements to secure it, their sharp eyes detecting it amid the white foam in a marvellous manner. The light-houses that dot the channel, the manner of their lighting, and those afar off, were interesting to us. On board as freight was a large iron tank going to New York to be filled with gas to be returned to Cape Hatteras to do duty in lighting there for five months when it will again make the same trip to be filled. All these things tell us how varied and yet how connected are our interests. There can be no entire division. The "signal service" plays a very conspicuous part now in water navigation. We learn from the Captain that it is not an "unmixed good," as it makes" timid men and nervous women." In former times sea-faring men studied the weather signs, ventured more,and gained courage, and nine times out of ten came through all right. Now they depend mainly on the flags and lose much time and are less courageous. It may be he is right in the matter, yet we would be sorry to dispense with it.

Having lost time in the taking on of much freight we failed to reach the Elizabeth river at high tide on our second day out, and had the experience of "running aground." But as the evening was delightful, it being just sunset, and we had faith in the skill of our Captain, we watched with great interest the methods used to convey the heavily laden boat into deep waters again. Ere long it was accomplished and we were soon once more in sight of the brilliant lights of Norfolk harbor, after a week of pleasant and profitable sailing. Our family, that in so short a time had grown to know each other, separated to return to Maine, Connecticut, New York, and ourselves to the good old Keystone State, via Richmond. As we approached this beautifully located city, through a country sparsely inhabited, and where we would see occasionally notices of 8,000 acres of land for sale, we could but contrast it with the approach to our own modest capital. Where are the fine farms with the beautiful homes that border our own railroads? Alas! this noble State will long have to struggle to overcome the desolation caused by the unwise institution of the past. Yet there is hope in the future, and brighter days in store, if only we cultivate feelings of love, and bury deep in forgetfulness the bitter feelings engendered by wrong and injustice. And this will come to pass largely through our business intercourse; for neither the North, with its wealth, energy, and activity, nor the South, with its mild climate and undeveloped resources, can afford to remain a divided people, and through it all we can recognize "a Divinity that shapes our ends," for which we should be ever grateful. L. H. H.

Richmond, Va., Fourth month 2.

EVERY church is great and noble only in proportion as it is able to recognize what is great and noble in other churches.—*Dean Stanley.*

THERE is one kind of wisdom which we learn from the world, and another kind which can be acquired in solitude only.—*Longfellow.*

EDUCATIONAL.

THE ENFORCEMENT OF SCHOOL DISCIPLINE.[1]

(Con d from last week.)

OUR pupils are desirous of good marks—they dread failure, they are ambitious of high standing; and we teachers anxious for the success of our pupils, honestly interested in their doing the best possible for them, and knowing, too, that our employers and our fellow-teachers will judge of our ability largely by the standing of our pupils, are prone to hold up a high standing as the sum of all good, and a failure to be promoted as the greatest possible evil. What wonder that the ambitious youth finds the temptation to petty dishonesty irresistible? What wonder that he is willing to earn a good mark by a false report or a glance at his mate's paper? What wonder that temptation grows by what it feeds upon? I suppose that ambition or emulation in some form is the source of most of the dishonesty in school, except that which arises from the desire to escape the merited punishment of misdeeds. Not only in the school but in the family is failure, or low-standing, made a terrible bug-bear, and the pupils in many of our schools live both in and out of school hours in a condition of feverish anxiety on this point.

We forget that the same gifts are not given to all; we forget that all pupils are not mentally alike, and that unlikeness to the type is not necessarily inferiority. Our literature is full of the stories of those who though dull in school and unpromising in youth, have outstripped their fellows in the very race of intellectuality; in short, we are prone to reverse the proper order, and exalt the machinery of the mill while we forget the grist itself—tithing mint and anise and cummin, while we neglect the very spirit of the law.

As the first means, then, of promoting a higher standard of honor, I would say we should strive to remove as far as possible this excessive feeling of the importance of "marks," ranking, and promotion. I would not say, "Never hold out a fear of failure as an incentive to work," for that may be the best means of stirring up a lazy, indifferent pupil, but I would make every pupil feel, if I could, that the important thing is to have knowledge and ability—not high marks; that what he does, not what he gets credit for, is of value, that to be, not to appear, is the essential thing. We shall never get rid of machinery,—it is a necessary evil,—and in our larger schools it is necessarily both prominent and complicated, and its continual adjustment, lubrication, and repair will consume much of our time and attention; but we need to be reminded continually that it is mere machinery; we need to remember continually that the work of a school can never be entirely or even approximately shown in percentages.

Are the children in your school intellectually alert? Can you trace the increase of mental activity and the growth of mind as your pupils are promoted from class to class? Do they retain their appetite for knowledge? Have they good habits of study, and do they know how to use books? And with all

[1] An Essay read at the Educational Conference, 15th and Race streets, Philadelphia, Third month 17th, by Prof. W. W. Birdsall of Friends' Central School.

this, are they forming the habits of punctuality, perseverance, submission to authority, and right conduct which will fit them for true manhood and citizenship? These are the true tests of school work, and while it will always be necessary to add to these others of less real value,—something in black and white, which will show for itself, and appear the same to every observer, we must be careful that the machine tests are added to the others, not substituted for them. "This ought ye to have done but not to leave the other undone."

The fear of punishment or the hope of evading irksome duties will always remains a temptation to deceit and falsehood; it is so among men and women, we would hardly expect that it would not be among boys and girls. Now if we could do away with discipline it would be a great gain in this direction; but we shall have to grow better and wiser before this can be accomplished, and, in the meantime, the temptation should be reduced to the minimum. It is here, perhaps, that there is most room for the exercise of personal influence, and especially of tact in the management of pupils. I have known teachers whose attitude of assumed omniscence was a perpetual challenge to the pupil, teachers whose every movement and action seemed to say "Get ahead of me if you can!" Is it any wonder that a smart boy occasionally does get ahead? Is it any wonder that when he does he thinks it only success in legitimate warfare? Say to a pupil in words or by your actions "You can't cheat me; I have my eye on you," and he is something more than human if he does not recognize the emptiness of the boast—something less well-posted than the average school boy, if he doesn't know that you cannot fathom all his possible schemes for your circumvention; perhaps, if you are energetic and usually successful in your efforts at discovery of fraud, and if you are particularly complacent and self-gratulatory at your success, perhaps the added glory of success under difficult circumstances is an added temptation.

I have seen schools where every individuual would positively deny participation in something which had evidently been done by some of them, and I rejoice to say I have seen schools where the question "Who did this?" brought up, instantly, the hand of every participant.

Let us not say to our pupils "Don't cheat, for woe unto you if you do;" but let us rather say, "A lie is contemptible,—written, spoken, acted, or looked, it is degrading, disgusting, detestable. You cannot afford to despise yourself, you want to be on good terms with yourself; self-respect lies at the root not only of your success, but of your very comfort. Don't do that which will make you unworthy of your own respect. I will remove from your surroundings every removable temptation. I will be vigilant in the attempt to prevent temptation reaching you. If you are so unfortunate as to be tempted and fall, and so fortunate as to be discovered, you will know that you deserve punishment; but if you are so extremely unfortunate as to evade discovery, I believe that you will nevertheless be sufficiently punished, for you will think of yourself as mean and dishonorable; you will have done something that you will not forget, something that you will think of again and again, and for which you will despise yourself more and more, every time it comes back to memory." Am I over sanguine? Do you think there will be no response? I believe there will be none if you talk this way and act another, that is, if you are not honest yourself. If, when the next offender comes before the court of justice, you seem to be "paying him back," and getting satisfaction out of the process, you will hardly convince the youngster that you are not less concerned about the moral crime than about the attempt to evade your detection.

The days of the ferule are gone, but perhaps we have not yet gotten far enough from the idea that the offense and its penalty are equal and balance each other, that the boy had his fun in the mischief, the teacher has his in the punishment.

But I thoroughly believe—nay I know, because I have seen it,—that the honor of the average pupil may be appealed to in the way I have outlined. It will not succeed in every case, nor in the hands of every teacher, and its results may frequently be long deferred, but boys and girls, no less than older people, are glad to discover that the right is worth following because it is right that the punishment of evil deeds is not all post-mortem, and that the reward of right conduct is a present positive gain. Tell a boy to be studious, obedient, docile, kind, self-sacrificing, forgiving, charitable, and that he will thus lay up treasures in heaven, and be able to enjoy it at a period which he fondly hopes to defer as long as possible, and it occurs to him that it would be a smart business transaction to discount a little of this long time paper and without seriously damaging his future prospects, realize just a little in the present. In other words he is continually thinking of a possible average between present and future enjoyment. But show him that right conduct carries its reward with it, that, in school-boy language, it is more fun and better fun, to do the right, and think the right, than to do and think the wrong, *and show him that you believe it yourself*, and he will be ready to believe.

Would I then do away with all school punishment, and rely upon moral suasion alone? By no means. Our careless boys and girls need to have their attention held to the distinction between right and wrong conduct; they need to have this distinction emphasized, and the punishment should be such as will bring out this distinction sharply and clearly. I have seen much good done by a sharp, indignant reproof, which expressed in forcible language the teacher's disgust at some unusually gross misconduct, while later, a candid talk over the aggravated features of the case would bring the pupil to a proper frame of mind. But it is useless to attempt to formulate rules for such a thing as this; teachers and pupils are too various.

One of the most successful teachers of boys that I have known, used to delight in saying that "good humored justice" would appeal to every boy's manly feeling and sense of right. "Good humored justice;" I like the phrase better every time I think of it; a good humored man and a just man, surely where the

teacher is such an one, a high standard of honor will prevail. Our pupils are not anxious to be wept over, and they wear a somewhat curious look when we say, "D-e-a-r C-h-i-l-d-r-e-n," but they appreciate good humor, and they usually have a passion for justice. Watch your pupils and see if they do not hate injustice; do they not grow indignantly eloquent over every story of outrage and wrong? Do they not rejoice in the triumph of right? You will tell me that neither boys nor men enjoy or admire justice when it is meted out to their misdeeds; but I will agree with you only so far as to grant that it is sometimes apparently so, and even these exceptions I believe to be usually caused by association and education. It helps one's faith in human nature to see a manly fellow take his punishment bravely owning that he deserved it, and ready to learn the lesson and profit by it.

I think we will be greatly helped by constantly assuming a high standard of honor among our pupils. Do not tolerate a falsehood, but never act as if you expected your pupil to tell one. I am not fond of being imposed upon, and I try to take proper measures to prevent it; but unless there is the gravest reason for doubt, I believe that a pupil's statement should be final. I would rather be deceived a dozen times than unjustly doubt a pupil's statement, and I think it a most serious injury to the pupil for him to know that his word is not held in honor. "It is a shame to lie to Arnold," said the Rugby boys, "he trusts you so." Human nature has not changed, like still begets like, trust begets trust, suspicion begets suspicion, honesty begets honesty, still, as it did at Rugby.

But it were useless to attempt to treat of more than a few of the phases of this question.

Our success in elevating the standard of honor among our pupils will depend largely upon ourselves, upon our own standard of honor, upon our ability to make our pupil see with our eyes in this as in other matters, upon our ability to see with their eyes, to appreciate their views of things, to be in practical sympathy with them, upon our ability to find out their strong points and strengthen them, to build up their moral defenses where they are weak, to discover and assist them to overcome their peculiar temptations, upon the completeness with which we can fill our place of teacher.

For this is no light task we have set ourselves; to mould the characters of children is an undertaking not lightly to be assumed or lightly accomplished; it will tax our knowledge, our judgment, our patience, our whole being. We shall feel that while mistakes may be unavoidable, they are of the nature of calamities, and to our failures we shall never be reconciled. But if we are faithful we have our reward. I shall be thankful all the days of my life that when I was a little boy I went to school to a certain high-minded, scholarly gentleman. His hair is white now, and since my boyhood he has given to hundreds of careless boys and girls the same good impulses, the same incentives, the higher standards, the better view of life, that he gave to me; and if moments of weariness and discouragement come to him, as to us all, the thought of the work of his hands and head and heart through all these years of usefulness, must chase away the clouds, and remind him again what a noble thing it is to be such a teacher.

SALEM, N. J., FIRST-DAY SCHOOL UNION.

The half-yearly meeting of this Union was held at Mickleton, N. J., on Seventh-day, 4th month 14th.

A sudden shower a little before the time of gathering interfered somewhat with the early settlement of the Union, but the sun shone out brightly again and when the opening minute was read, the meeting house was well filled with the friends, the workers, and the scholars of the several schools belonging to the Union.

Reports were read from the schools held at Mickleton, Woodstown, Mullica Hill, Salem, and Alloway's Creek. All were interesting and suggestive, the one from Salem was especially so, as the method of conducting the school, which was briefly set forth, embodies the principles upon which all profitable teaching in First-day school, must be based.

The removal of Aaron Borton, and the loss the Union has sustained in his decease were feelingly referred to, and the friends of Mullica Hill were exhorted to follow his example, throwing the weight of their influence on the side of the school, as he had done, and thus carry forward this good work that had been so near his heart, and to which he was always ready to lend a helping hand. Others, scholars in the schools, had also been called to the higher life, to whose memory tributes of affection were offered.

One of the reports expressed the thought that we should not rest satisfied with what we have done, but seek to advance. It was said in response that we should not be discouraged if our work is not just as satisfactory as we would like,—but strive to attain to something beyond.

The Lesson Quarterlies are used as helps, but not entirely depended upon. Effort is made to draw out the scholars. Woodstown and Salem schools make a study of the Book of Discipline. Mickleton and Woodstown are under the care of their respective Preparative Meetings. Alloway's Creek school is very small, numbering about twenty; only two or three are members. All the other schools appear to be holding their own with unabated interest; the severity of the winter has had some effect upon the regular attendance.

No written report was received from Greenwich, but a friend on behalf of the school reported it in session.

After the reading of the reports from the schools was concluded, a paper, prepared by a delegate to the Meeting of the First-day School Association held in Philadelphia in Eleventh month last, was read. It gave a summary of the proceedings of that meeting, with an epitome of the exercises and essays. This report was received with animated expression as to the advantage to the Union of such a review of the subjects under consideration at that meeting, with the belief that if all delegates or representatives appointed to the larger bodies, were to observe this custom much good would result.

The routine business of the Union was then transacted and the session adjourned for lunch which was bountifully provided in the school-house near by.

The afternoon session was the children's opportunity. The concert recitations and selections by individuals were well chosen, and rendered with good effect. This is one of the most enjoyable features of the Unions held outside Philadelphia, and makes such occasions very interesting to the children, for whose special benefit the work is carried on and who are thus more fully identified therewith.

Two essays followed which elicited remarks from several. A brief petition and words of encouragement to those actively engaged in this excellent work concluded the exercises, and after the usual quiet observed at the close of all our meetings, the Union adjourned to meet at Mullica Hill in the Eleventh month. R.

THE QUESTION OF FRIENDS' SCHOOLS AGAIN.

Editors INTELLIGENCER AND JOURNAL:

FRIENDS everywhere can but rejoice in the success which may attend Swarthmore's appeal for aid. We were told that at one time the subscription was increasing at the rate of about one thousand dollars a week, so that the raising of the desired amount seems to be only a question of time. Presumably, this amount has been largely contributed by Friends who seek in this way to extend the facilities for educating the young under Friendly influences which Swarthmore possesses.

But this appeal from Swarthmore has raised the question in the minds of many concerned Friends, which has long been discussed in educational circles, as to the relative value of primary and secondary education. The latter is surely the more showy, but the former is the more far-reaching and substantial; and while the aid that has been given Swarthmore may result in effects that are brilliant, it may well be doubted, as was stated in the INTELLIGENCER AND JOURNAL some time ago, by Friend Mariana B. Truman, "whether the funds already expended in Swarthmore College might not have been used to greater advantage for the Society of Friends, if good schools under the care of the Society had been scattered over our country. But the remedy lies, not in restricting the aid to Swarthmore, but in extending the beneficence here so well begun, to those schools and academies under the charge of Friends which naturally will be somewhat in the nature of nurseries to this College. We have one here in Easton, within the limits of New York Yearly Meeting, to which a small amount of money would come like a shower in a desert. We have buildings, library, and apparatus which cost upwards of thirteen thousand dollars. It is located in a community of Friends who, in the face of adverse circumstances, have been unable to meet the current expenses and the cost of needed repairs. Now, under more favorable conditions and with the school upon a good basis, a little aid, sufficient to put the building in repair and to furnish a few rooms for boarders, would place the institution on a strong footing and send it forward to many years of usefulness. In this and similar directions, Friends can supplement and perfect the good work so well begun with Swarthmore. E. A. H.

South Easton, Washington county N. Y.

[We have no doubt of the great need there is for the sustaining of such Friends' schools as our correspondent refers to. Wherever they are at all favorably situated, they are valuable to our Society and to the community at large. A wise and generous policy will include aid to them as well as to the higher education. We wish we could see in some direction the signs of some such gift for the general work of education among Friends, the Western States included, as has been made in the special bequest of John M. George.—EDS. INTELLIGENCER AND JOURNAL.]

SWARTHMORE NOTES.

—The annual reunion of the Somerville Literary Society was held on Seventh-day. About seventy-five of the life members returned to the college on that day, and the occasion was in every way a most happy one. At the afternoon session a paper on "Physical Culture for Women," by Dr. Frances Linton, called out a full expression of opinion on the various points of the paper. A second valuable paper was by Caroline Burr Hall, on "Our Social Duties." The morning and afternoon meetings having been devoted to business, and to the consideration of serious themes, the evening was given up to social entertainment, and was greatly enjoyed by all. The proceedings will be published in pamphlet form.

—At the last meeting of the Board of Managers a committee was appointed to consider the propriety of building professors' houses upon the college grounds. It is hoped that several of these will be built during the coming summer.

—The meeting on First-day morning, the 15th, was very large, many of those who were present at the Annual Reunion of the Somerville Literary Society having remained over First-day. Elizabeth Lloyd, of Easton, Md., was present, and appeared very acceptably in the ministry.

—A number of new entries have been made for next year, and most of these expect to enter the college classes. Those desiring places should apply early. The choice of rooms, each year during their stay at the college, is given by classes, and in the order of the original entries.

—The conditional endowment subscription toward the first Endowed Professorship, has been largely increased, and the prospect is good for securing the endowment before the coming Commencement. A few thousand dollars more will make it sure. Friends will certainly not allow the whole subscription to lapse for want of this moderate sum.

AFFECTIONATE dependence on the Creator is the spiritual health of the creature, as averseness and independence are the spiritual disease of the creature. Sin consists in the absence of the love of God from the heart as the dominant principle, and is not so much an action as a manner of existence.—*Thomas Erskine.*

BOOKS FOR FRIENDS' LIBRARIES.

Katharine Backhouse, of Sunderland, England, having been interested in an account of a visit by William Jones and Charles Brady, of London, to Race Street Meeting, Philadelphia, last autumn, as well as their social intercourse with some of our members, has generously forwarded a number of volumes of two works by her late husband, Edward Backhouse, and Charles Tylor, lately published in London, entitled "Early Church History," and "Witnesses for Christ," for gratuitous distribution in this country, among the Friends' Libraries of our branch of the Society.

"Early Church History," one volume, is a history of the Church down to the death of Constantine, A. D. 337. "Witnesses for Christ," two volumes, a supplement to the above, divided into four periods, is a history of the Church from the 4th to the 13th Century.

The works will be interesting to Friends, as the history is written from their standpoint, the author, Edward Backhouse, having been a liberal minded Friend of unusual acquirements, culture, and research. It is proper to observe, however, that a part, (in the "Witnesses for Christ" an important part), of the work of authorship and editing is by Charles Tylor, who also acknowledges his obligations to Joseph Bevan Braithwaite, Thomas Hodgkin, and others for their assistance. All these Friends are of the "Orthodox" school, and while it is true that not many subjects arise, in the early history of the Christian Church, involving the doctrinal differences of later times there are some, as for instance the Arian controversy, the adoption of the Nicene creed, etc. The description of the Council of Nice, (in "early Church History"), we presume to be by Edward Backhouse, and he points out, in clear language, "the incalculable mischief" done to practical Christianity by the attempt to enforce a uniformity of belief. Other expressions to the same effect show his breadth of view, and we think the preponderance of his work over that of his editor, in the "Early Church History," makes that the more satisfactory work, wherever the doctrinal attitude is involved.

The books are expensively gotten up, and profusely illustrated. They have been sent to our friend, Isaac H. Clothier, to be distributed at his discretion. Those having charge of Friends' Libraries—desiring the works—will please address him, at 801 Market St., Philadelphia.

One act may be more sinful than another act. But one sin cannot be more sinful than another sin, because since sin is sin, there can be nothing right about it. You may cross the line that divides right from wrong many times in one course of action; but the dividing line has neither breadth nor thickness, and every time you step over the line you are no longer on the other side of it.

It is shallowness that decides instantly—that always thinks it knows what it is about.—*Mrs. A. D. T. Whitney.*

EXTRACTS FROM E. C. STANTON'S ADDRESS.

AT THE OPENING OF THE WOMEN'S INTERNATIONAL CONGRESS, WASHINGTON, D. C.

We are assembled here to-day to celebrate the fortieth anniversary of the first organized demand ever made by women for the right of suffrage. The initiative steps were taken in my native State. In 1848 two conventions were held in Central New York, and the same year the married woman's property bill passed the legislature. Other conventions were soon called in Ohio, Indiana, Massachusetts, Pennsylvania, and the other States, one after another, adopted New York's advance legislation. Thus started the greatest movement for human liberty recorded on the page of history, a demand for freedom to one-half the entire race; and the keynote struck in this country in '48 has been echoed round the world. And to-day, to clebrate our fortieth anniversary, we have representatives in person or by letter from nearly every State in the Union, from Great Britain, France, Finland, Italy, Sweden, India, Denmark, and Norway. It has been our custom to mark the passing years by holding meetings of the suffrage societies on each decade, but for this we decided a broader recognition of all the reform associations that have been the natural outgrowth of the suffrage agitation, in the old world as well as the new.

Four years ago, at a reception in Liverpool, given to Miss Anthony and myself, the question of an international convention was discussed, and so favorably received, that committees of correspondence were appointed to ascertain what the general feeling might be. While the response from the different countries was encouraging, the general feeling seemed to point to America as the country to make the first experiment. Accordingly the National Suffrage Association assumed the responsibility of calling this International Council.

In welcoming representatives from other lands here to-day, we do not feel that you are strangers and foreigners, for the women of all nationalities, in the artificial distinctions of sex, have a universal sense of injustice that forms a common bond of union between them. . . . . .

Whether our feet are compressed in iron shoes, our faces hidden with veils and masks, whether yoked with cows to draw the plough through its furrows, or classed with idiots, lunatics, and criminals in the laws and constitutions of the State, the principle is the same, for the humiliations of spirit are as real as the visible badges of servitude. A difference in government, religion, laws, and social customs makes but little change in the relative status of woman to the self-constituted governing classes, so long as subordination in all nations is the rule of her being. Through suffering we have learned the open sesame to the hearts of each other. There is a language of universal significance, more subtle than that used in the busy marts of trade, that should be called the mother-tongue, by which, with a sigh or a tear, a gesture, a glance of the eye, we know the experiences of each other in the varied forms of slavery. With the spirit forever in bondage, it is the same

whether housed in golden cages, with every want supplied, or wandering in the dreary deserts of life, friendless and forsaken. . . . . .

Those who inaugurated the movement for woman's enfranchisement, who for long years endured the merciless storm of ridicule and persecution, mourned over by friends, ostracized in social life, scandalized by enemies, denounced by the pulpit, scarified and caricatured by the press, may well congratulate themselves on the marked change in public sentiment that this magnificent gathering of educated women from both hemispheres so triumphantly illustrates.

In the great national and State conventions for education, temperance, and religion, even thirty years ago, woman's voice was never heard. The battles fought by the pioneers in the suffrage movement to secure a foothold for woman on these platforms have been eloquently described many times by Susan B. Anthony, Lucy Stone, and Antoinette Brown, and I hope during this council they will be rehearsed for the benefit of those who, while holding the vantage-ground they secured, are afraid of the principles by which it was gained. The protracted struggle through which we have passed, with our labors not yet crowned with victory, seems to me in review like a painful dream, in which one strives to run and yet stands still, incapable alike of escaping or meeting the impending danger. The civil and political position of woman, when I first understood its real significance, was enough to destroy all faith in the vitality of Republican principles. . . . . Nothing more common forty years ago, than to see the sons of a family educated, while the daughters remained in ignorance; husbands at ease in the higher circles, in which their wives were unprepared to move. Like the foolish virgins in the parable, women everywhere in serving others, forgot to keep their own lamps trimmed and burning; and when the great feasts of life were spread, to them the doors were shut.

Even married women enjoy, in a measure, their rights of person and property. They can make contracts, sue and be sued, testify in courts of justice, and with honor dissolve the marriage relation when it becomes intolerable. Now most of the colleges are open to girls, and they are rapidly taking their places in all the profitable industries, in many of the offices under government. They are in the professions, too, as lawyers, doctors, editors, professors in colleges, and ministers in the pulpits. . . . .

Their political status is so far advanced that they enjoy all the rights of citizens in two Territories, municipal suffrage in one State, and school suffrage in half the States of the Union. Here is a great record of the work achieved in the past half century, but we do not intend to rest our case until all our rights are secured, and noting the steps of progress in other countries, on which their various representatives are here to report, we behold with satisfaction everywhere a general uprising of women, demanding higher education and an equal place in the industries of the world. Our gathering here to-day is highly significant in its promises of future combined action. When in the history of the world was there ever before such an assemblage of able, educated women, celebrated in so many varied walks of life, and feeling their right and ability to discuss the vital questions of social life, religion, and government? When we think of the vantage ground woman holds to-day, in spite of all the artificial obstacles she has surmounted, we are filled with wonder as to what the future mother of the race will be when free to seek her complete development.

Since the inauguration of our movement most of our noble coadjutors, men and women, have passed to the unknown land: Garrison, Phillips, Channing, Rogers, Burleigh, Edward M. Davis, Lucretia Mott, Josephine Griffing, Clarinda Nichols, Frances Gage, Paulina Davis, Abby Foster, Lydia Maria Child, and many others, together far outnumbering those who still remain to watch and wait. The vacant places on every side warn us in the sunset of life that we, too, are passing away, and that younger hands must soon take up our work. To achieve equality for woman in every position in life, and fit her to maintain that position with wisdom and dignity, is a work worthy to unite all our energies and attune our hearts in harmony. . . . .

In calling this Council we anticipated many desirable results. Aside from the pleasure of mutual acquaintance in meeting face to face so many of our own country-women, as well as those from foreign lands, we hoped to secure thorough national and international organizations in all those reforms in which we are mutually interested. To come together for a week, and part with the same fragmentary societies and clubs, would be the defeat of one-half the purpose of our gathering.

Above all things that women need to-day in their reform work is thorough organization, and to this end we must cultivate some *esprit de corps* of sex, a generous trust in each other. A difference of opinion on one question must not prevent us from working unitedly in those on which we agree. Above all things, let us hold our theological speculations of a future life in abeyance to the practical work of the present existence, recognizing all sects alike, and all religions—Jew and Gentile, Catholic and Protestant—to be held equally sacred in their honest opinions. We sincerely hope that the proceedings of this Council, as a whole, will be as successful and satisfactory as our conventions in Washington invariably have been, and that marked courtesy in public and private will be generously extended to all our guests. We trust this interchange of sentiments and opinions may be a fresh inspiration to us all in our future work, and that this convocation may be long remembered as among the most pleasant and profitable days of our lives. As the character of this convention must depend in a large measure on what those who called it may do and say, it would be well for us to keep in mind the responsibility that rests on each and all. If it be true that we can judge of the civilization of a nation by the status of its women, we may do much during this convention to elevate our institutions in the estimation of the world.

What the world calls education is chiefly mere training; discipline makes skillful, culture elevates.

A LITTLE WHEEDLER.

"There never was a grandma half so good,"
He whispered, while beside her chair he stood,
And laid his rosy cheek,
With manner very meek,
Against her dear old face, in loving mood.

"There never was a nicer grandma born,
I know some little boys must be forlorn
Because they've none like you;
I wonder what I'd do
Without a grandma's kisses night and morn?"

"There never was a dearer grandma—there."
He kissed her and he smoothed her snow white hair;
Then fixed her ruffled cap
And nestled in her lap,
While grandma, smiling, rocked her old armchair.

"When I'm a man what lots to you I'll bring—
A horse and carriage and a watch and ring,
All grandmas are so nice,
(Just here he kissed her twice.)
And grandmas give a boy most anything."

Before his dear old grandma could reply,
This boy looked up, and with a roguish eye,
Then whispered in her ear,
That nobody might hear:
"Say, grandma, have you any more mince pie?"

—*George Cooper in the Independent.*

THE NEW EMPRESS OF GERMANY.

Queen Victoria's eldest daughter, the new Empress of Germany, has proved herself a woman of more than average brains, besides being very warm-hearted and charitable. Yet she is not altogether popular. The Berlin correspondent of the *Pall Mall Gazette* says: "The new Empress has English ideas with regard to the position of women. The German men feel this, and are very apprehensive of the force of her example when it will be given from the throne. As I write, Germans are anxiously wondering how long their new Emperor will be spared to reign over them, for here there is no encouraging doubt in men's minds as to the nature of his disease. If public opinion is right as to this, I fear the Empress will be able to do but little by example and precept in behalf of her German sisters. If their fears are idle (which God grant!), she may yet live to do a noble work in the cause of woman in the Fatherland, a work which will, perhaps, do more for the well-being and for the permanence of the German nation than did ever Koniggratz or Sedan."

The Empress, replying to an address presented to her the other day by the women of Berlin, said: "For a number of years it has been permitted me to labor with the women of Berlin for the good of the female sex; for their education, and for the alleviation of their material and social wretchedness. Thanks to the intelligent and self-sacrificing aid extended to me, much has been accomplished; but more remains to be achieved. With sincere devotion and eager enthusiasm, I place my whole strength at the service of our people. I confidently expect from the women of Berlin, as well as the rest of Germany, after the many evidences that have reached me, that they will in the future, as in the past, readily work with me in the great task devolving on womankind, namely, to alleviate distress and suffering, create pure happiness, and lay a sure foundation for all truly human virtues by the proper nurture of the young."

MODERN JERUSALEM.

The order of things in Jerusalem is very different from what it was only a few years ago, and the change the Holy City is gradually undergoing strikes every traveler who has revisited the place after an interval of eight or ten seasons. Whole quarters have been rebuilt, sanitation is cared for, the streets are well lighted, clocks are placed on many public buildings, and the gates are no longer closed at sundown, to the inconvenience of residents and the hindrance of tradespeople. The tanneries and slaughter-houses have been removed to a distance, and outside the walls of the ancient enclosure a "new Jerusalem" is slowly rising, that at the present rate of growth will in a few years quite overshadow the old city, exceeding it both in area and population. Suburbs are springing up round about and extending, notably on the western side. And as Herr Schick, the government surveyor, estimates the number of dwellings to have "probably trebled" in five and twenty years, some idea may be formed of the rate at which Syria is making progress, notwithstanding many and serious disadvantages.—*London Spectator.*

Mrs. Annie Jenness Miller, the editor of *Dress* recently lectured at Swarthmore College, near Philadelphia, by invitation of one of the societies of young ladies, upon the subject of hygienic dress. A correspondent, writing of her lecture, says: "Mrs. Jenness Miller gave her lecture last Fifth-day evening to the very great satisfaction of the girls. She is certainly happily appointed to advocate hygienic dressing. For her system of dressing is absolutely hygienic, and at the same time she makes it beautiful. And she has a most pleasing and convincing way of presenting her subject. There is nothing startling in her styles. She keeps the general effect in unison with prevailing styles, and the distinctive characteristic is the perfect freedom of the body to move in any direction. She had several different dresses with her, walking dresses, tea gowns, and party dresses. I never saw anything in a picture, or out, more charming than she was in some of her gowns. The practical obstacle in the way of adopting her style will be the difficulty of finding dressmakers of enough originality. For it requires more brains to dress according to her plans."—*The Philanthropist, N. Y.*

"All things have something more than barren use;
There is a secret upon the brier,
A tremulous splendor in the autumn dew,
Cold morns are fringed with fire;
The clodded earth goes up in sweet-breathed flowers,
In music lies poor human speech,
And, into beauty blow these hearts of ours,
When love is born in each."

Truth is like the sun; whatever darkens it is but a passing cloud.

NEWS AND OTHER GLEANINGS.

—Several State legislatures have passed laws against the use of the car stoves, without especially limiting the substitute.

—The California Board of Silk Culture is engaged in distributing 720,000 silkworm eggs recently received from Italy.

—The Emperor of Japan has decided to establish a government printing-office at Tokio, and is anxious that the nucleus of the working force shall be composed of Americans. The Japanese minister at Washington has proposed to twenty employees in the government printing-office to go to Japan for five years.

—Dr. Barnardo, the Superintendent of the large school for dependent children in England, has appointed a lady as medical superintendent of the three hundred children under his care. These children are boarded out in many different homes. Each child is visited four times a year, and thoroughly examined as regards its health, hygiene, and general well-being, and then reported on to Dr. Barnardo.

—*Science* publishes a reproduction of letters written to Professor A. Graham Bell by Helen Keller, a little girl of seven years, who is totally blind and deaf and dumb. She has been under the instruction of Miss Annie Sullivan for just one year, the only means of conveying information to her being the sense of touch, yet the letter is clearly and intelligently written, and, indeed, is as good as any intelligent child of her age could be expected to write, even with the aid of all the senses. A picture of Helen and her teacher, Miss Sullivan, engaged in talking, through their clasped hands, is also given.

—A petition has been received by the Boston School Board from the Massachusetts Emergency and Hygiene Association, asking that such school-yards as are suitable may be opened at certain hours of the week during the summer vacation for the benefit of little children who remain in the city. The petition was granted. It is proposed to provide games which will be healthful and amusing, under the supervision of matrons or guardians, the expense to be borne by the Hygiene Association and private contributions.—*Woman's Journal.*

—"There are counties in Dakota," says the Sioux Falls *Press* "which not many years ago were almost bankrupt through unsuccessful efforts to solve the problem of how to make a living by raising wheat, but which have been brought to affluent circumstances through butter and cheese. There are at least a dozen creamery projects afoot at this time in Southern Dakota."

—The meteorological phenomena accompanying the building of railroads in Mexico are receiving the attention of scientific men in that country. Recent serious damage done by wash-outs on the northern section of the Mexican Central Road was due to water-spouts bursting on the track, and it is a curious fact that water-spouts seem to be attracted by the iron track and telegraph wires. Engineers on the line of the Guadalajara branch of the Mexican Central Railway have noted that as fast as the construction advances, rain follows; and they hold that this is due to the large quantity of steel rails on flat cars which are carried forward as fast as the work of construction permits. The most noticeable fact is that the country is dry in advance of the construction trains, and also behind them for many miles. Rains beat down as described in bucketfuls just where the steel rails are, but only in circles a few miles in diameter.—*Boston Transcript.*

—We have received from Mr. L. P. Hubbard, the venerable Secretary of the New England Society in New York, a copy of the annual proceedings. Mr. Hubbard is a native of Hollis, N. H. Accompanying the report is a very remarkable leaflet, entitled "How a Smoker Got a Home." The leaflet is a statement by Mr. Hubbard how he began smoking and finally left off, and deposited the money in a savings bank. He had smoked six cigars a day, which, at 6¼ cents each, came to $136.50 per annum. Laying aside this amount annually, and adding interest for 54 years, the amount is $73,324.65. After a few years Mr. Hubbard took his cigar money from the bank and bought a beautiful home at Greenwich, Ct., where he has since resided, surrounded by his children and all the comforts of life. "Great as the saving has been," he adds, "it is not to be compared with improved health, a clear and steady hand, at the age of 79 years, and entire freedom from desire for tobacco in any form." This is the best tract on the tobacco question that we have ever seen, and it ought to be put into the hands of every child in the land.—*Nashua (N. H.) Telegraph.*

CURRENT EVENTS.

ROSCOE CONKLING, well known as a leader of the Republican party, for several years preceding 1881, died in New York city, early on the morning of the 18th, of an affection of the brain, having been critically ill for more than a week. He was sixty years of age. From 1867 to 1881 he was a member of the United States Senate.

THE condition of the Emperor Frederick, of Germany, has been less favorable, but at this writing, (18th inst.), he is again slightly improved.

IN France, General Boulanger, the military agitator, has been elected, by a very great majority, a member of the National Assembly from the Department of the North, and there is much anxiety over the situation which is thus indicated. In the event of the early death of the Emperor of Germany, and the succession of his warlike son, a breach of the present peace would be almost certain.

IN consequence of disputes between the brewing firms of New York City and other near cities with their hands, an extensive "lock-out" of the latter began on the 16th. About 5,000 men are said to be out.

MATTHEW ARNOLD, the English critic and poet, died suddenly in Liverpool, on the 15th instant. He was in his 66th year.

PHILADELPHIA Yearly Meeting of (Orthodox) Friends began its sessions on the 16th instant, at 4th and Arch streets meeting-house, this city.

A TELEGRAM from Augusta, Georgia, says that a contract has been awarded for a $100,000 hotel on the Sand Hills near Augusta, for Northern visitors. Philadelphia capitalists have purchased 2,000 acres of land within a mile of the city limits. A National Exposition is to be held at Augusta, in the autumn, beginning in Tenth month and continuing six weeks.

A BOX CAR containing 100 kegs of powder blew up on Saturday, at Montgomery, Alabama. A colored car coupler standing near by was blown to pieces. The city for a mile around was shaken.

NOTICES.

*** Haddonfield Quarterly Meeting's Temperance Committee has appointed a Conference to be held in Westfield Meeting-house, on First-day, the 22d, at 2.30 o'clock. All are cordially invited.

J. M. LIPPINCOTT, Clerk.

*** Abington First-day School Union will be held at Gwynedd, on Seventh-day, the 21st of Fourth month, at 10 o'clock. All interested are invited to attend.

☞Trains on N. P. R. R. north, reach Gwynedd Station, (one mile from meeting-house), at 8.31, 9.30, and 12.02; south at 8.13, and 8.55. Will Friends who are coming please advise Walter H. Jenkins, Gwynedd, Pa., so that provision may be made for meeting them?

J. Q. Atkinson, Anna Moore, } Clerks.

*** Bucks First-day School Union will be held at Friends' meeting-house, Buckingham, Fourth month 28th, commencing at 10.30 a. m.

All interested are invited to be present.

Oliver Holcomb, M. Ellen Longshore, } Clerks.

*** The Western First-day School Union will be held at Mill Creek, Del., Seventh-day, Fourth month 28th, beginning at 10 o'clock a. m.

All interested are cordially invited to attend.

Edward A. Pennock, Lydia B. Walton, } Clerks.

PUBLISHERS' NOTICES.

*** Matter intended for insertion in the Intelligencer and Journal should reach us by Third-day morning, though notices or advertisements relating to affairs of immediate importance *may be* used as late as the morning of Fourth-day. In order to reach our distant subscribers, the paper is now mailed on Fifth day, and must be sent to press at noon of the day preceding.

*** We particularly ask that when money is forwarded to *renew* subscriptions, care be taken to give us the name of the person *to whom the paper is now being sent.* Sometimes, instead of this, the name of another member of the same family is given, in which case, the new name not appearing on our list, we suppose it to be a new subscription, and send two papers.

Where it is a *new* subscription, please say so, and this will also help to avoid mistakes.

***As a definite number of copies of the Intelligencer and Journal is printed each week, we would suggest to any of our friends who may wish extra numbers of the paper to inform us of the fact previous to the publication containing the particular article wanted, that we may have the required amount of extra numbers printed.

ROYAL



BAKING POWDER

Absolutely Pure.

This powder never varies, A marvel of purity, strength, and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum, or phosphate powders. *Sold only in cans* Royal Baking Powder Co., 106 Wall-st., N. Y.

Are you going to have any Paper Hanging Done this Spring? If so, observe these prices for newest patterns, perfect, full length.

Lustres or Mica Papers,	**6 Cts. Roll.**
Beautiful Gold Papers,	**15 Cts. Roll.**
Felt or Cartridge Papers,	**20 Cts. Roll.**
Heavy Embossed Golds,	**35 Cts. Roll.**

We'll send free to any address in the country, a full line of samples with borders to match.

A. L. DIAMENT & CO., - 1206 MARKET STREET.

QUEEN & Co. 924 CHEST. St PHILADA.



SPECTACLES, EYE-GLASSES, OPERA, MARINE & SPY GLASSES, TRANSITS, LEVELS, DRAWING INSTRUMENTS, MICROSCOPES, MAGIC LANTERNS, PHOTOGRAPHIC & SCIENTIFIC APPARATUS OF EVERY DESCRIPTION, CHEMICALS ETC.

WILSON JUNIOR PEDIGREE BLACKBERRY,

The largest, best, and most productive Early Blackberry, 3¼ inches around from seed of selected Wilson's Early.



Kieffer Hybrid Pear Trees,
100,000 Peach Trees,
Strawberries, Grapes,
Blackberries, etc., etc.

CATALOGUE WITH COLORED PLATES FREE.

WM. PARRY, PARRY P. O., N. J.

BAUGH'S TRADE MARK $25 ANIMAL BONE PHOSPHATE

☞ *Dealers wanted in unassigned Territory.*



Raw Bone Meal, (strictly pure.)
Pure Dissolved Raw Bones.
Sulphate of Ammonia.
Muriate of Potash. Nitrate of Soda.
Kainit. Nova Scotia Land Plaster.

☞ *Send for further information and special prices.*

Manufacturers and Importers, BAUGH & SONS CO. PHILADELPHIA.

Association of Friends to Promote the Education of the Colored People of the South.

Howard M. Jenkins, Chairman, 921 Arch Street, Phila.
Sarah J. Ash, Secretary, 1717 Vine Street, Phila.
Lydia A. Schofield, Correspondent, 1717 Vine St., Phila.
Henry M. Laing, Treasurer, 30 N. Third St., Phila.

Executive Committee—Edward H. Magill, Swarthmore, Pa.; Sarah H. Peirce, Philadelphia; George L. Maris, West Chester, Pa.; Mary Ann Fulton, Wilmington, Del.; Amos Hillborn, Philadelphia; Alfred Paschall, Doylestown, Pa.

WORK OF THE ASSOCIATION.

The work of the Association is chiefly *to raise funds.* These are sent to the support of two schools for colored youth in South Carolina,—the Schofield Normal and Industrial School, at Aikin, and the Mt. Pleasant School, near Charleston, in charge of Abby D. Munro.

PENN MUTUAL LIFE INS. CO. of PHILA.

This Company furnishes ALL DESIRABLE FORMS of LIFE and ENDOWMENT INSURANCE at actual NET COST. It is PURELY MUTUAL; has ASSETS of nearly TEN MILLIONS and a SURPLUS of about TWO MILLIONS. ☞ ITS POLICIES ARE NON-FORFEITABLE AND INCONTESTABLE. ☜

Pres. EDW. M. NEEDLES. HORATIO S. STEPHENS. Sec. HENRY C. BROWN.

INCORPORATED 1836. CHARTER PERPETUAL. CAPITAL $50,000. SURPLUS, $1,400,000.

THE GIRARD
LIFE INSURANCE, ANNUITY, AND TRUST CO.
OF PHILADELPHIA.

No. 202[illegible] CHESTNUT STREET.

Acts as Executor, Administrator, Guarcian, Trustee, Committee, or Receiver, and Receives Deposits on Interest, also Insures Lives, Grants Annuities.

President, EFFINGHAM B. MORRIS.
Vice President and Treasurer, HENRY TATNALL.
Actuary, WM. P. HUSTON.
Assistant Treasurer, WILLIAM N. ELY.
Real Estate Officer, NATHANIEL B. CRENSHAW,
Solicitor, GEORGE TUCKER BISPHAM

THE [illegible]IDENT LIFE AND TRUST COMPANY OF PHILADELPHIA.

409 CHESTNUT STREET. CAPITAL $1,000,000, FULLY PAID.

INSURES LIVES, GRA[illegible]S ANNUITIES, RECEIVES MONEY ON DEPOSIT, ACTS AS EXECUTOR, ADMINISTRATOR, GUARDIAN, TRUSTEE, ASSIGNEE, COMMITTEE, RECEIVER, AGENT, ETC.

All Trust Funds and Investments are kept separate and apart from the Assets of the Company.

President, SAMUEL R. SHIPLEY, Vice-President, T. WISTAR BROWN, Vice-President and Actuary, ASA S. WING, Manager of Insurance Department, JOS. ASHBROOK, Trust Officer, J. ROBERTS FOULKE.

JARVIS-CONKLIN MORTGAGE TRUST COMPANY,
144 S. FOURTH STREET, PHILADELPHIA.

CAPITAL PAID UP,	$1,000,000.00.
SURPLUS,	140,000.00.
RESERVE LIABILITY,	1,000,000.00.

PHILADELPHIA DIRECTORS:
WILLIAM HACKER, JOHN M. SHRIGLEY,

ADVISORY BOARD OF PHILA. STOCKHOLDERS:
S. ROBINSON COALE, JAMES SLEICHER, CRAIGE LIPPINCOTT, RICHARD W. CLAY, RICHARD L. AUSTIN. WILLIAM P. BEMENT.

GUARANTEED TEN YEAR SIX PER CENT. DEBENTURE BONDS AND GUARANTEED MORTGAGES. CALL OR SEND FOR PAMPHLET.

E. H. AUSTIN, *Manager.*

MORTGAGES

Principal and Interest GUARANTEED. Best of Reference furnished. During the past five years we have furnished these 6½ and 7 per cent. 1st Mortgages on Western farms to many investors in Penn., N. J., Del., N. Y., and Md. Ask those who hold them how they like them. Company Incorporated 1885. Send for bulletin describing Loans now on hand for sale.

6½ PER CENT. DES MOINES LOAN & TRUST COMPANY. 7 PER CENT

—OFFICES—

703 WALNUT ST., Philadelphia. EDWARD FORSYTHE, Mang'r. | *38 PARK ROW, New York.* RICH. E. CARPENTER, Mang'r.

FRIENDS' WEDDING INVITATIONS. *Send for Samples. No Charge.*

NO. 908 ARCH STREET, **DIXON** *PHILADELPHIA, PENNA.*

FRIENDS' MARRIAGE CERTIFICATES, *Correctly and Handsomely Engrossed.*

S. F. BALDERSTON & SONS,
WALL PAPERS. CEILING DECORATIONS. WINDOW SHADES.
NO. 902 SPRING GARDEN STREET, (One square from 9th and Green Station), PHILADELPHIA.

Friends' Printing House S. W Cor. Sixth and Arch Streets Philadelphia.

FRIENDS' INTELLIGENCER AND JOURNAL.

INTELLIGENCER Vol. XLV. No. 17. | PHILADELPHIA, FOURTH MONTH 28, 1888. | JOURNAL. Vol. XVI. No. 796.

FAITH AND WORKS.

I ASK thee not, O Lord, for faith alone;
But let my faith take form in act and deed,
That I may show, wherever I may be,
That trust in thee is not an empty creed.

Help me to grow more patient day by day,
Let every thought be pure as in thy sight,
Put far away my selfishness and pride,
And flood my heart, O Father, with thy light.

Help me each day more Christ-like to become,
Give the divine a fuller, wider scope,
So let my life bear witness to my faith
By deeds as well as words of love and hope.

And give me grace to heal the wounded heart,
To aid the weak that stumble by the way,
Nor harshly judge those who in sin's dark path
Grope blindly on, far from the light of day.

No, Lord, I ask thee not for faith alone;
But, with my heart fixed on the things above,
May I work on, with earnest, hopeful zeal,
Trusting in thee and thine all-saving love!

—*Mary L. Davenport in Christian Register.*

From Friends' Quarterly *Examiner*, (London.)

DR. WESTCOTT AND THE SOCIETY OF FRIENDS.[1]

ATTENDING this summer one of those privileged religious conferences at Broadlands, convened by Lord Mount-Temple, the striking characteristic of which is the spirit of Christian love that pervades the gatherings, composed of leading minds of widely different schools of thought, I was greatly interested in an incident that occurred at one of the meetings. A young man, evidently with an earnest desire to have the question solved, asked how it was that, with all the ordinances and services so elaborately and carefully arranged in the Church of England for the fostering of spiritual life, there was so little vital religion manifested by those who attended them.

The answer to this interesting inquiry was committed to Canon Carter of Truro, who gave an able defense of the sacraments, as calculated to aid the devotional spirit, and through outward forms and symbols to stimulate faith in the hearts of the worshippers.

In the course of his remarks Canon Carter referred to an address to which we had just listened from Hannah W. Smith, so full of the reality which marks her utterances; and whilst showing a full and loving appreciation of the reality to which many attain, who, like the Friends, disregard all forms, he quoted the following sentence from Canon Westcott's recent work, "Social Aspects of Christianity." It occurs in the chapter on "The Quakers:" "Fox had no thought of the weak and immature, for whom earthly signs are the appropriate support of faith."

The remark struck me forcibly, and on procuring the book I found it full of beautiful and suggestive thought, so wide in its grasp and earnest in its spirit that I would strongly recommend its perusal, especially to those who, having imbibed the truth of the unity of the race, feel their responsibility as parts of a whole with whose interests they are identified, so that they cannot escape the conclusion of being in some sense their brother's "keeper," and that "No man liveth for himself."

The particular chapter of which I propose to give a digest here, is that on "The Quakers." Written from the standpoint of a clergyman of the Church of England, it manifests a wide charity in dealing with the subject, and is full of appreciative sympathy and recognition of the work of George Fox and his followers.

I will give extracts in Dr. Westcott's own words, and as we pass along it may be well for us to ponder some of the remarks which he makes in pointing out the supposed imperfections of our system, and the reasons why he conceives Quakerism has not taken such root as to flourish in this nineteenth century.

Dr. Westcott brings into vivid contrast the teachings of Francis of Assisi, and of George Fox; the one as embodying the truth in its relation to society, the other to the individual. In the former discourse he vividly portrays the life and work of Francis, which he describes as:

"The noblest and most characteristic effort which was made in the middle ages to establish on earth the kingdom of God. . . . Francis aimed at conquest by absolute self-denial and humility. . . . He united princes and beggars in one sacred fellowship of human service. . . . But this holy crusade of love failed to complete what it had begun; it was doomed to failure by the very principle on which it was founded. For it disregarded the inalienable gift of individuality which is the pledge of each man's worth in the cause of God. . . .

"Francis aimed at an ideal which neglected essential facts of life. He sought to destroy individuality. It is said that he once ordered a disobedient brother to be stripped and placed in an open grave. The earth was then heaped round him, and when his head alone was uncovered Francis came near and

[1 This article in the *Friends' Quarterly Examiner* for First month, 1888, is by the late editor of that periodical, William C. Westlake, of Southampton, (England), a well known member of the Society, and the author of many contributions to its literature.—EDS. INTELLIGENCER AND JOURNAL.]

said, 'Art thou dead, brother; art thou dead?' 'Yes,' the penitent replied; 'I am dead now.' 'Rise then!' he said; . . . 'I will have dead men not living, for my followers!' Francis paused, that is, at the first stage in the transformation of the Christian. The death of perfect self-surrender is the condition of resurrection to the power of a new life; but life deeper, fuller, intenser, must flow from the completed sacrifice. Every gift, every faculty, every circumstance of personal being, is transformed by that death, and given back to be used with nobler energy and keener responsibility. The living God seeks the service of living men."

These are noble words, and show a true estimate of the varied aspects of truth. And now, having taken a glance at the Franciscan order and its views of Christian life, let us follow our author into those of the Society of Friends. I shall quote rather largely in order to do full justice to his arguments, and also on account of the interesting character of the thoughts given.

"Outwardly," he says, "there was little resemblance between George Fox and Francis of Assisi; between the young Leicestershire shepherd of the 17th century and the young Italian merchant of the 13th. But they both felt the power of God, and yielded themselves wholly to it; both left father and mother and home; both defied the opinions of their time; both won their way through bitter opposition to solid success; both cast themselves upon the infinite love of God; both were most truly 'surrendered' souls. But Francis submitted himself to established authority; Fox only to the spirit of God speaking to the single soul. . . . This then is the first point on which I desire to insist. In solitude and silence Fox found God and heard him. He proclaimed that the Kingdom of God is the kingdom of a living Spirit who holds converse with his people. . . . He realized as few men have ever realized, that we are placed under the dispensation of the Spirit. . . . In this conviction Fox himself 'saw' the Truth, Christ himself showing it. . . . And others could see that his eyes had looked upon the King. 'The most awful, reverent frame I ever saw or felt,' writes William Penn, 'was that of Fox in prayer.' Nor did Fox claim this privilege as something peculiar to himself. Far otherwise. The decisive question which he proposed as a test of the vitality of a church was, 'whether it had the Holy Ghost poured forth upon it as the Apostles.'

"And, brethren, have we not need to put this question to ourselves? Have we not need to ponder heedfully this first lesson of the Society of Friends? We have not, to our shame and loss, either as a Church, or as living members of a Church, thrown ourselves with strong dependence on Him whom we confess to be 'Lord' and 'Life-giver.' . . . Here, then, is the first lesson as to the Kingdom of God which the Society of Friends offer to us. It is a kingdom of spiritual converse; and a second is included in it. For Fox maintained that this power of divine converse belongs to all men by the will of their Creator and Redeemer. He appealed unweariedly without restriction or gloss to the words of St. John, in which the Evangelist speaks of 'the light, the true light, which lighteth every man;' 'a light,' Fox adds, 'sufficient to lead unto the day-star,' because it is a light from God. . . .

"This message opened once again the prospect of that universal kingdom to which Isaiah looked. It gave back to the world the idea of a Divine Fatherhood commensurate with the divine love. It offered to the preacher of the good tidings of the kingdom an assurance sufficient to support his largest hope; for he knew that he could not approach any hearer without having God as his fellow-worker, and the secret voice of the soul for his witness. . . .

"But there is still a third lesson as to the Kingdom of God flowing from the other two, which is declared to us by the Society of Friends. The facts of intercourse with God, of affinity to God, must, if they are received, find expression in life. . . . Fox accepted the consequence and insisted upon it. He could not conceive of religion and morality apart. His labours were from first to last a comment on the text: '*If we live by the Spirit, by the Spirit let us also walk.*' For him justification was indeed a making and not an accounting just, not forensic but loyal, and conduct was the sign of the fact. . . . We may think that many of the details on which he laid stress were trivial; but in spite of every infirmity and disproportion he was able to shape a character in those who followed him, which for independence, for truthfulness, for vigour, for courage, for purity, is unsurpassed in the records of Christian endeavour.

"And this he did by connecting the loftiest thoughts and the commonest obligations alike, with a personal sense of Divine communion. He opened to all, without distinction, the opportunity for spiritual influence. He taught them to trust to principles, and leave consequences to God; to confess their ideal, even when attainment was for the time impossible.

"We cannot wonder, therefore, that the Society of Friends has achieved results wholly out of proportion to their numbers. No religious order can point to services rendered to humanity more unsullied by selfishness, or nobler in far-seeing wisdom. Our prisons purified, our criminal law reformed, our punishments rescued at least in part from the dominion of vindictiveness, witness to the success of Quaker labours. Fox was the first who raised his voice against the evils of West Indian slavery, and after 150 years his Society was allowed to take a chief part in suppressing it. He claimed freedom of opinion in things pertaining to God; and little by little, through calm and patient endurance, his cause was won. He denounced war, and the doubt, the waste, the threatening which make an armed peace an almost intolerable burden, must even now be turning the hearts of many to that one experiment of Christian statesmanship which has not yet been tried, the policy of national brotherhood. It may be true, nay, if we hold that man is made in God's image, it must be true, that love is stronger than fear. William Penn was, I believe, the only colonist in America who left his settlement wholly unprotected by force of arms, and his settlement was the only one which was unassailed by the Indian tribes.

"These splendid achievements, these significant promises, are written in the annals of Quakerism for our strengthening and guidance. They have not yet been placed in their harmonious relation to the fulness of Christian life; they have not yet borne their perfect fruit. For though not one of Fox's positive principles can be shown to have failed, his Society has failed. It has not been the seed of the Kingdom of God on earth. It was, indeed, condemned to failure, like the order of Francis, because it was essentially incomplete. Francis sacrificed the individual; Fox left wholly out of account the powers of the larger life of the church and the race. For him the past was a 'long and dismal night of apostasy and darkness.' He had no eye for the *many parts and fashions* in which God is pleased to work. He had no sense of the reaction of the Holy Spirit through the great body of Christ. *He had no thought of the weak and immature, for whom earthly signs are the appropriate support of faith*; no thought for the students of nature, for whom they are the hallowing of all life. And so it came to pass that he acknowledged no gracious means for the personal appropriation of God's gifts, as he knew no stages in the popular embodi-

ment of the Truth. He disinherited the Christian society, and he maimed the Christian man.

"But none the less he established, even more impressively from his false negations, one fundamental fact, which is of momentous importance for us in our present endeavours to bring before the world the majesty of the Kingdom of God. He made clear beyond question the power of the simplest spiritual appeal to the consciences of men; the efficacy of a childlike trust in the reality of a divine fellowship to cleanse the rudest and coarsest life. For he did not labour towards the accomplishment of any special work of mercy or justice. He strove simply for the recognition of a living Christ within every soul. He wrought for God in the conviction that the new life is the consequence and not the condition of the quickened Faith; that *righteousness, peace, joy*, are the notes of the believer, but not the pre-requisites for believing. He struck, in a word, and encourages us to strike, at the disease of the sinful, which is ignorance of God, and not at the symptoms of it.

"The fact of his success, far-reaching, deep, enduring, is therefore, I repeat, of momentous importance to us now. We are busied, engrossed, absorbed in dealing with partial evils, with intemperance, with uncleanness, with dishonesty. We think (is it not true?) that we can build up the kingdom of God in fragments; that some breath from heaven will at last animate the frame we have painfully fashioned bit by bit.

"But there is, as far as I can see, little encouragement for such a reversal of the processes of nature, for such a denial of the teachings of history. The principle of life fashions the organism, and sustains it. *No organism, however delicately constructed, can summon to itself the principle of life.* . . . No scheme has ever shown a power of continuance, which has not been based upon religious faith. No scheme which has retained its first faith has ever wholly failed. '*If we live by the Spirit, by the Spirit let us walk.*' That is the law of the kingdom. That is the law which we have to realize under the conditions of our own age."

The arguments of Dr. Westcott through the foregoing passages are so clear and connected, and convey lessons so valuable to the Christian Church in the present day, as well as to the members of our Society, that I risk their appearing long in order to do full justice to the author's views. Having set these forth, I desire in the same spirit of charity and impartiality that Dr. Westcott has manifested, to look at the subject from the standpoint of a Friend.

Let us come at once to the Canon's verdict, "Though not one of Fox's positive principles can be shown to have failed, his Society has failed. It has not been the seed of the Kingdom of God on earth." Is it so? It may have failed to grow in a visible sense like the grain of mustard seed until it has become a great tree, so that believers of all types may lodge under the shadow of it. But is not the seed of the kingdom still in its principles, as the Canon has so strikingly shown? And if so, will it not yet spring up and bear fruit a hundredfold, when the "good ground" is prepared? Is not the fact of a high authority in the Church of England thus recognizing the power of its principles to mould and stamp the divine likeness on the soul of man, and to develop the germs of spiritual life, an evident proof of its vitality? and of its destiny yet to turn the dull tide of exaggerated corporate Christianity into the springing *fountain* of individual spiritual life?

I am not careful whether this is done by preserving the external framework of the community in precisely its present shape. It may be that modifications are necessary; but if its principles of "Primitive Christianity" permeate the Church, and make the dry bones stand up clothed with living power, the result cannot be termed a failure. And it appears to me that such writers as Canon Westcott are preparing the ground for the seeds to take root, and to prove that the Gospel, in its living fulness and grand simplicity, is still "the power of God unto salvation unto *every one* that believeth."

It may be that Fox and his followers have exaggerated the truth of individuality, and not taken sufficient account of corporate life; but is it not by seizing on some one *positive* truth and pressing it, that each Christian organization helps to build up the whole? It is not given to any one man or body of men to hold the truth in all its symmetrical proportions. In one alone, who is Himself "the Truth," does this full-orbed majesty reside. And if George Fox had heeded equally the corporate view as he did the individual, he would not have produced the strength and independence of Christian character, which have marked him and his followers. I believe, with our author, that his principles "have not yet been placed in their harmonious relation to the fullness of (modern) Christian life;" and this, it appears to me, is the problem to be now solved. There is somewhere a hitch in the machinery, a link wanting; and if thoughtful minds on both sides will give their attention to it, it may be that a better adjustment of individual and corporate life may yet be found than at present existing, The Society of Friends appear to have discovered the need of this in recent times, and have given themselves largely to evangelistic and other Christian work. The "Adult First day-schools," at Birmingham and other places, have been a great stimulus to the corporate principle, and have proved a most happy blending of individuality with the Society. If it be true that "the main interests of men are once again passing through a great change, and are most surely turning from the individual to society," it may be that individuality is still largely needed to guide society in its social tendencies.

(*Conclusion next week.*)

A FOLLOWER of Pythagoras once bought a pair of shoes from a cobbler, for which he promised to pay him on a future day. On that day he took the money, but, finding the cobbler had died in the interim, returned, secretly rejoicing that he could retain the money, and get a pair of shoes for nothing. "His conscience, however," says Seneca, "would not allow him to rest, till taking up the money, he went back to the cobbler's shop, and casting in the money, said—'Go thy way, for though he is dead to all the world beside, yet *he is alive to me.*'"

There is in the minds of men a certain presage, as it were, of a future existence; and this takes the deepest root and is most discoverable in the greatest geniuses and most exalted souls.

REMARKS BY SARAH HUNT TO THE NEW JERSEY LEGISLATURE.

[This visit of Sarah Hunt to the Legislature of New Jersey was made in 1859. She was accompanied by our late excellent friend, William Parry, of Cinnaminson, and the report given below of the remarks of S. H., given in the Trenton *True American* of Third month 23d, 1859, has been preserved in a manuscript copy by W. P. In a letter of sympathy from Sarah Hunt to the widow of William Parry, in which allusion was made to this visit, she said: "William Parry, in the brightness of his manhood, took me to the Legislature, without so much as asking what mission I had there. I shall never forget the time or manner in which this was done."—EDS.]

AT two and a half o'clock yesterday afternoon Sarah Hunt, a minister of the Society of Friends, addressed both Houses of the Legislature.

She commenced by saying that she felt a concern to unburthen her mind to the Legislature on a subject of importance. She had not come to announce her religious tenets, but as time was precious, she would only say, that we Friends believe in God as the Universal Father, and in Jesus Christ as the Redeemer of Mankind, and look upon mankind as a general and universal brotherhood. In the first place, she desired to thank God for an admittance into this place, before the assembled representatives of the people. In the next place to say that she hailed them all as brethren, and that this sentiment was full of reality and affection. She then alluded in very eloquent terms to the dignified and important position held by, and the trusts committed to, the members of the Legislature. She assured them that she came into their midst from a solemn sense of duty to God and to her fellow beings.

Her principal object was to plead for the criminal —the outcast—for the murderer, the manslayer. To appeal to all that are here collected, and to entreat them to take into consideration our penal code, and to ask whether the time has not arrived when this code ought to be changed. She asked them to commute the sentence of death, now authorized by our code, to imprisonment for life. To shield them from doing further harm, and give them employment for their hands, and instruction for their minds, in order that they may have time to prepare for the final consumation of all things. Shut out from the beautiful light of heaven, from all that is beautiful on earth, there would be time to melt down their obdurate hearts, and opportunity to ask God for forgiveness before they go hence. It was an awful thing to send a human being into the presence of his God unprepared. We believe in future rewards and punishments, as promulgated by the gospel of Jesus Christ, and how can we, in face of these truths, cut off a human being from the opportunity of preparation for the future state. She alluded also to the fact that sometimes the innocent are convicted and executed. We ought to weigh and reflect upon these considerations. O, that God, by his grace, may so operate upon your hearts, as to bring your minds to a right conclusion. She said she knew it was late in the session; she had herself been in the rear in this matter; but at least the subject might so affect their minds as to bring it up at the next session. She appealed to the fathers present, and said they might themselves be called to witness one of their own darlings suspended in the air. So great are the evil surroundings that none of us are safe. Think of these things.

Look at England. So long as she continued the death penalty, even for petty offenses, crime increased. But when a Howard, a Fry, and a Buxton were found to send up their appeals for the poor criminal, the heart of England was moved in the right direction. But they stopped short and so have we. She referred to New Jersey; she had liberated the black and dealt kindly with the Indian. Now she wanted her to lead off in the great question, and stand like Saul among his brethren, a head and shoulders taller than all the rest. But to take this position she must do justice. She closed by alluding to the Mosaic law, and said that the same law that declared that whosoever sheddeth man's blood by man shall his blood be shed, also said thou shalt not kill in cold blood. But all these retaliatory laws have been done away by the coming of the Messiah who said "Love your enemies." This doctrine was ushered by anthems of praise.

She felt now that she had unburthened herself, and after pronouncing a beautiful benediction on the members sat down, and when about to depart the Senators arose and walked out, the house being already organized proceeded with their business.

For Friends' Intelligencer and Journal.

FRIENDS UNION FOR PHILANTHROPIC LABOR.

AT a recent meeting of the Executive Committee of New York Yearly Meeting's Committee for Philanthropic Labor, the following memorial to Congress on the subject of International Arbitration was adopted:

To the United States Senate and House of Representatives:

Your memorialists, the Committee for Philanthropic Labor of New York Yearly Meeting of the Religious Society of Friends, respectfully represent that we strongly deprecate war as wasteful and destructive of life and property; as attended with evils many and grave; as promoting immorality, vice, and crime; as inimical to the development and progress of the true, higher Christian civilization; and we therefore earnestly ask that you will initiate and adopt measures looking to the establishment, in conjunction with other nationalities, through treaty stipulations, of a permanent Court of International Arbitration for the amicable adjustment of the differences which may arise between our own and other countries.

JOHN WM. HUTCHINSON, *Clerk.*

A brief appeal to the President, of kindred import, asking his kindly interest and coöperation for the promotion of International Arbitration, was also adopted by the Committee.

The Committee likewise adopted a special petition to the Senate of the United States, in relation to the better legal protection of young girls in the District of Columbia, asking that a bill which has passed the House of Representatives, fixing the legal "age of

consent" at fourteen, be so amended as to raise the age of legal protection to at least eighteen years.

The Committee appointed Aaron M. Powell to take charge of these several petitions to Congress, and to present to the President the appeal in relation to International Arbitration.

The Executive Committee of the Friends' Union for Philanthropic Labor of the five yearly meetings, in Eleventh month last, also adopted memorials to Congress and to the President on the subject of International Arbitration. That to President Cleveland has awaited a suitable opportunity for presentation to him in person.

In the United States Senate, on Third month 29th, the several petitions were formally presented in the Senate, by the acting Vice-President, Senator Ingalls, of Kansas, Senator Frye, of Maine, and Senator Hiscock, of New York. Printed copies of the New York Committee's International memorial given above, were also placed before each Senator and member of the House of Representatives.

On the afternoon of the 2d inst., a deputation composed mainly of members of the Executive Committee of the Friends' Union for Pilanthropic Labor of the five yearly meetings, and consisting of Henry Janney, of Baltimore, Sarah T. Miller, and —— Thomas, of Sandy Spring, Md., Mercy J. Griffith, of Ohio, Phebe C. Wright, Elizabeth R. LeFetra, Aaron M. Powell, and Anne Rice Powell, waited upon the President at the White House, accompanied by Hon. Joseph D. Taylor, a member of the House of Representatives from Ohio. Aaron M. Powell presented to the President the memorial and appeal, briefly explaining from whom they emanated, and bespeaking his friendly interest in their behalf. The President responded very kindly, expressing his sympathy with the method of arbitration, and intimating that he would give it such encouragement as lay in his power. Each of the deputation was in turn introduced to him and he gave a pleasant greeting to all.

In the Senate a petition was also presented from the standing Committee on Social Purity, of Friends' Union for Philanthropic Labor, signed by Jonathan W. Plummer, of Illinois, Sarah C. Fox, of Ohio, Caroline L. Thomas, of Indiana, Elizabeth P. Blackburn, of Baltimore, and Aaron M. Powell, of New York, asking that the legal "age of consent" on the part of young girls in the District of Columbia, now at the lawful age of ten, be raised to at least eighteen years.

It is hoped that these efforts, in the name, and on behalf of the Society of Friends, for the promotion of peace and purity may be fruitful in good results.

P.

For a few brief days the orchards are white with blossoms. They soon turn to fruits, or float away, useless and wasted, upon the idle breeze. So will it be with present feelings. They must be deepened into decision, or be entirely dissipated by delay.—*T. C. Cuyler.*

Night brings out stars as sorrow shows us truths. —*P. J. Bailey.*

For Friends' Intelligencer and Journal.

VIRGINIA FRIENDS DURING THE CIVIL WAR.

Having frequently been much interested in the accounts of Friends and Friends' meetings in different sections of the country, I have often thought that more accounts of quarterly meetings, and the date of settlement of different monthly meetings and some extracts from the minutes of them, if not too lengthy, would add materially to the interest of the Intelligencer and Journal. I do not know that any account has ever been given of the trying circumstances under which some of the Friends of Virginia were placed during the late Civil War, to keep up their meetings; but by reference to the record book of Hopewell Monthly Meeting, kept from the year 1851 up to the present time, I have been deeply impressed with the zeal of some of the Friends in facing the dangers of those trying days to keep up the meetings both for worship and discipline.

It is a remarkable fact that the records of Hopewell Monthly Meeting have been kept almost perfect from month to month, for one hundred and twenty-nine years, or since the year 1759. The meeting is supposed to have been established many years previous, but the records up to that time were destroyed by fire.

The minutes in the record-book above alluded to report that with perhaps one exception the monthly meeting was held regularly during the Civil War, but many times the representatives from the preparative meetings were prevented from attending by military prohibition. In the minutes for 10th of Fourth month, 1862, the first mention is made of the absence of the representatives on that account, and on the 9th of Tenth month, 1862, occurs the following minute: "Hopewell Monthly Meeting held at the Ridge, in consequence of Hopewell meeting-house being occupied by soldiers." On the 4th of Twelfth month, 1862, the monthly meeting was held at the house of Aaron H. Hackney, after which it was held at the Ridge until Fifth month, 1863, when it appears from the minutes it was again held at Hopewell meeting-house.

On the 6th of Eighth month, 1863, the monthly meeting was again held at the Ridge, and in the Ninth month, 1864, there was no monthly meeting held, owing as is supposed to military operations. The minutes frequently state, throughout the several years of the war, that the representatives from the preparative meetings were prevented by military interference from attending the monthly meeting. The writer has a very vivid recollection that many of the First- and Fifth-day meetings were held at Friends' houses, owing to the meeting-house being unsuitable to hold meetings in.

Yet with all the dangers attending going to and from meeting it seems that very few were dropped, and in the case of the representatives appointed to attend the quarterly meetings, although not all able to attend, there was without an exception one or more present with the reports. And when we remember that many of the Friends who were prominent in the meetings in those days, have since been

called to their reward, and the mantle laid down by them has been taken up by their successors, it is a reminder that ere long we too must follow them, leaving the affairs of the church to those who are to be faithful standard-bearers, with a sincere hope that our valuable testimonies may be upheld for future generations. A FRIEND.

Frederick County, Va.

FRIENDS IN SAN FRANCISCO.

Editors INTELLIGENCER AND JOURNAL:

In this day of progress and advanced thought, we read with pleasure the suggestion of measures which a generation ago would have seemed wholly impracticable.

The subject of the reunion or reuniting of Friends, though beset with difficulties, is worthy of consideration, and will awaken thought and perhaps lead to good results. But I only took up my pen to tell of a pleasant meeting of that kind which we have in San Francisco. It was formerly a meeting of the Orthodox Friends, but was not under the care of any monthly meeting,—was simply a First-day meeting.

Their numbers became smaller, and some of our branch moving to the city attended it, and were welcomed by them, for they increased the numbers. Of late years it has been half composed of our branch. Great harmony and unity prevails, and all seem to feel as though they were simply Friends. No disputes ever arose on minor points, and all seem drawn to each other in love. Formerly an aged Orthodox Friend preached to us, and latterly a member of our branch; both acceptably.

Why could not such meetings be held in many parts of our country where there are but few Friends of either branch? Thus "gathering up the fragments that nothing be lost," each and all being thankful for the privilege of mingling with, and worshiping with any who are Friends. Do we rightly estimate these privileges and the principles secured to us at so great a cost by persecuted Friends of former days?

The time may come when it will seem right to all to lay aside sectarian feeling and minor matters, and attend only to the "weightier matters of the law;" and being drawn together in that love which overcometh fear and difficulties, unite on the common platform of Friends. Recognizing not the branch, but the principles. This, if desirable, might be possible with the coming generation. If we trust the matter to Him "who doeth all things well," He may yet bring these things to pass, if it is His pleasure.

S. E. M.

Oakland, Cal.

Without steadiness of character in social life, there can be no true fellowship. Accomplishments may please, beauty may charm, fluency and grace may attract; but to win confidence and respect, to be trusted and relied upon, the man or woman must be stable in character, self poised, true to promises, punctual, uniting firmness to geniality, and steadfastness to good nature.

HEALING AND HURTING SHADOWS.

ROBERT COLLYER wisely says in his volume entitled "Nature and Life":

"Friends, I wonder whether we have any deep consciousness of the shadow we are weaving about our children in the home; whether we ever ask ourselves if, in the far future, when we are dead and gone, the shadow our home casts now, will stretch over them for bane or blessing. We possibly are full of anxiety to do our best, and to make our homes sacred to the children. We want them to come up right, to turn out good men and women, to be an honor and praise to the home out of which they sprang. But this is the pity and the danger, that, while we may not come short in any real duty of father and mother, we may yet cast no healing and sacramental shadow over the child. Believe me my friends, it was not in the words he said, in the pressure of the hand, in the kiss, that the blessing lay which Jesus gave to the little ones, when he took them in his arms. So it is not in these, but in the shadow of my innermost self; in that which is to us what the perfume is to the flower, or soul within a soul,—it is that which, to the child, and in the home, is more than the tongue of men or angels, or prophecy or knowledge, or faith that will move mountains, or devotion that will give the body to be burned.

I look back with wonder on that old time, and ask myself how it is that the things which I suppose my father and mother built on especially to mold me to a right manhood, are forgotten and lost out of my life. But the thing they hardly ever thought of—the shadow of blessing cast by the home; the tender, unspoken love; the sacrifices made and never thought of, it was so natural to make them; ten thousand little things, so simple as to attract no notice, and yet so sublime as I look back at them,—they fill my heart with tenderness, and my eyes with tears, when I remember them. All these things, and all that belong to them, still come over me, and cast the shadow that forty years, many of them lived in a new world, cannot destroy.

I fear few persons know what a supreme and holy thing is the shadow cast by the home over especially the first seven years of this life of the child. I think the influence that comes in this way is the very breath and bread of life. I may do other things for duty or principle or religious training; they are all, by comparison, as when I cut and trim a vine, and when I let the sunshine and rain fall on it—the one may aid the life, the other is the life.

"PARENTS must give good example and reverent deportment in the face of their children. And all those instances of charity which usually endear each other—sweetness of conversation—affability, frequent admonition—all significations of love and tenderness, care and watchfulness, must be expressed toward children; that they may look upon their parents as their friends and patrons, their defense and sanctuary, their treasure and their guide."—*Jeremy Taylor.*

GOOD resolutions may often fail, and yet grow gradually into good habits.—*Edward Wigglesworth.*

SCRIPTURE LESSON, No. 18.

FIFTH MONTH 6TH, 1888.

TOPIC: JUDGMENT.

GOLDEN TEXT: "But if we discerned ourselves, we should not be judged"—I. Cor. 11:31.

READ Matt. 25:31–46.

THIS vivid picture which Jesus gave his disciples of the judgment has generally been regarded as portraying the final verdict of our Heavenly Father upon the actions of the whole human family. It has been held as a doctrine of the Christian Church that this verdict will be pronounced at some time in the far-off future, when the souls of all who have lived upon the earth, will be summoned to appear before him and answer for the deeds done in the body. The words of Paul (II. Cor. 5:10), "For we must all be made manifest before the judgment-seat of Christ: that each one may receive the things *done* in the body, according to what he hath done, whether *it be* good or bad," have been regarded as teaching essentially the same.

Friends believe and teach that the judgment portrayed by Jesus is that experience of an individual which follows any course of action that is brought in review before his conscience, and upon examination in the light of the Divine spirit is shown to be approved or disapproved, as the case may be, "their conscience bearing witness therewith, and their thoughts one with another accusing or else excusing them in the day when God judgeth (or shall judge) the secrets of men."

This judgment may and does take place whenever there is a feeling or sense of some deviation from the line of duty or responsibility marked out for our course, so that the testimony of the Apostle (I. Tim. 5:24–25) is verified: "Some men's sins are evident, going before unto judgment; and some men also they follow after. In like manner also there are good works that are evident; and such as are otherwise cannot be hid."

So believing and so teaching that our actions, be they good or evil, are brought to judgment every day we live, our great concern should be to stand approved of God, and if through unfaithfulness, condemnation is experienced, to seek forgiveness and restoration through repentance and amendment of life. This being the habitual exercise of the soul, there is no room for fear as to what the final sentence may disclose.

The religion of the Society of Friends, which, in the absence of a better name, we may simply term "Quakerism," deals essentially with the *present* time and with the *present* life. It is eminently for *now* and *here* that it is concerned. "The Kingdom of Heaven is at hand;" "Know ye not the Kingdom of God is within you?" "The hour cometh and now is;" "Behold, now is the acceptable time; behold now is the day of salvation." These Scriptural expressions set forth the views of Friends. Some one has said: "Lost souls are simply those who have lost their way,"—they are souls that have left their Guide, turned from his directing influence, forsaken the fountain of all good, and strayed into ways of transgression and paths of sin. To them, as to us all when we turn (even for the moment) from the path of rectitude, comes the reproving spirit, the condemning conscience, the remorse of soul; and it comes in greater or less degree as we more or less preserve our soul sensitive to his influence. This is the eternal judgment, transpiring every day and hour throughout our lives.

There is, however, another phase of the judgment equally as important as that of the evil-doer,—it is the judgment of right action. Who has not known this *approving* voice in the soul, the feeling of joy and peace and heavenly comfort that follows obedience to the impressions of duty that are continually present with us? Have we not felt this Kingdom of God within us, and have we not experienced the joy of the present salvation from sin when we have resisted evil thoughts, impure desires, and sinful temptations? This is the judgment that we should earnestly seek, which we should strive to merit, and thus striving, we shall in good measure attain. This is the judgment Paul refers to when he says: "But if we discerned ourselves, we should not be judged." That is to say, if we continually bring our thoughts, words, and actions under the control of the Divine principle within us, by thus *discerning* ourselves, or, as a collateral translation makes it, by thus *discriminating* ourselves, we shall not be judged, for our lives will then be in harmony with the Divine Spirit, the immortal life of God.

And here comes the culmination of the religion that thus deals eminently with the "now" and "here." This communion of the soul with God lifts it above the limitations of the present and gives it an inspiration of the *immortal* life, gives it a realization that the death of the body cannot separate us from the Infinite Spirit that has so interfused our spirits here, and fills us with a reliant hope, that in the life beyond God still will care for us, and that his infinite love will bless us evermore.

SPEECH is one of the distinctive characteristics of humanity, and one of its most valuable possessions. It is the means through which thought becomes conscious of itself and the body it assumes, in order to become apprehended by the world. It is the bridge by which we cross from our own individuality to that of another, carrying the knowledge, affection, and sympathy which alone bind us together, and make society possible. Yet like all other good things it is abused. It is used in wrong ways, at wrong times, and too copiously, until silence, from being the emblem of vacuity and lifelessness, comes to be regarded rather as a token of wisdom, and is honored by the epithet—*golden*. There is no doubt that we all talk too much and too carelessly, with too little judgment, too little sympathy, too little charity. If there is one thing in which we all, and especially the young, need instruction, it is as to when and under what circumstances to choose silence rather than speech.

THE condition of the world would be improved, if men were to think less of the dishonor of submitting to wrong and more of the dishonor of doing it.

INTELLIGENCER AND JOURNAL.

HOWARD M. JENKINS, *Managing Editor.*

ASSOCIATE EDITORS:

HELEN G. LONGSTRETH. LOUISA J. ROBERTS.
RACHEL W. HILLBORN. LYDIA H. HALL.

PHILADELPHIA, FOURTH MONTH 28, 1888.

THE ANNUAL QUERIES.

As the time for the answering of all the queries in the subordinate meetings of our Religious Society is at hand, the concern arises that there be, if possible, clear and comprehensive answers given, so that all can understand the true state of affairs. Of course, in the condensation necessary for them to reach the Yearly Meeting, it is not to be expected nor desired that detailed answers be sent there; but in the home meetings if instead of "generally clear" or "mostly free," plain statements are made—not personal ones—as to how many "offenders" we have, if it can be done, especially in reference to our Fourth Query, we will ourselves be adhering to "plainness of speech," and avoid the impression being given that many more are "offenders" than is actually the case. We, in common with the rest of mankind, have many in our midst who are inclined to see the darker side of life; and such are easily discouraged by half truths and better able to work and endure if they know the whole truth.

If we have that love one for another that our Second Query enjoins, we will be able to speak plainly, for it is the good of all we have at heart; and even transgressors may be reached if the right spirit is manifested. A feeling, too, arises, that in this excellent concern for the best welfare of Society, which in the past gave rise to the formation of the queries, more attention should be given to the gathering of all to hear them answered. Care should be especially taken to invite the lukewarm, not only to the large meetings, but to the "primaries," or preparative meetings, that these may know for themselves how we stand. Overseers should be careful to perform their part in the right spirit, searching for the truth in love, and not permit any formal or lifeless answers to be presented.

In one instance of which we have knowledge, an adjourned preparative meeting was held, to which special invitations were extended, with the result of persons being present that had never heard the queries answered, most of these being so situated they could only attend public worship on the First-day of the week. In that particular locality there is an increase in interest in business meetings.

If in these small gatherings greater encouragement were given to the younger members to participate, there could be no better school in which to learn of our principles, for when some one puts the query, "what do we Friends mean by plainness of speech?" fine opportunity for instruction is right at hand. The idea too much prevails that a few only need respond to the business of the meeting, the many sitting in silence, and judging sometimes from after expressions, not always a satisfied silence. And it is in the preparative meetings that we should endeavor to have general participation by giving, if possible, a feeling to those assembled that it is a family gathering on church affairs in which all should share the work and responsibility.

An intelligent comprehension of our book of discipline would then obtain, and bright minds would aid us in seeing wherein it should be changed to meet the requirements of our age, and yet not take from it aught that it possesses to hold us to a high moral and religious standard. Such meetings might with profit be made conversational; always, however, bearing in mind that most excellent of our Advices, "in conducting the affairs of our meetings, Friends, endeavor to manage them in the peaceable spirit and manner of Jesus, with decency, forbearance, and love of each other."

If our members were more thoroughly interested in all the business transactions at the home meetings, the strength would extend to the larger gatherings, the influence would be felt in mingling in general society, and the name of Friend would carry weight not so much from outward garb and speech as from *character* manifest in word and action.

Many persons believe the training above mentioned to be the work of the home, or, in later years, the First-day school, and in these should be given the beginning precepts, but let these precepts be interestingly confirmed in the meetings and the result will be to attach us closer to our Society. Just as work for it increases our interest, so the feeling that we are indebted to it for confirming our high morality, as well as deepening our spirituality, will enlarge its claims upon us.

PHILADELPHIA Yearly Meeting, this year, will begin its sessions for business on the 14th of next month. Arrangements for reduced rates of fare have been made, as usual, by the committee of Philadelphia Friends in charge of the subject, and a notice giving the details will be found in the advertising columns of the present issue of the paper.

WE have had, recently, some complaints from subscribers that they do not receive their papers punctually. We are investigating the cause of the trouble, and shall endeavor to have it corrected.

MARRIAGES.

BARTLETT—DIXON.—On Fourth-day, Fourth month 4th, 1888, at the residence of the bride's parents, 16 West Madison street, Baltimore, by Friends' ceremony, I. Kemp Bartlett, Jr., son of I. Kemp and Virginia C. Bartlett, of Baltimore, and Mary Garrett, daughter of Robert B. and S. Amanda Dixon, of Talbot county, Md.

GAWTHROP—TANGUY.—In Wilmington, Del., on Fourth month 11th, 1888, at the residence of the bride's uncle, Allen Speakman, according to the order of Friends, William A. Gawthrop, of Kennett Square, Pa., and Frances A. Tanguy, of Wilmington, Del.

WEBSTER—SHARPLESS.—On Fifth-day, 19th of Fourth month, 1888, at the residence of the bride's parents, under the care of Penn's Grove Monthly Meeting, Chester county, Pa., William Webster, son of Chalkley and Margaret C. Webster, of Upper Oxford, Chester county, and Anna M. Sharpless, daughter of Samuel and Sarah H. Sharpless, of Hockessin, Del.

DEATHS.

BROSIUS.—In West Fallowfield, Chester county, Pa., 21st of Fourth month, 1888, J. Comly Brosius; a life-long and valued member of Penn's Grove Monthly Meeting.

CROASDALE.—Fourth month 18th, 1888, at Langhorne, Bucks county, Pa., Mary R., widow of Robert Croasdale, in her 96th year; a member of Middletown Monthly Meeting

GREAVES.—In West Chester, Pa., on Fourth month 23d, 1888, Mary Greaves, in the 91st year of her age; an esteemed member of Birmingham Monthly Meeting.

LIPPINCOTT.—At her residence, in Camden, N. J., Fourth month 18th, 1888, Mary S., widow of Isaac Lippincott, late of Moorestown, N. J., in her 87th year; an approved minister and for many years clerk of Philadelphia Yearly Meeting of women Friends.

PANCOAST.—Fourth month 20th, 1888, Hallie J., wife of Samuel H. Pancoast, 28 years of age. Funeral from residence of James C. Pancoast, Woodstown, N. J.

PAUL.—At Bristol, Pa., Fourth month 18th, 1888, John S. Paul, formerly of Bensalem, in his 72d year; a member of the Monthly Meeting of Philadelphia.

TAYLOR.—At his home, in Minneapolis, Minn., on Fourth month 23d, 1888, Benjamin Taylor, aged 63 years. He was the son of Rachel and the late Lowdnes Taylor, of West Goshen, Pa., and a member of Birmingham Monthly Meeting, held at West Chester, Pa.

TRUMP.—Fourth month 14th, 1888, Anna H., daughter of Charles Newbold and Helen M. Trump, of Wilmington, Del., and grand-daughter of the late John Needles, of Baltimore, Md., in her 28th year; a member of Wilmington Monthly Meeting.

WEEKS.—At his residence, in Somers, Westchester county, N. Y., on the 29th of Seventh month, 1868, Silas Weeks, aged nearly 74 years; and on the morning of the 9th of Third month, 1888, Sarah S. Weeks, widow of Silas Weeks, in her 93d year; members of Amawalk Monthly Meeting.

At a meeting of the Mutual Aid Association of Friends, held Fourth month 6th, 1888, the following minute, proposed by Samuel S. Ash, was adopted:

We desire to place upon record our appreciation of the services of M. Dawson Richards, for many years the efficient Secretary of the "Mutual Aid Association of Friends," who departed this life on the 29th day of Third month, 1888, aged 58 years.

He was conspicuous for clearness of comprehension and gentle ness of manners, combined with an obliging disposition and a watchful care over the affairs of the Association and the interests of its members, which endeared him to all of us, and we are ready to ask, how can his place be filled?

Extracted from the minutes.

RICHARD MOORE, Acting Secretary.

For Friends' Intelligencer and Journal.

MARY S. LIPPINCOTT.

"FAREWELL, precious mother in Israel," was the ejaculation of the heart as we gathered round the casket to take a last look of our beloved and venerated friend.

Truly was she as a loving mother in our Religious Society, ever solicitous for the best welfare of its members of every age and for the promotion and sustaining of the precious testimonies of Truth, given us to bear distinctively to the world. In her daily walking this concern was consistently exemplified, and we view her bright *example* of Christian meekness, humility, and love, as paramount even to the noble attributes of mind and of intellect with which she was gifted. These were cultivated, expanded, and enriched, but always in subservience to the higher law, and the unquestioned requirements of her Heavenly Father. By a close attention to the revealings of his will, her comprehensive mind was led along in a path of true simplicity and great usefulness, socially and religiously.

During many years her literary talents were occupied as a preceptress; in this sphere she coupled with the diffusion of useful knowledge an earnest concern to instil into the youthful mind a love for the good and reverence for the Truth,—and many there are who cherish a grateful remembrance of her pure teachings and the promptings of her tender interest for their welfare. Through all the trials and vicissitudes that were meted unto her, there was ever a firm reliance upon the Divine Arm for support and guidance, and with a true nobility of character she was enabled to rise superior to the depressing cares of life, and to pursue with energy the duties allotted to her.

In her gospel labors as a minister, there was a fluency, a fervency, and a persuasiveness that touched the heart and met the witness within. Her close acquaintance with the invaluable Scripture writings and her readiness in illustrating these to the comprehension of the simplest understanding, were remarkable, and in social interviews with her friends her mind was sometimes led in this direction, greatly to the enjoyment and edification of the quiet listeners to her words of wisdom and applicability.

As a disciplinarian she was clear-sighted and prompt, and a willing and efficient laborer in the concerns and interests of our Religious Society. Her place in our annual assemblies has been as a mother indeed,—watching over, counselling, and encouraging in the pathway of obedience and to a firm adherence to the principles and testimonies, the order and discipline which have characterized us as a people. That with all our acknowledged deficiencies, we suffer them not to discourage, but to stimulate to greater dedication and faithfulness.

Thus, in all the departments of life and discharge of duty, we view our departed friend as having been a favored instrument for good, whose memory is very precious. And as we pass from this brief review of her long and well-spent life, it is with a feeling not of mournfulness, but rather of gratulation, that as the fully ripened grain, her sanctified spirit is blessedly gathered to the heavenly garner of eternal rest and peace.

Fourth Month 22d. C.

HONOR TO WHOM HONOR IS DUE—SUSAN ROBERTS.

In the removal of Susan Roberts from this world by death, the W. C. A. of Philadelphia loses one who amidst many engagements and varied labors for the Religious Society of Friends, of which she was a most active and faithful member, a teacher, and a leader, found time to aid them in their emergencies just when and where her aid was most needed. When the Evening Classes commenced several years ago at the Seventh St. House as an experiment, most of the teachers were volunteers. Among these no one entered more heartily into the work than Susan Roberts whose kindly manner and skill in teaching soon attracted a large class.

In her earnest, devoted life, nothing seemed more characteristic than to help all within her influence who needed help. While making a list of her pupils at the Seventh Street Home she was struck with a familiar name. Inquiry taught that the unusually attractive looking girl was the daughter of a widow who had found a humble position whereby to relieve her mother from her support. Susan Roberts decided to do what she could for this pupil—and solicited a few friends to aid her. Her efforts resulted in the collection of sufficient funds to place the girl in a college where the art of teaching holds a prominent place—Swarthmore. She remained at college, thus supported, until she passed an examination which resulted in obtaining a position as teacher. Since Miss Roberts' death, it has come to light that, unknown to her most intimate friends, she had educated at her own expense several girls otherwise unprovided for, paying both their board and tuition. Meantime, she was always quick to tell of the generous and helpful deeds of others.

When the classes were removed to the Race street public school house, Miss Roberts went through cold and storm two evenings each week to give instruction to those who sought it at her hand,—for, in addition to the class of the W. C. A. meeting at the Race street public school house, she had a large class at the New Century Working Woman's Club.

Again, when the question arose as to the practicability of placing the monthly paper into the hands of a Committee of Managers, who would do the editorial work of *Faith and Works* without expense to the Association, it was her influence and example, as one of the editors of the FRIENDS' INTELLIGENCER, that was urged as a precedent and that resulted in the appointment of an Editorial Committee that still continues. Her remarkable knowledge of literature, her love for the best books, and her experience in the selection, reviewing, and purchasing works for the library of Race Street Meeting led her to take a lively interest in the welfare of the Arch Street library and its readers.

Her sympathy with the brave industrious girls who attended the classes and the library was ever warm, intelligent, and constant. In her death they have lost a true and faithful friend who used the rare talents bestowed upon her with the strongest desire to do good and thus to manifest the "Indwelling Christ."—*C. A. B. in Faith and Works.*

ABINGTON MONTHLY MEETING PROPERTY.

Editors INTELLIGENCER AND JOURNAL:

On the Fifth-day of Second month, 1697, John Barnes, of Springhead, Abington township, deeded to certain trustees (named) 130 acres of land "towards the erecting of a meeting-house for Friends, and towards the maintenance of a school for the use and service of such as they, the said trustees, and the survivor or survivors of them, by and with the advice and direction of Friends belonging or to belong to the said monthly meeting, should in their said meetings from time to time see cause to order and direct." It is recited in the deed made during the lifetime of John Barnes, that no person or persons shall act as trustees who shall be declared "out of unity" with the monthly meeting, he having known what the then recent separation by the followers of George Keith meant; they having been numerous enough to retain possession of the Oxford Meeting property,—now Oxford Church, in Philadelphia county.

John Barnes deeded, he says, his property of 130 acres to "the People of God called Quakers," for the above mentioned purpose, and he says, "for no other intent or purpose whatever." The property is ten miles north of Philadelphia, and the land is in a high state of cultivation, and on it are situated the old meeting-house and school-house, with the new school-building adjoining, and with two sets of farm buildings. The land in the neighborhood has become, for suburban purposes, very valuable, bringing from $1,000 to $1,500 per acre. The trustees of Abington Monthly Meeting property have frequently leased the land, two leases of ninety-nine years having expired some years since; and if it is desired they could, no doubt, lease the property, or as much as would be wanted, for "999 years" for the purposes of the "George School." We have a grand site for such a purpose, with a heavy spring of water,—"Springhead,"—adjoining. The new school building could be utilized as a boarding-house. The ancient meeting-house would be convenient to all for the purpose of Divine worship, and this is certainly very desirable in the choice of a site for the new school.

Abington Friends will not solicit any in this matter; they merely suggest it, and would inquire of Friends whether they know of such other advantages that can be had as a free gift to the Society.

DAVID NEWPORT.

Abington, Fonrth month 16.

SWARTHMORE NOTES.

—Dr. Spencer J. Trotter, of Philadelphia, son of the artist, Newbold H. Trotter, has been appointed "Lecturer in Charge of the Department of Natural History" in the place of Dr. Charles S. Dolley, resigned. Dr. Dolley's health, under the strain of his engagements at Swarthmore and the University of Pennsylvania, showed signs of failure, and he was obliged to confine himself to the duties of the latter institution, much to the regret of his students and all others connected with Swarthmore.

—Dr. Leuf, "Assistant Director of Physical Culture" in the University of Pennsylvania, has been appointed to direct the exercises in Athletics during the Spring Term. He will come to the College for this purpose two afternoons of each week.

—Minnie S. Blakie, a former instructor at Swarthmore, has been appointed to take charge of the classes in Elocution for the remainder of the year, in place of Susan W. Gillam who resigns in consequence of ill health.

—Silas S. Neff, of St. David's, Pa., has been appointed to give special instruction to the Seniors in their preparations for the Exercises of Commencement.

—Daniel Underhill, of Jericho, L. I., a member of the Board of Managers, was present at the meeting on First-day morning, the 22d inst.

—The Spring "Athletic Sports" will be held on Seventh-day, Fifth month, 12th.

—The new rule for Commencement appointments has been announced. There will be six speakers; two chosen from the Department of Arts and Letters, considered as one division; two from the Departments of Science and Engineering, considered as one division; and two from the remaining members of the class after these four have been taken out. All the appointments are made in the order of Scholarship. The Commencement promises to be one of universal interest, this year.

COMMUNICATIONS.

THE USEFULNESS OF SWARTHMORE.

Editors INTELLIGENCER AND JOURNAL:

SINCE there is some questioning about Swarthmore's usefulness, it would be fitting for some one who has been personally benefitted by a four years' course under her tender care, to weild the pen in her defense. Everybody should have been convinced by this time that if the Society is to retain those who crave a liberal education, Friends must liberally support a college, as well as elementary schools. Such at least has been the experience of all other denominations that are not merely names in the list of sects. Look at the Catholics. They have four large boarding-schools in addition to a number of day schools in close proximity to Philadelphia, not to mention the great number of institutions in the city itself. Look at their fine high school building, the gift of a single person. Since Friends contribute much less for the support of the Church than members of other denominations, they should be more generous towards their schools.

The writer, from a two year experience at Swarthmore, can testify that it was she that taught him to prize his birthright. Perhaps many will say that his home influence may have been at fault. Be that as it may, it is doubtless the counterpart of many other homes where there is no systematic study of the Scriptures and of the testimonies of prominent Friends.

"The remedy," as E. A. H. has so well said, "lies not in restricting the aid to Swarthmore, but in extending the beneficence here so well begun, to those schools and academies under the care of Friends which will act as nurseries for the College."

R. H.

COLLEGE FELLOWSHIPS FOR WOMEN.[1]

MRS. PRESIDENT, Delegates, and Friends of the International Council of Women: I beg to call your attention to-night to the benefits of a movement quite new in the history of higher education, the founding of college fellowships for women. And lest there should be any misapprehension, let me ask you, in the beginning, not to confound fellowships with scholarships.

Scholarships are commonly aids granted to undergraduates to enable them to complete a college course, when they have pecuniary need of such assistance, or they are sometimes given, as at Cornell University, to those candidates for admission who pass the best examinations, ability alone being considered. Most of our colleges offer scholarships.

Fellowships, on the other hand, are honors conferred on graduates who have shown special proficiency in some subject, to give them opportunity for advanced study of a high character.

The holder of a fellowship is expected to reside at the college and to continue her work in the main independently, but may have the supervisio assistance of professors, the use of libraries and apparatus. Beside free residence and tuition, an amount is usually granted her, about equal to the expenses of a college year.

The advantages of fellowships are two-fold: 1st, to the college; 2d, to the holder of the fellowship.

The scholarship and culture of the college are promoted by the presence of a number of students of advanced standing, pursuing special researches with enthusiasm and devotion. A beneficial influence is exerted upon the entire life of the institution. The fellows are naturally leaders in the debating societies, the literary and scientific organizations. The undergraduates are aided by observing the aims and methods of students of longer experience.

The fellowships bridge over, in a measure, that unfortunate gulf which often lies between the faculty and the great body of the students. Occupying an intermediate position between the two, the fellows, if they will, may frequently render substantial assistance to the undergraduates, whose difficulties they understand because they have so recently been in the same position themselves, while it may perhaps

[1]Read by Cora A. Benneson, A. M., LL. D., (Michigan University), Fellow in History at Bryn Mawr College, at the International Council of Women held in Washington, D. C., Third month 26th, 1888.

be helpful for professors, at times, to know from those more constantly associated with the students than it is possible for them to be, how far their methods are meeting the needs of their classes.

To the holder of a fellowship, its value will depend, of course, upon her personal ability. At the least it is an opportunity to test her power. If she have natural fitness for her work and habits of industry, she may obtain a grasp of her subject which will lead to exceptional usefulness and success. If the fellowship fall to one of rare talent, she may be enabled thereby to add directly to the sum of the world's knowledge.

The spheres of human thought have now so widened that, in order to render any important service in the way of original work, it is necessary to become a specialist. A fellowship offers the best conditions for this. The student is relieved from care as to material wants. She has at her command libraries, laboratories, and all of the college appliances for research and experiment, with a previous training which teaches her how to use these, and she has her time free from interruption. Only those can appreciate the full value of such aids who have tried to pursue investigations far from any good library or centre of learning, or amidst pressing social claims.

The usual curriculum of a college covers so wide a variety of topics that, even under the elective system, it offers little opportunity for specializing; nor is it well to specialize until the foundations of a liberal education are laid. But a fellowship comes as a supplement to a college course, after the tastes are clearly defined, and then the attention may be directed to one subject with hope of mastering it, and without great danger of narrowness.

The system of fellowships was introduced into this country from Great Britain, but, like most of the institutions we have borrowed from her, has been variously modified to suit American ideas. For a long time the older colleges of our country have offered such honors to men. Harvard has 13 fellowships, Yale 3, Columbia 7, Princeton 7, Washington and Lee University 1, Pennsylvania University 1. These have been restricted, with a few exceptions, to their own graduates. To develop the system on a broader plan and to make it a most conspicuous success was reserved for Johns Hopkins University. It opened its twenty fellowships to graduates from any college, and, as a consequence, has drawn to itself from the best talent of all. To-day, when a professor's chair is vacant, his successor is quite apt to be sought among the fellows of Johns Hopkins University.

Similar results are to be hoped from the founding of college fellowships for women. Not only will they offer opportunity for excellence in the chosen specialties, but institutions will know where to look when they wish professors or teachers in those subjects. To-day, even in the colleges exclusively for women, with the exception of Wellesley, there is a much larger number of men than women in the faculties, while few of our leading coëducational institutions have yet recognized the attainments of their women graduates by appointments to professorships.

At present the fellowships open to women are eight at Cornell University, six at Bryn Mawr College, one at Wesleyan University.

The eight fellowships at Cornell are conferred upon men and women on equal terms, while a portion of the Sage fund, amounting to $50,000, has been set apart for the establishment of scholarships and fellowships for women exclusively. The appointments are for one year, or in cases of exceptional merit, for two years.

Of the six fellowships at Bryn Mawr, five are open to graduates of any college of good standing, and, "generally speaking, are given to the candidate who has studied the longest or whose work affords the best promise of future success." (See Bryn Mawr College programme.) They are awarded in the subjects Biology, History, Mathematics, Greek, and English. One, the European fellowship, is restricted to Bryn Mawr graduates, is unlimited as to subject, and entitles to a year's study at some foreign University. Thus far the Bryn Mawr fellowships have been held by twelve persons. Of these, beside the five still at the college, one is associate professor of history at Vassar, a second has a responsible place in the U. S. Bureau of Agriculture in this city, a third holds a college position in Greek, two are continuing their studies, the one in Nova Scotia, the other at the University of Zurich, two are teaching in normal schools.

The fellowship of Wesleyan University is awarded to that member of its senior class who shall pass the best examination in Greek.

The Massachusetts Institute of Technology offers five graduate scholarships which are in effect fellowships.

Although Johns Hopkins University does not commonly open its doors to women, it has done so on one occasion. Mrs. Christine Ladd Franklin was invited by the trustees for three years (1879–1882) to continue her studies at the University, and was granted the regular stipendium of a fellow. Her specialty is mathematics.

The alumni of Michigan University are raising a fund to establish one or more fellowships of $8,000, which will afford each an annual income of $400.

A fellowship at Michigan University is now offered by the Western Association of Collegiate Alumnæ to that one of its members who shall present the most satisfactory thesis before June 15th, 1888, the decision to be referred to a joint committee of the members of the faculty and of the association. This fellowship is not restricted to a year, but is subject to the faculty's approval of work done, an arrangement which seems preferable to the one year system, since that hardly gives time for extended investigation, and under the limitation, work well begun may be dropped for lack of opportunity to complete it.

In Great Britain, fellowships have often been conferred for life, but now a custom of limiting them to six years is gaining favor. The benefits which have resulted to the literary and scientific world from English fellowships will be apparent, if one glance at the title pages in any well selected library and notice how often we are indebted for the most fruitful investigations of special subjects to the holders of fellowships.

At Newnham College, Cambridge, England, there

is already one fellowship for women (called, however, a studentship), while another is about to be endowed.

There seems, indeed, no way at present in which the higher education of women can be advanced so effectively as by the founding of fellowships for them in our colleges where none now exist, and in adding to their number where they have already been established.

"THE KINGDOM OF GOD IS WITHIN YOU."

THY kingdom here?
Lord, can it be?
Searching and seeking everywhere
For many a year,
"Thy kingdom come," has been my prayer.
Was that dear kingdom all the while so near?

Blinded and dull
With selfish sin,
Have I been sitting at the gates
Called Beautiful,
Where Thy fair angel stands and waits,
With hand upon the lock to let me in?

Was I the wall
Which barred the way,
Darkening the glory of thy grace,
Hiding the ray
Which, shining out as from thy very face,
Had shown to other men the perfect day?

Was I the bar
Which shut me out
From the full joyance which they taste
Whose spirits are
Within thy Paradise embraced,—
Thy blessed Paradise, which seemed so far?

The vision swells:
I seem to catch
Celestial breezes, rustling low
The asphodels,
Where, swaying softly ever to and fro,
Moves each fair saint who in thy presence dwells.

Let me not sit
Another hour,
Idly awaiting what is mine to win,
Blinded in wit.
Lord Jesus, rend these walls of self and sin;
Beat down the gate, that I may enter it.

—*Susan Coolidge.*

IN MEMORIAM.

[Lines written by Louisa M. Alcott on the death of her mother.]

MYSTERIOUS death! who in a single hour
Life's gold can so refine;
And by thy art divine
Change mortal weakness to immortal power!

Bending beneath the weight of eighty years,
Spent with the noble strife
Of a victorious life,
We watched her fading heavenward through our tears.

But, ere the sense of loss our hearts had wrung,
A miracle was wrought,
And swift as happy thought
She lived again, brave, beautiful, and young.

Age, pain, and sorrow dropped the veils they wore,
And showed the tender eyes
Of angels in disguise,
Whose discipline so patiently she bore.

The past years brought their harvest rich and fair,
While memory and love
Together fondly wove
A golden garland for the silver hair.

How could we mourn like those who are bereft,
When every pang of grief
Found balm for its relief
In counting up the treasures she had left?

Faith that withstood the shocks of toil and time,
Hope that defied despair,
Patience that conquered care,
And loyalty whose courage was sublime.

The great deep heart that was a home for all;
Just, eloquent, and strong,
In protest against wrong;
Wide charity that knew no sin, no fall.

The Spartan spirit that made life so grand,
Mating poor, daily needs
With high, heroic deeds,
That wrested happiness from fate's hard hand.

We thought to weep, but sing for joy instead,
Full of the grateful peace
That follows her release;
For nothing but the weary dust lies dead.

Oh, noble woman! never more a queen
Than in the laying down
Of sceptre and of crown,
To win a greater kingdom yet unseen;

Teaching us how to seek the highest goal;
To earn the true success;
To live, to love, to bless,
And make death proud to take a royal soul.

THE LESSON OF THE LEAF.

A SPRING MADRIGAL.

BENEATH the waning, westering light,
Across a ragged patch of snow,
Which winter, in its haste to go,
Had dropped, I wandered yesternight.

No token, to my anxious sight,
Of spring was in the nipping air;
Nor round the garden anywhere
Did even a snowdrop show its white.

No promise seemed abroad, no bright
Suggestions of a fairer day,
When leaden skies should lose their gray,
And chill and gloom be banished quite.

"Just like my life," I said. "The blight
And blast of care so sweep my mind
That not one hope is left behind
To open, henceforth, to the light!"

But stepping, in my oversight,
Across a border, where had blown
Clusters as rich as ever shown
When summer-tide was at its height,

I brushed aside—brown, shriveled, slight,—
A last year's leaf; and there, beneath
The foldings of its close-wrapt sheath,
In all the winter's harsh despite,

Upon a fragile stem, upright,
A bud half open reared its head.
"Go to," with sudden shame I said;
"Shall grief that's overpast still blight
My hopes, that else would blossom white?"

—*Margaret J. Preston, in S. S. Times.*

AN ALABASTER BOX.

It was in those dreary days in Kansas when the grasshopper had become a burden in a far heavier sense than that which was in Solomon's thought when he drew his picture of weary old age. Days when even strong, hopeful men grew desperate, and sent out their plea for help to their more blessed brethren whose farms and gardens and orchards the plague swarms had not visited; days when it fared harder yet with the feeble and the lonely who knew not how to make their voices heard, or where to stretch their hands save in the sight of heaven. Men's hearts move quickly to the cry of want, in spite of sin and selfishness, and very soon relief came pouring in from every quarter, as church after church presented the matter in the public congregation, and the press everywhere urged speedy and generous giving. From one of these church services a lady went home, eager to contribute her share toward the relief fund, and especially interested at finding among those designated by the governors of the afflicted states to receive and distribute supplies, the name of a personal friend. She said to herself, "I, myself, will pack a special box, and send it to Mrs. B. There shall not be one thing in it which I would not be willing myself to use or to receive from a friend."

The box was filled in that fashion, and held store of new, comfortable, and valuable things—clothing, books, and bedding, and still there was space for one thing more. Three years before there had been taken from that household a precious mother, one of those gentle saints whom, as Beecher once said, God sometimes lets linger on through an Indian summer of life just to show us how beautiful his grace can make a human soul. All her clothing had gone to help the destitute except one garment, a wrapper of soft cashmere, handsomely trimmed with silk, and warmly lined and wadded, for the comfort of the delicate invalid to whose shoulders a shawl was a burden. It had been a Christmas present, every stitch set by loving fingers, and had been constantly worn for the few remaining weeks, until laid off by the owner only a day before her death. It was a sacred garment, and the daughter had said, "I can never part with it; it would seem like a desecration for any one else to wear it."

But looking for one more article for the box she saw the wrapper, and instantly came the thought, "What if in some home, a mother equally beloved and cherished is suffering for the lack of just such a comfortable garment? Would not your saint in Heaven be grieved if you withheld it?" She took it out and looked at it. There in the pocket were the spectacles through which the sweet eyes were wont to find strength and patience in God's Word, and the soft silk handkerchief, just as the invalid's hands had placed them on that last morning when she said, "After all, I believe I am too tired to sit up. If the Lord lets me come home to-day, I want you all to be glad."

The daughter took these out, but with a second thought put them back, placing with them a note to say:

"My precious mother laid aside this dress when she went to put on the garments of immortality. I hope it may be a comfort to some other invalid who, like her, may find God's grace made perfect in weakness."

In a letter to Mrs. B. she told the story of the wrapper, and asked as a special favor that it might, if possible, be given to some one who would appreciate it at its real value. So the box went on its way, and very soon word came back from it through Mrs. B., who wrote:

"You must have been inspired to send that wrapper. The box was here, but not yet opened, when I had a call from a young lady, formerly one of our teachers, who had gone out to live with her mother in a little shanty on some land she was trying to secure under the Homestead bill. She had to walk a long distance to her school, and finally her mother fell sick and she was compelled to give it up. There they struggled on all alone, till at the very point of starvation, before either of them could consent to ask for help, but this morning she succeeded in getting a boy to stay with her mother while she walked fourteen miles to town to ask for relief. We shall send them supplies to-morrow and having sent her within a mile of her home with a basket for their immediate wants, I opened your box and found *the wrapper*, sent, I am sure, for this very case, for we have only the coarsest clothing left, and these women are refined, cultivated, and withal brave, as only Christian women can be. You did well to break your alabaster box, though it was 'exceeding precious,' and I think you will even catch a little of its sweetness yourself."

But that was not the last. Two weeks afterwards came a beautifully written letter from the little prairie home, telling the rest of the story.

"It was very hard for me to realize that I must actually ask for charity, but I could not see my mother suffer. Her confidence in God has never faltered, and all through that long, weary walk, I was asking, with some bitterness in my heart, why she should be forsaken in her old age. My talk with Mrs. B. cheered me up a little, she was so kind and sympathizing, and then I saw that scores and hundreds were as bad off as we, or even worse. But after all I could not bring myself to ask for clothing; I thought we would get along in some way as we were, and all the way home I was reproaching myself for my foolish pride that had prevented my asking for what might have made my mother more comfortable. You can never know with what delight the beautiful wrapper was received when we found it among the stores sent us. I cried with joy when I shook it out and spread it before my mother, and witnessed her almost childish pleasure in its warmth and daintiness. I soon had her dressed in it, and sitting up once more without fear of a chill, but when

she put her hand in her pocket and drew out the spectacles, then she, too, cried. Her delight and comfort during the long, lonely days when I have been away from her, has been to read, and for some time the rapid failure of her sight has almost wholly deprived her of this resource, but these glasses were exactly fitted to her eyes, and she felt as rich as if she had fallen heir to a fortune, when she opened her Bible and found the pages once more clear and distinct before her. She turned to the verse: 'I have been young and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread,' and put your little note in there for a mark, saying, 'It is true, my dear; it is not begging bread to make known your wants to those who give with love, because we are children of one Father. It is blessed for us and for them.'"

This story is true in all its particulars as nearly as I can recall them after the lapse of years since they came to my knowledge. Perhaps it may move some other Mary to bring out her hoarded box of precious ointment and break it for the refreshing of way-worn feet.—*Emily Huntington Miller in the Union Signal.*

HOW AGASSIZ TAUGHT HIS CHILDREN.

Agassiz collected about him, by invitation, a small audience of friends and neighbors, to whom he lectured during the winter on botany and zoölogy, on the philosophy of nature. The instruction was of the most familiar and informal character, and was continued in later years for his own children and the children of his friends. In the latter case, the subjects were chiefly geology and geography, in connection with botany; and in favorable weather the lessons were usually given in the open air. One can easily imagine what joy it must have been for a party of little playmates, boys and girls, to be taken out for long walks in the country, over the hills about Neuchâtel, and especially to Chaumont, the mountain which rises behind it, and thus to have their lessons for which the facts and scenes about them furnished subject and illustration, combined with pleasant rambles.

From some high ground affording a wide panoramic view, Agassiz would explain to them the formation of lakes, islands, rivers, springs, water-sheds, hills, and valleys. He always insisted that physical geography could be better taught to children in the vicinity of their own homes than by books or maps, or even globes. Nor did he think a varied landscape essential to such instruction. Undulations of the ground, some contrast of hill and plain, some sheet of water with the streams that feed it, some ridge of rocky soil acting as a water-shed may be found everywhere, and the relation of facts shown perhaps as well on a small as on a large scale.

When it was impossible to give the lessons out of doors, the children were gathered around a large table, where each one had before him or her the specimens of the day, sometimes stones and fossils, sometimes flowers, fruits, or dried plants. To each child in succession was explained separately what had first been told to all collectively. When the talk was of tropical or distant countries, pains were taken to procure characteristic specimens, and the children were introduced to bananas, cocoanuts, and other fruits, not easily to be obtained in those days in a small inland town. They, of course, concluded the lesson by eating the specimens, a practical illustration which they greatly enjoyed. A very large wooden globe, on the surface of which the various features of the earth as they came up for discussion, could be shown, served to make them more clear and vivid. The children took their own share in the instruction, and were themselves made to point out and describe that which had just been explained to them.

There was no tedium in the class. Agassiz's lively, clear, and attractive method of teaching awakened their own power of observation in his little pupils, and to some at least opened permanent sources of enjoyment.—*From Life of Agassiz.*

WOMEN NURSES IN HISTORY.

Dr. Sophia Jex-Blake, in her exhaustive work on medical women, takes us to the earliest classical times. In the Iliad there is mention of Agamede, a woman skilled in the science of medicine; and, again, similar reference also occurs in the Odyssey. In France, in the fourteenth century, we have the negative evidence of there being women practicing medicine and surgery, for in a document of 1311 "surgeons and female surgeons are forbidden to practice if they had failed to pass a satisfactory examination before the proper authorities." In England, we are told, that women practised in the time of King John (1352) with full legal authority. There is no question that there have, in all times, been a great number of women calling themselves midwives, and earning a scanty livelihood as such in this country; but the dignity and importance which belonged to them in the Middle Ages, "as a profession scientifically studied and carried out under proper control," has become a thing of the past. In the fifteenth century midwives were duly licensed. The first of whom we find any account is Margaret Cobbe, who had a yearly salary from the Crown. She attended Elizabeth, wife of Edward IV., at the birth of Edward V., and special provision was made for her rights and privileges by an Act of Parliament. In the sixteenth century the Bench of Bishops gave particular attention to the question of midwives, and curates were enjoined to teach and instruct them "of the very words and forms of baptism." It was in consequence of the ceremony of baptism being sometimes performed, in cases of urgency, by midwives, that they were examined in their duties not only by a doctor, but by a bishop. There was much complaint made of the bishops giving their license without taking any care to find out if they possessed "needful knowledge or instruction." "In 1567 the Archbishop of Canterbury granted a license to Eleanor Pead, midwife, and required her to take a long oath to fulfil her duties faithfully; and among other things, she bound herself to use the proper words at baptism, and, moreover, to use pure and clean water, and not any rose or damask water." It is clear that in early times women took a much higher stand and

position in nursing and medicine than has been given to them till within the last few years again. It may be that they lost their position because the feeling of the times changed, and, in consequence, they were denied the opportunities for needful study and instruction. Now the tide has turned in their favor, and the chance is offered them of recovering that which was formerly their undisputed right.—*The Woman's World.*

DARWIN.

This was a character which might well spare the humanities. The fact remains that he did spare them. What he lost was culture. The confession that he makes of the gradual atrophy of his æsthetic tastes will be long quoted as one of the most remarkable facts of his life. He began with a susceptibility to music, which by his son's account he did not lose; with a liking for poetry, such that he read The Excursion twice, and he would not have read it except for pleasure; and he used to take Milton with him in his pocket. In art he went but a little way, if indeed he ever really had any eye for it. He was religious, as an English boy usually is; but his interest in belief regarding religious subjects died out, and, what is of more consequence, the emotions which were called out by it in early life ceased to be exercised. There was a deadening, in other words, of all his nature, except so far as it was fed by his work, his family, and his friends in its intellectual and social parts. So complete was this change that it affected even his appreciation of beautiful scenery, which had evidently given him keen delight in his youth and travels. He dates this change from just after his thirtieth year, when he became absorbed in scientific pursuits as his profession. Something, no doubt, and perhaps much, is to be set down to the effect of his ill-health, which left him with diminished energies for any recreation; his strength was exhausted in his few hours of work. He was himself so convinced that his life had been narrowed in these ways that he says if he had to live over he would have planned to give a certain time habitually to poetry.

It would be too much to say that the failure of Darwin to appropriate the humane elements in his university education accounts in any perceptible degree for these defects. In culture as in science, the self-making power of the man counts heavily; and there is such inefficiency in those whose duty it is to give youth a liberal education from classical sources, there are such wrong methods and unintelligent aims in the universities, that it might easily prove to be the case that a student with the most cordial temperament toward the humanities would profit only imperfectly by his residence at seats of learning. In spite of these reservations, however, the Greek culture is the historical source of what are traditionally the higher elements in our intellectual life, and has been for most cultivated men the practical discipline of their minds. But it is to be further observed that the example of Darwin, if it should be set up as showing that Greek culture is unnecessary in modern days, goes just as directly and completely to prove that all literary education, as well by modern as by ancient authors, is superfluous. It is enough to indicate to what a length the argument must be carried, if it is at all admitted. The important matter is rather the question, How much was Darwin's life injured for himself by his loss of culture, in the fact that some of those sources of intellectual delight which are reputed the most precious for civilized man were closed to him?

The blank page in this charming biography is the page of spiritual life. There is nothing written there. The entire absence of an element which enters commonly into all men's lives in some degree is a circumstance as significant as it is astonishing. Never was a man more alive to what is visible and tangible or in any way matter of sensation; on the sides of his nature where an appeal could be made, never was a man more responsive; but there were parts in which he was blind and dull. Just as the boy failed to be interested in many things, the man failed, too; and he disregarded what did not interest him with the same ease at sixty as at twenty. What did interest him was the immediately present, and he dealt with it admirably, both in the intellectual and the moral world; but what was remote was as if it were not. The spiritual element in life is not remote, but it is not matter of sensation, and Darwin lived as if there were no such thing; it belongs to the region of emotion and imagination, and those perceptions which deal with the nature of man in its contrast with the material world. Poetry, art, music, the emotional influences of nature, the idealizations of moral life, are the means by which men take possession of this inner world of man; to which, for man at least, nature in all its immensity is subsidiary. Darwin's insensibility to the higher life—for so men agree to call it—was partly, if not wholly, induced by his absorption in scientific pursuits in the spirit of materialism. We praise him for his achievements, we admire his character, and we feel the full charm of his temperament; he delights us in every active manifestation of his nature. We do not now learn for the first time that a man may be good without being religious, and successful without being liberally educated, and worthy of honor without being spiritual; but a man may be all this, and yet be incomplete. Great as Darwin was as a thinker, and winning as he remains as a man, those elements in which he was deficient are the noblest part of our nature.

On finishing the story of his life, the reflection rises involuntarily in the mind that this man, in Wordsworth's line, "hath faculties that he has never used."—*Atlantic Monthly.*

In Germany the woods have their police, whose duty it is to see that no devastation is wrought by inconsiderate owners. No man may cut down his trees without the sanction of these authorities. The reason is that wood is the staple fuel of the country, and if the government did not step in to protect the people against their own improvidence the peasants would speedily sweep away all their forests to enable them to clear the mortgages which the Jews hold on their lands. In Bavaria the price of fuel rose between 1830 and 1860 as much as 60 per cent., and building timber rose 70 per cent.

SONNET TO DUTY.

LIGHT of dim mornings, shield from heat and cold;
Balm for all ailments, substitute for praise:
Comrade of those who plod in lonely ways
(Ways that grow lonelier as the years wax old);
Tonic for fears, check to the overbold;
Nurse whose calm hand its strong restriction lays,
Kind but resistless, on our wayward days;
Mart, where high wisdom at vast price is sold;
Gardener, whose touch bids the rose-petals fall,
The thorns endure; surgeon, who human hearts
Searchest with probes, though the death-touch be given;
Spell that knits friends, but yearning lovers part;
Tyrant relentless o'er our blisses all,—
Oh, can it be thine other name is Heaven?

—*T. W. Higginson in Christian Union.*

COURTESY AT HOME.

"GOOD breeding, like charity, should begin at home. The days are passed when children used to rise the moment their parents entered the room where they were, and stand until they had received permission to sit. But the mistake is now made usually in the other direction, of allowing small boys and girls too much license to disturb the peace of the household.

I think the best way to train children in courtesy would be to observe toward them a scupulous politeness. I would go as far as to say that we should make it a point to listen to children without interrupting them and answer them sincerely and respectfully, as if they were grown up. And, indeed, many of their wise, quaint sayings are far better worth listening to than the stereotyped commonplaces of most morning callers.

Of course to allow uninterrupted chatter would be to surrender the repose of the household, but it is very easy if children are themselves scrupulously taught to respect the convenience of others and to know when to talk and when to be silent.

"If a child is brought up in the constant exercise of courtesy toward brothers and sisters and playmates, as well as toward parents and uncles and aunts, it will have little to learn as it grows older. I know a bright and bewitching child who was well instructed in table etiquette, but who forgot her lessons sometimes as even older people do now and then. The arrangement was made with her that, for every mistake of this sort she was to pay a fine of five cents, while for every similar carelessness she should discover in her elders, she was to exact a fine of ten cents, their experience of life being longer than hers. You may be sure that Mistress Bright Eyes watche the proceedings at the table very carefully. No slightest disregard of the most conventional etiquette escaped her quick vision, and she was an inflexible creditor and faithful debtor. It was the prettiest sight to see her, when conscious of some failure on her own part, go unhesitatingly to her money box and pay cheerfully her little tribute to the outraged proprieties."

LOUISE CHANDLER MOULTON.

THE HEART OF THE HOME.

THE hearthstone is the very heart of home. From it radiates the blood of the home-life. Around it centre the hopes of the home's future. The hearthstone, in fact, determines the home.

Of course we use the word in a somewhat figurative sense. Literally, in a majority of homes to-day, there is no hearthstone. The good old fireplace has vanished. Back-log, andiron, and fender, are things of the past. We burn coal; we have a furnace; we use stoves—the liberal, laughing, open-mouthed heater of fifty years ago is discarded for some new contrivance; for are we not growing more civilized, and must we not do better than our fathers did?

But though the old hearthstone is given up, the spirit of it may remain—should remain in every home. In every home its cheer should still gladden and bless. Warmth and comfort and peace—these form the hearthstone's gift of grace to all who circle round it. In the midst of these, all life should be wholesome and sweet. Taking color from these, all thought should be tender and true. Mellowed and molded by these, all purpose should be noble and uplifting. Out of true homes go seldom untrue men. Whatever of social reform may be practicable and worthy, must begin in the home. Whatever of ideal manhood and womanhood may be realized by-and-by, must commence its realization at the home's heart.—*Selected.*

THE good heart naturally allies itself with eternity.—*Channing.*

TRUTHS which appear of little value may help to bring out other truths of great value.

NEWS AND OTHER GLEANINGS.

—The London *Queen* says: Ladies are no longer to wear birds on their bonnets and hats. Thus it has been decreed by fashion. The benevolent edict comes just in time to save the last remaining members of the race of humming birds and birds of Paradise. The great forests of India, Brazil, and the banks of the Mississippi have been ransacked and have yielded up their treasure of winged jewels to adorn the feminine headgear. Now at last there is to be a truce to the massacre, and the pretty denizens of the woods may sing and fly awhile in peace. To estimate the extent of slaughter perpetrated for the sake of womankind's adornment we may take the statement of a London dealer, who admits that last year he sold 2,000,000 small birds of every possible kind and color, from the soft gray of the wood pigeon to the gem-like splendor of the tropical bird. Even the friendly robin has been immolated to adorn the fashionable bonnet.

—A spectacle mission has recently been started in London, to provide poor applicants with spectacles carefully suited to their eyesight. Printers, seamstresses, tailors, and shoemakers will be especially grateful for this provision.

—An effort is being made to raise $100,000 for the permanent endowment of the American School of Classical Studies at Athens. Dr. Charles Waldstein, of New York, has consented to accept the position of Director of the school on condition that this sum is raised before the end of July.

—An ingenious sleeping-bag which is in use by some mountain-climbers consists of a mackintosh sack, one longitudinal half of which can be inflated, so that the camper can have the luxury of sleeping on an air-mattress.

—Prof. C. H. Hitchcock, of Dartmouth College, has been studying the tracks of animals on the sand of the seashore in the Indian river region of Florida, in the hope that they might assist in the interpretation of the fossil foot-marks found in the sandstone of the Connecticut valley in Massachusetts. The late Prof. Edward Hitchcock, of Amherst College, devoted a great deal of study to these fossil foot-marks, and published in 1858 a report in which he described, and illustrated by plates, a hundred and nineteen species of insects, worms, mollusca, crustaceans, etc., supposed to have been represented by them. Prof. C. H. Hitchcock is pursuing the same line of study in which his father worked so long, and the result of his recent visit to Florida is that he leans more and more to the opinion that the fossil tracks are chiefly those of crustaceans.—*Christian Register.*

—In Dakota the Indian Reservation lands comprise more than one-fourth of the land in the entire territory, in Montana nearly one-fifth, in Washington one-tenth, while in New Mexico about one-eighth of the land is set apart for the use of the Indian.—*Pipe of Peace.*

—Sir Walter Scott, when walking along the banks of the Yarrow, saw Mungo Park throwing stones into the water, and anxiously watching the bubbles that succeeded. In reply to Scott's inquiry as to the object of his occupation, the great traveler said he was thinking how often he had thus tried to sound the rivers in Africa by calculating how long a time had elapsed before the bubbles rose to the surface. This was a slight circumstance, but the traveler's safety frequently depended upon it.—*Chambers's Journal.*

CURRENT EVENTS.

A STEAMER from China, which arrived at San Francisco on the 22d inst., brings frightful details of destruction of life by earthquakes in the province of Yunnan. The shocks continued on different days during nearly a month, and in many towns and cities, hundreds of people were crushed to death by the falling of their homes, etc.

THE Massachusetts House of Representatives, on the 23d inst., rejected the woman suffrage bill by a vote of 107 to 36, with 14 pairs.

TELEGRAMS from fifteen of the most important points on the Delaware peninsula in regard to the condition of the peach buds, give every indication of an unusually large crop this year.

A SYNDICATE of English and Minnesota millers is being formed at St. Paul, Minn., with a capital of $200,000 to ship Dakota and Minnesota wheat direct to Liverpool. The grain will go via. the lakes. The object is to avoid mixing in transfer elevators.

CAPITALISTS of Berlin, Frankfort, and Vienna are said to be considering a gigantic canal scheme to link the Danube with the Neckar, Elbe, Oder, and Vistula, thus piercing the continent from the Mediterranean and Black seas to the Baltic and North seas.

QUEEN VICTORIA, of England, arrived at Berlin on the 24th instant, to visit her daughter, the present Empress of Germany. Her reception was cordial but not enthusiastic.

WITHIN a month the United States Mint at Philadelphia has coined $4,000,000 of gold and $1,800,000 of silver.

THE German Emperor, after being apparently at the point of death for some days, is again somewhat improved, at this writing, (24th inst.) His endurance is very heroic, and he continues to give attention to public business for some part of each day. It is declared that he has been at work on a draft of a new constitution for Germany.

THE *Farmer's Review*, Chicago, says that the crop of winter wheat will be below the average. "A considerable acreage has been plowed up and seeded to other crops in Ohio, Illinois, Indiana, Missouri, and Southern Michigan. The general complaint is that the season is cold and backward, and spring seeding much delayed." The prospect for fruit, especially small fruits, is considered good.

THE completion of the great Sweetwater dam at San Diego, California, was observed on the 19th instant. The dam is of solid masonry, built across Sweetwater Valley, in order to form a large reservoir for the purpose of storing water for a dry season. The dam is ninety feet high from the base, and is claimed to be, by twenty feet, the highest dam in the United States. The area of the reservoir is 750 acres. The cost of the dam was $800,000.

NOTICES.

*** Bucks First-day School Union will be held at Friends' meeting-house, Buckingham, Fourth month 28th, commencing at 10.30 a. m.

All interested are invited to be present.

OLIVER HOLCOMB, } Clerks.
M. ELLEN LONGSHORE, }

*** The Western First-day School Union will be held at Mill Creek, Del., Seventh-day, Fourth month 28th, beginning at 10 o'clock a. m.

All interested are cordially invited to attend.

EDWARD A. PENNOCK, } Clerks.
LYDIA B. WALTON, }

*** A meeting of the Yearly Meeting's Committee on the Education of the Colored People of the South will be held at Room No. 1, 15th and Race streets meeting-house, (Philad'a), on Seventh-day, Fifth month 5th, at 10 o'clock, a. m.

GEORGE L. MARIS, } Clerks.
AMOS HILLBORN, }

*** The supply of Lesson Leaves for Second Quarter, 1888, both Scripture and Primary, having been exhausted, any First-day school having an extra supply, will confer a favor by sending the surplus at their earliest convenience to ROBERT M. JANNEY, 1500 Race street, Phila., Pa.

*** First-day, Fourth month 29, at 3 p. m., is Friends' day at Home for Aged Colored Persons, Belmont and Girard Avenues.

*** Quarterly Meetings in Fifth month will occur as follows:

1. Concord, Wilmington, Del.
2. Purchase, Amawalk, N. Y.
2. Farmington, Mendon, N. Y.
7. Nine Partners, Poughkeepsie, N. Y.
8. Philadelphia, Race street.
10. Shrewsbury and Rahway, Shrewsbury, N. J.
10. Abington, Horsham, Pa.
11. Stanford, Creek, N. Y.
12. Miami, Waynesville, O.
12. Salem, West, O.
14. *Philadelphia Yearly Meeting.*
16. Easton and Saratoga, Saratoga, N. Y.
19. Short Creek, near Mt. Pleasant, O.
21. Fairfax, Hopewell, Va.
23. Stillwater, Somerset, O.
24. Duanesbury, Albany, N. Y.
26. Blue River, Blue River, Ind.
28. *New York Yearly Meeting.*
28. Warrington, Pipe Creek, Md.
29. Burlington, Crosswicks, N. J.
30. Southern, Easton, Md.
31. Bucks, Buckingham, Pa.

PUBLISHERS' NOTICES.

***As a definite number of copies of the INTELLIGENCER AND JOURNAL is printed each week, we would suggest to any of our friends who may wish extra numbers of the paper to inform us of the fact previous to the publication containing the particular article wanted, that we may have the required amount of extra numbers printed.

***Matter intended for insertion in the INTELLIGENCER AND JOURNAL should reach us by Third-day morning, though notices or advertisements relating to affairs of immediate importance *may be* used as late as the morning of Fourth-day. In order to reach our distant subscribers, the paper is now mailed on Fifth day, and must be sent to press at noon of the day preceding.

*** WE particularly ask that when money is forwarded to *renew* subscriptions, care be taken to give us the name of the person *to whom the paper is now being sent*. Sometimes, instead of this, the name of another member of the same family is given, in which case, the new name not appearing on our list, we suppose it to be a new subscription, and send two papers.

Where it is a *new* subscription, please say so, and this will also help to avoid mistakes.

ROYAL



BAKING POWDER

Absolutely Pure.

This powder never varies, A marvel of purity, strength, and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum, or phosphate powders. *Sold only in cans* ROYAL BAKING POWDER CO., 106 Wall-st., N. Y.

FRIENDS' SHAWLS

AND OTHER REQUISITES.

We make a specialty of Friends' Shawls. Long experience has given us the knowledge, and unremitting effort keeps our assortment at its best. Nowhere in the city is there such another stock. We have all the correct shades in plain styles, both with and without Fringe. Neat Plaids, Small Checks, Stripes, etc. All at moderate prices.

And beside the above, a complete collection of DRESS FABRICS for FRIENDS' WEAR, GRENADINE for CAPS, FLANNELS, BLANKETS, MUSLINS, LINENS, HOSIERY, UNDERWEAR, GLOVES, UMBRELLAS, etc.

GRANVILLE B. HAINES & CO.,

(Successors to COOPER & CONARD,)

CORNER MARKET AND NINTH STREETS.

QUEEN & CO. 924 CHESTNUT ST



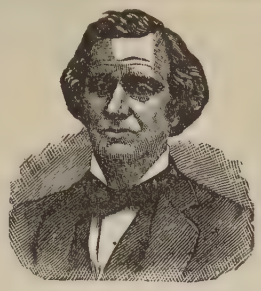
CONSTANTLY ON HAND —AN ASSORTMENT OF— PRICES REASONABLE.

CLOTHS AND CASSIMERES

SUITABLE FOR

PLAIN AND FASHIONABLE GARMENTS.

GUSTAVUS GOLZE, TAILOR, 109 N. 10TH STREET, Philada.



WM. H. JONES,

The Dealer in **Agricultural Implements, Seeds and Fertilizers.** Removed to **2043** and **2045 Market St.**, Philadelphia, Pa. Cheapest and largest variety. Every conceivable implement of farm use, harness, seeds and fertilizers. It is a curiosity, and of great interest to every utilitarian to see the establishment. If you cannot get here, write for wants. I am in communication with all the Agricultural implement builders in the U. S.

ALWAYS A SPECIAL BARGAIN ROOM.

1888.

LAWNTON.

FOR SUMMER BOARDING.

FIRST-CLASS FARM AND CITY

MORTGAGES AT 7 PER CT. AND 8 PER CT.

per annum. Apply or address REEVES, ALSOP & CO. Denver, Colorado. | or RICHARD CADBURY, EASTERN AGENT, 308 Walnut St., Phila., Pa.

ONE POUND AND A HALF OF MY FINEST BLENDED TEA

will be sent by mail, postage prepaid, on receipt of $1.00. Any one sending $5.00 with five names (one address), will receive their own package free. All to be sent by express or freight, charges prepaid. Sample sent free on receipt of stamp for postage.

WM. S. INGRAM, 31 N. SECOND ST., PHILADELPHIA, PA. ESTABLISHED —1856.—

Association of Friends to Promote the Education of the Colored People of the South.

HOWARD M. JENKINS, Chairman, 921 Arch Street, Phila.

SARAH J. ASH, Secretary, 1717 Vine Street, Phila.

LYDIA A. SCHOFIELD, Correspondent, 1717 Vine St., Phila.

HENRY M. LAING, Treasurer, 30 N. Third St., Phila.

EXECUTIVE COMMITTEE—Edward H. Magill, Swarthmore, Pa.; Sarah H. Leirce, Philadelphia; George L. Maris, West Chester, Pa.; Mary Ann Fulton, Wilmington, Del.; Amos Hillborn, Philadelphia; Alfred Paschall, Doylestown, Pa.

WORK OF THE ASSOCIATION.

The work of the Association is chiefly *to raise funds*. These are sent to the support of two schools for colored youth in South Carolina,—the Schofield Normal and Industrial School, at Aikin, and the Mt. Pleasant School, near Charleston, in charge of Abby D. Munro.

CARPETINGS.

THE CHOICEST STYLES OF THE MARKET ALWAYS HERE.

WE carry a full assortment of BIGELOW and LOWELL BODY BRUSSELS, also Lowell Ingrains. These makes are well known to be superior to all others.

We would call attention to our BARGAIN DEPARTMENT where off patterns and remnants go quickly at marked-down prices.

The patrons and friends of THOS. C. LIPPINCOTT, recently of 1307 MARKET STREET, will find him here and ready to give all who call his best attention.



CARPETINGS.

AXMINSTERS, ... $1.50
MOQUETTS, . . . $1.10 to $1.50
BODY BRUSSELS, 90 cts. to $1.35
TAPESTRY " . . 60 to 85 cts.
INGRAINS, . . . 40 to 75 cts.
China and Japanese Mattings by the roll, of 40 yards, . . $6. to $20.

LINOLEUMS AND OIL CLOTHS.
WINDOW SHADES and CURTAIN POLES

We furnish a good spring roller shade, made 6 ft. by 3 ft., for 35 cts. each.

THE BEE HIVE CARPET STORE,
JAMES R. THOMPSON,
1220 Market Street, Phiad'a.

FRIENDS' WEDDING INVITATIONS. *Send for Samples. No Charge.*

NO. 908 ARCH STREET, DIXON *PHILADELPHIA, PENNA.*

FRIENDS' MARRIAGE CERTIFICATES, *Correctly and Handsomely Engrossed.*

S. F. BALDERSTON & SONS,

WALL PAPERS. CEILING DECORATIONS. WINDOW SHADES.

NO. 902 SPRING GARDEN STREET, (One square from 9th and Green Station), PHILADELPHIA.

PENN MUTUAL LIFE INS. CO. of PHILA.

This Company furnishes ALL DESIRABLE FORMS of LIFE and ENDOWMENT INSURANCE at actual NET COST. It is PURELY MUTUAL; has ASSETS of nearly TEN MILLIONS and a SURPLUS of about TWO MILLIONS. ☞ ITS POLICIES ARE NON-FORFEITABLE AND INCONTESTABLE. ☜

Pres. EDW. M. NEEDLES. Vice Pres. HORATIO S. STEPHENS. Sec. HENRY C. BROWN.

INCORPORATED 1836. CHARTER PERPETUAL. CAPITAL $50,000. SURPLUS, $1,400,000.

THE GIRARD
LIFE INSURANCE, ANNUITY, AND TRUST CO.
OF PHILADELPHIA.

No. 2020 CHESTNUT STREET.

Acts as Executor, Administrator, Guardian, Trustee, Committee, or Receiver, and Receives Deposits on Interest, also Insures Lives, Grants Annuities.

President, EFFINGHAM B. MORRIS.
Vice President and Treasurer, HENRY TATNALL.
Actuary, WM. P. HUSTON.
Assistant Treasurer, WILLIAM N. ELY.
Real Estate Officer, NATHANIEL B. CRENSHAW,
Solicitor, GEORGE TUCKER BISPHAM

THE PROVIDENT LIFE AND TRUST COMPANY OF PHILADELPHIA.

409 CHESTNUT STREET. CAPITAL $1,000,000, FULLY PAID.

INSURES LIVES, GRANTS ANNUITIES, RECEIVES MONEY ON DEPOSIT, ACTS AS EXECUTOR, ADMINISTRATOR, GUARDIAN, TRUSTEE, ASSIGNEE, COMMITTEE, RECEIVER, AGENT, ETC.

All Trust Funds and Investments are kept separate and apart from the Assets of the Company.

President, SAMUEL R. SHIPLEY, Vice-President, T. WISTAR BROWN, Vice-President and Actuary, ASA S. WING, Manager of Insurance Department, JOS. ASHBROOK, Trust Officer, J. ROBERTS FOULKE.

Friends' Printing House S. W Cor. Sixth and Arch Streets Philadelphia.

FRIENDS' INTELLIGENCER AND JOURNAL.

PHILADELPHIA, FOURTH MONTH 28, 1888.

PUBLISHED WEEKLY BY THE

FRIENDS' INTELLIGENCER ASSOCIATION

(LIMITED.)

TERMS.—PAYABLE IN ADVANCE:

One copy, one year, . . $2.50 | 8 copies, one year, $2.25 each.
Single numbers, . . 5 cents | 15 copies, one year, $2.00 each.

SUBSCRIPTIONS MAY BEGIN AT ANY TIME.

WHEN IT IS DESIRED TO DISCONTINUE, NOTICE MUST BE GIVEN. WE DO NOT "STOP" PAPERS, EXCEPT UPON ORDER OF THE SUBSCRIBER.

OFFICES: 921 ARCH ST., PHILADELPHIA.

ADVERTISING RATES.

For transient advertisements, 10 cents per line, one time; 7½ cents per line each insertion, two times. For longer insertion reduced rates, which will be furnished on application.

REMITTANCES by mail should be in CHECKS, DRAFTS, or POST-OFFICE MONEY ORDERS; the last preferd. Money sent us by mail will be at the risk of the person so sending. ☞Draw checks and money orders to the order of Helen G. Longstreth, Treasurer.

CONTENTS OF THIS ISSUE.

POETRY: FAITH AND WORKS, ... 257
DR WESTCOTT AND THE SOCIETY OF FRIENDS, ... 257
REMARKS BY SARAH HUNT TO THE NEW JERSEY LEGISLATURE, 260
FRIENDS' UNION FOR PHILANTHROPIC LABOR, ... 260
VIRGINIA FRIENDS DURING THE CIVIL WAR, ... 261
FRIENDS IN SAN FRANCISCO, ... 262
HEALING AND HURTING SHADOWS, ... 262
SCRIPTURE LESSON NO. 18, ... 263
EDITORIAL:
The Annual Queries, ... 264
Notes, ... 264
MARRIAGES AND DEATHS, ... 265
MARY S LIPPINCOTT, ... 265
HONOR TO WHOM HONOR IS DUE: SUSAN ROBERTS, . . . 266
ABINGTON MONTHLY MEETING PROPERTY, ... 266
SWARTHMORE NOTES, ... 267
COMMUNICATIONS:
The Usefulness of Swarthmore, ... 267
COLLEGE FELLOWSHIPS FOR WOMEN, ... 267
POETRY: The Kingdom of God is Within You; In Memoriam;
The Lesson of the Leaf, ... 269
AN ALABASTER BOX, ... 270
HOW AGASSIZ TAUGHT HIS CHILDREN, ... 271
WOMEN NURSES IN HISTORY, ... 271
DARWIN, ... 272
SONNET TO DUTY, ... *v.*
COURTESY AT HOME, ... *v.*
THE HEART OF THE HOME, ... *v*
NEWS AND OTHER GLEANINGS, ... *v.*
CURRENT EVENTS, ... *vi.*
NOTICES, ... *vi.*

*** Can those of our subscribers who do not wish to retain their papers for binding furnish us with copies of these dates: 7th mo. 2, 9th mo. 3, and 9th mo. 31, all of 1887, and 1st mo. 7, 1888?

A FEW BOARDERS (FRIENDS PREFERRED) will be taken in a private family. Address Box No. 67 Woodstown Salem Co New Jersey.

A FRIENDS FAMILY WOULD LIKE TO RENT their house, furnished, and board with family. For terms, etc., address H. M., 1500 Race St, care Friends' Book Association.

WANTED.—TEACHERS FOR FRIENDS' Schools.—Principal in graded school, and several others. Apply, stating qualifications, etc, to HENRY R. RUSSELL, Woodbury, New Jersey

WANTED.—A TEACHER OF NATURAL Science for next year in Friends' Select School, Washington, D C Address, giving qualifications and references, THOS. W. SIDWELL, 1811 "I" St, Washington, D. C.

WANTED.—At Abington Friends' School for next year, teachers to take charge of the regular English branches, German, French, and Drawing; also a matron. Address, giving qualifications, references, and salary expected. Friends preferred. A. H. TOMLINSON, JENKINTOWN, PA. or CYNTHIA G. BOSLER, Secretary, Shoemakertown, Pa.

LEHIGH AND SCHUYLKILL COAL.

BEST QUALITY. CAREFULLY PREPARED.

AQUILA J. LINVILL, 1244 North Ninth Street.

MONTGOMERY COUNTY MILK.—CONSHO- hocken Dairies. Special Attention given to serving families. Office, 603 N. 8th Street, Philadelphia, Pa.

JOSEPH L. JONES.

Notice:
Philad'a Yearly Meeting.

Friends desiring to attend the approaching Philadelphia Yearly Meeting are informed that arrangements have been made with the railroad companies so that Friends near the following railroads can obtain excursion tickets to Philadelphia and return at the rate of two cents per mile traveled.

By applying personally or by letter to John Comly, at the store of Friends' Book Association, South west corner of Fifteenth and Race Sts, Phila., gratuitous orders on the ticket agents for tickets may be obtained on the Pennsylvania Railroad Company, Pennsylvania Railroad Division, Philadelphia and Erie Division, United Railroads of New Jersey division, West Jersey Railroad, Philadelphia, Wilmington and Baltimore Railroad, Philadelphia and Baltimore Central Railroad, Baltimore and Potomac Railroad, Northern Central Railway, and the Alexandria and Fredericksburg Railway; also on the Philadelphia and Reading Railroad and its leased lines; and on the Philadelphia, Newtown, and New York Railroad.

Sales of tickets from the 8th to the 19th of Fifth month, inclusive, with limit of expiration Fifth month, 26th, 1888

These orders are not valid if presented at New York, Jersey City, or Brooklyn or from any point located on the Philadelphia and Reading Railroad system outside of the State of Pennsylvania or at any point where the excursion rate is less than twenty-five cents. When orders are to be forwarded by mail, a two-cent stamp should be enclosed to pay postage.

JARVIS-CONKLIN MORTGAGE TRUST COMPANY,

144 S. FOURTH STREET, PHILADELPHIA.

CAPITAL PAID UP, ... $1,000,000.00.
SURPLUS, ... 140,000.00.
RESERVE LIABILITY, ... 1,000,000.00.

PHILADELPHIA DIRECTORS:
WILLIAM HACKER,
JOHN M. SHRIGLEY,

ADVISORY BOARD OF PHILA. STOCKHOLDERS:
S. ROBINSON COALE, CRAIGE LIPPINCOTT, RICHARD L. AUSTIN.
JAMES SLEICHER, RICHARD W. CLAY, WILLIAM P. BEMENT.

GUARANTEED TEN YEAR SIX PER CENT. DEBENTURE BONDS AND GUARANTEED MORTGAGES.
CALL OR SEND FOR PAMPHLET.

E. H. AUSTIN, *Manager.*

PHILADELPHIA MORTGAGE AND TRUST CO.

OFFERS SAFE INVESTMENT SECURITIES.

CAPITAL, $500,000. (Full Paid). *322 CHESTNUT STREET.*

6 *and 7 per cent.* MORTGAGES *and its own* FIVE PER CENT. REAL ESTATE TRUST BONDS *secured by special deposit of First Mortgages on Real Estate worth two-and-one-half times the amount of the Mortgage, and the capital of the Company. Transacts general Trust and financial business.*

INTEREST ALLOWED ON DEPOSITS.

GEO. D. KRUMBHAAR, President. BENJ. MILLER, Vice-Pres. & Manager. R. T. McCARTER, Jr. Secretary and Treasurer. GEO. JUNKIN, Solicitor.

DIRECTORS: Geo. D. Krumbhaar, Charles Platt, Isaac J. Wistar, Edward Hoopes, Joseph S. Harris, Winthrop Smith, Chas. Huston, Chas. L. Bailey, F. B. Reeves, Jno. H. Catherwood, Geo. D. McCreary, Chas. H. Banes, Wm. H. Ingham, Thomas Woodnutt, Lawrence Lewis, Jr.



For 1888 is better than ever, and should be in the hands of every person contemplating buying SEEDS, PLANTS or BULBS. It contains 3 Colored plates, thousands of Illustrations, and nearly 150 pages, telling what to buy, and where to get it, and naming lowest prices for honest goods. Price of GUIDE only 10 cents, including a Certificate good for 10 cents worth of Seeds.

JAMES VICK, SEEDSMAN,
Rochester, N. Y.

JACOB J. STYER. T. WALTER STYER.

STYER BROTHERS,
NURSERYMEN,

GROWERS OF FRUIT TREES, VINES AND PLANTS, ORNAMENTAL TREES, SHRUBS, ROSES, ETC.

CONCORDVILLE, DELAWARE CO., PA.

QUEEN & CO. 924 CHESTNUT ST.

SPECTACLES AND EYE GLASSES. OCULISTS ORDERS FILLED.
Branch, 403 Chestnut St.

WILSON JUNIOR PEDIGREE BLACKBERRY,

The largest, best, and most productive Early Blackberry, 3¼ inches around from seed of selected Wilson's Early.



Kieffer Hybrid Pear Trees,
100,000 Peach Trees,
Strawberries, Grapes,
Blackberries, etc., etc.

CATALOGUE WITH COLORED PLATES FREE.

WM. PARRY, PARRY P. O., N. J.

Equitable
MORTGAGE COMPANY.

CAPITAL SUBSCRIBED, ... $2,000,000.
PAID IN (CASH), ... 1,000,000.

—— DEBENTURES ——

Bearing 6 per cent., running ten years, and based exclusively upon Western Farm Mortgages, and held in trust by the American Loan and Trust Company of New York for the benefit of the bondholders. Their safety, time to run, and rate of interest make them the most desirable investment now offered. Also

GUARANTEED FARM MORTGAGES.

OFFICES:

NEW YORK, 208 Broadway. | PHILA., S E. cor. 4th & Chestnut.
BOSTON, 23 Court Street. | LONDON, ENGLAND.

SEND FOR PAMPHLET.

Investment Securities and Guaranteed Mortgages.

DES MOINES LOAN & TRUST CO.

EDWARD FORSYTHE, Manager,

Rich. E. Carpenter, 38 PARK ROW, NEW YORK. 703 WALNUT ST., PHILA'DA.

SAFE INVESTMENTS

Capital, $750,000
Surplus, $355,016

Principal and interest both fully guaranteed by Capital and Surplus of $1,105,016. In seventeen years of business we have loaned **$11,494,600,** paying from **6% to 12%** interest. $7,056,800 of interest and principal have been **returned to investors without delay or the loss of a dollar.** Real Estate **First Mortgage and Debenture Bonds and Savings Certificates** always on hand **for sale**—In Savings Departments, in amounts of **$5** and upward; in the Mortgage Department, **$300** and upward. Full information regarding our various securities furnished by

J. B. WATKINS LAND MORTGAGE CO.
LAWRENCE, KANSAS; or
New York Mang'r, HENRY DICKINSON, 319 Broadway.

Amos Hillborn & Co.,

Furniture, Bedding, Curtains.

PARLOR, DINING ROOM, LIBRARY AND CHAMBER FURNITURE, CURTAINS AND FURNITURE COVERINGS MATTRESSES, BEDS, FEATHERS, SPRINGS, SPRING COTS, ETC., ETC.

No. 1027 Market Street, Philadelphia.

QUEEN & Co. 924 CHEST.ST PHILADA.



FRIENDS' CALENDAR FOR 1888

NOW READY.

A handsome lithographed card bearing a tablet, giving a carefully selected quotation from Friends' writings for each day of the year. Price, 50 cents. By mail, 55 cents.

FRIENDS' ALMANAC FOR 1888.

Containing an account of the times and places of holding the meetings of Friends on the continent of America. Price, 10 cents each. $1.00 per dozen.

FRIENDS' POCKET ALMANAC FOR 1888.

Price, 10 cents each. $1.00 per dozen.

FOR SALE BY

FRIENDS' BOOK ASSOCIATION,

S. W. Cor. 15th and Race Sts., Philadelphia.

BAUGH'S TRADE MARK $25 ANIMAL BONE PHOSPHATE

☞ *Dealers wanted in unassigned Territory.*



Raw Bone Meal, (strictly pure.)
Pure Dissolved Raw Bones.
Sulphate of Ammonia.
Muriate of Potash. Nitrate of Soda.
Kainit. Nova Scotia Land Plaster.

☞ *Send for further information and special prices.*

Manufacturers and Importers, BAUGH & SONS CO. PHILADELPHIA.

The use of the INTELLIGENCER AND JOURNAL *as a medium for advertisements will, we think, be found very satisfactory. A careful supervision is exercised, and nothing known to be unworthy is admitted. The paper now goes to about* 3300 *persons, reaching, say,* 15,000 *readers, and its size and shape, and the character of its contents give special weight to each advertisement.* ☞ *When our readers answer an advertiser, please mention that they do it upon seeing the advertisement in this paper.* ☜

CLEMENT A. WOODNUTT,

UNDERTAKER.

1226 NORTH FIFTEENTH STREET, PHILADELPHIA.

WM. HEACOCK,

UNDERTAKER,

No. 1508 Brown Street,

PHILADELPHIA.

FOR DRY GOODS

—THE BEST PLACE IS—

STRAWBRIDGE & CLOTHIER'S,

MARKET
EIGHTH
FILBERT
} STREETS.

One of the largest buildings in the city, and the largest Establishment in America devoted exclusively to

DRY GOODS.

The stock includes Silks, Dress Goods, Trimmings, Millinery, Hosiery, and Underwear, Gloves, House-Furnishing Goods, Carpets, Ready-Made Dresses and Wraps, and everything that may be needed either for dress or house-furnishing purposes. It is believed that unusual inducements are offered, as the stock is among the largest to be found in the American market, and the prices are guaranteed to be uniformly as low as elsewhere on similar qualities of goods.

THE DINGEE & CONARD CO'S
LEADING SPECIALTIES.

ROSES

ALL VARIETIES, SIZES AND PRICES
FINE EVER-BLOOMING PERPETUAL, CLIMBING AND MOSS ROSES.
NEW AND RARE FLOWER SEEDS.
HARDY PLANTS, New Moon Flower, Clematis, Spring Bulbs, JAPAN LILIES, New Chrysanthemums, and our Wonderful ORNAMENTAL VEGETABLES. *Everything sent* safely by mail or express *to all points.* We offer Choice NEW THINGS and STERLING NOVELTIES in all departments. Our NEW GUIDE, 10 pages, elegantly illustrated, describes over 1500 NEWEST and CHOICEST Varieties of ROSES, SEEDS, PLANTS and BULBS, and tells how to grow them Free. ☞ If you wish to plant anything, send for it.
20 Years Established. *Over* 60 *Large Greenhouses.*
THE DINGEE & CONARD CO.
ROSE GROWERS, WEST GROVE, CHESTER CO., PA.

FOR RENT—*Stone House with Lawn attached*, good shade trees; situated near village of Darby, convenient to Friends' School and Meeting House. Apply at 926 Market St.

LADIES' FINE SHOES, HAND-SEWED. Orders taken and executed with promptness.
S. DUTCHER,
915 Spring Garden St., Phila.

L. & R. L. TYSON, 242 *SO. ELEVENTH ST.*, Philadelphia. Staple Trimmings, Embroidery, and Knitting Silks; Materials for Friends' Caps. Caps made, and Plain Sewing and Quilting done to order.

LYDIA A. MURPHY,
PLAIN and FANCY MILLINER
ESTABLISHED 30 YEARS.
537 FRANKLIN STREET, PHILADELPHIA.
(2 doors below Green.)

MY SELECTION OF PATTERNS
* * *
FOR THIS SEASON COMPRISES ALL THE LATEST STYLES AND COLORINGS IN MOQUETTE, BRUSSELS, TAPESTRY, INGRAIN, AND DAMASK CARPETS. OIL CLOTHS, LIGNUM AND LINOLEUM WINDOW SHADES, MATS, RUGS, ETC., AT THE LOWEST MARKET PRICES.
BIGELOW BRUSSELS.
LOWELL BRUSSELS.
LOWEL INGRAINS
BENJAMIN GREEN,
33 N. SECOND STREET, PHILA.

MARIA C. PARTENHEIMER,
Plain Bonnet Maker,
No. 633 N. ELEVENTH ST., PHILADELPHIA.

Are you going to have any Paper Hanging Done this Spring? If so, observe these prices for newest patterns, perfect, full length.

Lustres or Mica Papers, . . .	**6 Cts. Roll.**
Beautiful Gold Papers, . . .	**15 Cts. Roll.**
Felt or Cartridge Papers, . . .	**20 Cts. Roll.**
Heavy Embossed Golds, . . .	**35 Cts. Roll.**

We'll send free to any address in the country, a full line of samples with borders to match.
A. L. DIAMENT & CO., - 1206 MARKET STREET.

E. SHOEMAKER, MILLINERY,
907 Spring Garden Street.
An assortment of trimmed and untrimmed hats and bonnets, al o MILLINERY NOVELTIES.

HENRY C. ELLIS,
HOUSE AND SIGN PAINTING,
112 N. TENTH STREET, PHILADA.
Residence, 404 N. 32d St.

RICHARDS & SHOURDS,
CARPENTERS AND BUILDERS.
JOBBING ATTENDED TO.
1125 Sheaff St., first street ab. Race,
PHILADELPHIA, PENNA.
R. RICHARDS, 1541 N. 12th St.
THOMPSON SHOURDS, 2212 Wallace Street.

SWARTHMORE COLLEGE
OPENS NINTH MONTH THIRTEENTH.
Thirty minutes from Broad Street Station, Philadelphia.
Under the care of Friends, but all others admitted.
Full college course for both sexes; Classical, Scientific, and Literary.
Also a Manual Training and a Preparatory School.
Healthful location, large grounds, new and extensive buildings and apparatus.
For Catalogue and full particulars, address
EDWARD H. MAGILL, A. M., President,
Swarthmore, Penna.

FRIENDS' BOARDING SCHOOL.
NEWTOWN SQUARE, PA.
Terms, $150 to $175 per year.
Apply to HANNA R. CALEY, Principal, address, during vacation), Media, Pa.
Or to
THOMAS P. BARTRAM, Newtown Square, Pa.,
CLEMENT M. BIDDLE, 815 Arch Street, Phila.

FRIENDS' ACADEMY,
A boarding and day-school for both sexes. Thorough courses preparing for admission to any college, or furnishing a good English education. The next school year will begin Ninth month 13th, 1887. Terms for boarding scholars $150 per school year. The school is under the care of Friends, and is pleasantly located on Long Island, about thirty miles from New York. For catalogue and particulars address,
FREDERICK E. WILLITS, Sec.,
Glen Cove, Long Island, N. Y.

CHAPPAQUA MOUNTAIN INSTITUTE,—
A Boarding School for both sexes under the care of Purchase Quarterly Meeting. The present building is new and much enlarged, and has perfect sanitary arrangements. Excellent corps of instructors. Prepares for Business or College. Healthfully and pleasantly located near the Harlem R. R., one hour from New York city. For catalogue and particulars, address,
SAMUEL C. COLLINS, A. M., Prin.,
Chappaqua Institute, N. Y.

ABINGTON FRIENDS' BOARDING and DAY School near Jenkintown, Pa., Bound Brook R. R. Ten miles from Philadelphia.
Second term begins First month 30th, 1888. Courses will be arranged to furnish a thorough English education and to prepare pupils for college.
Board and tuition $145 to $165 per school year. Tuition alone $25 to $45. For further information address,
ARTHUR H. TOMLINSON, Principal,
Or Jenkintown, Pa.
CYNTHIA G. BOSLER, Sec.,
Shoemakertown, Pa.

GEORGE W. HANCOCK,
REAL ESTATE,
MONEY TO LOAN ON MORTGAGE.
PROMPT ATTENTION GIVEN TO THE COLLECTION OF RENTS AND GENERAL CARE OF PROPERTY.
OFFICES: { No. 717 Walnut Street, / Fortieth & Lancaster Avenue.

CAROLINE RAU, PLAIN MILLINERY
(Successor to S. Maddock,)
736 SPRING GARDEN STREET, PHILADELPHIA.
Plain Straw Bonnets a Specialty.

FRIENDS' INTELLIGENCER AND JOURNAL.

INTELLIGENCER Vol. XLV. No. 18. | PHILADELPHIA, FIFTH MONTH 5, 1888. | JOURNAL. Vol. XVI. No. 767.

KEPT.

"They are not lost." Oh! say this in your weeping
O'er the still faces that your lips have kissed;
For God himself doth take into his keeping
The jewels from our household treasures missed.

He, the "Great Father," knows each heart's sore aching;
His hand will wipe away the falling tears,
And gather up the links, unclasped and breaking,
To shine undimmed through the eternal years.

—*Ellen M. Comstock in S. S. Times.*

From Friends' Quarterly *Examiner*, (London.)

DR. WESTCOTT AND THE SOCIETY OF FRIENDS.

(*Concluded from last week.*)

LET us now look at another of Dr. Westcott's strictures on George Fox: "He had no sense of the action of the Holy Spirit through the great body of Christ." Probably in one sense this is true. Fox did not believe in a spiritual force residing in the Church, and handed down from age to age, available for the wants of each successive generation; but his whole system, which he designed to be an *organism*, quickened by the life within, is evidence that he believed in the action of the Holy Spirit through the Church, as manifested from age to age in its living members.

Fox eminently believed in the Spirit brooding over the assembly of spiritual worshippers; and whilst he gave large scope to the exercise of individual communion with God, believed fully in united worship as well, and that in the felt presence of the great Head of the Church prayer, praise, and exhortation can vocally be offered as embodying the wants of the congregation. And, as coming very near in spirit to what the Church of England practices through her daily intercessory prayers, he would believe, as one of our more recent ministers has expressed it, "The backbone of the Society (or of the Church) consists in those reverent, waiting souls, who are in continual inward *exercise* for the good of the body."

This spirit animated the whole of his organization. "Let *all* your meetings," he said, "be held in the power of God." Thus, to take one example, in the "recording of ministers," the Church meets in earnest conclave, waiting for the manifestation and guidance of the Holy Spirit, and the decision is made, for or against, "according to the judgment of the meeting." Again, "in liberating ministers" to travel at home or abroad, the whole meeting is solemnly involved in the act. In other matters the same action is observed, and for more than 200 years the "Yearly Meeting of Friends" has been held on this principle, and the most important affairs decided by "the sense of the meeting," *without the recording of a single vote.*"[1]

Next comes the indictment: "Fox had no thought of the weak and immature, for whom earthly signs are the appropriate support of faith." This sentence led to the writing of the present paper, and the subject is one which calls for close examination, and on which a good deal can be said on both sides. The question is not so much whether "*Fox* had thought or not for the weak and immature" (though undoubtedly he had the tenderest regard for the lambs of the flock, whether he tended them rightly or no), but whether "earthly signs *are* the approriate support of faith?"

Doubtless the weak and immature must be fed with milk rather than with strong meat; but Fox's principle was to bring the soul, weak or strong, young or old in the Christian life, *face to face with God*, convinced that his Spirit could deal with such according to their needs, "feeding them with food convenient for them." He who "feeds his flock like a shepherd, gathering the lambs with his arm, and carrying them in his bosom" (Isaiah xl. 11), will surely be tender to the weaklings of the flock, and is best able to adapt his teaching to the soul that "learns of him." Fox profoundly believed in the Saviour's invitation, giving it a large and full interpretation, "Suffer little children to come unto Me, and forbid them not, for of such is the kingdom of heaven." He trusted more to the direct workings of the Holy Spirit on the hearts of children, than to the help of signs and symbols which are but the shadows of the true. The principle which underlays his whole religious structure was, that Christ, the fulfilment of all

[1] There are other aspects of this subject, touching the powers of the larger life of the Church and of the race, which are ably treated in this book, but space forbids our entering upon them here. The brotherhood of man, or what is now termed "the solidarity of the race," is forcibly dwelt upon. This truth was hardly developed in Fox's time, although his doctrine of the universality of grace *practically* covered the whole ground. I think, with the author, that Fox did not sufficiently recognize "the many parts and fashions in which God is pleased to work," and "so the past for him was a long and dismal night of apostasy and darkness," rather than a dawning of the light, and a gradual *preparing* of the inheritance we now possess as "heirs of all the ages."

"Lord of the Ages, Thine
Is the far-traced design,
That blends Earth's mighty past with her to be.
"Slowly the web enrolls,
And only wisest souls
Some curves of Thine unwoven cypher see."

—*T. Hodgkin.*

types, the substance of all shadows, had himself come; and that in this day of his real Presence (the Parousia), we have the One essentially in our midst —"Immanuel, God with us," who is all-sufficient for our needs; and, therefore, the dispensation of signs and symbols, types and shadows, is no longer needed, and has passed away.

Were this truth *fully* accepted, I believe the weak and immature, as well as the strong and those of full age, would find their "appropriate support" in Christ himself. This was strikingly manifested in the days of the early Friends. It was sometimes the case that nearly all the older members of a meeting were imprisoned for their conscientious convictions; and in their absence the children carried on the meetings, looking to the great President of the Assembly to impart life and power to their worship. But, if mistrusting the Divine power, we resort to human aids and supports, our faith becomes weakened, and we mistake a sensuous devotion for spiritual worship.

Whilst saying this I know how hard it is thus to step out in living faith. Our sensuous nature has so strong a hold upon us that we easily believe the spiritual must be reached through its means, and be cultivated through the earthly signs and symbols that seem to stimulate the higher faculties. It has been forcibly said that the bulk of nominal Christians are but as children in spiritual life, and therefore must be attracted by outward signs before they can be brought under the influence of inward and spiritual grace. Doubtless this system brings a greater number into the outer courts of the temple; but would it not be better to have a less number and more vitality? The lament of the enquirer mentioned at the commencement of this paper, shows the want of success from the present plan. Would it not be well to try the other, and beginning with *life*, allow this to fashion and sustain the organism, rather than first to make the framework, trusting to "a breath from heaven to animate it?"

Professor Drummond, in a chapter on "Parasitism" (see "Natural law in the Spiritual World"), treats this subject in a masterly way. I think his essay is one of the best defenses of the views of George Fox in this respect. He says:

"Where the worship is largely liturgical the danger assumes a more serious form, and it acts in some such way as this. Every sincere man who sets out in the Christian race begins by attempting to exercise the spiritual faculties for himself. The young life throbs in his veins, and he sets himself to the further progress, with earnest purpose and resolute will. For a time he bids fair to attain a high and original development. But the temptation to relax the always difficult effort at spirituality is greater than he knows. . . . Connecting himself with a Church, he is no less interested than surprised to find how rich is the provision there for every part of his spiritual nature. Each service satisfies or surfeits. Twice or even three times a week this feast is spread before him. The thoughts are deeper than his own, the faith keener, the worship loftier, the whole ritual more reverent and splendid. What more natural than that he should gradually exchange his personal religion for that of the congregation. . . . Thus, instead of ministering to the growth of individual members, and very often just in proportion to the superior excellence of the provision made for them by another, does this gigantic system of deputy nutrition tend to destroy development, and arrest the genuine culture of the soul." (See also the whole chapter.)

With the second part of Dr. Westcott's remark, "He had no thought for the students of Nature, for whom they (earthly signs and symbols) are the hallowing of all life," I should more readily agree. I believe that in the region of the intellectual and emotional nature such are truly helpful, and have even a hallowing influence, and that too rigid an exclusion of such does, in this sense, "maim the Christian man." But in the sphere of religion, *that which binds the soul to God*, we need to be as direct and practical as possible, and to see that "our expectation is from Him alone."

One more point I will touch in these tempting fields of thought. "We are busied, engrossed, absorbed," says Dr. Westcott, "in dealing with partial evils, with intemperance, with uncleanness, with dishonesty. We think we can build up the kingdom of God in fragments. Fox struck at the *disease* of the sinful, which is ignorance of God, and not at the symtoms of it." This passage is full of deep truth, and whilst we would not put up a finger to check aggressive movements against these different forms of sin, can we fail to see that the essence of Christianity is to *be right*, and then all that is wrong will pass away? This was the central principle of George Fox's religion It lay at the root of his conduct with regard to war, oaths, slavery, and other wrongs; it dictated his scruples with regard to language, dress, and other peculiarities. *Be* true, and you cannot utter what is false; *be* loving and you cannot hate even your enemy, nor engage in war; *be* pure, and impurity cannot take hold. And so Fox proclaimed the Gospel of Christ as the panacea for all the wrongs and woes of humanity.

To sum up, I believe that the Society of Friends hold a charter of Christian truth and liberty, of which neither they nor the world at large have yet tested the full value,—a great ideal which has yet to be wrought more fully into the actual. Let this now be our aim. In reading Dr. Westcott's estimate of the work already accomplished, there is some danger of self-complacency at the deeds of our forefathers. But it should also lead us anxiously to enquire, whether this spirit of uncompromising truthfulness and independence is actuating the bulk of our members to day? To me it brings rather a sense of humiliation to think that with such grand principles we are losing rather than gaining ground among the Churches around us. We possess a heritage won by the passive resistance and "faithfulness unto death" of those who "counted not their lives dear unto themselves," so that they might be true to what they believed required of them by the great Head of the Church. We have the vantage ground of conscientiously believing in the entire spirituality of the Gospel dispensation, and accepting all that this belief legitimately involves. May we then contend, not for Quakerism, but for primitive Christianity, "the faith once delivered to the saints," and, by bringing its principles into contact with actual life, show that "the Gospel is still the power of God unto salvation to every one that believeth."

RICHARD WESTLAKE.

For Friends' Intelligencer and Journal.

THE CONDUCT OF BUSINESS IN OUR YEARLY MEETINGS.

It has been so appointed that the times for holding our seven yearly meetings are all embraced in a period of less than six months. As we are now about to enter upon this period there is, on the part of many Friends, a desire that the meetings may be so conducted as to bring no reproach upon us, but rather that they may serve to promote the welfare of the body, as well as prove beneficial to those in attendance.

There are many who—like the writer of this article—have been accustomed from childhood to attend these annual gatherings, and without ever having taken part in their proceedings, to feel a deep interest therein, accompanied by a belief that a good yearly meeting exerts an influence which extends to its most remote branches; and that dissensions at the head are likely to shake the whole body.

As Friends are a feeling people, we cannot (if true to our profession) lay out work in advance, or predict what will, and what will not be likely to take place. It is, however, as true of assemblies as it is of individuals that while we cannot command the good, we may place ourselves under favorable conditions for reception; and the most important of these—so far as the assembly is concerned—are quietness, seriousness, condescension, and deliberation. If, on the contrary, restlessness, levity, determination, and haste prevail, they will be as likely to repel the good as their opposites will to invite it. Now since both classes of these conditions are measurably under our control, does it not behoove us to eschew and reject the latter, and to seek and cultivate the former?

(1) *Quietness.* This may be regarded as the preliminary condition; and until it has been attained, no business can be transacted properly. If any individual present feels unable to get quiet, he may safely accept the inability as an evidence that he is not to take any vocal part in the proceedings during that session. The larger the number that have attained a state of inward stillness the greater will be the solemnity spread over the meeting.

(2) *Seriousness.* It should be constantly borne in mind that a yearly meeting of Friends is a *religious* body, and not a mere convention for the transaction of secular business. A firm conviction on this point will be likely to keep down all levity of expression, of manner, and of thought; while it will make way for any religious exercise that is properly authorized. The weighty manner of the silent burden-bearers has an effect that can be both seen and felt over the meeting. William Evans, in his "Journal" speaks of Philadelphia Yearly Meeting, as it appeared to him in the days of his youth, and of the effect produced upon him by the solemn countenances of those who occupied the higher seats. But even of later date, and in other yearly meetings—as many who may read this can testify—the solidity of the silent ones, in the galleries as well as in the body of the house, has been as the ballast to a ship in times of great agitation.

(3) *Condescension.* Of course, those who are under the weight of the meeting will desire that the *right* may prevail, and that all who express a sentiment may go down deep enough to find what is right, and not be so superficial as to attempt to sway the meeting by the power of argument, or the mere force of numbers. If the answers to the Second Query are as true as they are usually full, there will be no disposition to give or to take offense: If, however, any member should discover that his zeal is getting ahead of his meekness, he should at once cease from participation in the subject before the meeting, and try to take care of one. "He that ruleth his own spirit, is greater than he that taketh a city." But the very name of our organization implies brotherly love, and where that is at the root of the tree, the ripest fruit thereof will be condescension.

(4) *Deliberation.* This may be regarded as an outward practice proceeding from an inward condition; and the prevalence of it is absolutely essential in every assembly bearing the name of "Friends' Meeting." The tendencies to violate it are found in the attempt to do too much, to say too much, to be impatient of restraint, and to feel in a hurry. Men who are accustomed to the ways of business, as it is now conducted, have much to leave outside when they come into Yearly Meeting: the prompt manner and executive haste of the counting-house must be laid aside; and with them, every impulse that is impatient of delay. The merchant's motto, "Despatch is the life of business," does not apply here; and any attempt to force it, will be likely to lower the dignity, to mar the unity, and to detract from the solemnity of the meeting.

In the observance of proper deliberation, and in keeping down what might lead to excitement, much, very much, lies with the clerks. A weighty demeanor at the table has a powerful effect upon the assembly; and the ability to turn inward when the outward elements are jostled, is one of the most essential qualifications for a clerk of a Friends' Yearly Meeting. If the clerk and the assistant clerk are in hearty sympathy with each other, their coöperation will prove a source of strength to themselves, and of advantage to the meeting.

The pauses observed before and after reading the opening and the adjourning minute at each session, are conducive to deliberation as well as indicative of it. They are certainly Friend-like, and their efficacy has stood the test of time, and been acknowledged as well as proved.

In naming Friends to serve on a committee, there is sometimes manifested an eagerness to get certain persons appointed, which begets unseemly haste, imposes a severe strain upon the clerks and has the appearance of indecorum. The larger the gathering the greater, of course, will be the confusion growing out of this haste; but in all of our meetings it should be guarded against, as a practice at variance with our profession, and one which may prove a stumbling block to our younger members, and to all serious enquirers.

Crowding the last session with business prevents proper deliberation, and it has often marred what might otherwise have been a good meeting. Would

it not be better, if need be, to have *one more session* than to close in haste and confusion? There is something very solemn in hearing read the concluding minute of a yearly meeting, and if Friends part under a feeling of this solemnity they are likely to carry it with them to their homes, accompanied by an increased love for the brethren, and a sense of gratitude for the privilege of being members of such a Religious Society.

If, then, on assembling to transact "the weighty affairs of the church," all would endeavor to attain a quietness of spirit, and to feel the seriousness of the occasion met about, they would be likely to keep self down, to exercise forbearance, and to practice deliberation: there would then be a fulfillment of the favorable conditions which are under *our* control, and the rest we should be willing to leave in humble and reverential trust that we might be favored with a good yearly meeting.

H.*

Fourth month, 27.

For Friends' Intelligencer and Journal.

FURTHER NOTES CONCERNING HOPEWELL MONTHLY MEETING.

The account given by your correspondent in relation to Hopewell Monthly Meeting is very interesting. From the minutes of Chester Quarterly Meeting held at Concord, it appears that in the year 1734 Nottingham Monthly Meeting, a branch thereof, made application on behalf of Friends of Opeecon, (Opequan) for the privilege of having a meeting for worship settled among them. In the following year a similar application was made for Friends in or about Manoquacy, with a view to the establishment of a monthly meeting, to be composed of members in those locations. The quarterly meeting, "taking the affair into solid consideration," appointed a committee to visit them which reported 10th of 9th month, 1735, as follows: "Pursuant to the directions of last meeting, the Friends that visited those Friends living at Manoquacy and Opeekon report, that upon mature consideration of the affair, judge that it would be well and necessary under divers considerations, that the quarterly meeting would grant them the liberty of having a monthly meeting set up amongst them. And they from Opeekon renewing their request, who do also signify that upon a friendly conference with those of Manoquacy, have unanimously agreed on the time and place for the better accommodating the same. This meeting, under a solid consideration thereof, do judge it necessary and convenient for the encouragement of those Friends and their families, who are removed so remote from Nottingham Monthly Meeting of which most or all were members, that they have the liberty of having a monthly meeting for discipline and church affairs, in hopes and with desires it may be for the prosperity of Truth, the good of them and their posterity. Therefore accordingly do allow that the Friends now residing at Monoquacy and Opeekon, (being members of Nottingham Monthly Meeting), have and keep a monthly meeting for discipline amongst them, and that it go under the name, as they themselves call it, Hopewell, and be kept on the first Second-day in every month till further order. Provided, nevertheless, if there are any person or persons under dealing by Nottingham Monthly Meeting, such are not to be deemed members of Hopewell Monthly Meeting, until they have made or given Nottingham Monthly Meeting satisfaction."

From the above minute it appears that the new monthly meeting was to start with a clear record; all delinquencies were to be previously settled. At the quarterly meeting held 13th of Sixth month, 1744, the following minute appears:

"The Friends of Hopewell Monthly Meeting continuing their request on the behalf of Friends of Fairfax and Monocquacy of their having a monthly meeting to consist of the above said two meetings; as, also, that Fairfax Particular Meeting may have leave to be and keep a preparative meeting; after some consideration had on the affair, this meeting do agree to allow the Friends of Fairfax County, Virginia, and those near Monocquacy, in Maryland, liberty to keep and hold a monthly meeting on Fourth-day of the last week in each month; and that the Friends of Fairfax Particular Meeting have liberty to hold a preparative meeting on the Fourth-day of the week next before the said monthly meeting is kept; which is allowed till further order."

The Friends of Hopewell and Fairfax Monthly Meetings attended for several years the quarterly meeting at Concord. On account of the great distance, Friends of Fairfax, in the year 1755, proposed joining the quarterly meeting held at West River in Maryland. No change was then made, as in the division of Chester Quarterly Meeting, in 1758, when the Western Quarter was established, Fairfax became a branch of that meeting. In the year 1755 a committee was appointed by Chester Quarterly Meeting to visit Friends who were settled at or near Goose Creek, on their request for the establishment of a meeting there. Liberty was given them to build a meeting house and hold a meeting for worship until further order.

The French and Indian War, in 1756, led to the establishment of the Meetings for Sufferings, by Philadelphia Yearly Meeting, for the relief and assistance of Friends in distress, particularly in the frontier settlements. From the report made to the quarterly meeting by Hopewell Monthly Meeting it appears that a number of Friends' families were obliged to fly for fears of an Indian enemy. In those cases of suffering relief was extended. A long and very sad report from a committee appointed to visit them in their deep trials appears on the minutes of the quarterly meeting. The committee recommended Friends of Fairfax Monthly Meeting "to send three or more discreet members of their meeting to attend the next monthly meeting at Hopewell, and assist them as they may be enabled: which they agreed to comply with." The committee also advised the appointment of another committee to visit them, of which no evidence appears on the minutes of Chester Quarter, as by the establishment of the Western Quarterly Meeting in 1758, Hopewell Monthly Meeting was

connected therewith. I am thus unable further to trace its history, from which it appears that at an earlier, as was the case at a more recent period, Friends of that meeting severely suffered from the evils of war. G.

Fourth mo. 30, 1888.

ETHICS FOR THE YOUNG.

The broad and far-reaching system by which, in this country, we confer upon our whole population the blessings of education, cannot be over-estimated. It is, however, important that we bear in mind the fact that this education is, after all, not so much a positive and unmixed good in itself, as a power capable of producing good. This is often overlooked by those who make the most strenuous and laudable efforts to raise the coming generation intellectually and socially. They see so clearly the need of mental development, and the benefits which it is capable of producing, that they very naturally conclude that, when they have secured it for the young beings who are to manage the world in a few years, they have done all that is needful to fit them for their important and responsible duties.

The truth is that education, in the popular meaning of the word, gives strength, energy, capacity, and influence, but not direction. It puts a valuable tool into the hands, but does not always give the wisdom to use it. It enables the future man and woman to accomplish great results, but does not also ensure that they shall be good as well as great. It makes its fortunate possessor a larger, more powerful, and more important factor in the community, but whether for good or for evil it cannot determine. The continuance of crime and vice, and low standard of honor in commerce and politics, the many devices to escape from simple equity, the multiplication of new and complicated forms of deception, the repeated triumphs of selfishness over sympathy, and lax sentiments over right principles, must convince every thoughtful person that the education so freely bestowed upon all is too often used in the interests of shrewd cunning, and artifice, and made the indirect instrument of evil, instead of the powerful agent for good that it might become.

Yet we should not, because of this, throw any discredit upon mental education, nor relax a single effort in its behalf. Because the strength of the right arm may be used for murder, it does not follow that it should be kept in infantile weakness. Power is always good in itself, and when it is put to bad purposes it only shows that something else is lacking. The mighty engine that swerves away from its path carries with it ruin and desolation, but we do not blame its power, or strive to diminish it in future. It is the direction of that power that has been amiss, and must bear the blame. So knowledge is a power which never needs arresting, but only guiding in right directions.

Instruction in the principles of right and wrong can alone give this much needed guidance. The great need of such teaching is visible everywhere. It seems as if the idea prevailed that, while every other species of instruction needed systematic and assiduous effort, this would come of itself.

It is shifted about between parent and teachers, the school, the home, and the church, and no one knows exactly where the responsibility ought to fall. Thus, no regular plan is laid for teaching the young the grounds of honesty, purity, and truth, the functions of conscience, the basis of right-living, the laws which should govern the every-day duties of life. When we reflect how strong is the hold of passion, desire, and interest, and how firm must be the principles that can control them, it would seem that the full comprehension of these principles must be the most important study that can occupy the mind of youth. Every other branch of instruction belongs to some special part of life, and may or may not come into special requisition; but this concerns every portion, it comes into use each hour, it influences every choice, and determines the character of every action. Surely, then, it deserves more and not less attention than other things. So far from leaving it to the haphazard of desultory talks and occasional formal lectures, it ought to claim the best thoughts and the most carefully prepared systems, the wisest plans and the most earnest efforts of those entrusted with the guardianship of the young.

We do not mean by this to urge any dry, didactic study of moral science or philosophy. This, however useful for other things, will not supply the need of which we speak. Neither will it suffice to exhort the young to a life of abstract goodness, or to fret them with continual censures of their shortcomings. What is chiefly needed is plain, practical instruction in the principles of right living, as applied to their own circumstances and relations, in the character of motives, in the meaning of truth and honesty, in the power of kindness and sympathy, in the duties of every-day life. A sound and strong statement of what is right, and why it is right, of what is wrong, and why it is wrong, is a most needful foundation for any other moral or religious training that may follow.

From the lack of this plain and reasonable knowledge comes much of the confusion of mind which fails to detect the sophistry with which self-interest will plead against the calls of honor and of duty. People drift into wrong-doing of every kind far oftener than they deliberately plunge into it, and a thorough comprehension of its nature from the beginning is frequently the first cause. How this want can best be supplied as a fitting preparation for life's arduous and responsible duties, is a matter worthy the consideration of every well-wisher of the rising generation. Hitherto it has been strangely neglected, but, if the conviction of its great importance be once firmly implanted in our hearts, suitable methods to promote it will not be long in following. No one, whether in the home, the school, or elsewhere, who has responsibility or influence with the young, can avoid a share of obligation in this matter.—*Phila. Ledger.*

Oh, what a glory doth this world put on,
For him who with a fervent heart goes forth
Under the bright and glorious sky, and looks
On duties well performed and days well spent!
—*H. W. Longfellow.*

THE FIRST-DAY SCHOOLS.

WHAT SHOULD BE THE AIM OR OBJECT OF A FIRST-DAY SCHOOL?[1]

With the material we use and the labor given so gratuitously, it were a thousand pities if the object was any but a grand and good one. The aim or object of a First-day school should be to give a clear understanding of the principles of Friends and a better knowledge of the Scriptures. As the future of the schools and through them of the Society, is largely dependent on those having them in charge, if they have appropriated the true religious thought and understand the privilege of being in full sense Friends,—the result cannot be other than we would have it.

The question in our unions and to each one of us is,—What to teach? Teach the Scriptures,—but how? Certainly not as to the letter entirely; still, we must study the language and customs of ancient history, and in giving the literal meaning make it applicable to our lives at present in the spiritual sense, and we cannot fail to bring to light the beautiful and shining truth of God's infinite love and care over us.

Believing that the Heavenly Father reveals himself in the hearts of children, and that the full fruition is in acts of unselfishness, tenderness, and a reverence for the good and true, we might feel at times as though we were intruding in the work of developing this spiritual life; but viewing our influence upon the children about us carefully, we shall always find that somebody's influence shapes the religious characters of our children, and we hope and work that the influence may be good.

There is a sentiment among some that we cannot teach the Word,—that only from the Voice within can we know what is required of us in our Lord's vineyard; but we surely could not know did we not read the Scriptures understandingly.

However there is a difference between teaching and learning; a student must learn the lesson himself, the teacher can only show the way; the same as a traveler asking the road to his destination, the director can only point the way and the traveler must go himself, else how could he know of the uneven and stony places to be avoided in his path. And so another object of the First-day school is to help the weary traveler over the rough places in life, and if possible to start aright those just beginning the journey.

Now a word as to the duties of the Monthly Meeting Committee. The workers in the First-day school feeling the responsibility and need of a care from the monthly meeting, committees have been appointed to serve in that position.

We believe the care consists in meeting with the school, and if any suggestions seem advisable to give them, to see that we are supplied with suitable books and pamphlets, which are always needed in the way of lesson-helps, and that we are working for the promotion of the best interest in the welfare of the Society. Our committees may seem to feel that the schools are doing very well, and possibly they are, but the workers therein are not without their discouragements, and what is felt to be a benefit and strength is the support and presence and companionship of our older friends, that we may while they are with us, journey with them, learning more and more of the grace of older years.

A First-day school is a piece of mosaic work, composed of such differently shaded bits of intelligence,—some so sparkling and bright in the earnest work they are called to do, others quiet and sedate in expression, showing that there are many ways to accomplish the work, and because all are not alike or do not feel as we do it does not follow that the way of a brother or sister is wrong; we have to work with the talents given us and if we do our best before our God and conscience, certainly angels can do no more.

There are still other bits of mosaic intelligence that must be sought after, brought to the light and the corroding influences that have surrounded them must be removed, and polished by the light of Christ's teachings, which should be given in our First-day school. And if Christ's teachings were essential to the establishment of his Church we as First-day school teachers have no right to let it go down, but must take hold with an earnest purpose in view,—that of enlightening to the best of our ability, the minds which form a part of our wonderful mosaic structure.

Is our work ever completed? For are there not those who go and others who come into our fold,—is it ever just alike? I think the completeness should exist in the workers of the schools; let them always be the same, so that they may feel when the work is done, they have made:

> Life, death, and that vast forever,
> One grand, sweet song.

[1] An Essay read at Abington First-day School Union, held at Gwynedd, 4th mo. 21.

SCRIPTURE LESSON, No. 19.

Fifth Month 13th, 1888.

THE LORD'S SUPPER.

Topic: The True Communion.

Golden Text: "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life. John 6: 63.

Read Matt. 26: 17-30.

Now on the first day of unleavened bread. The beginning of the Passover, the most important memorial feast of the Jews. It had been observed from the time of the exodus from Egypt, and is still kept with great solemnity by the Jewish people wherever found. It was instituted to commemorate the deliverance of the Hebrews from their bondage in Egypt, and lasted eight days. It was called the Passover because in the great calamity or pestilence that came upon the people of Egypt by which one child out of every family died very suddenly, all the children of the Hebrews escaped the disease and were preserved or passed over. Ex. 12: 29, 30. It was also called "the days of unleavened bread" from the fact that all the bread eaten during the Passover was made without yeast or leaven, it was simply flour and water kneaded together and baked in thin cakes.

They made ready the Passover. The disciples whom

Jesus had sent to obtain a room for their use and to procure the lamb, with the bitter herbs, and whatever the rules of the feast called for, had done so. The lamb without blemish had been killed by the priests and its blood poured by the altar, and the roasting whole of the animal had been attended to, and all was now ready.

When even was come. The Passover was eaten in the evening. *One of you shall betray me.* This is the first intimation Jesus had given of the treachery of Judas, but with his clear discernment, he must have been before cognizant of his traitrous designs.

Jesus took bread and blessed and brake it. This blessing of the bread and also of the wine, was an important part of the ceremony, and not as has been asserted, the institution of what is known as "The Sacrament of the Lord's Supper."

This is my body, etc. Jesus, in this way, associated the last Passover he would eat with his disciples, with his cruel death, which was so soon to follow, not that his body in any part of it would be broken, for it was not, but that it should be a figure to them, that as often as they partook of this feast he should be brought to their remembrance. He wanted them to know that he expected to be remembered by them. It was the yearning of his tender, sympathetic heart for the continued affection of these men who had been his constant companions through all his public ministry, with whom he had eaten and drank, and shared all the vicissitudes of his eventful life, and who now for the last time sat around the Passover feast with him.

We must remember the humanity of Jesus. Because he was in all points like his brethren, sin only excepted, he was able to minister to their varied conditions, and the love he so freely bestowed upon them, craved for himself a reciprocal affection.

The distinctive truth taught by Jesus as he spoke unto the multitude was, that God is a spirit. This was an exceedingly difficult thought for the people of his day to understand, and it appears to be as difficult for the people of our day. The Jews made certain places holy in which, alone, God could be acceptably worshipped, and certain ceremonies and formulas necessary, by which He could be approached. The Samaritans, also, had their notions equally limited as those of the Jews, but differing as to form and manner. So, too, we may find more or less prevalent to-day ideas of holy days, holy places, and holy ceremonies, when and by which God can be more surely approached than in any other.

Jesus distinctly taught the fallacy of such views in his memorable words to the woman of Samaria. (John 4 : 23, 24.)

Yet, notwithstanding this positive teaching of the true character of the divine, illustrated so frequently, as Jesus did his teaching, by references to the indwelling spirit of the Father in his own soul, and in the souls of all men, many, nay, even most of those who profess to be his followers and call themselves Christians to-day, fail to appreciate his thought, to accept his teaching. They take his words which describe spiritual influences as meaning outward, material things.

The religion of Friends calls for a spiritual understanding. Robert Barclay says, "Eternal life is to know God, and God is only known by his Son, and the Son only known by the Spirit, which gives an inward sight of him." Now what does this mean to us? Not an intellectual admission of its truth as a dogma, but a realization that there is an understanding, a life, a spirit in us, which acts upon, influences, guides our thoughts and feelings "raising us above our own dead selves," over-ruling and overthrowing many of our *opinions* and substituting *convictions* in their stead. The pure in heart see God, not as a person, and not as the eye sees, but as the heart sees, viz. by an experience of heavenly enjoyment, by a sense of inward strength, by a peace that passeth human understanding. This is the "True Communion"—the communion that Jesus had with the Father, the communion that he commended his disciples to have.

A LIFE NECESSITY.

A New York Fourth Avenue car was rumbling up the avenue ; the day was cold, and the door opened and shut to admit and discharge passengers with an agonizing groan that rasped the nerves of everyone who heard it. At Thirty-fourth street a new conductor jumped on the car, and the man who examines the register opened the door, which gave a peculiarly agonizing shriek. The new conductor put his hand in his pocket, took out a small oil-can and oiled the track on which the door slides and the rollers on which it hung, saying to the former conductor who still stood on the platform, "I always carry an oil-can ; there are so many things that need greasing." Was that the reason that, though a man evidently past middle life, h is cheeks were ruddy and his face free from lines? The man who had brought the car from City Hall shrieking and groaning on its way was thin, worn, and crushed, apparently by circumstances. Is there a philosophy of oil-cans? We rumbled on to the tunnel, feeling we were under the care of a man trained to meet emergencies; time was short, but the nervous anxiety that made the journey from City Hall interminable had disappeared, and we leaned back, saying inwardly, "Well, we might as well take the next train." Unconscious teacher, how often has your comfortable manner and hearty voice recalled us to the necessity of using an oil-can to modify the friction of life.

Recently three or four earnest women met at luncheon. The conversation drifted on to the question, "Shall love have a hundred eyes, or be blind?" Which is the best? Which is most comfortable? The conclusion was that there must be a judicious blending of sight and blindness; affection enough to forgive and forget. At the close an earnest woman, whose every gesture is an indication of wisdom and mental balance, said : "I sometimes think that one must go through life carrying an oil-can, if she desire peace." Here was another face beaming with health and good cheer, whose philosophy of life was an oil-can—deep, trustful affection, bearing and forbearing.—*Christian Union.*

INTELLIGENCER AND JOURNAL.

HOWARD M. JENKINS, *Managing Editor.*

ASSOCIATE EDITORS:

HELEN G. LONGSTRETH. LOUISA J. ROBERTS.
RACHEL W. HILLBORN. LYDIA H. HALL.

PHILADELPHIA, FIFTH MONTH 5, 1888.

THE BENEFIT OF SOCIAL INTERCOURSE.

THE tendency of our times is less and less to offer and accept the hospitalities of the home and find pleasure in commingling with our friends in the family circle.

Boarding houses are opened in every place that offers enjoyable relaxation, and many of the class of people, who in former years spent a part of their leisure with their friends in the free intercourse of the family which was gladly reciprocated, now find it easier to go to the various places of public resort, thus absolving themselves from any obligations as entertainers.

The influence of this change is not favorable to the development of the social instincts; there is fostered an independence that is best expressed in the phrase "Pay as you go, and be under no obligations" which may not be heard from the lips, but is felt in the action. The entertaining of a friend or acquaintance, whose presence may bring added sunshine to the family circle, and widen the scope of thought and interest in what is going on in the outside world, should be one of the pleasures of domestic life, and if the friend to whom the invitation is extended, brings no charm to increase the store of home joy, the desire to make the stay pleasant to the guest, may overflow in gladness and open the unreciprocal heart to take in the warmth that is so freely bestowed.

No family that lives comfortably, and has something saved at the end of the year, can afford to be without a guest chamber, though it be small as the little room on the wall which the prophet as he went that way found waiting his occupancy, and the scant furniture,—all that the loving hearts of the social pair could provide—was no bar to the restful comfort of the "holy man."

"Be not forgetful to entertain strangers, for thereby some have entertained angels unawares," and that other like exhortation, "Use hospitality," come down to us with apostolic sanction, and if there is a gladness in the entertainer, it is sure to communicate itself to every member of the family, and the guest, feeling the welcome so generously extended, looks forward with increasing tenderness and affection to the time when in the same overflowing measure these hospitalities may be reciprocated.

We need to cultivate the grace of receiving as well as of giving. The feeling that prompts to give, without reciprocity is not very far removed from the selfishness that will neither give nor receive. Our best life has its fullness in interchange, and while there are chosen spirits whose presence fulfills the desires of social intercourse, we are the better of every such opportunity shared with any one whose sympathy touches our own, without the magnetism of entire congeniality.

The heart that shuts itself up in the narrow shell of its own individuality becomes still narrower as the years wear on. We see the effect of this in the dropping out of old friendships and the isolation that follows, and as years increase the reaction upon the individual becomes more and more apparent, until the heart in its barrenness feeds upon itself to the destruction of every feeling of fellowship with its kind.

We owe it to that old age, for the proper enjoyment of which every one ought to provide, whether it is attained to or not, to lay up a good store of genial, unselfish, social capital, that we may draw upon without fear of exhaustion when other resources fail us. He who is our chief exemplification of the joys of pure friendship and of social commingling taught a gospel that if fully accepted and lived up to, would make our human life a perpetual fountain of the truest and purest enjoyment.

MARRIAGES.

JOHNSON—MARPLE.—Fourth month 25th, 1888, at the residence of the bride's parents, under the care of the Monthly Meeting of Friends, held at Green St., Edward K. Johnson, son of Charles and Margaret Johnson, and Lydia M., daughter of John T. and Martha T. Marple, all of Frankford, Philadelphia.

WILLIAMS—FELL.—In Philadelphia, Fourth month 19, 1888, by Friends' ceremony, in the presence of the Mayor, Joseph P. Williams and Mary E., daughter of Samuel L. and R. Lizzie Fell, of Wilmington, Delaware.

DEATHS.

BLAKER.—On the 8th of Tenth month, 1886, at his home in Brighton, Patrocles Blaker, aged 86; a member of Rochester Monthly Meeting. He was born in Bucks county, Penn.

BLAKER.—On Third day of Fourth month, 1886, at Macedon Centre, N. Y., Elizabeth Blaker, daughter of Patrocles and Maria Blaker, aged 52; a member of Rochester Monthly Meeting.

BLAKER.—On Fourth-day, the 4th of Fourth month, 1888, at Macedon Centre, N. Y., Maria Blaker, widow of Patrocles Blaker, aged 82. She was born in Salem county, N. J., Second month 27th, 1806.

COOK.—Fourth month 14th, of consumption, at the residence of her son-in-law, James W. Davis, near Columbus, Ohio, Ellen B. Cook, aged 67 years; a member of Miami Monthly Meeting. Funeral from Friends' Meeting house, Waynesville, Ohio.

DUNLAP.—At her residence, Macedon Centre, N. Y., Sarah Dunlap, wife of the late George Dunlap, on Fourth month 1st, 1888, aged 91 years. She was the last but one of the large family of Isaac and Elizabeth Doty, of Dutchess Co., N. Y. She is survived by her only sister Susan Ann Carpenter, of Rochester, N. Y., who is the last and 13th child, and is in the 80th year of her age. Amy Ann Cornell, deceased, was 95 years old at her death. Isaac and Elizabeth Doty were both over eighty at the time of their decease. She belonged to the line of the first and earliest Friends in this country. For a great many years she was an Elder in Farmington Monthly Meeting and previous to this in Scipio Monthly Meeting. She was very widely known and her christian influence and power have been exerted for good on several generations who will rise up and call her blessed. She was a warm friend of the young people of the village and seminary, and her motherly counsel and advice were often sought and freely given. She was really a friend in need to the old and young by her warm, generous sympathies. She thus made the way easier and brighter to many souls. We all loved Aunt Sarah, and her loss will be mourned by her many friends and relatives, who have known her tender care and love in sickness and in health.

She was a most conscientious and regular attender of Friends' meetings from her earliest childhood, and her character was marked by strict fidelity to truth and the principles of Friends.

Her declining health and strength prevented her going to meeting for some little time past, but her love and interest did not abate, as she would entertain Friends at her home and enjoyed monthly, quarterly, and yearly meeting company to the last. Every one was sure of a warm and hearty welcome at her fireside, and she always entertained to the fullness of her capacity. She retained her mental faculties to the last, and has left a rich legacy to her friends in her example of a noble, christian, holy life in conformity to the usages of Friends. *

LEWIS.—Suddenly, 25th of Fourth month, 1888, Joseph Lewis, Jr., of Newtown Square, Delaware Co., Pa., aged 53.

MURDOCH.—Fourth month 27, 1888, William Butterworth, son of James E. (Jr.) and Susan B. Murdoch, aged 27 years, 5 months; formerly of Ohio; a member of the Monthly Meeting of Philadelphia.

PRESTON.—In Philadelphia, Fourth month 17, 1888, William B. Preston, M. D., in his 28th year; a grandson of the late William and Mary Lundy Barnard. Interment, Kennett Square, Pa.

PENROSE.—Fourth month 26, 1888, at the residence of her son-in-law, Edward Thomas, Torresdale, Pa., Rebecca A., widow of Morris Penrose, in her 84th year; a member of the Monthly Meeting of Friends of Philadelphia.

SEAMAN.—At his residence, Woodbury, Orange County, N. J., of pneumonia, Fourth month 25th, 1888., Jacob Seaman, in the 85th year of his age. An Elder of Cornwall Monthly Meeting of Friends.

VAN CISE.—In Mt. Pleasant, Iowa, Third month 15, 1888, Dr. Edwin G. Van Cise, aged 78 years.

The Mt. Pleasant *Journal*, in a sketch of his career mentions that he was born in Adams County, Pa., Second month 25, 1810. Bereft of his father in infancy, he was reared in the family of his mother. His early life was a struggle with poverty. For a time he was apprenticed to a shoemaker, after which he taught school, studying and reading medical books at night. In 1835 he graduated as a physician, and practised in Adams county, and then removed to Mt. Pleasant. One who knew him well and intimately has said: "Dr. Van Cise was a man of very marked character. He was fond of the study and practice of his profession and found his highest enjoyment in the amelioration of human suffering. The physician, perhaps, more than any other does a large amount of unremunerated work, and this was his experience. But he found his reward in the healing of his patients and a sense of duty done. He was early led to form deep religious convictions and in the dawn of manhood united with the Society of Friends, retaining his membership to the close of his life and taking an active interest in the work of this denomination. He was never sectarian, however, in his views or feelings, but entertained a lively sympathy for all religious effort under whatever name.

WHITE.—Near Mullica Hill, Gloucester county, N.J., on Fourth month 5th, 1888, James H. White, aged 72 years.

WILLETS.—At their residence, Manhasset, Long Island, Third month 31st, 1888, Esther Willets, in her 80th year; and

Fourth month 3d, 1888, Henry T. Willets, in his 77th year; members of Westbury Monthly Meeting.

WILLIAMS.—Suddenly, at Ocean Port, N. J., Fourth month 22d, 1888; Eliza Gillingham, wife of Thomas T. Williams, in her 75th year; a valued member and elder of Shrewsbury Monthly Meeting. A devoted wife and true friend, her loss will be deeply felt in her neighborhood. Her generous hospitality and unvarying cheerfulness, endeared her to a large circle of friends. She visited the widow and fatherless in their affliction, letting not her right hand know what her left hand did. Doing her work while it was yet day, we doubt not that the Lord at his coming found her waiting. * *

For Friends' Intelligencer and Journal.

LETTERS FROM EUROPE.—XX. THE RULERS OF GERMANY.

BRUSSELS, BELGIUM, MARCH 30.

HAD my last letter been dated a few days later I might have added two striking illustrations of militarism: the nonagenarian Emperor of Germany in his coffin dressed in his uniform and wrapped in his old campaigning cloak, and Prince Bismarck in the uniform of a cavalry officer, with gauntlets up to his elbows, spurs on his heels, sabre by his side and helmet in his hand announcing to the parliament the accession of Frederic III.; much, we may suppose, as an adjutant would read to the troops an order from a newly appointed general taking the command. In fact, the civil administration of Prussia, (the King of which is Emperor of Germany, as if the Governor of New York were *ex-officio* President of the United States), is upon a military model. Many good measures are required by law, which the people would never submit to voluntarily: for example, every laboring man is compelled to lay by a small part of his wages, enough to give him a support when disabled by accident or old age A vigorous German writer, Th. Von Bunsen says, approvingly, that in Germany "the blood, liberty, and money of the subject are held rather cheap," and this, notwithstanding that the people enjoy universal suffrage, and are represented in a legislative assembly. But the constitution of Prussia is practically a strange anomaly, and the King who reigns by divine right and therefore puts the crown on his own head, has, during the present reign, carried into effect measures

which he had asked the legislature to sanction and which had been persistently refused. This tyranny for many years made him hateful to his people, but all was forgiven and forgotten in the glory and expansion and plunder acquired under his rule, and he died adored by the great majority. He was not the son of the late King Frederic William IV., but his brother, and was from his youth obnoxious to the people on account of his known arbitrary principles, so that during the constitutional agitation of 1848 it was found that his presence was increasing the odium of the royal family and for their sakes he left the country. Of course he returned when the reaction set in, and in 1858, when his brother, who was always silly, became imbecile, he was made regent, and on the death of his brother in 1861 without an heir, became king with title of William III. He was indeed only the instrument of his great minister, Prince Bismarck, and his iron firmness fitted him to work out that statesman's daring designs. This is stated in so many words by the present Emperor in a grateful letter which on his accession he addressed to the Prince. "You are [says he] the true and courageous counsellor who gave to his policy its aim and form, and secured its complete fulfillment." What then was left for the monarch to do?

The present German empire is the creation of Prince Bismarck; but before creating it he had to make Prussia great and predominant. The German States at one time consisted of several score of small, independent bodies, lying like the asteroids in our solar system, between vast Jupiter of Russia on one side and the fiery Mars of France on the other. By process of deglutition, one swallowing another, they became gradually reduced to about two dozen in 1870. From the time of Charlemagne the populations of these States were so homogeneous that they always had some common tie of government which was never close enough to prevent almost constant wars. They had an emperor who was elective until the dignity was made hereditary in the house of Austria, the Hapsburgs. This empire was destroyed by Napoleon I. The Hapsburgs exchanged the title of Emperor of Germany for that of Emperor of Austria. The larger German States separated from the smaller which were formed into a confederation under Napoleon's protection. On his downfall the Emperor of Austria without changing his title regained the leadership of the Germanic body, again united in a Band or Confederation like ours during and for a time after the Revolutionary War, the common interest being looked after by a congress or council of delegates deputed by the several sovereigns, and all nominally coëqual. But really Austria was preponderant, if not supreme, by virtue of her superior power, the imperial dignity of her sovereign and his presidency of the confederation.

It was as Prussian delegate to this Congress that Bismarck first entered upon his policy and displayed his qualities. He had a high idea of the capacity of Prussia to take a leading part in Germany, and at least to be the equal of Austria, and he asserted this equality in a singular manner. Germans smoke everywhere, and the delegates would have conducted the deliberations of the Congress in a cloud, but that the smaller fry were overawed by the Austrian dignitary, who alone was allowed to perfume the atmosphere with the odor of tobacco. What then was the astonishment of the assembled delegates when following the example of the Austrian, Bismarck lighted his cigar and proceeded calmly to blow a cloud a little bigger if anything than that of the imperial delegate. The small fry looked at Bismarck as the barbarians did at St. Paul during his encounter with the serpent, but seeing that he was neither swallowed up nor stricken dead, they took courage, lighted their cigars, also, and with vigorous puffs the coëquality of the sovereign States was vindicated and restored. From that hour Bismarck's reputation for nerve was established, and justly, for he had dared what no other one dared and succeeded.

The next venture in the line of this policy was not so fortunate; quite the reverse. The French revolution of 1848 sent a wave all over Europe. It was so strong in Germany that the then royalty of Prussia floated like a cork on the surface. But the tide receded and left the royalty again on firm land, and perhaps a little better off than before. This did not suit Austria and she made certain demands which not being agreeable to Prussia led to a war between the two great powers. Armies marched toward each other but before they met the courage of the Prussian prime minister gave way—Mauteuffel, not Bismarck. He gave up everything and at Olmütz concluded a humiliating and disadvantageous treaty, leaving Austria supreme in Germany. This was in 1850, in the time of King Federick William IV. But under Bismarck's influence the King now set himself to the task of improving his army, and when William III. came to the throne the work was carried on with renewed energy, to such an extent, indeed, that the legislature (Landtag, it is called), refused to go with the King or pass the necessary laws. He thereupon dissolved the assembly and held new elections; but these did not change the complexion of things and after trying the experiment several times the King abandoned the attempt to convert the people, and did as he pleased without their concurrence. And for so doing he was heartily detested until new events happened to win him a popularity which infinitely exceeded the hatred with which he had been regarded.

In 1863 commenced a series of profitable wars. The duchies of Schleswig and Holstein had long been held by the kings of Denmark. In 1863, on the death of the then King, the crown of Denmark went to a collateral branch, and a certain duke of Augustenburg claimed that the duchies did not go with it but rightfully came to him. The population of one of the duchies was German, that of the other somewhat so, and that was reason enough for the interposition of Germany. Austria and Prussia supported the claims of the duke, and sent an army against Denmark, beat her of course, and the King ceded the duchies to his conquerors, not to the duke whose quarrel they had taken up. After the fight was over, the Germans examined into the merits of it; found that really the Duke of Augustenburg had no title to the duchies, which really had belonged to the King

of Denmark, and that his cession gave the Germans a valid and wide feasible title. This unexpected piece of good fortune was the cause of a quarrel between Prussia and Austria, which resulted in a war in 1866, and a campaign of, I think, seven days, ending in a crushing defeat of Austria at Sadorra. Whereupon, by treaty, Austria retired from Germany never to show her face there again, and Prussia at last was at the head of the Germanic body. Of course, she became exclusive owner of the duchies, and moreover came in for another incidental piece of good luck. The King of Hanover—Queen Victoria's uncle—was, or [the same thing] was said to be, bound to assist the King of Prussia in his wars, but he refused to fight against Austria. Wherefore, when the war was over, Prussia sent him adrift and annexed his kingdom. So on the whole, Prussia's benevolent efforts to right the Duke of Augustenburg, mistaken though they were, were fully well rewarded. If it should occur to any one to think that when the mistake was discovered the duchies ought to have been restored to Denmark, I would remind him that at the Geneva arbitration the United States claimed and recovered from Great Britain fifteen million dollars as the amount of damages done by the Alabama, and when it was, on investigation, discovered that the true amount was only about a third of the sum, the surplus was not returned to England but put in our treasury. We had a similar experience with China, but the surplus being only about a million the national conscience, after many struggles, succeeded in disgorging it; but the ten millions it could never throw off.

Prince Bismarck's hand was plainly visible in the Danish, Austrian, and Hanoverian business. In the next, the French affair, it was not so manifest but all the more strongly believed to have been active. He is credited with having tempted Napoleon III., in 1870, to attack Prussia. All Germany marched under the Prussian flag, crushed France, and made the Prussian King William, Emperor of United Germany,—united as it never had been before. For whereas the former confederacy was, like our first Union, composed of independent states, the new empire, like our present union, is a veritable nation, represented by a popular assembly elected by universal suffrage.

The dislike entertained for the King by his people began to subside when the era of victory set in and after the French Conquest his popularity was without bounds. Nothing could be denied to a king who had won for himself so much glory, territory, and money. He became so strong in the affection of the people that they gladly passed laws to expel socialists without trial and suppress newspapers that said disagreeable things. They voted an army of 4,360,000 men and when within a few weeks the King wanted to equip 700,000 men and asked authority to do so and to borrow $70,000,000 for expense thereof, only three members of an assembly elected by universal suffrage were found hardy enough to vote against it. Of course they have been overwhelmed with abuse; and yet it would seem they might be pardoned for thinking it unnecessary to increase an army which already far outnumbered that which had with perfect ease vanquished the two greatest military powers of Europe.

The debate on this bill was remarkable for a speech by Prince Bismarck. It was announced a considerable time in advance that he would speak on the 6th of February, and shortly before the appointed day, he made public a treaty concluded between Prussia and Austria as long ago as 1879 and hitherto kept secret, the sole provision of which was that in the event of an attack by Russia upon either party the other would make common cause with the attacked party. Bismarck's speech was devoted to an explanation of the circumstances which led to the conclusion of this treaty. It is a very long speech—twenty-eight pages in close German text and forty-eight in looser French, but the substance of it is this:

Prussia owed a debt of gratitude to Russia for aiding her in putting down Napoleon I. in 1813, and recovering the territory he had torn from her. Prussia then for the next sixty odd years loyally adhered to Russia. She resisted all the efforts of the western powers to induce her to take part against Russia in the various wars in which the latter became involved. And when on the termination of the Balkan war, in 1877, a congress was held at Berlin to settle terms of peace, Bismarck, who presided, was of most essential service in softening the harsh terms demanded by the western powers. But Russia on her part never showed the least consideration for Prussia. At Olmütz the Czar left her at the mercy of Austria. In 1843 he was offended because Prussia would not join him against the western powers. For a long time he insisted that Prussia should break with Austria and adhere to Russia, and after the Berlin congress this urgent demand was accompanied by threats of war. It was then, said Bismarck, he became convinced that no degree of subserviency to Russia would prevent collision; and deliberately making the option which Russia had long been forcing upon him he preferred Austria for an ally and concluded the secret treaty. He declares that Austria is the natural friend and indispensable ally of Prussia, and the treaty is permanent because founded on a community of interests. No other can or ought to stand. He dilates on the necessity that Prussia, having three open frontiers should be strong—stronger than any other power in Europe, and declares she is so. Other nations have as many soldiers and as brave, but none have the officers or the material to make them. In the past Prussia has truckled to other powers. She will never do so again. She will be independent for she need now fear nothing on earth—nothing but God. But Prussia will never begin an aggressive war. The sentiment of the country will not sanction it, and the King cannot afford to disregard the sentiment of the country. Besides Germany courts nothing from other countries. All she desires is to develop her industries in peace. Her policy will be peace, and for peace she is strong enough to make even sacrifices if necessary.

This speech evoked unbounded applause and one of the authorized editions of it before me, the French

edition, prepared for the information of all Europe, has an appendix containing the declarations made by all the leaders of all the parties and subsection of parties giving it cordial approval. This will serve to give notice to all how thoroughly united is the German people and how determined they are to strengthen the hands of the government.

The recent events seem to confirm Bismarck in power for the rest of his life. He is trusted and relied on by the present Emperor, whose condition of health and approaching dissolution necessarily indispose him to change. And the heir apparent, who already shares in the business of government in order to relieve his father, is known to be devotedly attached to the Chancellor. The papers of to-day say that at a late council the Chancellor made an important statement on the subject of his foreign policy, and few believe that the magnificent military machine which he has been for nearly thirty years building up will be allowed to rust in idleness. In his speech there are some significant paragraphs about making Germany's voice heard in Europe, about the right to abrogation of treaties when circumstances change, about a purely defensive policy sometimes necessitating an attack. Besides, men are but children of a larger growth, and who ever knew a boy with a fine gun who failed to find something to shoot?

I have alluded to the health of the Emperor. Your readers all probably know that he has a disease of the larynx similar to that which killed General Grant. Breathing became so difficult that suffocation could be avoided only by making a hole in the windpipe below the swelling and inserting a tube through which he now breathes. By closing this with his fingers sufficient air can be forced through the larynx to produce a low tone or whisper, but he generally writes what he wishes to communicate. His German physicians long ago pronounced the disease cancer, and advised the immediate extirpation of the larynx as giving the only chance,—one in fifty perhaps,—of preventing an early fatal termination. His wife insisted on first consulting an English physician, Sir Morell Mackenzie, who after examination doubted the existence of cancer and advised against the operation. It is easy to imagine the storm that raged in Germany against the foreigner who dared to resist the united voices of the native physicians, and deprive their own prince of his slender chance of life, and against his English wife (she is the first born child of Queen Victoria) who upheld the English physician. But it seems that the result vindicates his advice. The prince has lived to be Emperor and seems stronger than he was months ago. But the unpopularity of his wife seems to grow. The papers publicly denounce the cabal which seeks to injure her in the esteem of her people by falsehood and calumny, amounting to little less than treason, and they charged that money has been freely used in disseminating those libels. So effective were these attacks that it is said to be certain that had her husband died before he became Emperor she would have gone to England to live.

While the Empress has in the past incurred some not unnatural odium by a too obvious preference for English ways and manners,it seems very certain that political causes are at the bottom of the movement against her; it existed before her husband's illness, and the medical question was simply availed of to aid it. The imperial pair are united in affection and opinion. They are sincerely desirous of peace, and the alleviation of burdens on the people. But as is perhaps natural, the young heir is of a warmer temper and more ambitious views, and a powerful party of the same sentiment desire to come into power with him. It is they who seek to render Germany uncomfortable to his mother,and to remove her from a position where her influence would be antagonistic to their policy.

JOHN D. MCPHERSON.

For Friends' Intelligencer and Journal.

EGYPT, THE OBELISKS, AND PYRAMIDS.

THE obelisk and pyramids of Egypt rank amongst the most ancient and renowned monuments of the world. King Thothmes the Third, in glory to himself and honor to his god, raised the Egyptian obelisks at Heliopolis. He was Egypt's greatest king. There were as many as thirty of these obelisks at one time standing in this renowned city. One only, of this number erected there, is still standing. And it is the sole object which marks the spot where once stood the three ancient cities of the world: the city of On described by Moses in the book of Genesis; the "City of the Sun," containing the Temple of the Sun and the university in which Moses was educated; and the city of Heliopolis in which Joseph the patriarch, when he was governor over all Egypt, was made known to his brethren. These three cities have risen and fallen on the same site, and wonderful tales of human life are told, which occurred here 4,000 years ago. Here, also, took place some of the great events in the world's history. The one ancient obelisk still standing is one of the most interesting objects in all Egypt. For it was not only standing here, but was *old*, when the patriarch Abraham came down to Egypt. Josephus, the historian, says that the city of On was given for a residence to the family of the patriarch Jacob on their first arrival in Egypt.

King Thothmes the Third was of the age in which Moses was born. He was one of the great conquerors ranking with Alexander the Great, the Cæsars, and Napoleon. The Roman Empire took as many as fifteen of these obelisks from Egypt, and twelve now remain in Italy. They were doubtless familiar objects to the patriarchs and prophets of old: Abraham, Moses, and Joseph, and many others have looked upon them, and Solon and Plato and other great philosophers, have learned wisdom under their shadow. The real "Cleopatra's Needle" is now standing in Central Park, New York City. It was one of the group of these thirty obelisks of ancient times, which stood in Heliopolis. It was raised 1,500 years before Christ was born; and twenty-two years after its removal to Alexandria did his birth occur. Marvelous is it in antiquity and wonderful in history. It was my great privilege to see it standing in

Alexandria by the sea, before its removal to New York by the engineering skill and talent of Commander Gorring, and the public spirit and generosity of one of New York's wealthiest citizens, William H. Vanderbuilt. There is probably no object anywhere of greater historic interest in this country. One of this group of obelisks of Heliopolis, went to Ninevah, the capital of Assyria; one, to Paris, in France; and one to Constaninople, in Turkey, the one erected, and now standing, on the bank of the Thames in London, was companion to Cleopatra's Needle in Alexandria. It was removed to its present location not many years since. The others are scattered over Europe at different places.

Heliopolis was situated in the Nile valley, about ten miles above Cairo. The Egyptian royal gardens and the Virgin's Tree, a very ancient sycamore under the shadow of which, it is said, the holy family rested,—Joseph, Mary, and the child Jesus,—are situated not far from here. It was at Heliopolis where the touching incident recorded in the Scriptures took place, the meeting of Joseph and his father Jacob with his family, who had come down to Egypt for corn; one of the most pathetic incidents in all Scripture history.

The art, culture, religion, and political organization of Egypt are carried back to the third dynasty, 4,450 years before Christ, which would push it into the far distant past, more than 6,000 years. Since the key to the hieroglyphs was discovered by Champollion, says Bayard Taylor, no scholar has thrown such a broad and clear light upon Egyptian life and history as Marietta Bey. To our esteemed friend, Judge B., the chosen representative of the United States before the high court of nations at Alexandria, whose acquaintance we formed on the steamer in crossing the Mediterranean, we are indebted for much valuable information concerning the Orient. The court dress of the different nations of the world was here to be seen in all its richness and singularity. Alexandria, became, under the Cæsars, the second city of the Roman Empire, celebrated for its wealth, commerce, art, learning, luxury, and refinement. It is recorded in history that St. Mark preached in Alexandria. Alexander the Great flourished about 332 B. C. In its most populous times, the city contained about 600,000 inhabitants. Mehemet Ali, Egypt's greatest modern ruler and reformer, rose into power about A. D. 1804. He is to modern Egypt what our first President, George Washington, is to the United States. On entering the Mohammedan mosque of Said Pasha in Alexandria, built on the site of the tomb of Alexander the Great, to see the tombs of the royal family, in obedience to Mohammedan custom and law, to put the shoes from off our feet, and enter the mosque either in stockings or slippers, that we might not defile the temple. The floor of the mosque was partly covered either with carpets or Turkish rugs, and the royal tombs had placed over them different colored rugs of great richness and value, in number proportioned to the rank of the member of the family.

It was our pleasure and privilege to dine and spend an evening with our friends, Judge B—— and his accomplished wife, in Alexandria, and thus an opportunity was offered of becoming somewhat acquainted with the modern customs and habits of Oriental social life in Egypt. We visited the catacombs of the Greek Church, supposed to have been erected about the third century. It has long been a ruin. Some portions of modern Alexandria are quite Parisian. The streets in some portions of the city are paved with square blocks of lava taken from Mt. Vesuvius, which hardens like granite when exposed to the air.

To visit the Roseltine royal palace of the Khedive requires some form and no little red tape in obtaining from our American Consul the necessary papers for admission; and when obtained, they have to be verified and endorsed by the governor of lower Egypt. The two European carriages of our party rolled over the streets of the city to the Governor's mansion and offices with a fleet Arab dressed as a Turk in flowing robe and elevated wand, running ahead of each carriage, and a runner boy, similarly dressed, following after. The choice fell upon the writer to take an interpreter and go in to see the Governor and obtain from him his royal signature and seal to our papers of admission. I found him seated at one end of a large luxurious divan, cross-legged, and propped up with pillows, by a raised window, with the breezes coming in from the Mediterranean sea most refreshingly. He bade me take a seat at his side on the divan, which I did; but he did not request that I should sit with legs crossed. I now endeavored to interest him, telling him about the extent of my country, its vast resources, its mineral and agricultural wealth, its form of government by States and that these were all consolidated in one grand government at Washington, forming the United States of America; and that there was one great ruler over the whole, the President of the United States. In all of this he seemed interested and said, yes, he had heard something of the kind before. But when I added that the late great head of the nation, General Grant, (who was then making a journey around the world), during the civil war of the Rebellion in the United States, was our greatest soldier and most successful general, he could contain himself no longer and burst out exclaiming "Was he? was he?" That was evidently the Egyptian Governor's ideal of greatness. He very cheerfully signed the papers which I had brought with me, affixing the great seal of state to his signature, and I bowed myself from his presence and joining my party in the carriages, we were soon off to the royal palace of the Khedive. Our papers and credentials being found correct and sufficient we were duly admitted. In this palace we found Oriental splendor and magnificence in all their perfection. It was almost painful for the eye to look upon. The floor of the great hall of ambassadors and dignitaries was of polished ebony. Would that the rich treasures of this costly establishment might be devoted to the relief and benefit of the suffering poor and down-trodden of earth!

Tropical plants and fruits and flowers abound in this country in great profusion, and birds of the most brilliant plumage are to be seen almost everywhere. An elegant bronze equestrian statue of Mehemet Ali

is erected in the public park of Alexandria in the central part of the city opposite the Hotel d' Europe On making a first entrance into the city of Alexandria one comes to a full realization of the Orient; and everything how changed! How very different are the life, the dress, the language, the customs, the habits, and the manners of the people! It seems almost marvelous! The tables of the money-changers are to be seen on some of the side-walks of the city, and generally near to the shops. Pompey's pillar is situated a short distance from the present city and without the gates. There appeared to be two walls and two moats at the place where we reëntered the city. Our dragoman was Calepha and the porter of the hotel was Hassan, both of whom were reliable and trustworthy. We took our meals on the deck of the steamer in passing from Alexandria to Port Said, the heat was so great.

On the Island of Roda, situated in the river Nile, not far distant from Cairo, is shown the traditional spot where the Lord's servant Moses, when an infant, was found among the bulrushes by Pharaoh's daughter. It is at this place, also, where the *Nileometer* is to be seen—an instrument by which the height of this wonderful river may be measured, and the crops of the coming season may be foretold and determined with considerable accuracy months in advance.

New York. THOMAS FOULKE.

For Friends' Intelligencer and Journal.

NOTES BY THE WAY.

I CALLED, not long ago, on William Still, and we spoke of his book, "The Underground Railroad."

He has been one of the most successful colored business men in this city. He told me that on that day, he had received three applications for agencies to sell his book; and that they were from Louisiana, Texas, and Georgia.

It is natural that a work of this kind should commend itself to the generation of colored people now growing up, as having been written and compiled by one of themselves, and as being a picture of what their immediate ancestors underwent.

William Still handed me a letter from a young colored woman, a missionary in the Congo Valley, in Africa. She was a pupil, he said, at Shaw University, North Carolina, where she took the highest honors. She is sent out by the Baptist Missionary Association. We also spoke of the old Anti-Slavery Society of this city, founded before Wm. Lloyd Garrison began his agitation for immediate emancipation. Benj. Franklin was the first president. This society is still in existence, as one of its aims was "improving the condition of the African race."

On a recent occasion, when disposing of funds in various directions, the Society gave $100 to the Storer College at Harper's Ferry, which college was founded by a donation of ten thousand dollars from a philanthropist of that name. This brought up some conversation about Harper's Ferry, and William Still said that on a visit last 6th month, he was delighted to see the wonderful change which has taken place there in twenty years. He says that when the white teachers went there to found the school, they could not find a hotel or a white family that would take them in to board. Now the head of the college, President Brackett, is one of the most respected citizens of the place, being a member of the Town Council, and receiving the votes of Democrats, Republicans, and Prohibitionists.

When at William Still's house, I met a colored man, very gentlemanly in appearance, and was told that he is a lawyer, and named Theodore Minton. He was formerly a clerk in one of the departments at Washington.

To return to William Still: his parents were originally slaves, who settled in New Jersey, where his father became a farmer and bought land. Levin Still, the father, wore the Friends' garb and used "the plain language," although he never became a member of our Society. He lived at some distance from the meeting-house, but Friends often notified him when traveling strangers were to be present.

Although almost without schooling in his childhood, Wm. Still has sold about 15,000 copies of his large work "The Underground Railroad."

His distinguishing characteristics appear to have been thrift, integrity, and love of learning. He is an elder in the Central Presbyterian Church, (colored), on Lombard St. below Ninth, and in 1885 he was sent by the Presbytery of Philadelphia, (white), as a delegate to the General Assembly of the Presbyterian Church at Cincinnati. He is also appointed alternate delegate to the great Centennial meeting of the General Assembly to be held in this city in the Fifth month.

While some portions of his volume were written by other hands, yet the narratives of many fugitive slaves were preserved by himself when he was a member of the Vigilance Committee. These narratives he had to keep carefully secreted.

William Still has been successful in business. When he came, a young man, to this city, he was quite poor. After being in other occupations, he obtained a place in the Anti-Slavery office, where he remained for fourteen years. He dealt in stoves, and entered into the coal business. When the camp of colored soldiers lay at Chelten Hills, (about 8 miles from the centre of the city), William held the place of post suttler. He now has a coal yard on Washington Avenue and owns considerable real estate.

* * *

Not a great while ago I was in John Wanamaker's store, and saw one of the young saleswomen with the white ribbon temperance badge. She told me that many in the store wore it, including John Wanamaker, himself. For many years he has been greatly interested in Bethany Sunday-school, (Presbyterian.) The young woman added that in Bethany Sunday-school over 2,000 of the 3,000 members belong to the "White Ribbon army." "It is remarkable," she said, "what a force of young men there are in the army." P. E. GIBBONS.

"THE longer I live," said an eminent divine, "the more I think religion to consist in candor, kindness forbearance, hoping and believing for the best.

For Friends' Intelligencer and Journal.

POINTS OF INTEREST ON PENSACOLA BAY.

On the 18th of Fourth month a small company of us started for a pleasure trip on the bay of Pensacola. Whilst waiting for the boat to get up steam, our attention was called to stone lying on the wharf near by, which had been brought as ballast by the numerous vessels that come to this port for lumber. Beautiful bright quartz, and a grey stone, which we were told had been brought from the neighborhood of the Mediterranean, were conspicuous. A gentleman on board informed us that in Mexico the women use the last mentioned for "wash-boards" reversing tho order, by rubbing the clothes with the stone. Many vessels were gathered in the offing, some bent on a day's sailing; others, of a larger size, were busy taking on board their several cargoes, one, a large, vessel from Scotland, named the *Glencairn*, another the *Cardiff* from Portugal, whilst German and Italian, with unpronounceable names, were on all sides of us as we steamed out on the bay.

The first point of interest touched was the "Navy Yard," situated about 9 miles below the city of Pensacola. The water at the wharf is about 100ft. deep, so that vessels of the largest size have no difficulty in landing here. A diving bell on the left, and a battery of 21 guns on the shore to the right are plainly seen from our deck. The buildings which have stood for many years are substantial and extensive. The Navy Yard is surrounded by stone walls which separate the grounds from the villages of Woolsey and Warrington, one on either side; the officers stationed at the Yard, have their residences at these places, which are noted for the cultivation of rare and beautiful plants. We understood that the "dry-docks" which we passed cost our government $200,000. The beach sand shone with great brilliancy in the noonday sun, and looked not unlike snow among the grass, as we approached the old Spanish fort Barrancas, a reminder of the first settlers of Florida. All who landed came aboard again with great branches of wild flowers, conspicuous among them was the many colored Phlox, the blossoms of which are larger than our northern species. The "Tidal Wave" was pointed out as we came nearer the Gulf of Mexico, evidenced by a line of what appeared like surf in the middle of the bay. Between Barrancas and Fort Pickens, the water was rough; a Lighthouse opposite the entrance to the harbor now became visible. Fort Pickens is situated on Santa Rosa Island, and as it is here where Geronimo and his tribe live, we of course, landed to see how they fare. The old chief was the first to greet us. Imagine a stout, full-faced man, with a broad smile, dressed in a pink shirt, blue vest and white pants, selling shells, for two bits, (a quarter.) A gentleman present informed us that Geronimo had $200 in silver, with which he proposes starting a bank after he gets back to his home. We were shown the quarters occupied by the women and children; good bedsteads and mattresses, and everything of comfort seemed to be provided. They all looked well-fed, and were eager to turn a penny. The women were even uglier than the men; their dark copper-colored faces seemed broader than long; and they, as well as the old chief had their long black hair hanging on their shoulders. We bought a couple of shells with Geronimo's name, printed by himself, as we were assured by one of the officers of the fort.

As we were not interested in things pertaining to warfare, we returned to the steamer and at a distance of thirteen miles, came in full view of the Northern Atlantic Squardron comprising the *Atlanta*, the *Ossipee*, the *Yantic*, the *Richmond*, and the *Galena*, just at that time coming into view; it was a new and beautiful sight for us, to see the signals from the Flag-ship *Richmond*, Admiral Luce commanding, and the latest arrived vessel. The Flag-ship had not been in these waters since the bombardment of Fort McRea, in 1861. Fort McRea is situated at the mouth of Pensacola harbor. The dredging machine, had been put to work on the sand-bar, and part of the ruins of the old Fort were removed to make the harbor wider, and now vessels of the greatest draught can come up. We were told that at Mobile these vessels have to be towed forty miles, and at New Orleans 100 miles. Pensacola bay is three miles wide at its widest, and one at its narrowest part.

As we were guests on the boat, (one of the owners having kindly extended us an invitation), we had an opportunity seldom afforded of going from point to point and stopping at the various places of interest. Near Magnolia Bluff all who wished went on board the ship *Atlanta*, which was built at Roach's shipyard, Chester, Penna. The quiet, peaceful employment of the sailors, was in strange contrast with the purpose for which the vessel was constructed. One of the men was sitting on the deck with several hand sewing machines around him, on one of which he was operating with great speed. The garment seemed to go together in less time than I ever remembered having seen with the regulation machine; another was sewing braid on a coat, the work being beautifully done by hand. The most of the party were asking all sorts of questions about the vessel, but the thought of what those great guns were built for made me feel so sad that I could not take the same interest, although the order, and cleanliness, and beauty of the vessel surpassed anything I had ever seen. The majority of the men belonging to this vessel, as well as those of the rest of the Squadron, have been in camp at Magnolia Bluff about four miles from Pensacola. As we had no desire to visit this place, the boat stopped at Pensacola. Here our party left it, having had a most delightful day which will long be remembered.

C. A. Kennedy.

Pensacola, Florida.

God alone can cure the selfish of narrowness of heart. The greatest and hardest lesson to learn and understand is that the Christian must do God's work, not his own work. "Christ's work was all of it utterly unselfish," and it is the example of the Son —patient and unmurmuring—that the Christian shall emulate.

There is no other recourse of refuge from God than in him.—*Persian.*

SWARTHMORE NOTES.

—Elizabeth E. Hart, of Philadelphia, a member of the Board of Managers, and Eli M. Lamb, Chairman of the Instruction Committee of the Board, attended the meeting on First-day morning.

—In connection with the First-day school exercises, the President spoke of "Evangelical Churches," and explained why a branch of the "Young Men's Christian Association" would not be in place among the students of Swarthmore College.

—The Annual planting of a class tree, (class of '90), took place upon the college grounds on the afternoon of Arbor Day. It has been decided that the class trees are to be planted hereafter, as they are usualy elsewhere, at the close of the Senior year.

—Allesandria Trygg, a young woman from Finland, teacher of Manual Training in one of their schools; and Rebecca Moore, of London, after attending the Woman's International Council at Washington, visited Swarthmore, to witness for themselves, the working of coëducation. They spent most of a day, visiting many classes, and expressed themselves as much pleased with their visit.

COMMUNICATIONS.

THE EVANS FAMILY OF WAYNESVILLE.

Editors INTELLIGENCER AND JOURNAL:

In your issue of Fourth month 14, "R. H.," in his mention of the Waynesville Evanses, gives (with a question mark) Clayton as a brother to Thomas, David, and Jason Evans. Miami Monthly Meeting's record of births and deaths shows the children of Benjamin and Hannah Evans to have been Thomas, David, Elizabeth, (married Stephen Cook), Owen, George, Sarah, Mary, (married Richard Pedrick), and Jason.

The parents and first five children came from Bush River Monthly Meeting, South Carolina, with a certificate which was accepted by Miami Monthly Meeting on the 14th of Sixth month, 1804. They were a family of very rugged people. When the youngest son, Jason, was about 17 or 18 years old, he could stand in a half bushel measure and shoulder four bushels of wheat. He could get no sack to hold more, and wanted his mother to sew a piece on to one so he could shoulder four bushels and a peck. On the old farm where he was raised, and which he became the owner of, and finally sold to my uncle, Samuel Butterworth, there was a large stone in one of the fields, which perhaps no other man than he had been found able to lift. After he became an old man he made occasional visits to my uncle and the old farm, and always, or nearly always, tried his strength on that stone, and at no time failed to be able to lift it.

C. B.

To AN honest mind, the best perquisites of a place are the advantages it gives a man of doing good.—*Addison.*

THE fountain-head of happiness is contentment of heart, which springs from the ascendancy of the good over the evil in us.

Selected for Friends' Intelligencer and Journal.

EDUCATION OF GIRLS.

A WIDE culture, offering many points of sympathy, is of greater importance for women than for men. Women ought to be more adaptive, and I deeply regret the great specialization which the present system of university life favors in both men and women. It certainly makes women less valuable as educators when they are trained only as specialists: men *unius libri* may be able to accomplish great works in the world of Nature, but seldom in that of Mind. I do not want girl's education to be what that of boys' is now, but that both should move on together to a higher ideal, not as yet realized by either; and perhaps it may be even given to the girls, "the weak things of earth," to improve the boys, and some day the vision of the laureate may be realized:

"And in the long years liker may they grow;
The man be more of woman, she of man;
He gain in sweetness and in moral height,
Nor lose the wrestling thews that throw the world;
She mental breadth, nor fail in childward care,
Nor lose the childlike in the larger mind."

—*Dorothea Beale in Nineteenth Century.*

HYMN FROM THE GERMAN.

THE following is an imperfect English version of what is said in Berlin to be the favorite hymn of the sick Emperor:

When to me He sorrow sends,
Let me bear it patiently,
Lifting up the heart in prayer;
Comfort He will not deny,
Therefore, let there come what will,
In the Lord my heart is still.

Though the heart is often weak,
In despair, and all forlorn,
When in days of utmost pain,
Never dawns a joyous morn;
Even then, let come what will,
In the Lord my heart is still.

So I pray, O Lord, my God,
That my faith and hope may stand;
Then no care I know nor need,
Guided ever by Thy hand!
Therefore, let there come what will,
In the Lord my heart is still.

"WHO knows how often he offendeth?"
When Conscience's white light burns dim
In doubt of Right, that word descendeth
Alone, from Him.

We cannot tell, we see but blindly
Through the strange cross-lights given to all,
By rule than all our own more kindly
We stand or fall.

So, if in this inspired disorder,
We seem at times to lose our way,
And by man's laws to cross the border—
We can but pray!

We can but say, we know not wherefore
Man's evil may be oft God's good;
We think He understands, and therefore
'Tis understood.

—*Herman Merivale in The Spectator.*

RUSKIN ON ACCUMULATION.

All the best things and treasures of this world are not to be produced by each generation for itself; but we are all intended not to carve our work in snow that will melt, but each and all of us to be continually rolling a great, white, gathering snowball higher and higher, larger and larger, along the Alps of human power. Thus the science of nations is to be accumulative from father to son; each learning a little more and a little more; each receiving all that was known, and adding its own gain. The history and poetry of nations are to be accumulative; each generation treasuring the history and songs of its ancestors, adding its own history and its own songs. And the art of nations is to be accumulative; just as science and history are; the work of living men not superseding, but building itself upon the work of the past; all growing together into one mighty temple; the rough stones and the smooth all finding their place, and rising, day by day, in richer and higher pinnacles to heaven.

NEWS AND OTHER GLEANINGS.

—An interesting problem is being solved by Prof. B. T. Washington, of Tuskegee, Ala. Professor Washington is a graduate of the Hampton, Va., Normal and Agricultural Institute, which has done so much for the industrial training of young colored men and women. Some seven years ago he started the Tuskegee Normal School with 20 pupils. To-day he has 405 bright young men and women from all parts of the South receiving training in this school. At present there are 12 industries taught in the school. All materials used in building are manufactured on the place by the students. The course of study extends over a period of four years.—*Iron Age.*

—Philadelphia is coming to time, and *vice versa*. The clock that is to be put into the tower of the public building at Philadelphia is to be a grand affair. The dial will be twenty-five feet in diameter, and the centre of the dial will be 361 feet above the street. The dial will be illuminated by electricity, and it is calculated that the time can be seen at night from any point in the city, and with a field glass the position of the hands can be distinguished at a distance of fifteen miles. The minute hand of the clock will be twelve feet long, and the hour hand will measure nine feet in length. The size of the Roman figures on the dial will be two feet eight inches in length. A steam engine will be placed in the tower to wind the clock up every day. The clock makers who have been invited to give their views concerning the building of the clock all say that nobody in this country is able to build such an enormous timepiece. It will take a whole year to place the clock machinery in the tower after the building has been completed. The bell for the clock is to weigh between 20,000 and 25,000 pounds, and will be calculated to peal out so loud that it can be heard in the distant parts of the city. There will be what are known as Westminster Chimes, and they will ring on the quarter, half, three-quarters, and hour. The bell will be the next heaviest on the continent. The heaviest is in the cathedral at Montreal and weighs 28,000 pounds.—*Exchange.*

—The total number of emigrants arriving at the ports of the United States for the three months ended Third month 31st, 1888, was 69,623. For the corresponding period in 1887 there were 61,295.

—Arbor Day was observed on the 27th ult. in all the public grammar schools of this city. Short addresses were delivered explaining the origin of the day and the effect of tree growing. A number of trees were planted.

—Pundita Ramabai is planning a trip to the Pacific coast. Societies along the route desiring to secure her to lecture for them will confer a favor by addressing her immediately at 553 North Sixteenth street, Philadelphia, Pa.

—The prison night school at Trenton, N. J., which was opened last summer by Keeper Patterson, has proved to be a gratifying success. The men have become greatly interested, and the discipline of the school has improved. All the 194 convicts who have been under instruction have made great progress, and a few of them have developed an extraordinary aptitude for learning. The school will be continued.

—One of the most noticeable characteristics of the Mohammedans is the fact of their temperance. They abhor a drunkard, and it is only about once in a year that a drunken man is seen upon the streets of Alexandria; and, though the peculiar facilities for travel in Egypt have brought many saloons, over ninety-five per cent. are kept by Europeans.

—The managers of the Philadelphia House of Refuge announce that, in addition to William Massey's gift of $100,000 to the House of Refuge to secure its removal to the country, I. V. Williamson has contributed $100,000; the families of Thomas P. Cope and Isaac Collins have subscribed $15,000 for memorial building, and Burnham, Parry, Williams & Co. have given $5,000. Other smaller contributions have also been received.

—The Children's Aid Society and Bureau of Information, 127 S. 12th street, Philadelphia, during the month of March, received one child from the City Department of Charities and Correction; one from the Society to Protect Children from Cruelty; one from the Children's Hospital; two were brought by the mothers and two by friends; nine children were placed in private families on trial, and suitable boarding accommodations were provided for four children; 61 visits were made to children during the month; service places were found for 37 women, each taking one child with her. At the present time there are 360 children in the care of the Society.

—It is announced that Matilda B. Carse has secured $250,000 worth of subscriptions for the proposed "temperance temple" at Chicago. The structure will be twelve stories high, with a tower on one corner surmounted by a statue of the Sistine Madonna. It is hoped that the corner-stone can be laid by a year from May 1.

—There are at present seventy female students at the University of Zurich, forty of whom are studying medicine.

—The new Methodist College for Women at Baltimore is to have a Hall of Physical Culture, the gift of B. F. Bennett, as a memorial of his wife.

—The editors of women's papers in Japan were all men until last month, when a temperance paper was established at Tokio by Miss Asia and Mrs. Sasaki, of the Tokio W. C. T. U.—*Woman's Journal.*

—The "Art Age" gives a most graphic and pleasing description of one of the beautiful houses in Newport. Drawing-room, dining-room, and hall walls are covered with heavy silks, embroidered and plain, beautiful, artistic, and expensive; but the kitchen surpasses them, at least from a sanitary point of view, and makes one wish for wealth: "Descending to the kitchen, we notice a departure from the usual methods of finishing that room. Here the floor is tiled and the walls covered with glass."

—A Baptist minister of Louisville, Kentucky, Rev. T. T. Eaton, opposes the celebration of Easter as without warrant in the Bible, savoring of heathenism, tending to formalism, and not conducive to true spirituality.

—The movement to secure a union of all the "Evangelical" churches is apparently not approved by Robert J. Burdette, who, though best known as a "humorist," is an active member of the Baptist denomination. He says in the Brookyn *Eagle:* "You can establish a uniform gauge for railway tracks, but that's somewhat different from a man's religion. A machine made religion would be charmingly uniform, same as machine made wagon spokes. And it would be about as religious. Why, churches of the same denominations don't repeat the Lord's Prayer alike, they don't sing the same hymns to the same tunes or words. And I am glad they don't. I dislike uniformity. I know of but one community that makes uniformity its hobby; where all the people dress alike and act alike and look alike and eat the same things at the same time and go to bed and get up at the same time. That is the penitentiary, my son. And even there, where uniformity is the soul of the system, they don't adopt 'unity' because they like it, but because they have to. It is part of the punishment, and not the lightest part either."

CURRENT EVENTS.

PRESIDENT CLEVELAND, on the 30th ult., sent to the United States Senate the name of Melville W. Fuller, of Chicago, to be Chief Justice of the Supreme Court, in place of Morrison R. Waite, deceased. He is a lawyer of prominence, and it is presumed the nomination will be confirmed.

THE weather in this vicinity was extremely warm during the three days beginning with the 28th ult. On that day the thermometer rose above 80 degrees, while the next day it reached 92, and on the 30th, 90. On the 28th, also, temperature of 90 was reported from northern Vermont. There was much snow remaining in that region, but vast quantities were melted by the extreme heat, and all the streams were swollen in consequence. On the 29th, at St. Paul, Minnesota, it began snowing, and the snow continued late in the evening. A damp snow was reported at other points in Minnesota and Dakota.

IN Philadelphia, on the 28th inst., at a meeting of the Governors or their representatives of all the thirteen original States except Massachusetts, resolutions were adopted calling upon the National Government and the various States and Territories to make suitable appropriations to a fund to be dedicated to the building of a grand national monument, commemorative of the framing and adoption of the Constitution of the United States, to be erected in Philadelphia, the birthplace of independence and the Federal Union.

A HEAVY shock of earthquake was felt at Biggs, Butte county, California, at 8.45 p. m., on the 28th ult. The vibrations were from east to west, and lasted 75 seconds. Plastered buildings were cracked. Two distinct shocks were felt at Stockton at the same time.

WESTERN crop reports continue to be unsatisfactory. The *North Western Miller*, of Minneapolis, in its issue of 27th ult., says: "Cold, dry, and backward weather has been the order of the day for the last six weeks. Instead of a steady improvement, there has been a steady decline in general conditions of the winter wheat crop up to this time. The outlook on the Pacific slope is by no means encouraging, the future depending entirely upon rain. An unusually long dry term is at present causing much anxiety as to future results. Illinois to-day makes the poorest showing for a crop of winter wheat of any State in the belt."

THE High License Act passed the New York Legislature finally, on the 26th ult., the vote in the Senate being 17 to 15. It is not known whether the Governor will approve it, but a veto is apprehended.

NOTICES.

*** Friends desiring accommodations during the approaching New York Yearly Meeting, or the Meeting of Friends' Union for Philanthropic Labor, are requested to communicate with Joseph A. Bogardus, 177 West street, New York City.

*** An adjourned meeting of the Association for the Promotion of First-day Schools within the limits of Philadelphia Yearly Meeting will be held in Race St. meeting-house on 4th-day evening, 5th mo. 16, at 7.30 o'clock.

Friends interested are cordially invited to attend.

S. RAYMOND ROBERTS, CLARA B. MILLER, } Clerks.

*** A meeting of the Yearly Meeting's Committee on the Education of the Colored People of the South will be held at Room No. 1, 15th and Race streets meeting-house, (Philad'a), on Seventh-day, Fifth month 5th, at 10 o'clock, a. m.

GEORGE L. MARIS, AMOS HILLBORN, } Clerks.

*** The supply of Lesson Leaves for Second Quarter, 1888, both Scripture and Primary, having been exhausted, any First-day school having an extra supply, will confer a favor by sending the surplus at their earliest convenience to ROBERT M. JANNEY, 1500 Race street, Phila., Pa.

*** A general, (and public) meeting of the "Association of Friends for the Promotion of Education among the Colored People of the South" will be held on Fifth-day evening (Yearly Meeting week), Fifth month 17, 1888, at 8 o'clock. Officers for the ensuing year will be chosen.

The attendance of all interested in the work is cordially invited.

HOWARD M. JENKINS, Chairman.
SARAH J. ASH, Secretary.

*** The following donations to the Schofield Normal and Industrial School are thankfully acknowledged:

Through Amos Hillborn & Co., 4 bbls.; Sarah J. Ash, 2 bbls.; J. W. Moore, Richmond, Ind., 1 bbl.; Henrietta H. Irish, Amawalk, 1 bbl.; Henry Reese, Baltimore, 1 bbl.; C. and R. Bond, Johnsville, Pa., 1 bbl.; Friends at Huntington Valley, Pa., 1 box; Friends at Chappaqua, 2 bbls.; E. P. Hunt, North Salem, N. Y., 2 bbls.; Sarah P. Simpson, New Hope, Pa., 1 bbl.; Unknown, 2 boxes, 1 bbl.; Trinity Reformed Church, Plainfield, N. J., 1 bbl.; Elizabeth H. Coates, Phila., 1 bbl.; Rachel T. Yarnall, Phila., 1 bbl.; Box Garden seeds and tools, David Landreth & Son; Box of Medicine, Dr. Jayne & Son.

MARTHA SCHOFIELD.

*** Quarterly Meetings in Fifth month will occur as follows:

7. Nine Partners, Poughkeepsie, N. Y.
8. Philadelphia, Race street.
10. Shrewsbury and Rahway, Shrewsbury, N. J.
10. Abington, Horsham, Pa.
11. Stanford, Creek, N. Y.
12. Miami, Waynesville, O.
12. Salem, West, O.
14. *Philadelphia Yearly Meeting.*
16. Easton and Saratoga, Saratoga, N. Y.
19. Short Creek, near Mt. Pleasant, O.
21. Fairfax, Hopewell, Va.
23. Stillwater, Somerset, O.
24. Duanesburg, New Baltimore, N. Y.
26. Blue River, Blue River, Ind.
28. *New York Yearly Meeting.*
28. Warrington, Pipe Creek, Md.
29. Burlington, Crosswicks, N. J.
30. Southern, Easton, Md.
31. Bucks, Buckingham, Pa.

HENRY C. ELLIS,
HOUSE AND SIGN PAINTING,
112 N. TENTH STREET, PHILADA.
Residence, 404 N. 32d St.

RICHARDS & SHOURDS,
CARPENTERS AND BUILDERS.
JOBBING ATTENDED TO.
1125 Sheaff St., first street ab. Race,
PHILADELPHIA, PENNA.
R. RICHARDS, 1541 N. 12th St.
THOMPSON SHOURDS, 2212 Wallace Street.

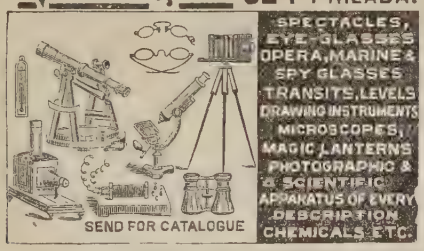
BAUGH'S $25 ANIMAL BONE PHOSPHATE

Dealers wanted in unassigned territory.
RAW BONE MEAL, (strictly pure.)
PURE DISSOLVED RAW BONES,
SULPHATE OF AMMONIA.
Muriate of Potash. Nitrate of Soda.
Kainit. Nova Scotia Land Plaster.
Send for further information.
Original Manuf'rs of Raw Bone Phosphate
Manufacturers and Importers,
BAUGH & SONS CO. PHILADELPHIA, PA.

FRIENDS' CALENDAR FOR 1888
NOW READY.
A handsome lithographed card bearing a tablet, giving a carefully selected quotation from Friends' writings for each day of the year. Price, 50 cents. By mail, 55 cents.

FRIENDS' ALMANAC FOR 1888.
Containing an account of the times and places of holding the meetings of Friends on the continent of America. Price, 10 cents each. $1.00 per dozen.

FRIENDS' POCKET ALMANAC FOR 1888.
Price, 10 cents each. $1.00 per dozen.
FOR SALE BY
FRIENDS' BOOK ASSOCIATION,
S. W. Cor. 15th and Race Sts., Philadelphia.

QUEEN & CO. 924 CHEST. ST. PHILADA.


AMOS HILLBORN & CO.,
Furniture, Bedding, Curtains.
PARLOR, DINING ROOM, LIBRARY AND CHAMBER FURNITURE, CURTAINS AND FURNITURE COVERINGS
MATTRESSES, BEDS, FEATHERS, SPRINGS, SPRING COTS, ETC., ETC.
No. 1027 Market Street, Philadelphia.

PRESTON'S SUNNYSIDE, WERNERVILLE, PA.
On South Mountain, elevation 1,000 feet, in the midst of an extensive woodland park overlooking a wide and diversified landscape; invigorating air; table and appointments excellent.
Open April 1st to November.
JAMES H. PRESTON.

1888.
LAWNTON
FOR SUMMER BOARDING.

Clement A. Woodnut,
UNDERTAKER AND EMBALMER,
1226 NORTH FIFTEENTH STREET, PHILA.
CARRIAGES TO HIRE.

WM. HEACOCK,
UNDERTAKER,
No. 1508 Brown Street,
PHILADELPHIA.

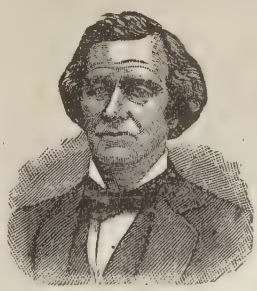
Are you going to have any Paper Hanging Done this Spring? If so, observe these prices for newest patterns, perfect, full length.

Lustres or Mica Papers,	6 Cts. Roll.
Beautiful Gold Papers,	15 Cts. Roll.
Felt or Cartridge Papers,	20 Cts. Roll.
Heavy Embossed Golds,	35 Cts. Roll.

We'll send free to any address in the country, a full line of samples with borders to match.
A. L. DIAMENT & CO., - 1206 MARKET STREET.

E. SHOEMAKER, MILLINERY,
907 Spring Garden Street.
An assortment of trimmed and untrimmed hats and bonnets, also MILLINERY NOVELTIES.

LYDIA A. MURPHY,
PLAIN and FANCY MILLINER
ESTABLISHED 30 YEARS.
537 FRANKLIN STREET, PHILADELPHIA.
(2 doors below Green.)


WM. H. JONES,
The Dealer in **Agricultural Implements, Seeds and Fertilizers.** Removed to **2043** and **2045 Market St.**, Philadelphia, Pa. Cheapest and largest variety. Every conceivable implement of farm use, harness, seeds and fertilizers. It is a curiosity, and of great interest to every utilitarian to see the establishment. If you cannot get here, write for wants. I am in communication with all the Agricultural implement builders in the U. S.
ALWAYS A SPECIAL BARGAIN ROOM.

Notice:
Philad'a Yearly Meeting.

Friends desiring to attend the approaching Philadelphia Yearly Meeting are informed that arrangements have been made with the railroad companies so that Friends near the following railroads can obtain excursion tickets to Philadelphia and return at the rate of two cents per mile traveled.

By applying personally or by letter to John Comly, at the store of Friends' Book Association, South west corner of Fifteenth and Race Sts, Phila, gratuitous orders on the ticket agents for tickets may be obtained on the Pennsylvania Railroad Company, Pennsylvania Railroad Division, Philadelphia and Erie Division, United Railroads of New Jersey division, West Jersey Railroad, Philadelphia, Wilmington and Baltimore Railroad, Philadelphia and Baltimore Central Railroad, Baltimore and Potomac Railroad, Northern Central Railway, and the Alexandria and Fredericksburg Railway; also on the Philadelphia and Reading Railroad and its leased lines; and on the Philadelphia, Newtown, and New York Railroad.

Sales of tickets from the 8th to the 19th of Fifth month, inclusive, with limit of expiration Fifth month, 26th, 1888

These orders are not valid if presented at New York, Jersey City, or Brooklyn or from any point located on the Philadelphia and Reading Railroad system outside of the State of Pennsylvania or at any point where the excursion rate is less than twenty-five cents. When orders are to be forwarded by mail, a two-cent stamp should be enclosed to pay postage.

A FEW BOARDERS (FRIENDS PREFERRED) will be taken in a private family. Address Box No. 67, Woodstown, Salem Co., New Jersey.

A FRIENDS FAMILY WOULD LIKE TO RENT their house, furnished, and board with family. For terms etc., address H. M., 1500 Race St., care Friends' Book Association.

FOR SALE OR RENT.—ELEGANT 14-ROOM, dressed-stone house in Media, Delaware Co., Pa.; all modern conveniences; heated by steam; large corner lot; most desirable location in the borough; shade, shrubbery, etc.; everything in first-class order; immediate possession if desired. Apply to HENRY M. FUSSELL, attorney-at-law, Media.

FOR RENT—Stone House with Lawn attached, good shade trees; situated near village of Darby, convenient to Friends' School and Meeting House. Apply at 926 Market St.

LADIES' FINE SHOES, HAND-SEWED. ORDERS taken and executed with promptness.

S. DUTCHER,
915 Spring Garden St., Phila.

L. & R. L. TYSON, 242 SO. ELEVENTH ST., Philadelphia. Staple Trimmings, Embroidery, and Knitting Silks; Materials for Friends' Caps. Caps made, and Plain Sewing and Quilting done to order.

WANTED.—TEACHERS FOR FRIENDS' Schools,—Principal in graded school, and several others. Apply, stating qualifications, etc., to HENRY R. RUSSELL, Woodbury, New Jersey.

LEHIGH AND SCHUYLKILL COAL.

BEST QUALITY. CAREFULLY PREPARED.

AQUILA J. LINVILL, 1244 North Ninth Street.

MONTGOMERY COUNTY MILK.—CONSHOHOCKEN Dairies. Special Attention given to serving families. Office, 608 N. 8th Street, Philadelphia, Pa.

JOSEPH L. JONES.

MARIA C. PARTENHEIMER,
Plain Bonnet Maker,

No. 633 N. ELEVENTH ST., PHILADELPHIA.

SWARTHMORE COLLEGE

OPENS NINTH MONTH THIRTEENTH.

Thirty minutes from Broad Street Station, Philadelphia.
Under the care of Friends, but all others admitted.
Full college course for both sexes; Classical, Scientific, and Literary.
Also a Manual Training and a Preparatory School.
Healthful location, large grounds, new and extensive buildings and apparatus.
For Catalogue and full particulars, address

EDWARD H. MAGILL, A. M., President,
Swarthmore, Penna.

FRIENDS' BOARDING SCHOOL.

NEWTOWN SQUARE, PA.

Terms, $150 to $175 per year.

Apply to HANNA R. CALEY, Principal, address, during vacation), Media, Pa.
Or to
THOMAS P. BARTRAM, Newtown Square, Pa.,
CLEMENT M. BIDDLE, 815 Arch Street, Phila.

FRIENDS' ACADEMY,

A boarding and day-school for both sexes. Thorough courses preparing for admission to any college, or furnishing a good English education. The next school year will begin Ninth month 13th, 1887. Terms for boarding scholars $150 per school year. The school is under the care of Friends, and is pleasantly located on Long Island, about thirty miles from New York. For catalogue and particulars address,

FREDERICK E. WILLITS, Sec.,
Glen Cove, Long Island, N. Y.

CHAPPAQUA MOUNTAIN INSTITUTE,—

A Boarding School for both sexes under the care of Purchase Quarterly Meeting. The present building is new and much enlarged, and has perfect sanitary arrangements. Excellent corps of instructors. Prepares for Business or College. Healthfully and pleasantly located near the Harlem R. R., one hour from New York city. For catalogue and particulars, address,

SAMUEL C. COLLINS, A. M., Prin.,
Chappaqua Institute, N. Y.

ABINGTON FRIENDS' BOARDING and DAY School near Jenkintown, Pa., Bound Brook R. R. Ten miles from Philadelphia.

Second term begins First month 30th, 1888. Courses will be arranged to furnish a thorough English education and to prepare pupils for college.

Board and tuition $145 to $165 per school year. Tuition alone $25 to $45. For further information address,

ARTHUR H. TOMLINSON, Principal,
Jenkintown, Pa.
Or
CYNTHIA G. BOSLER, Sec.,
Shoemakertown, Pa.

GEORGE W. HANCOCK,
REAL ESTATE,
MONEY TO LOAN ON MORTGAGE.

PROMPT ATTENTION GIVEN TO THE COLLECTION OF RENTS AND GENERAL CARE OF PROPERTY.

OFFICES: { No. 717 Walnut Street, / Fortieth & Lancaster Avenue.

CAROLINE RAU, PLAIN MILLINERY
(Successor to S. Maddock,)
736 SPRING GARDEN STREET, PHILADELPHIA.
Plain Straw Bonnets a Specialty.

FRIENDS' INTELLIGENCER AND JOURNAL.

INTELLIGENCER Vol. XLV. No. 19. | PHILADELPHIA, FIFTH MONTH 12, 1888. | JOURNAL. Vol. XVI. No. 798.

WHICH IS THE WAY?

WHICH is the way, dear Lord, that I may know
The road o'er which I wearily must go?
I do not ask it, Lord, that it may be
From things which make it hard to journey free.
My feet are bruiséd, and my heart is so
Cast down with griefs of bitterness and woe
That it must need thy guidance here below,
And with deep longings it cries out to thee,
Which is the way?

As when, in autumn days, the sharp winds blow
The withered leaves, and sweep them to and fro,
So all my hopes are scattered that by me
Were held so strong and dear; yet trustingly
My heart looks up, and asks that thou wilt show
Which is the way.

—*William Bartlett Tyler, in Christian Register.*

For Friends' Intelligencer and Journal.

THE STUDY OF THE BIBLE.

FRIENDS, in common with other Christian people, have always set a high value upon the Bible, not indeed holding to its infallibility as with some, nor calling it the "Word of God," as do others, but believing it to contain the *Word of God*, as revealed to the listening ear of the devout in the ages of which it gives a record. That this is the true estimate of its place in the church, is coming to be recognized by the more liberal-minded and scholarly in all the different denominations, as evinced in the freedom of inquiry into the "Thus saith the Lord" of the Old Testament, which is increasingly manifested; and this must lead, indeed is already leading, enlightened inquirers into the same line of thought that the fathers of our faith found so safe and soul-satisfying,—the communication of the Divine Will to the individual, without the intervention of priest or ritual. To this great truth underlying all other conceptions of our relation to the Infinite Good, the Bible bears faithful and unqualified testimony in both the Old and the New Scriptures.

There has been no period in the history of the Christian Church, in which the Bible has claimed so much thought and study as the present. Theologians, teachers, and preachers were expected to be familiar with its contents, and the humble, devout worshipper found comfort and consolation and inspiring hope in the daily reading of the Psalms and the Gospels; but as a study, to get at the true meaning of what was written through a knowledge of the social usages, the conditions, and prevailing beliefs of the people, there was little effort made, many, especially among Friends, being unwilling to regard their contents in any other light than as affording comforting evidence of Divine guidance and an assurance of acceptance to the willing and obedient, when the earthly pilgrimage terminated.

The study of the Bible, as we study other ancient histories, for the knowledge we gain of the growth and development of national life, giving as it does the history of the most remarkable people as relates to their social and religious life, that the records of the race have yet developed, should rank with, if not above, that of Greece and Rome, in our institutions of learning. Doubtless, this would have been the case, had not the church in the beginning claimed exclusive control and right of interpretation of its contents.

Professor Stephens, of Yale University, in the *S. S. Times* of a recent date, has an essay on "The Study of the Bible as Literature," from which a few paragraphs have been selected bearing directly upon the subject, as it relates to our branch of the Christian Church. Professor Stephens says in the opening paragraph:

"The principal value and use of the Bible will always be found in the spiritual instruction and edification which it affords. This use is most in harmony with its origin and character as a record of God's revelations, and as a proclamation of his redeeming love. This use accords with the purpose of the Bible, which is practical and religious. Its great central thoughts relate to God and man,—the nature, love, and purposes of God, and the duty and true destiny of man. The Bible, which treats chiefly of the relations of man to God, is therefore preëminently the book of duty. It teaches men what God requires of them and makes possible for them. It opens to mankind the meaning of their own life. Disclosing God's thoughts for man, it teaches the dignity of human life, and enables men to discover and receive as their own the divine conception of what they should do and be. The Bible is the book of life. It is comparatively oblivious of all subjects except salvation, character, goodness. Its great lessons and truths relate to what God has done and is ever doing to save men to their best possible selves. Its chief emphasis, therefore, is always upon righteousness, an inner life of harmony with God, and of growing likeness in all that is God-like.

"But all these truths are set in a historic framework. They are, in the main, not in abstract, but in concrete form. They are woven into the warp and woof of history, illustrated and enforced in the lives of individuals, communities, and nations. They run

as pervading lessons through the careers of men and peoples; they are bound up in images and similitudes, in types and symbols; they are found in letters and sermons; some of their tenderest tones breathe through poems and prayers. Thus the Bible presents to the student of it all the chief types of literary form. It must, to some extent, be studied as literature, with literary appreciation, and with reference to its literary phenomena and peculiarities, if it is to be intelligently as well as devoutly studied.

"The religious use and literary study of the Bible are in no way inconsistent; each should be and may be made very helpful to the other. The religious character and value of the Bible should make its literary study more earnest and reverent, while an appreciation of the Bible as history and literature will more fully disclose its meaning and emphasize its value. As religion must be both intelligent and devout if it will produce the best results in character, so biblical study, which is so vitally related to religion, should both appreciate and reverently receive the spiritual truth of the Bible, and also seek to understand the forms in which it is presented, and the Providential conditions and circumstances under which those truths have been revealed, and the historic agencies which have been employed to this end. If these two methods of Bible study do not react helpfully upon one another, it can only be because on the one hand, reverence for the Bible is blind and superstitious, or because, on the other, the literary study of it is cold and unappreciative. . . . . .

"For the appreciation of the Bible as literature, attention must be given to the peculiarities of individual authors, and to the different types of thought and writing. It is an absolute perquisite to a just appreciation of the New Testament, not only to know in what fundamental respects Matthew differs from Luke, the three Synoptists from John, Romans from Corinthians, Thessalonians from Phillippians, etc., but to know in what respect the Pauline type of teaching and modes of thought differ from those of Peter and James. Such points cannot be determined in one's own study except by close examination. Not many have leisure or adaptation for their pursuit; they should, in such cases, be ascertained at second hand from some competent authority, and carried into the study of biblical books and passages as guiding lights. Such information would serve as a clew to guide many a reader into an intelligent understanding of books which now seem only a confused jumble. When one knows the chief aim and guiding thought of a book, together with something of the peculiarities, conditions, and character of the writer, even though he derive all this information from another, he has a key to the book which can unlock its meaning as no mere study of isolated passages could ever do. In possession of this he can test and verify by careful and continuous study—the more minute and thorough, the better—the theory of the book, or group of books, and can intelligently make his own a view of their scope and contents as a whole, and the relations of all the parts to that whole. . . . . .

"It is not unimportant to recognize and appreciate the different kinds of literature which find a place in the Bible. We have history in the forms of narrative, chronicle, and biography; we have letters addressed to churches, groups of churches, and to individuals; we have orations and sermons; we have fiction in the parables of the Old Testament and the New, and in the drama of the Book of Job; we have poetry of the loftiest character in the Psalms and some of the prophets, a dramatic poem in the Song of Songs, and a prose pastoral in Ruth: besides these we have proverbs, codes of law, ethical treatises, prayers, elegies, and narratives of visions. For the student of literature, here is abundant and various material.

"But with this variety there is combined a certain unity of spirit which imparts a unique character to the whole. It certainly is not strange that our educators are asking whether this literature should not have place in a curriculum of liberal study, and whether we have not too much overlooked the value for culture of this body of literature which is most widely known and read, but which, nevertheless, is really less studied and understood, as literature, by intelligent and well-informed people, than any other of even approximate proportions, in interest, and availibility. . . . . .

"It will be a great gain to the cause of theology and religion when the Bible is more studied and understood as literature. In this way, truer conceptions of what the Bible is will come to prevail. When the historical relations and literary forms with which its truths and teachings are inseparably connected are better appreciated, its true meaning and value will be more apparent, interpretations which defy philology and history alike will be less frequent and persistent, and the possibility of a far better agreement among Christians respecting the essentials of faith will be founded."

The most devout reader of the Bible need have no fear that in adding its study to the curriculum of our higher institutions of learning, it would become so secularized as to lose its distinctively devotional character. We place in the hands of our students of literature the religious thought of Greece and Rome with all their fanciful, coarse, and sometime s unnatural conceptions of the Divine Being in his multitudinous parts or representations. They read of gods and goddesses, whose morals would be a disgrace to our Christian civilization, and we call this classical literature, without a knowledge of which no student can claim to have received a liberal education.

The transcendent beauty of the Hebrew thought of God and of the universe created by the fiat of his word, cannot suffer when placed side by side with these Pagan ideas and the lofty ideals of character as exemplified in the men and women whose lives are portrayed as worthy to be held in remembrance for all time, offer to our young people models of noble courage and exalted purity, united with a reverence for the Divine Being and a spirituality that found its highest happiness in communion with God.

There is a wide-spread desire for a better understanding of both the letter and the spirit of the Bi-

ble. Luther did much to awaken the church to a sense of its value, but George Fox and Robert Barclay and their co-laborers did far more in that they could discern the deeper meaning,—the more spiritual interpretation of what was declared to be the word of God to his children. The two centuries that have passed since these bold expounders of that word lived and labored, have not been without results. Others, not of their and our faith, have carried on the work so worthily begun,—and the results are being seen and felt, and in no particular are they more manifest than in this advocacy of the Bible as a part of the classical course of our higher institutions of learning.

L. J. R.

BENJAMIN FERRIS'S PAMPHLET ON MUSIC.

Editors INTELLIGENCER AND JOURNAL:

SOME articles lately appearing in your paper on the subject of music indicate a want of knowledge in regard to the "Ancient Testimony of Friends" against it. As relative thereto I herewith send you an essay on the subject by our late friend, Benjamin Ferris, of Wilmington, Delaware, which, from the extracts given from accepted exponents of the principles of Friends,—and the conclusion drawn and judgment given by him,—may help to answer the question. I ask for its publication. Right here I would suggest that there is a vast amount of Quaker literature available to those who are really seeking for a knowledge of the faith of "Early Friends," and if our members were more generally familiar with those writings, it would tend more to their settlement in the *truth* as professed by us than much of the current speculation and specious reasoning on these matters is now doing.

It would also throw much light upon the question which appears to have been raised by the declaration of our venerable friend, J. G. Whittier, that "both sections have departed from the original ground of Quakerism." In this light it will be apparent that many who claim to speak for our branch of the Society to-day represent a very different form of Quakerism than was once presented to the world. It is clear to me that so far as we have departed from the original ground by so much are we weakened. And here may the cause be found for much of the decline that is apparent among us, and for which there is so much seeking a remedy.

A. HAVILAND HULL.

Forest Hill, Md.

[In response to our friend's request, finding the pamphlet entire longer than is suitable for reproduction, we have made such extracts from it as seem to bear most on the subject under consideration. The pamphlet was printed in 1851; (Philadelphia: Merrihew & Thompson.)—EDS.]

The question is sometimes asked, What harm is there in music? To which it may be replied, that the harm of music, as well as of a thousand other thing, is not in the things abstractedly, but in their tendencies, their uses, and their effects. There is no harm in a sword, a dagger, or a pistol. In themselves they are quite innocent: and yet in consideration of their tendencies, their uses and their effects, the law has made it criminal to carry them.

* * * * * * * * *

Perhaps one of the worst tendencies of music is to draw away the attention from the highest object of our creation, the "one thing needful," and to amuse the mind with vain and trifling objects. To make *outward excitements* necessary to our comfort is to inflict on us one of the greatest evils that can befall us. By them the mind becomes disqualified for calm reflection and that inner retirement of soul where the highest enjoyment of which man is capable, in this probationary world, is to be felt and enjoyed.

The great use of music is to excite the passions through the nervous system. Its advocates allege that it has power to allay them. Perhaps there is not on record a well authenticated case more favorable to this claim, than that of Saul, the disobedient and forsaken King of Israel. But if the music, in that instance, produced in the mind of the depraved and deserted monarch, a temporary calm, it did not restore him to the Divine favor, nor prevent the return of his malady with aggravated malignity. In music there is no curative virtue applicable to the soul. No animal appliances can heal its diseases!—"they are like the deaf adder, that stoppeth her ear; which will not hearken to the voice of charmers, charming never so wisely."

One of the most deplorable evils of music is its tendency to drown the *inward sense* of Divine admonition and reproof. We have an affecting instance of this kind in the Journal of Job Scott. He says: "The Lord followed me close in mercy, and often brake in powerfully upon me, turning all my mirth into mourning; yet I still got over the holy witness, did despite to the spirit of grace, and repaired again to my haunts of diversion and merriment. Sometimes when I have stood upon the floor to dance, with a partner by the hand, before all were quite ready, God has arisen in judgment and smitten me to the very heart. Oh! I still feelingly remember the majesty of his appearance within me, when none knew the agony of my soul; how he erected his tribunal in my bosom as in an instant, and in awfulness arraigned me before him. I left ready to sink under the weight of condemnation and anguish, but resolutely mustering all the stoutness I was master of, I brazened it out till the music called me to the dance, and then I soon drowned the voice of conviction, became merry, and caroused among my companions in dissipation, until time urged a dismission of our jovial assembly, and called me to return, often lonely, to my father's house."

John Gough, in his interesting "History of the people called Quakers," published more than sixty years ago, has inserted a short but excellent treatise on the discipline of Friends. In the fifth section of that treatise under the head of "Sports and Diversions," we find the following paragraph:

"A people honestly directing their researches after *pure religion*, and the first principles of Christianity, could not be long in discerning the inconsistency of

vain sports and diversions, such as theatrical exhibitions, horse-racing, dancing, *musical* entertainments, cards, dice, and other species of gaming, with the precepts and spirit of the Gospel;—to which they are *diametrically opposite* in their *root* and *origin*, *nature* and *tendency*, being not the genuine growth of Christianity, but a branch of the corrupt root of Gentilism, adapted by professed Christians to their hurt."

* * * * * * * *

That music is in its nature *sensual* needs no demonstration, for where the *sense* of hearing is wanting, there can be no music. Its pleasures are the pleasures of sense, and only differ from the pleasures of eating and drinking, as one sense, or one set of nerves differ from another. It is common to distinguish between the pleasures derived through the ear, and those derived through the palate,—between harmonious sounds and delicious viands. The former are supposed to be *refined*, the latter, *gross*. But the distinction is arbitrary, and probably arises from the characters mostly engaged in the two departments. Everybody must eat; the poor man and the laborer, as well as the rich man; but the pleasures of musical entertainment are more limited to the wealthy, and therefore, by an association of ideas are deemed more elegant or refined. It would, however, puzzle a very acute casuist to show cause, why a Christian man, or company of men, sitting down to a plentiful table, and eating for the sustenance of life, should be chargeable with more grossness than the musical voluptuary in the gratification of his ear at a concert.

Now, it is one of the laws of our being in regard to the pleasures of sense, that they are of short duration, and leave nothing behind them, to enrich the intellectual, or feed the immortal nature. The delights of music claim no exception to this rule; it leaves the soul as poor as any other sensual enjoyment. In the morning of life music often robs her votaries of an opportunity for improvement, which once lost is gone forever. The period between fifteen and twenty-five years of age may be called the seed-time of life; if it be wasted or pass unimproved, the middle part of it is seldom fruitful, and the old age which follows is generally poor, and barren, and miserable.

* * * * * * * *

. . . . He that depends upon music or any other sensual enjoyments for happiness, although the means to pursue them be inexhaustible, is doomed by the irrepealable laws of his nature to fail in the chase. By pressing onward, reckless of the consequences, he will soon arrive in that "far country" where there is always "a mighty famine," and where even "the husks that the swine did eat" will be denied him. Blessed is that man who, having left his parental home under the false hope, that happiness may be found in sensual gratifications, shall early discover that these cannot satisfy his spiritual and immortal nature. But thrice blessed shall he be, who, having made that discovery, shall, like the suffering prodigal, return to his "Father's house," where there is "bread enough and to spare;"—not that bread, which like all animal pleasures, "perishes with the using," but the *living* bread, which cometh down from heaven, "of which if a man eat, he shall never die." John VI. 50., etc.

Third mo. 20, 1851.

OUR HOMES.[1]

It has been declared by a great mind that "The home is the hub of the universe," and it certainly is the central point in the great, ever-revolving wheel of life. It is truly the primary cause of a nation's curse or blessing. If we trace virtue or vice back to its legitimate source, we will generally find its beginnings to lie here. The great river of life with its sweeping tides of good or evil, whose current we cannot stay when once the channel has been formed, had its beginning in laughing rivulets, whose direction a gentle finger could have determined.

From the deep, unseen springs underlying our homes are ever flowing these little life-rills, whose ever widening channel must tell for good or evil, and the deep responsibility upon those whose privilege or duty it becomes to direct their early course, cannot be too fully realized. Bishop Simpson said: "The voices that spoke to me when a child are now speaking through me to the world." And how many a noble life that has blessed and enriched a generation, had its first impulse kindled at the sacred home altar, and, also, how many a wreck thrown up along the shores of life can be traced back to a desolate hearth-stone, whose cold, pulseless bosom afforded no nourishment. A well-ordered home where virtue is nurtured and every good principle fostered and sustained, that is lighted and warmed by affection, yet guarded and directed by wise counsel and authority, is a sacred watch-fire on the hills, whose influence for good is far-reaching, and thrice blessed are those whose tender years have been thus guarded. The memory of such a home is the richest legacy a man can leave his children. It is an enjoyment to which the lapse of years will only add new sweetness. It is a constant inspiration for good and as constant a restraint from evil.

There is no school of true religion on the globe of greater value than a happy, God-fearing household. There stands the domestic altar. There speaks the word of truth and authority every day in the whole seven. In its tender, loving bosom is fostered a religion which acts and molds from the cradle. It is the true nursery of the Church of Christ—Christianity must begin here. If home is not a better and happier place for our living in it,—if there is not an influence going out from us day by day, silently drawing those about us in the right direction, our title to Christianity is not clear. The church must be the outgrowth of the Christian home.

These good influences perpetuate themselves. The gentle grace of the mother is reflected in the daughter long after the head is pillowed in the dust, and the fatherly kindness finds its echo in the nobility of sons who come to wear his mantle and fill his place. Abraham Lincoln, speaking of his life, said: "All that I am or all that I ever hope to be, I owe to

[1] An essay read at the meeting of Abington First-day School Union, at Gwynedd, 4th mo. 21.

my angel mother." What a noble tribute to her counsel and love; and how many instances we have along the line of biographical history, where precious lives have been kept in paths of virtue and truth by the sweet home song that never lost its melody within the soul. There is a loud call to the homes throughout our broad land to-day as an offset to the saloon. To them we are looking for that true educational reform that shall counteract the strong tide of intemperance and all associate evils. The school education will be of poor avail if the home fails in its duty. The boys and girls of this generation are the hope of the succeeding one, and the realization of this hope must be largely due to the home training. This is the true centre, — the vital point. It is seldom a boy or girl reared to habits of self-culture and correct thinking, departs very far from the path of rectitude. It is the exception and not the rule, and if he should stray he is more easily reclaimed through the tender associations of the past. I cannot but believe that the mother's prayer is ever a reclaiming whisper in the soul of her child.

Earth holds no sadder sight than a broken, sin-stained home, where virtue is never a guest—where undisciplined feet walk at random, and undirected lives drift helplessly into temptation and sin. Yet do we consider how many thousands of children are born to this heritage of vice, poverty, and crime? Left to float upon the tide of circumstance, to be chilled on the desolate moor of life, to wander amid the voids of sympathy and the solitudes of society. The children of dire misfortune, yet they are the legitimate offspring of barren homes, the gnarled and stunted outgrowth of life's wilderness, where the soul-life could not bloom. Such lives have made a strong appeal to Christian men and women, and to rescue and reclaim them a wide-spread philanthrophy has been felt and institutions of safety and protection have sprung up like green spots thoughout the land bearing the sweet name of home, (what a nestling, sheltering word it is,) but its significance lies deeper than roof and room. That wealth of mutual affection which is not of material things a part, cannot be bestowed; that is a misfortune for which there seems no compensation. I would not say aught against such homes, they are God-given refuges and worthy the good feeling that gave them birth, yet while they alleviate suffering they do not prevent it. It is the true home education we want, where the first impulses of life are properly directed.

We want the home where the heart is, where the loved ones are, all united in sympathy, fellowship, and affection. It may be humble and unpretentious, exhibiting no signs of material wealth, yet it imparts a wealth above rubies, which nothing can destroy. This is the legitimate home of childhood, the elysian of riper years, the comfort and refuge of age, the strength and repose of a nation. The home influence must be stronger than the street. Young folks must either have a home or a haunt, and the boy or girl who finds not the family circle the most charming spot on earth—the centre of the purest affections and most desirable associations and pleasures, is in the avenue that ever leads away from true safety and happiness, and it is almost shocking to the truly concerned mind to see with what indifference this door is often thrown open, especially to the boys. We should guard this avenue by striving to make the home-life beautiful, without and within, that it may be as a green spot in the desert of life, to which the children naturally return as the dove to her nest, and drink of the clear waters of a love which we know to be sincere, and always unfailing. Then may we strive, as far as in us lies, to keep its fireside cheerful and bright, its bosom nourishing and warm, its atmosphere healthful, its tone pure, its sympathies alive and active, its altar reverent, and from its sacred enclosure shall come forth glad streams of strength and healing, that shall leave God's blessing written in brightness and bloom along life's desolate borders.

Norristown. ABBIE B. POTTS.

For Friends' Intelligencer and Journal.

GATHER THE CHILDREN INTO SILENCE AT HOME.

OVER eighteen centuries have passed away since Jesus, declared by the apostle to be God manifest in the flesh, exemplified the law governing the Christian's life, and proved the incapacity of man in himself alone, for any good thing.

Many have been, and still are, the beliefs and inspiring hopes springing from speculative understandings and which continue to be the consolation of millions. It is not what is contained in technical doctrines that is required; but a soul-inspiring, devout conception of the Christ of God, the infallible guide and leader. If the practice of these observations means that we shall all the while be growing christian disciples, developing through an increase of spiritual strength, and a better equipment for the faithful occupancy of our fields of labor, does not the query then arise, When and where shall be the beginning of the establishment in the truth, by which we are brought under the yoke of Christ, taught and led by him, and made to know experimentally what it is to follow him in the regeneration through which we not only behold the triumphs of a cross-bearing life, but feel that few or no dark shades will be found woven into the tissue of our history as a Christian people? Is it not first to be known in the little child? How wisely the proverbial seer has said, "train up a child in the way he should go, and when he is old he will not depart from it." "Oh, how much lies at the door of parents," says a departed worthy, "much may they do through divine aid for their children's good, by proper care, watchfulness, advice, reproof, restraint, and correction, all in truth's authority as occasion requires, which seldom fails to reach the witness in their minds." Seeing then, that the Alpha is with the little child, and to become engrafted into the work, for religious training, is at the cost of a great and important duty, let us re-enforce the posts of duty at home, substantially aiding the cause, and gather the children oftener than the once or twice a week into the quiet of the home, for perhaps the season of a half-hour, to listen, if may be, to a divinely directed exposè of a chapter in the Bible, or for a quiet, calm, collected listening, to know what God

the Father may say to us; the "more sure way" to impress their tender minds with the potency of God. They will early perceive the value of these silent occasions, and comprehend and appreciate their influence in a savoring of their lives, and will in time discover an intercourse between the mind of man and the divine mind, bringing them to a true knowledge of the one God and Father, and of the relation they sustain to him. It may be the essential element, the seed of Life, will remain undeveloped, quiescent, waiting patiently for the season of its unfolding, which will appear in the simplicity of its child-like structure, when the conditions favorable for its development are present. But without these silent opportunities to prepare for their divine development, "the dawn of their lives may be more resplendent than the full day,—the blossom fairer than the fruit,—the promise richer than the fulfilment;" for we are not apt to gaze upon the flower without thinking that the fruit will be worthy of the blossom. From this quiet culture of the heart, the close of our sojourn here most certainly will witness a day more resplendent than its dawn, and a fulfillment more glorious than its first promise; their lives having been so trained to enjoy the divine calm, will have, of choice, become moulded thereby.

CHAS. A. LUKENS.

Hoopeston, Illinois.

SCRIPTURE LESSON, No. 20.

FIFTH MONTH 20TH, 1888.

JESUS IN GETHSEMANE.

TOPIC: SUBMISSION THROUGH SUFFERING.

GOLDEN TEXT: "Though he was a Son, yet learned obedience by the things which he suffered."—Heb. 5: 8

READ Matt. 26: 36-46.

THIS scene in the Garden of Gethsemane is found in Mark 14: 32, Luke 22: 39, and John 18: 1.

Our lesson to-day is one of spiritual agony and distress, too sacred to be intruded upon. Even the three chosen disciples, who on other occasions had shared with their Master whatever came to him, had now crossed with him and the others the brook Kedron, which lay between Jerusalem and the "place called Gethsemane," into which they entered; these three were left watching while he went further on to be alone with his Heavenly Father, that he might pour out his soul in the agony of his distress, and thus find strength and support for the ordeal through which he was so soon to pass. Only as we can think of him as the Sinless One, whose teachings and example were forever after to be a blessing to the human family, can we rightly estimate the deep import of this agony in the Garden of Gethsemane. Had Jesus faltered—had he not wrestled and struggled even till he had gained the mastery over his humanity, he would never have been to the world its example and its leader. Because he was tried and remained faithful to the mission upon which he was sent by his and our Heavenly Father, he made it easier for all men to be faithful. The same trust and confidence in the Heavenly Father, the same prayerful entreaty for divine help, and the same spirit that could say, "Thy will be done!" will bring to the tried and tribulated followers of the beloved Son, the same ministry of angels that were sent to strengthen and support the suppliant.—Luke 22: 43.

Jesus might here have made terms with the Sanhedrim, and spared himself the death on the cross, but it would have been at the cost of all that he came to accomplish.

Nothing in the entire history of Jesus so finely portrays his kinship with the Father, and so clearly shows his dependence upon His will, as his pathetic utterance, "O my Father, if this [cup] cannot pass away except I drink it, thy will be done."

We see, too, how keenly alive he was to our human needs in the expression, "the spirit indeed is willing, but the flesh is weak;" and his tenderness so infuses itself into the very words, that it awakens in us the sweet feeling of brotherhood, kindling the desire that we too may be found obedient to manifested duty, in order that we may become worthy to claim kinship with him and with the Father also.

Since the days of Jesus many consecrated souls have suffered and grown strong to proclaim great truths for the world's benefit, the Christ spirit within them being the motive power, while the same trust that sustained him was given them according to their measure. Many Friends can be ranked with these, indeed almost countless have been the devout ones, both in public and private life, that have passed from earth, leaving it the better for their ministrations.

We, too, are writing our own history to-day. Shall it take its keynote from the inspiring life of Jesus of Nazareth, and lift the world a little nearer to his standard? Or, modeling after a less noble pattern, shall we leave it a little short of what we might have made it, had we been more Christ-like?

THE HEBREW FEAST OF UNLEAVENED BREAD AND PASSOVER.

As helping our teachers and others interested in First-day schools to have a clearer understanding of the manner in which this feast was celebrated, the following prepared, by Jacob Mayer, Ph. D., of Philadelphia, for the *Sunday School Times*, is published:

"The Mishnah (in *Pesachim*, 10) and Maimonides's Mishneh Torah (section *Hilkhoth Chamets umatsisah*, 2) contain all the rules and regulations concerning the ceremonies connected with the preparations for and observances of this great feast in Israel, of which observances and ceremonies the majority are still strictly kept by the orthodox followers of the rabbins. Self-evidently the Passover lamb has ceased to make its appearance in the families; but its remembrance is kept up, and along with it many a ceremonial act, by the witnessing of which the present lesson can best be understood and instructively explained. Here is an abstract, "On the eve of the fourteenth day of Nisan, prior to the appearance of the stars, the leavened bread must be collected;" and on the fourteenth day in the morning it is to be consumed in a fire kindled for this purpose. This day is the day of preparation, on which, after the act of burning, no leavened bread must be eaten any more. Before sunset, the sacred feast begins in all its fullness, with divine service in the synagogue, to be followed by a

family service at home, where all the inmates of the house gather round the table, presided over by the father of the family. A plate containing three *matstsoth* (unleavened bread), bitter herbs (in remembrance of the bitterness of the Egyptian bondage), a mixture of pounded fruit of various kinds (alluding to the clay, mortar, and brick in which the Israelites had to work), a bunch of parsley (pointing to the new life coming forth in spring), a boiled egg (emblem of life from death), and a small piece of roast lamb (in remembrance of the Passover lamb), stands on the table. The father at the head of the table pours out wine for each partaker of the feast, and sets one cup of wine apart for the prophet Elijah, the forerunner of the Messiah. The service begins with a benediction over wine and over the green fruit from the earth; then one of the *matstsoth* is broken in two (one-half of it to be preserved throughout the year); the reading of the Haggadah (containing scriptural and rabbinical sentiments concerning the feast, with occasional thanksgivings) follow, then a benediction over the unleavened bread, eating of bitter herbs together with the pounded fruit, the supper follows, and after the supper the psalms 113-118 and 136 are sung, and some prayers added. It should not be forgotten that during the proceedings wine is poured out and drunk four times, to remind of the four divine promises to Israel, to wit: "I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments: and I will take you to me for a people." (Exod. 6: 6, 7).

Philadelphia.

UNCONSCIOUS TEACHING BY THE FACE.

An instrument of this unconscious tuition is the human face. There is something very affecting in the simple and solemn earnestness with which children look into their elders' faces. They know by an instinct that they shall find there an unmistakable signal of what they have to expect. It is as if the Maker had set up that open dial of muscle and fiber, color and form, eye and mouth, to mock all schemes of concealment, and decree a certain amount of mutual acquaintance between all persons, as the basis of confidence or suspicion. All the vital spirits of brain and blood are ever sending their swift demonstrations to to that public indicator. It is the unguarded rendezvous of all the imponderable couriers of the heart. It is a public playground of all the fairies or imps of passion. If you come before your pupils, after dinner, your countenance gross and stupid with animal excess, do you suppose the school will not instinctively feel the sensual oppression, and know Silenus by his looks?

A teacher has only partially comprehended the familiar powers of his place, who has left out the lessons of his own countenance. *There* is a perpetual picture which his pupils study as unconsciously as he exhibits it. His plans will miscarry, if he expects a genial and nourishing session, when he enters with a face blacker than the blackboard. And very often he may fail entirely to account for a season of rapid and sympathetic progress, which was really due to the bright interpretations and conciliatory overtures glancing unconsciously from his eyes, or subtly interwoven in the lines of frankness and good-will about his lips. The eye itself alone, in its regal power and port, is the born prince of a schoolroom. He answers a score of questions, or anticipates them, by a glance.

"The human countenance," it has been said, "is the painted stage and natural robing-room of the soul. It is no single dress, but wardrobes of costumes innumerable. Our seven ages have their liveries there, of every dye and cut, from the cradle to the bier; ruddy cheeks, merry dimples, and plump stuffing for youth; line and furrow for many-thoughted age; carnation for the bridal morning, and heavenlier paleness for the new-found mother. All the legions of desires and hopes have their uniforms and badges there at hand. It is the loom where the inner man weaves, on the instant, the garment of his mood, to dissolve again into current life when the hour is past. There it is that love puts on its celestial rosy red; there lovely shame blushes and mean shame looks earthly; there hatred contracts its wicked white; there jealousy picks from its own drawer its bodice of settled green; there anger clothed itself in black, and despair in the grayness of the dead; there hypocrisy plunders the rest, and takes all their dresses by turns; sorrow and penitence, too, have sackcloth there; and genius and inspiration, in immortal hours, encinctured there with the unsought halo, stand forth in the supremacy of light."

What then? Can a man look otherwise than nature made him to look? Can he reconstruct his features? Can he resolve his face into beauty by a purpose? I reply, nature made his countenance to reflect the spirit of his life. It is a common maxim that some faces, plainest by the rules of classic symmetry, are noble with moral dignity, and radient with spiritual light. The faces we love to look at, over and over again, must be the really beautiful faces, and these are the faces of lovely persons, no matter about your Juno or Apollo. Said Chrysostom, speaking of Bishop Flavian, who had gone to intercede with the Emperor for the rebellious citizens of Antioch, "The countenance of holy men is full of spiritual power." This kind of beauty, the only real kind, is producible. The soul such as it is, will shine through. But the completeness of that transformed expression will be seen only where the long patience of self-control, and the holiest sincerity of love, and the slow triumph of unselfish principle, have wrought their interior work, molding the inner man into a nobleness that the outward shape may honestly image.

F. D. Huntington.

What an unique and meaning expression was that of a young Irish girl, in giving testimony against an individual in a court of justice the other day. "Arrah, sir," said she, "I'm sure he never made his mother smile." There is a biography of unkindness in that short and simple sentence.

INTELLIGENCER AND JOURNAL.

HOWARD M. JENKINS, *Managing Editor.*

ASSOCIATE EDITORS:

HELEN G. LONGSTRETH. LOUISA J. ROBERTS.
RACHEL W. HILLBORN. LYDIA H. HALL.

PHILADELPHIA, FIFTH MONTH 12, 1888.

OUR UNITED INTERESTS.

THE time of the gathering of our (Philidelphia) Yearly Meeting is close upon us, and we are about to witness what seems from year to year to be the same assemblage of people. But it is not so. In this world of wisely ordered changes, we are never permitted to gather again all whose interest in our religious welfare called them at this season from the various parts of our heritage. Many earnest and valued spirits have passed within the year beyond the portal that separates the mortal from the immortal, and we shall sadly miss them in our deliberations. Some were active with voice and pen, contributing greatly to the general good; others were silent burden bearers whose unexpressed sympathy was felt as a warming influence, stimulating to a spiritual growth. And there were other humble ones modestly feeling themselves to be only as "Marthas" in the household of faith. These have passed out of life to a reward not anticipated, leaving an aching void, their departure revealing the value of their services. But as a people acknowledging the wisdom and power of the Almighty, it is not for us to be cast down or discouraged, for we have only our own work to do, in our own time and generation, and that work is made easier by the faithfulness of those to whom we have looked for strength and support. We must not forget that there are freshly dedicated ones who are feeling their way toward a deeper interest, and a more perfect surrender of self. Let these be welcomed forward and encouraged to participate, for the spiritual as well as all other gifts grow in proportion to their true use.

Owing to our different temperaments, all cannot feel the same degree of interest in the various subjects claiming our attention, some one to each mind will take precedence of others, but all can unite in desiring the greatest good to the entire body.

After the concerns relative to the health of our religious organization made manifest by the answers to the queries, perhaps the greatest unity of interest will centre upon the educational question. In a broad sense it now covers a large field and can but continue to grow and embrace far-reaching possibilities for good. In the restricted sense of society schools there is an awakened interest which is still spreading, and the wise conducting of these is claiming the attention of many men and women who we doubt not, are earnestly desirous of dwelling near the place of true counsel; especially in the acceptance of the large trust fund, of which we are soon to become the guardians, it will be very needful that wisdom be sought, not from the realm of a reason that has its root in a selfish love of control, but from that source of principle that underlies the character of every true Friend recognizing in another equal access to the one fountain of right and judgment. Then will there be a harmonious working which will result in great good to the entire body.

The increasing interest in our First-day schools and the growing care exercised over them, adds to our strength, and should in no wise be allowed to falter, for lapsing time will constantly reveal "new occasions" for religious and Friendly instruction and "new duties" here will continually arise. Then, too, we have our mission work, to which we have in a very small measure "put our hand" and from which we should not "turn back." Since the days of John Woolman, Friends have ever been regarded as the friends of the colored race, and in a quiet way have no doubt been one of the agencies through which their emancipation was effected. But the race is largely yet in bondage to ignorance and superstition, and who are better fitted to aid in breaking this yoke than our own highly favored people? After looking well to the careful training of our own youth, have we not something to spare for this work?

The great cause of temperance can also be ranked with the educational, for the preventive course here will show the best results which will be largely due to early training. So in the summing up of our prospective labors for the coming week, we can see how closely all are united, and consider all subjects in that harmony which is produced by keeping under the guidance of the true spirit; and the end will be our our right advancement.

MARRIAGES.

PETERS—TYSON.—On the 30 of Fourth month, by Friends' ceremony, at the residence of the bride's parents, near Gettysburg, Pa., Zachariah J. Peters and Mary A., daughter of Charles J. Tyson, formerly of Philadelphia.

PYLE—SMITH.—In Philadelphia, on Fifth-day, Fourth month 26, 1888, in the presence of the Mayor, by Friends' ceremony, David L. Pyle, of Pylesville, Harford county, Maryland, and Martha Smith, daughter of Nathan Smith, of Linwood, Carroll county, Maryland.

DEATHS.

BONNER.—At his residence, Byberry, Pa., Fourth month 29, Benjamin C. Bonner, in his 80th year; a member of Byberry Monthly Meeting.

BROWN.—On the 28 of Fourth month, at her home, in Scott county, Kansas, Maria, wife of W. Oscar Brown; in the 37th year of her age.

She was born and raised at Maple Grove, Indiana, and was a member of Maple Grove Meeting. She came to Scott county in the autumn of 1886, and as theirs was one of the first families to settle here, she has by means of her quiet social nature, and christian character, become more generally and favorably known, and in consequence will be more sadly missed than would almost any other person in the community. For the past seven years she has been a faithful worker in First-days chools, and the last Sabbath she spent on earth, she taught a class in our new school here, which was organized in a great measure through her efforts, and for which she labored zealously.

Her family and friends have the heartfelt sympathy of her new friends here. And we believe with her little daughter Annie that "God can take better care of her" than any earthly friends, however near and dear. R. P.

GARRETT.—At Wilmington, Delaware, Fifth month 1, 1888, Virginia Jenkinson, wife of Maurice Garrett, aged 42 years; a member of Wilmington Monthly Meeting.

LIPPINCOTT.—At the residence of his son, West Phila., Fourth month 29, 1888, Benjamin B. Lippincott, in his 60th year; a member of Chester Monthly Meeting, New Jersey.

LORD.—At the residence of her son, F. C. Lord, Woodbury, N. J., on Fourth month 25, 1888, Mary C., widow of James A. Lord, aged 72 years; a member of Woodbury Monthly Meeting.

OTT.—Fifth month 3, at his residence, Byberry, Philadelphia county, Pa., Isaac Ott.

STEVENSON.—At her residence, in Moorestown, N. J., Fourth month 29, 1888, Hannah, widow of Josiah Stevenson, in her 82d year. She was a consistent member and esteemed elder for many years. Her interest in Society did not abate although she suffered several months, during which time she always manifested great fortitude and patience, as well as a thoughtful consideration for those whose duty it was to care for her. She was kind and affectionate, and always evinced a firm reliance upon the Divine Arm for support and guidance. Our loss is her eternal gain.

"Blessed are the pure in heart for they shall see God." Her remains were interred in the burial ground at Westfield, Fifth month 2.

WOOD.—Second month 7th, 1888, at his residence, in New Scotland, Albany Co., N. Y., Arnold Wood, in the 81st year of his age. He was a valued and consistent member and Elder of Albany Monthly Meeting; his aged widow and four children survive him. S. C.

YERKES.—Fifth month 3, 1888, at the residence of her brother-in-law, Justus P. Jones, at Germantown, Ann Yerkes, in her 77th year.

MARY LUNDY BARNARD.

[The notice of the decease of this Friend—which occurred Tenth month 2d, 1887,—appeared directly after in the INTELLIGENCER AND JOURNAL, but the following tribute to her worth has just been received.]

Mary Lundy Barnard was a sister of that eminent laborer on behalf of the slave, Benjamin Lundy.

A purer minded, spiritual, and prayerful woman never lived, and what a legacy to transmit to one's posterity, for upon *good* mothers (more than anything else) depends the ennobling of our land and the growth of our religious institutions.

Her constant desire was to seek Divine help in every thing, no matter how small the undertaking, and when she felt satisfied she was doing His will she had great peace. She never absented herself from any of the regular meetings for business or worship unless her health prevented her attendance. She frequently went when she suffered much pain afterward. Her health at all times was frail, but she had great perseverance and an indomitable will which carried her through a great deal. Her children can testify to her great concern to train them in all simplicity and godliness, and to always do to others as we would have them do to us. If this beautiful life will be the means of inducing others to live likewise then she did not live in vain. She said to a friend during her illness that "the sands of life were running low and it was well with her." She had made her "calling and election sure long ago and had nothing to fear." She felt from the first that she would not recover, but death had no terrors. She was very grateful for everything done for her and always thoughtful of those who waited upon her, fearing they would do too much.

"Blessed are the dead which die in the Lord from henceforth, yea, saith the Spirit that they may rest from their labors and their works do follow them."

THE LIBRARY.

THE AUTOBIOGRAPHY OF GEORGE FOX, FROM HIS JOURNAL. Edited by Henry Stanley Newman. Square 8vo. Pp. 422. London and Leominster, [England].

THIS volume, issued about two years ago, has been introduced to the attention of Friends in this country. It forms one of the considerable number of books relating to Friends which are continually appearing in England, designed to freshly assert the Truth as the founders of the Society conceived it, but also to translate and convey the message by means of the literary art of our own time. It is not, however, the complete Journal of George Fox, but an abridgment, giving, we should say, not more than half the contents of the original work as prepared by its great author, and edited by William Penn. In its original form, the Journal has passed through a number of English editions, and has at least once been reprinted in this country: most of our readers are doubtless acquainted with the complete edition of the Works of Fox, in eight octavo volumes, published in 1831, in this city and New York, by Marcus T. C. Gould and Isaac T. Hopper, in which the Journal occupies the first two volumes. There is also an English edition of the Journal, printed at London in 1852, edited by Wilson Armistead, in which some changes were made, the work being divided into chapters, and numerous biographical and historical explanatory foot-notes added,—but the narrative of Fox is given in full, without material emendation or change.

As we have said, H. S. Newman's present book is an abridgment. Many whole paragraphs and parts of paragraphs are omitted entirely, and in many other places the language is altered to a more concise form, or details are dropped. The extended preface by William Penn is almost entirely omitted. The editor gives a preface of his own, covering some twenty pages, in which he introduces and discusses the subject matter of which the journal treats. In the main, we can approve the Preface. It is fairly faithful,—though not enthusiastically so,—to the great principle of Fox's gospel message, the concep-

tion of an Immediate and Sufficient Inward Revelation. To do full justice to him, there should have been a stronger, more earnest, and more entirely sympathetic presentation of this, and a less evident disposition to increase by comparison, the degree of reliance which he placed upon the letter of Scripture. In the body of the work, we notice, the important and significant incident at Nottingham, where he interrupted the preacher in the midst of his sermon, telling him that the "more sure word of prophecy," the "light that shineth in a dark place," was not the Scriptures, but the Holy Spirit which was before them, and by which, in their purity, they were given forth,—this occurrence is much shortened, and is shorn of details which are essential to a correct understanding of the position which George Fox took. It is true that H. S. Newman, as he shows by several expressions in his preface, is evidently not in sympathy with the extreme attitude of Fox toward the clergy, and he probably preferred to omit the statement that he broke into the sermon and contradicted the preacher. But this is only doing injustice to the truth of history and to the character of George Fox: he testifies to us that he could not restrain himself, so great was his earnestness: "the Lord's power was so mighty upon me, and so strong in me, that I could not hold, but was made to cry out," he says. "Such an action needs no apology, and should not be concealed. It is part, and a most essential part, of the candid and characteristic narrative. And the whole occurrence, as we have already said, is so important as showing the manner in which George Fox apprehended his duty that it must be read and considered precisely as he relates it, or it will not be rightly understood.

While, therefore, we appreciate the present book, and think it more likely to be read by many persons than the larger and fuller original Journal, it is a grave question whether it should be strongly commended. If we want to know Fox we must read his Journal as he wrote it, or, at the least, we must read in the original language those essential passages which make it plain how and why it was that his ministry became and remains to be a moving power in the world. It was not, we may be sure, because he was of the same sort with the other religious professors of his day, but because he cried out, as in the church at Nottingham, calling the priesthood out of darkness into light. He was no smooth chip upon the stream, but a rugged challenger of the common course of things. H. M. J.

Affectionate dependence on the Creator is the spiritual health of the creature, as averseness and independence are the spiritual disease of the creature. Sin consists in the absence of the love of God from the heart as the dominant principle, and is not so much an action as a manner of existence.—*Thomas Erskine.*

O Heart, grown wild amid the heat and tumult
Of years that hasten so, be calm, be strong!
These few brief days may mock thy high endeavor,
But oh, the eternal years of God are long!

NEWS OF FRIENDS.

PURCHASE QUARTERLY MEETING.

This was held at Amawalk, N. Y., on 4th day, the 2nd of Fifth month, and both it and the public meeting held on the following day were interesting meetings, although not so largely attended as they sometimes have been. This was owing in a measure to some of the elderly people being detained on account of sickness, and to the fact that very few strangers were there, (none in the line of the ministry except John Stringham, of Long Island, whose services were very acceptable). Most of the ministerial labor seemed to devolve on Daniel H. Griffin and Charles Robinson, although some very acceptable words were handed forth by several others, who are endeavoring to be faithful to perform the duty that seems to be laid upon them, and who, if they keep near the Divine Guide, and are obedient to his requisitions may have their gift duly acknowledged.

Although the three monthly meetings which compose Purchase Quarter are not so remotely situated as are the different branches of some of the other quarters, yet it requires considerable interest, or religious zeal, to overcome the difficulties in the way of punctual attendance, when the meeting is held in the most remote situations, the distance being so great that it is about impossible to attend on both days without remaining from home over night, and were it not for the social visiting amongst Friends that is enjoyed on such occasions, many members would probably not attend on either day.

The feeling of brotherly and sisterly affection between the different branches of the quarter seems to be very great. Many of the older members will not be able to get out very much longer, but the generation that is now coming on seems to have a warm interest in society affairs, and the hope is that there will be many convincements amongst those who mingle with Friends in their meetings and First-day schools.

We noticed that in the statistical answer to the query in regard to births and deaths, that there had been but *one* born a member the past year, whilst *nine* had died, so something besides birthright membership must be looked to, to keep up the meetings.

I. E.

—Mary R. Pusey, of Wilmington, Del., (widow of Samuel N. Pusey), who died recently, left by her will charitable bequests aggregating $50,000, of which $20,000 is for the Ferris Reform School, (established by the late John Ferris, a member of our religious body), and $5,000 to Wilmington Monthly Meeting. A local paper says "these are the largest [charitable] bequests that have been made in Wilmington for many years."

—Robert Hatton, who has been living for the past two years near Merion meeting, in the suburbs of this city, has removed to Haddonfield, N. J.

—We are advised that our friends John J. Cornell and Isaac Wilson, of Genesee Yearly Meeting, expect to attend the sessions of our yearly meeting in this city, next week.

—J. Ballinger, of Accotink, Va., writes us as follows: "The property formerly belonging to Alexandria Monthly Meeting of Friends located in the city of Alexandria, Va., has been sold to a company of colored persons for a home for the aged and infirm of that race. Their means being rather limited any donation from Friends or others to aid in paying for the property and maintaining the institution would be thankfully received by them. And if sent to James W. Roberts, Alexandria, Va., will be promptly forwarded."

COMMUNICATIONS.

ANSWERS TO THE QUERIES.

Editors INTELLIGENCER AND JOURNAL:

I WAS so much gratified by reading your remarks on the Annual Queries in the last number of the INTELLIGENCER, that I write to express my satisfaction in its columns. The stereotyped form of answer, that Friends are "generally clear," or "mostly free" of any infraction of the queries, was adopted by early Friends, on account of their anxiety, their extreme caution, not to state the matter too strongly; but there surely is no other reason for our use of the form than the one for which they used it. To my personal knowledge, it has been used, when no evidence whatever had come to the meeting that any member had been chargeable with the offense implied. Is it not much better for us to tell the truth plainly, instead of saying that Friends are "generally" or "mostly," that is, a majority of them only, are free of offense. J. J. J.

Columbus, O.

SWARTHMORE NOTES.

—Under the modified rule for Commencement appointments, from the highest in scholarship in each of the four departments, Arts, Letters, Science, and Engineering, a proportionate number of each represent their departments upon the platform. The appointments have thus been made for the coming Commencement to occur on the 19th of Sixth month, and are as follows: *Arts*,—Alice M. Atkinson, Holicong, Pa.; Hetty C. Lippincott, Riverton, N. J.; *Letters*,—Esther M. Willets, Old Westbury, L. I.; *Science*,—Emma Gawthrop, Wilmington, Del.; *Engineering*,—Thomas Brown, Lincoln, Va.; Frank Cawley, Woodstown, N. J.

—A competition in public speaking, open to members of the Freshman and Sophomore classes, will be hereafter held on the Fourth-day of Fourth month, in each year, in presence of the members of the College and invited guests, To the five who do best rewards of $10 worth of books each will be given.

Only original productions will be admitted to competition. There would seem to be no good reason why success in physical exercises only should receive the encouragement of special rewards.

—In connection with the First-day school exercises, this week, Elizabeth Powell Bond, the Matron, presented an interesting paper upon the general theme of living within one's means. It will be published in full next week.

—The spring athletic exercises of the students take place on the grounds devoted to that purpose on Seventh-day of the present week.

For Friends' Intelligencer and Journal.

FRIENDS' SCHOOL AT MILLVILLE.

AMONG the good schools of our Society is that at Millville, Pa., within the limits of Fishing Creek Half-Year Meeting. The Educational Committee assisted in its reorganization about two years ago, and has continued to give it aid and encouragement. It is the only Friends' school, and is undoubtedly the best one in that part of the country, and affords an excellent opportunity for the children of Friends and others to get a good school education at moderate cost near home. There are now engaged in it four teachers, three women and one man, all Friends, with about eighty pupils, three-fourths of whom are Friends or have one parent a member. It will doubtless be interesting to our Society generally to know that this isolated body of our members is so well provided for in this way, and it is to be hoped that the school will receive the support it so well deserves and which will insure its successful continuance. *

REPORT OF FRIENDS' BOARDING HOUSE.

THE Annual Meeting of Friends' Boarding House Association, (Philadelphia), was held Fourth month 25, 1888. The annual statements were read and referred to the new Board for attention. The following officers and directors were chosen for the ensuing year: President, Abraham W. Haines; Clerk, Edmund Webster; Treasurer, Henry M. Laing.

Other Directors chosen are Letitia G. Haines, Joseph Bacon, Deborah F. Wharton, Mahlon K. Paist, Mary A. Tupman, Mary F. Saunders, George Taber, J. M. Truman, Jr., Clement A. Woodnutt, Thompson Shourds, Sarah C. Webster, Anna J. Lippincott, Martha D. Hough.

A minute in reference to the death of Rebecca N. Webster was adopted.

The Treasurer's report showed receipts for board $2,822.75; subscriptions, $245.81; balance of M. H. Newbold's legacy, $194,57; balance of Wm. Stapler's legacy, $9.40; Total, $3,272.53. Expended for house expenses $2,836.05; interest on mortgage, $250.00; taxes and water rent, $191.69; Total, $3,453.15. Balance due Treasurer, $272.53.

DIRECTORS' REPORT.

Tenth Annual Report of the Directors of Friends' Boarding House Association.

In presenting a resumé of the work for the past twelve months for the consideration of Friends, the Directors are conscious they have little to boast of, feeling that the work accomplished is not commensurate with the labor and anxiety bestowed, yet they realize that their labor has not all been lost, as the House has afforded comfort and good cheer to a number of Friends whose circumstances would not allow them to pay the usual charge for board elsewhere. There have always been some among the boarders whose age and finances are such that it is frequently difficult to provide for them in their declining years, except with strangers. The inquiry is made in

the Fifth Query, "Are Friends' children placed among Friends?" The projectors of this institution felt that the same care should be extended to the aged and dependent members of our Religious Society.

For the first time since the opening of the House, the income for board has fallen a little short of the expenses. The deficiency is small, and we feel encouraged that the coming year, (if the house is kept open), will show a different result. The taxes, interest on the mortgage, repairs, and renewal of furniture, continue to be a heavy burden which the managers are obliged to provide for from their own resources, and the contributions from a few friends. We have expressed the wish in former reports that others would manifest their interest by generous gifts sufficient to liquidate the mortgage of $5,000, of which we had reasonable hope, when the House was purchased and opened for boarders.

Our friend Deborah F. Wharton has been unable to attend any meetings of the Board during the past year, but her interest continues as at the beginning, as she has so often shown. Her presence and good council are greatly missed by the other Directors.

The House has continued nearly full, except during the hot weather, when most of the boarders left the city, many retaining their rooms until their return in the fall.

From the want of needed help and the general apathy of Friends towards our work, (which some of us think has done and is doing a great deal of good), some of the managers feel that the time is drawing near when the house will have to be closed and the property disposed of.

The Directors desire to express their sincere thanks to the Friends who have generously aided them, and wish that others, seeing the good that can be done, would be induced to lend a helping hand and encourage us to continue in the good work.

The property has been kept in general good condition, but there are some repairs wanted at the present time, a new range in the kitchen is badly needed.

ORTHODOX FRIENDS.

PHILADELPHIA Yearly Meeting of Orthodox Friends began on 4th month 16th, and adjourned on the 20th. From a report of the proceedings in *Friends' Review* we make notes as follows. The report of the Meeting for Sufferings showed the preparation and distribution of an Address on War, of which 63,000 copies had been printed, and 58,000 of them distributed, the cost being about $1,000. About 2,000 books and as many pamphlets presenting Friends' views have been sold or given away, during the year. From the South Carolina fund several hundred dollars each were sent for building or restoring meeting-houses: four in North Carolina; two in Iowa, at West Branch and Paulina; one at Plainfield, Indiana, and one at Plymouth, Ohio. [The meetings thus aided in the West belong to those "smaller bodies," which are not in unity with the larger, or "Evangelical" bodies. *Friends' Review* remarks this fact as "significant of the present abnormal position of Philadelphia Yearly Meeting.] In considering the answers to the First Query, remark was made upon the smallness and continued diminution of attendance at a number of meetings. Richard Esterbrook said that about twenty meetings are now very small. He had attended one monthly meeting where the only persons present were the clerk, assistant clerk and himself; and similar occurrences are not unusual. Samuel Emlen said that he knew of two such monthly meetings; yet one of those has sixty members belonging to it. In view of this decline of meetings, several suggestions or proposals were made: to appoint a committee to visit the smaller meetings; to adopt a minute to send down to subordinate meetings with the Extracts; to recommend to quarterly meetings to appoint committees. James Whitall remarked that these measures have been resorted to again and again, without effect. He was coming to the conviction that there is no remedy—none, at least, that this yearly meeting will accept. He hoped that if a committee is appointed, it will take into full consideration the whole subject of the decline of our meetings. The question of appointing such a Committee was deferred, but on the 18th, after discussion a committee was appointed to consider the subject, and, if way opens, to prepare an epistle to subordinate meetings, and to appoint a committee to visit them and their families, and to appoint meetings among them.

Joseph Walton and Joseph Scattergood were reappointed Clerk and Assistant Clerk of the men's meeting.

In further considering the answers to the queries, Charles Rhoads referred to the pressing competitions in business being increased by the tendency of large manufacturers and merchants to absorb more and more into single concerns, making it very difficult for others to succeed. This should be considered by Friends in large business, as to whether they might not sometimes put limits to the extent of their operations, for the sake of young men especially, of less ample opportunities. Samuel Emlen, (*Friend's Review* says) "spoke very impressively of the awful lapses from honesty that have recently occurred among our own members. All of us are liable to temptation in one way or another. Small beginnings usually start the downward movement, ending perhaps in an irrecoverable fall. Surely compassionate feeling becomes us towards those who have thus brought misery upon themselves and much suffering upon others, and the lesson of warning should be heeded, to beware of the least unwatchful deviation from integrity."

The Annual Queries were read, with their answers. Six elders and one minister have died during the past year. Two of these were between 60 and 70 years of age, and five of them between 70 and 80 years.

The report from Westtown School showed that during the last summer session the number of pupils was 166; a considerable reduction in the number of girls admitted being necessary on account of the unfinished state of the buildings. The number at the winter session, of both sexes, was 264. The new buildings are now completed, at a cost of over $300,000, and about $30,000 more money is needed to entirely discharge it. In the statement of the current affairs of the institution, it was stated that about $23,000 is the cost for salaries of teachers, including $6,000 from the fund especially subscribed to increase these salaries. The annual cost for each scholar is estimated at $239. It is proposed, on account of the much greater advantages now afforded, as well as

their cost, to add $10 per term, ($20 a school year), to the charge, making it $180 a year.

The Committee on Education reported that a considerable number of schools had received aid during the past year, in which schools were 174 pupils, mostly children of members. Less success than has been desired has been obtained in getting Friends' children entirely into these schools; but need appears for still continuing the work. An appropriation of $1,500 was made as requested. The same amount was appropriated to the use of the Indian Committee.

The Treasurer's report showed a balance on hand of about $7,000. $2,500 was appropriated for general uses, besides the amounts determined upon for the Indian and Educational Committees, making $5,500 in all.

The reports from the quarterly meetings in regard to Education were read. From the summary of these it appears that there are 776 children of school age in the yearly meeting (against 806 last year.) Of these 214 are at Westtown, 380 others at schools under care of Friends, and 168 at schools not taught by Friends.

The reports from the quarterly meetings on Intoxicating Drinks were then read. It is stated that 212 members have made some use of such beverages during the year; mostly of the milder, fermented kind, especially cider, and occasionally, very few using spirituous liquors. One quarterly meeting, and two monthly meetings in other quarters, were reported as clear. The number of those using intoxicating beverages in the previous year was 249.

Samuel Morris thought there was encouragement in the apparent diminution occurring, the number after all not being very large, considering the temptations everywhere abounding, particularly to young men. Another member remarked that, in this yearly meeting, young Friends are more generally clear of the use of alcoholic beverages than the older members; some of whom find it difficult to give up the glass of cider to which they have been accustomed. John B. Garrett observed that, remembering the whole number of the membership to be but about 5,500, of whom less than half are men of the ages likely to be subject to this practice, about one in ten of these is the proportion reported as indulging in it to some extent.

* * *

Commenting upon the yearly meeting, and recalling some details of the past, *Friends' Review*, in an editorial article, says: "We recall these familiar reminiscences at this time to emphasize the observation, that Philadelphia Yearly Meeting, as a body, is more than twenty years behind the rest of the coordinate bodies in the movement of re-animation. No wonder that many have felt like exclaiming, 'Can these bones live?' The Scriptural answer is a prophecy, in echo of prayer: 'Come from the four winds, O Breath, and breathe upon these slain, that they may live.' Philadelphia Yearly Meeting has, so far, officially discountenanced First-day schools among Friends. Two years since, it issued a document especially pronouncing against Women Friends' Missionary Associations. Both of these movements are going on, the latter especially with increasing strength, among our members; statistics showing a larger contribution to Foreign Missions from members of Philadelphia Yearly Meeting than from those of any other in this country. Corporately, as was fully shown this year, the body grows weaker and weaker; church work without, and even against, official authority, grows stronger and stronger."

THE OLD MEETING PROPERTY AT FOURTH AND ARCH STREETS.

The Philadelphia *Ledger* of a recent date contains the following: Referring to the statement in the *Ledger* of Thursday last that the body in occupancy of the Arch Street meeting-house must be in accord with the religious views of London Yearly Meeting, our esteemed townsman, George Vaux, writes to the *Ledger* that "the title deeds contain no such restriction, although there is a popular impression that such is the case." He then goes on to say: "The Arch and Fourth streets property was the gift of William Penn to Philadelphia Friends. It was confirmed to them by patent dated about 1700, although the gift was made and possession acquired several years before. This patent designates the meeting in Philadelphia to which the grant was made as the one in fellowship with London Yearly Meeting, of which William Penn was a member, and, of course, refers to the meeting as then constituted, and not as what it might be years or centuries afterwards. The phraseology of the patent was, no doubt, due to the fact that at that time the Society of Friends had just passed through a serious crisis, which had resulted in a separation of the followers of George Keith, who had set up a separate meeting, which they claimed to be a meeting of Friends. Although this meeting had declined in numbers, and may even have been almost extinct at the time the grant was made, yet the circumstances of the case were, no doubt, too fresh in the mind of William Penn to admit of anything being done which would leave any uncertainty as to his intention that the Keithites should *not* have any interest in the property.

"The writer does not intend to intimate that there is any substantial difference in doctrinal view between London and Philadelphia Yearly Meetings as bodies of Friends at the present time. What he claims is, that the doctrines held by London Yearly Meeting at the time the grant was made, about 1700, must be the test as respects the title to the Arch street property, if such a test is to be applied, and not the views which may happen to be held by that meeting at a future time."

The little I have seen of the world, and know of the history of mankind, teaches me to look upon the errors of others in sorrow, not in anger. I would fain leave the erring soul of my fellow-man with Him from whose hands it came.—*Longfellow.*

The fountain head of happiness is contentment of heart, which springs from the ascendancy of the good over the evil in us.

LIFE WORTH LIVING.

The Lord's are the gold and the silver;
His least gift by men prized the most;
They may hoard it for rust and for robbers,
They may pave with it roads for his host,
And so make earth's highways as beautiful even
As the streets trod by angels on errands of heaven.

More precious than gold is the wisdom
He grants us: all wisdom is His,
Whether breathed thro' the lowliest spirit
Or proclaimed by His prophets it is;
Oh, wisdom is better, for blessing, than wealth;
But the best that He gives is Himself; his full health—
His strength, which alone is our vigor—

The stream of his life in our veins,
A deep, inexhaustible river,
That waters the world's arid plains;
Bedewed with his freshness, all souls live and grow;
His life cannot stagnate; it must overflow.

So the best we give others is given
To us. There is nothing our own
But life—the great life of our Father's;
His love and his wisdom made known
Through these weak little efforts and doings of ours;
Infinity using humanity's powers.

Our lives—they are well worth the living,
When we lose our small selves in the whole,
And feel the strong surges of Being
Throb through us, one heart and one soul.
Eternity bears up each earnest endeavor;
The life lost for love is life saved, and forever!

—*Lucy Larcom.*

THE BLUEBIRDS.

Soft voices in the fields and woods,
The tinkle of cool rills set free,
The drip from boughs on last year's leaves,
And whispers from sod, bush, and tree;
But, oh! the sudden flash of wings
O'er spaces of the sunlit lane!
The heart leaps up at one clear song;
The bluebirds!
The bluebirds have come home again!

Their fluted carols ripple down
The breeze, a joy unto the ear!
The sparkling brooks are laughing out,
And grass-blades twinkle far and near.
From smoky uplands, steeped in sun,
And dark with winter's waste and rain,
A thrill of life now seems to say,
"The bluebirds!
The bluebirds have come home again!"

Pale willows show their misty green;
From bush and bough pink buds outpeep;
It seems as if the sky drew near
To kiss the earth from wintry sleep;
To hear that clear, exultant song
Which never knew a touch of pain,
Now that, with promises of spring,
The bluebirds!
The bluebirds have come home again!

—*George Cooper.*

A devout man is one thing, a stickler quite another.—*Wm. Penn.*

PRACTICAL EDUCATION.

A book which has just been published should be of special interest to Philadelphians. This is "Practical Education," by Charles Godfrey Leland. It will be remembered by all interested in the subject of education that Mr. Leland was, with the aid of the School Board, the founder of the system of teaching industrial art to the children of the Public Schools of Philadelphia. His method, which has been adopted by the British Home Arts Association, is simply that of teaching design with drawing and modeling, and also wood carving and metal work; in fact, of uniting into one the minor arts. This was never done by any one before Mr. Leland attempted it. Philadelphians know the history of the success of his attempt. But now it seems the teaching of industrial art forms but a part of Mr. Leland's theory of education as a whole. To explain his theory is the object of his book.

The first paragraph of the Preface is the keynote to the chapters which follow: "Education as it exists, consists of storing the memory, developing the intellect, and training the constructive faculty. I propose to go a step beyond this, and show, if possible, how memory may be created, quickness of perception be awakened, and the constructive power formed, so that the mind, when it begins to acquire knowledge, may do so with confidence and strength. I think that before learning, children should acquire the art of learning, or, to use the words of Arthur MacArthur, we should intellectualize them before attempting to improve their intellects." Years of experiment have convinced Mr. Leland that there is a practical way to awaken attention to art industry and interest in it by means of design, and that from this beginning, attention and interest may easily be kept up, carried on, and directed to all other branches of study and industry; that memory can be actually developed in any child by a year's or eighteen months' practice to an incredible extent, that quickness of perception may also be raised to a wonderful power, and that all these three mutually aid one another.

Mr. Leland devotes the first part of his book to Industrial Art Education, though logically it should be considered last. He does this, he explains, because the subject is just now being earnestly studied and is of great popular interest. He adds another consideration: "When I began, nearly thirty years ago, to seriously study education, and evolved the whole system laid down in this work and resolved that if I ever should be in a position to do so I would devote my life to practically working it out, the only part of it which caused me doubt and fear was this—whether mere children could be taught hand-work while attending school. To resolve this I learned the minor arts, and taught them till I found that they all resolved themselves into one art—design." In this first part he is practical as well as theoretical. He gives detailed directions for the formation of classes and the introduction of Industrial Art into schools. He explains the principal minor arts and the method of teaching design. In the Philadelphia School of Industrial Art Philadelphians can

see for themselves the practical realization of these directions and explanations. The second part of the volume is on developing memory. "The first thing a child should learn is the art of learning. . . . . There is no miracle or mystery in it, and there have been teachers who understood it, acted on it, and taught it. It consists simply in making the pupil learn everything *perfectly* from the beginning." For proof that this proposed perfecting of memory is no mere theorizing, we have but to look back to long centuries before the invention of printing, when memory was developed to a degree almost incredible at the present time. That this teaching of memory may not result in the pupils' learning like a parrot it is to be counterbalanced by increasing quickness of perception, and Part III. sets forth how this may be done. Again, all doubts are silenced by actual fact, for already, in the kindergarten and elsewhere, "quickness of perception has been shown to be susceptible of development in children by culture." Closely akin to it is eye-memory, which is the subject of Part IV. This chapter should be familiar to many Philadelphians, for it was delivered by Mr. Leland as a lecture before the Franklin Institute, in 1880. Houdin and Couture are notable examples of the wonderful manner in which this faculty can be developed and strengthened. Finally, and above all, as is demonstrated in Part V., the child is to be taught to take an interest. "When the habit of making the will arouse the memory shall have been induced until the scholar finds no difficulty in learning, and this faculty in turn is balanced by increased quickness of perception, it will not be difficult to awaken interest in anything. These are sure steps to the highest culture. The last and highest is that of teaching the pupil that he can will himself to take an interest in whatever he pleases." The possibility of each one of the several processes studied in "Practical Education" has been proved by experiment. It has been left to Mr. Leland to suggest their combination.—*The American.*

PLEASANT PEOPLE.

WHAT a boon to all his friends and acquaintance is a pleasant person. It may be hard to define pleasantness, but we find no difficulty in recognizing it when we meet with it. Pleasant people are not always by any means the most admirable of mankind, nor the most interesting, for it often happens that the qualities in a man which are worthiest of esteem are, for lack of other modifying elements, the very ones which make against his agreeableness as a companion, and a person who does not impress us as particularly pleasant may nevertheless interest us very much by the display of unusual mental or moral characteristics, or from a complexity of nature which seems to offer itself as an enigma we are curious to solve. Pleasant people may not even be the most truly lovable, but they are likable. We perhaps have no desire to make friends of them in the deeper sense of friendship, but we are glad when we meet them, and enjoy ourselves in their society. The tie thus formed, though slight, is a real one, and I believe that we should all do well to remember, in the interest of our closer friendships, the attractive and cohesive force of mere pleasantness. The highest virtues and offices of friendship we are not called on to exercise every day, and in familiar intercourse we have not less, but rather the more, need of making ourselves pleasant, because of the times when our friends will have to answer our drafts on their patience and sympathy.

If we question what it is that goes to constitute a man or woman pleasant, it appears to be a result of both temperament and character. It is hardly necessary to say that these are not the same thing, and yet they are not distinguished in common thought and speech as clearly as they might be. Without attempting any close analysis, we may perhaps say that temperament is a certain combination of elements given us at birth, while character is another set of powers and dispositions slowly acquired and grown in for us; for the first, nature is responsible, our parents and ourselves for the second.

It seems easiest to describe a pleasant person by negatives, although assuredly his pleasantness affects us as a most positive quality. To begin with, such a person must not be too much "shut up in his own individuality," to use the phrase of an English writer. That is, he must not be very reserved and concentrated in his emotions and affections, but have a certain expansiveness of nature and openness of manner. He must not be too fastidious, but able to take people for what they are, and what they are worth to him for the passing moment and the needs of the social hour. He must not be of too intense a nature, nor so preoccupied with the serious aspects and duties of life that he is unable to put them aside temporarily and lend himself to lighter thoughts and lighter people. One of the pleasantest men I ever met was one of the most hard-working, devoted to a dozen good causes and public interests beside his personal and professional ones. None of these were made a bore to others, and his equable and kindly disposition, his readiness to enter into other persons' ideas, his interest in literature and art, as well as weightier matters of politics and science, made him able to please and be pleased by men and women of the most divers sorts. It has sometimes struck me forcibly with respect to such a man: How pleasant he must be to himself—how comfortable to live with every day!—*Atlantic Monthly.*

"CHILDREN of men! the unseen Power whose eye
Forever doth accompany mankind,
Hath look'd on no religion scornfully
That men did ever find.

Which hath not taught weak wills how much they can?
Which has not fallen on the dry heart like rain?
Which has not cried to sunk, self-weary man,
'Thou must be born again?'

Children of men, not that your age excel
In pride of life the ages of your sires,
But that you think clear, feel deep, bear fruit well
The Friend of Man desires."

—*Matthew Arnold.*

THE AGE OF OUR CITY'S SITE.

Prof. Angelo Heilprin delivered a lecture at the Academy of Natural Sciences, on "A Chapter from the Early History of Philadelphia," in the course of which he said: "Long anterior to the advent of man the site of Philadelphia already existed. Indeed the site of at least a portion of our city is one of the earliest of which geology has any record. When the greater part of what constitutes the dry land of the earth's surface was still water, and when not unlikely the greater, or a very great part of what is now water was land, the site of Philadelphia was already clearly marked out—a strip of land facing a western ocean, with an eastern ocean at no very great distance.

How far back in time this period was cannot be satisfactorily determined. Geologists place it among the millions of years and the physicists are agreed with them. America may be a new continent, but the site of Philadelphia is far more ancient than the sites of our sister cities of the Transatlantic, such as London, Paris, Berlin, and Vienna. The hills of our Park long antedated the loftier heights of the Alps, Himalayas, or Rocky Mountains. Our streams, the Schuylkill and Wissahickon, were probably gray and old before the Thames, Seine, or Danube dreamed of occupying their present channels.

"When man first appeared upon the scene he lived in a region almost altogether like the present one, even though some of his associates were different. At that time the mastodon, the giant precursor of the elephant roamed about the region of our city, leaving its impress in the bogs and swamps that lie within a few miles of our portals; the reindeer, creature of the northern climes, found a congenial home among the New Jersey sands, where likewise the buffalo spread its herds to seaward, and even the native horse at that time appears to have but little anticipated extermination. This period is possibly not very long ago, but it has been impossible thus far to fix it accurately; thousands of years, doubtless, but how many more we cannot as yet say." He also spoke of the origin of the "cobble" stones found so plentifully associated with the clay of this region, whose structure and the fossils contained in them show that they came from the northern regions seventy or eighty miles away. He concludes that they were brought to their present location from the belt of deposits of boulders extending east and west sixty or seventy miles north of Philadelphia, which is passed through by the Delaware at Belvidere, a few miles below the Water Gap, and extends almost continuously from the ocean to the Pennsylvania border.

"Our belt of cobble stone is not, however, the narrow fringe that we see in front of the modern glacier, but extends in a more or less continuous line well nigh half across the continent. We must consequently assume that it was backed up by a sheet of ice of equal expanse. This seems like an incredible conception, but the facts are too plain to allow us to be deceived. During what is known as the great ice age or the glacial period, the whole northern half of the North American continent was shrouded in one almost continuous sheet of ice, which reached to within sixty or seventy miles of our city limits. At the same period the northern half of Europe was similarly enveloped. The special cause of this accumulation is not positively known, but it appears conclusively that the surface was buried to a depth of several thousands of feet."—*Philadelphia Ledger.*

THE ART OF READING.

In contemplating the great amount of material classed under the one broad head of reading, we are forcibly reminded of words spoken so long ago that they would seem a great way off, did not their application to our own times impress them upon us as fresh inspiration. Solomon surely uttered a modern truth when he said, "of making many books there is no end." And not only books, but current literature, such as magazines, pamphlets, newspapers, and the quantities of "reports" that so burden our tables, that even a literary gourmand is ready to groan and exclaim, "much study is a weariness to the flesh." Fortunately for human endurance these are not studied, but skimmed, and herein we have to confront what would seem to be a "dangerous" evil, that of acquiring only "a little learning." In the face of all this material, reading must become an art to be studied, and whoever can best aid the masses of "everyday people," who have neither the time nor the means to become learned, how to read to the best advantage, would be a public benefactor. Melvil Dewey, chief librarian of Columbia College, gives some hints in this direction, concerning books, and they also suggest a similar rule which could be applied to other reading, with perhaps better result than to books. He says:

"An antiquated conception about reading needs to be corrected—the idea that every book must be read through. In olden times, when there were comparatively few books, and men had more time to spare than they have now, such a conception might prevail. At the present time it would be mathematically impossible for a man to read through a thousandth part of even the books worth reading; hence, he must train himself to pick out of a book what he wants for his purpose at the time. In a hundred poems, which an author groups in a volume, there may be two or three that are specially good. Why should one read the ninety-seven poor ones in order to get at the three he values? Why should he read every article in a magazine or newspaper? It is rarely the case that a great reader—a man who knows the value of books and how to use them—ever reads a book through. A shrewd reader, trained in the valuable art of 'skipping,' will get the point of an author's argument in one-tenth of the time that it takes the man who reads through the whole book. When a man goes to a library he goes to a dictionary. He doesn't read his dictionary through; he gets what he wants; in getting what he wants he passes over much that is valuable, but is not valuable to him at that time, and so he leaves it alone. The skillful reader makes a dictionary out of his library—he gets what he wants. He handles books, not to say, 'I have read so many books,' but to get inspiration, new ideas on the subject in which he is immediately interested, and he gets it where he can find it without needless dilution."

DEATH OF DR. C. R. AGNEW.

Dr. Cornelius R. Agnew's death, which occurred at his late residence in New York on the 18th ult., is a great loss to the temperance reform, especially in the scientific department thereof. He has for many years been foremost among leading and influential American physicians in testifying, upon scientific grounds, against the beverage use of alchohol. He was especially interested in promoting the right education of the young concerning the use of intoxicants. Before any action had been taken by the Legislature of this and other States to provide for scientific temperance instruction in public schools, Dr. Agnew co-operated most heartily and effectively with the National Temperance Society to secure, with the approval of the Board of Education, the introduction of Dr. Richardson's excellent "Temperance Lesson Book" in the public schools of this city. With the general and lamentable indifference of our leading physicians to the cause of temperance it can ill afford to lose the advocacy of one so gifted and eminent as Dr. Agnew in the ranks of the medical profession. —*Independent.*

In the sixteenth century the forests had dwindled so much, and the cost of firing had risen so high, that the princes took the forests under their sovereign protection, and appointed a class of officials whose duty it was to see after the fuel supply in their provinces, and look to the protection of trees just as the police have to see to the protection of citizens. One result has been that no trees are allowed to grow longer than when they have reached maturity. After they have attained a certain age their rate of growth is so slow that their room is needed for younger plants and they are cut down. Thus a pine reaches its perfection after its thirtieth year and goes back after its eightieth. As a rule, a forest is cleared and replanted every thirty years and it is an exception anywhere to see an older pine or beech. But the Böhmer Wald has not been subject to this policement and there do remain in it magnificent pines several hundred years old.—*Cornhill Magazine,*

The condition of the world would be improved, if men were to think less of the dishonor of submitting to wrong and more of the dishonor of doing it.

NEWS AND OTHER GLEANINGS.

—The *Electrical Review* says that the lightning rod is a relic of superstition, and that the day will come when a lightning rod on a house will be regarded in the same light as a horse-shoe over a door.

—Observations in the Atlantic give from forty-four feet to forty-eight feet as the highest measured wave. But such heights are rarely reached, and, indeed, waves exceeding thirty feet are very seldom encountered.

—Lake Michigan, according to Chicago engineers, is this year a foot lower than a year ago, and one and six-tenths feet lower than in 1886. The effects of the low water are felt at almost every port on the lake, but especially at the mouth of the Chicago river, where extensive dredging will have to be done to make a proper channel.

—The Working Women's Society of New York has requested that one-half of the factory inspectors shall hereafter be women, and the Women's Prison Association has succeeded in procuring the passage by the Senate of a bill providing for police matrons in all the cities of the State. It is hoped that this bill and the bill providing for factory inspection will become laws.

—In 1886 there were seven hundred and seventy-nine female students at the Russian Universities, the majority being daughters of nobles, political, and military officials. In addition to these there are several hundred Russian ladies studying at non-Russian universities, principally in Switzerland and in Paris. The majority study medicine.

—A new industry is reported from the Maryland coast. The industry consists in the shipment of oysters in the shell by means of fastening the shells tightly together by means of a patent wire clamp. Oysters so prepared for shipment are known in the trade as "muzzled oysters." "The new business," says the Baltimore *Sun*, "is revolutionizing the oyster trade."

—A despatch from St. Paul, Minn., says: "The great tunnel through the Cascade Mountains on the Northern Pacific Road will let daylight through the rock some time today, (5th mo. 2). The crowds of workmen who have been working from both sides are now within hearing distance. The tunnel, which is 9,900 feet long, is through solid rock nearly all the way, and has been finished as the work proceeded. When the final piercing is accomplished there will be nothing left to do but to lay a track. Trains will be running through it within two weeks. The tunnel was begun early in 1886, and the contract was for about $2,000,000. When the work was begun there were no roads leading into the mountains, and all the heavy machinery had to be hauled in on wheels and then transferred to runners. In some places the pressure of the mountain is so great that clay is forced up from the bottom, and an inverted arch of stone had to be constructed to keep the clay down. The work has been carried on by electric light, power for which is supplied by a small mountain stream which flows down the mountain and falls directly over the mouth of the tunnel." A later special states: The workmen from each end met in the heart of the Cascade range, and the last borings were completed. The formal opening of this great work will be about the first of June, after which it is expected that trains will run through regularly, and the temporary road over the mountains *via* the Switchback will be forever abandoned.

—On the 3d inst. the United States Senate passed a bill "to perfect the quarantine service of the United States." It imposes a punishment of a fine of not more than $300 or imprisonment of not more than 30 days, or both, upon any person, master, pilot, or owner of vessels entering any United States port in violation of the quarantine regulations framed under the act to prevent the introduction of infectious or contagious diseases into the United States. It provides for the establishment of additional quarantine stations—at the mouth of Delawaae Bay, the entrance of Chesapeake Bay, near Cape Charles, on the Georgia coast, at or near Key West, at San Diego harbor, at San Francisco, and at the entrance to Puget Sound, near Port Townsend.

—An Illinois philanthropist has given $10,000 to establish an institute in Memphis, Tenn., for the training of colored girls as domestic servants. His idea is to have cooking taught as an art.

—J. L. Palmer writes from Arkansas to the *Union-Signal:* "Women vote freely and gladly against the continuance of the saloons, by signitures to the petitions un-

der the three-mile law, which is doing much good in many ways. Forty-eight counties are already free from the licensed saloon; twenty-seven are almost free (this makes up the seventy-five counties we have), and still the good work goes on. For many reasons, I think the woman suffrage plank should be retained in the Prohibition Party platform."

—The Michigan College of Physicians and Surgeons at Detroit has determined to admit women to its courses on the same terms as men. The Medical College of the University of Michigan was among the first American institutions to do the same thing.

—The Empress of Russia has a houseful of seamstresses, yet makes nearly all the clothing for her youngest children, and takes their new hats to pieces and trims them over to suit her own taste. She is expert with the needle, and makes beautiful embroidery.—*Woman's Journal.*

—Miss Hampton, of South Carolina, a daughter of U. S. Senator Wade Hampton, is now assistant in the surgical ward of a New York hospital. She has taken a thorough course of training as a professional nurse, and it is her plan, when her studies are completed, to open a training school for nurses in the South, and supply a new field of work for Southern women.

CURRENT EVENTS.

Two freight trains collided near Locust Gap, Pa., on the 5th inst., late at night, and the shock exploded two car-loads of gunpowder and dynamite. Twelve cars and seventeen houses standing near were destroyed, about ten persons killed or fatally hurt, and between 20 and 30 injured less seriously.

In the General Conference of the Methodist Church, now sitting in New York, there were several women claiming admission as "lay" delegates, and the question of seating them, after being debated for several days, was decided in the negative on the 7th inst., by a vote of 159 to 122 ministers, and 78 to 76 laymen. One of the women delegates was Frances E. Willard.

Despatches from India announce that Delhi and Moradabad have been visited by disastrous hailstorms, about 150 persons having been killed. The hailstones were flat and oval in shape, and some of them weighed as much as two pounds.

It is announced from Europe that the Emperor of Brazil, Don Pedro, is seriously ill at Milan, in Italy. Physicians were summoned from Rome and Naples, for consultation. His visit to this country in 1876 will be remembered.

Advices from Berlin show the Emperor of Germany to be in a declining state. He does not fully recover after each relapse, before a new one occurs.

A movement is in progress at Washington to raise a fund to procure a statue of George Washington, to be presented to the French Republic, in the name of the American people.

NOTICES.

*** The Yearly Meeting's Committee on the "Education of the Colored People in the South" will meet in the lecture room of Central School building, on Second-day, Fifth month 14th, at 2.30 p. m.

Amos Hillborn, Geo. L. Maris, } Clerks.

*** Swarthmore College. Regulations in relation to Certificates of Stock, lost or mislaid. That in all cases when the Certificates of Stock of this Corporation shall have been lost or mislaid, it shall be the duty of the treasurer and clerk to advertise the same at least twice, and that after such advertisement the said officers may issue new certificates, in lieu thereof, upon the owner giving a bond of indemnity, and paying the expense incurred in issuing the same.

M. Fisher Longstreth, Secretary.

*** A public Temperance meeting, under the direction of the Yearly Meeting's Committee on Temperance and Intoxicating Beverages, will be held at Race street Meeting-house, on the evening of Third-day, Fifth month 15th, at 7.30 o'clock. All interested are invited to attend.

*** The annual meeting of the stockholders of Friends' Book Association of Philadelphia, will be held at the Meeting-house, 15th and Race streets, Philadelphia, on Second-day evening, Fifth month 14th, at 8 o'clock.

S. Raymond Roberts, Secretary.

*** Members of the Yearly Meeting's Committee on Isolated Members are desired to meet in Room No. 4, of Race street Meeting-house, on Third-day, Fifth month 15, at 9 a. m., punctually.

Howard M. Jenkins, Clerk.

*** At the meeting of the First-day School Association, to be held at Race street Meeting-house, on Fourth-day, Fifth month 16th, 1888, the following questions will be discussed, and all interested are desired to participate:

1st.—The purpose and right use of Lesson Leaves.

2d.—The duties and responsibilities of Superintendents.

The meeting will commence at 7.30 p. m., and close at 9.30 p. m., promptly. Friends are requested to remain until it closes.

Samuel C. Lambert, Clerk of Executive Committee.

[The Executive Committee of the First-day School General Conference having advised that after this year the Lesson Leaves shall not follow the International Series, some Friends interested in the question thus raised are expecting to consider it under the first part of the programme.]

*** Friends desiring accommodations during the approaching New York Yearly Meeting, or the Meeting of Friends' Union for Philanthropic Labor, are requested to communicate with Joseph A. Bogardus, 177 West street, New York City.

*** An adjourned meeting of the Association for the Promotion of First-day Schools within the limits of Philadelphia Yearly Meeting will be held in Race St. meeting-house on 4th-day evening, 5th mo. 16, at 7.30 o'clock.

Friends interested are cordially invited to attend.

S. Raymond Roberts, Clara B. Miller, } Clerks.

*** A general, (and public) meeting of the "Association of Friends for the Promotion of Education among the Colored People of the South" will be held on Fifth-day evening (Yearly Meeting week), Fifth month 17, 1888, at 8 o'clock. Officers for the ensuing year will be chosen.

The attendance of all interested in the work is cordially invited.

Howard M. Jenkins, Chairman.
Sarah J. Ash, Secretary.

*** Quarterly Meetings in Fifth month will occur as follows:

14. *Philadelphia Yearly Meeting.*
16. Easton and Saratoga, Saratoga, N. Y.
19. Short Creek, near Mt. Pleasant, O.
21. Fairfax, Hopewell, Va.
23. Stillwater, Somerset, O.
24. Duanesburg, New Baltimore, N. Y.
26. Blue River, Blue River, Ind.
28. *New York Yearly Meeting.*
28. Warrington, Pipe Creek, Md.
29. Burlington, Crosswicks, N. J.
30. Southern, Easton, Md.
31. Bucks, Buckingham, Pa.



WM. H. JONES,

The Dealer in **Agricultural Implements, Seeds and Fertilizers.** Removed to **2043** and **2045 Market St.**, Philadelphia, Pa. Cheapest and largest variety. Every conceivable implement of farm use, harness, seeds and fertilizers. It is a curiosity, and of great interest to every utilitarian to see the establishment. If you cannot get here, write for wants. I am in communication with all the Agricultural implement builders in the U. S.

ALWAYS A SPECIAL BARGAIN ROOM

RICHARDS & SHOURDS,

CARPENTERS AND BUILDERS.

JOBBING ATTENDED TO.

1125 Sheaff St., first street ab. Race,

PHILADELPHIA, PENNA.

R. RICHARDS, 1541 N. 12th St.

THOMPSON SHOURDS, 2212 Wallace Street.

QUEEN & CO. 924 CHESTNUT ST.

SPECTACLES AND EYE-GLASSES. OCULISTS' ORDERS FILLED. Branch, 403 Chestnut St.

FOR DRY GOODS

——THE BEST PLACE IS——

STRAWBRIDGE & CLOTHIER'S,

MARKET, EIGHTH, FILBERT } STREETS.

One of the largest buildings in the city, and the largest Establishment in America devoted exclusively to

DRY GOODS.

The stock includes Silks, Dress Goods, Trimmings, Millinery, Hosiery, and Underwear, Gloves, House-Furnishing Goods, Carpets, Ready-Made Dresses and Wraps, and everything that may be needed either for dress or house-furnishing purposes. It is believed that unusual inducements are offered, as the stock is among the largest to be found in the American market, and the prices are guaranteed to be uniformly as low as elsewhere on similar qualities of goods.

THE MANSION HOUSE,

SARATOGA SPRINGS, N. Y.

Opens June 1st. HANNAH T. PAUL, 1317 FILBERT STREET.

1888.

LAWNTON

FOR SUMMER BOARDING.

PRESTON'S SUNNYSIDE, WERNERVILLE, PA.

On South Mountain, elevation 1,000 feet, in the midst of an extensive woodland park overlooking a wide and diversified landscape; invigorating air; table and appointments excellent. Open April 1st to November.

JAMES H. PRESTON.

MILK CREAM, AND BUTTER ALWAYS ON HAND.

LUKENS WEBSTER,

120 S. FIFTEENTH ST.

Butter delivered twice a week to all parts of the city and surrounding country. We are dealing with the most reliable dairies Orders by mail solicited and promptly filled.

LARD OF THE VERY BEST QUALITY A SPECIALTY.

LYDIA A. MURPHY,

PLAIN and FANCY MILLINER.

ESTABLISHED 30 YEARS.

537 FRANKLIN STREET, PHILADELPHIA.

(2 doors below Green.)

WILSON JUNIOR PEDIGREE BLACKBERRY,

The largest, best, and most productive Early Blackberry, 3¼ inches around from seed of selected Wilson's Early.



Kieffer Hybrid Pear Trees,
100,000 Peach Trees,
Strawberries, Grapes,
Blackberries, etc., etc.

CATALOGUE WITH COLORED PLATES FREE.

WM. PARRY, PARRY P. O., N. J.

THE DINGEE & CONARD CO'S LEADING SPECIALTIES.

ROSES

ALL VARIETIES, SIZES AND PRICES

FINE EVER-BLOOMING PERPETUAL, CLIMBING AND MOSS ROSES.

NEW AND RARE FLOWER SEEDS.

HARDY PLANTS, New Moon Flower, Clematis, Spring Bulbs, JAPAN LILIES, New Chrysanthemums, and our Wonderful ORNAMENTAL VEGETABLES. *Everything sent* safely by mail or express *to all points.* We offer Choice NEW THINGS and STERLING NOVELTIES in all departments. Our NEW GUIDE, 100 pages, elegantly illustrated, describes over 1500 NEWEST and CHOICEST Varieties of ROSES, SEEDS, PLANTS and BULBS, and tells how to grow them Free. ☞ If you wish to plant anything, send for it.

20 Years Established. *Over 60 Large Greenhouses.*

THE DINGEE & CONARD CO.

ROSE GROWERS, WEST GROVE, CHESTER CO., PA.

Notice:
Philad'a Yearly Meeting.

Friends desiring to attend the approaching Philadelphia Yearly Meeting are informed that arrangements have been made with the railroad companies so that Friends near the following railroads can obtain excursion tickets to Philadelphia and return at the rate of two cents per mile traveled.

By applying personally or by letter to John Comly, at the store of Friends' Book Association, South west corner of Fifteenth and Race Sts, Phila., gratuitous orders on the ticket agents for tickets may be obtained on the Pennsylvania Railroad Company, Pennsylvania Railroad Division, Philadelphia and Erie Division, United Railroads of New Jersey division, West Jersey Railroad, Philadelphia, Wilmington and Baltimore Railroad, Philadelphia and Baltimore Central Railroad, Baltimore and Potomac Railroad, Northern Central Railway, and the Alexandria and Fredericksburg Railway: also on the Philadelphia and Reading Railroad and its leased lines; and on the Philadelphia, Newtown, and New York Railroad.

Sales of tickets from the 8th to the 19th of Fifth month, inclusive, with limit of expiration Fifth month, 26th, 1888.

These orders are not valid if presented at New York, Jersey City, or Brooklyn or from any point located on the Philadelphia and Reading Railroad system outside of the State of Pennsylvania or at any point where the excursion rate is less than twenty-five cents. When orders are to be forwarded by mail, a two-cent stamp should be enclosed to pay postage.

A FEW BOARDERS (FRIENDS PREFERRED) will be taken in a private family. Address Box No. 67, Woodstown, Salem Co., New Jersey.

A FRIENDS FAMILY WOULD LIKE TO RENT their house, furnished, and board with family. For terms etc., address H. M., 1500 Race St, care Friends' Book Association.

FOR SALE OR RENT.—ELEGANT 14-ROOM, dressed-stone house in Media, Delaware Co., Pa.; all modern conveniences; heated by steam; large corner lot; most desirable location in the borough; shade, shrubbery, etc.; everything in first-class order; immediate possession if desired. Apply to HENRY M. FUSSELL, attorney-at-law, Media.

FOR RENT—Stone House with Lawn attached, good shade trees; situated near village of Darby, convenient to Friends' School and Meeting House. Apply at 926 Market St.

LADIES' FINE SHOES, HAND-SEWED. ORDERS taken and executed with promptness.
S. DUTCHER,
915 Spring Garden St., Phila.

L. & R. L. TYSON, 242 SO. ELEVENTH ST., Philadelphia. Staple Trimmings, Embroidery, and Knitting Silks; Materials for Friends' Caps. Caps made, and Plain Sewing and Quilting done to order.

WANTED.—TEACHERS FOR FRIENDS' Schools,—Principal in graded school, and several others. Apply, stating qualifications, etc., to HENRY R. RUSSELL, Woodbury, New Jersey.

LEHIGH AND SCHUYLKILL COAL.

BEST QUALITY. CAREFULLY PREPARED.
AQUILA J. LINVILL, 1244 North Ninth Street.

MONTGOMERY COUNTY MILK.—CONSHOHOCKEN Dairies. Special Attention given to serving families. Office, 603 N. 8th Street, Philadelphia, Pa.
JOSEPH L. JONES.

MARIA C. PARTENHEIMER,
Plain Bonnet Maker,
No. 633 N. ELEVENTH ST., PHILADELPHIA.

SWARTHMORE COLLEGE
OPENS NINTH MONTH THIRTEENTH.

Thirty minutes from Broad Street Station, Philadelphia.
Under the care of Friends, but all others admitted.
Full college course for both sexes; Classical, Scientific, and Literary.
Also a Manual Training and a Preparatory School.
Healthful location, large grounds, new and extensive buildings and apparatus.
For Catalogue and full particulars, address
EDWARD H. MAGILL, A. M., President,
Swarthmore, Penna.

FRIENDS' BOARDING SCHOOL.
NEWTOWN SQUARE, PA.

Terms, $150 to $175 per year.

Apply to HANNA R. CALEY, Principal, address, during vacation), Media, Pa.
Or to
THOMAS P. BARTRAM, Newtown Square, Pa.,
CLEMENT M. BIDDLE, 815 Arch Street, Phila.

FRIENDS' ACADEMY,
A boarding and day-school for both sexes. Thorough courses preparing for admission to any college, or furnishing a good English education. The next school year will begin Ninth month 13th, 1887. Terms for boarding scholars $150 per school year. The school is under the care of Friends, and is pleasantly located on Long Island, about thirty miles from New York. For catalogue and particulars address,
FREDERICK E. WILLITS, Sec.,
Glen Cove, Long Island, N. Y.

CHAPPAQUA MOUNTAIN INSTITUTE,—
A Boarding School for both sexes under the care of Purchase Quarterly Meeting. The present building is new and much enlarged, and has perfect sanitary arrangements. Excellent corps of instructors. Prepares for Business or College. Healthfully and pleasantly located near the Harlem R. R., one hour from New York city. For catalogue and particulars, address,
SAMUEL C. COLLINS, A. M., Prin.,
Chappaqua Institute, N. Y.

ABINGTON FRIENDS' BOARDING and DAY School near Jenkintown, Pa., Bound Brook R. R. Ten miles from Philadelphia.

Second term begins First month 30th, 1888. Courses will be arranged to furnish a thorough English education and to prepare pupils for college.

Board and tuition $145 to $165 per school year. Tuition alone $25 to $45. For further information address,
ARTHUR H. TOMLINSON, Principal,
Or Jenkintown, Pa.
CYNTHIA G. BOSLER, Sec.,
Shoemakertown, Pa.

GEORGE W. HANCOCK,
REAL ESTATE,
MONEY TO LOAN ON MORTGAGE.

PROMPT ATTENTION GIVEN TO THE COLLECTION OF RENTS AND GENERAL CARE OF PROPERTY.

OFFICES: { No. 717 Walnut Street, Fortieth & Lancaster Avenue.

CAROLINE RAU, PLAIN MILLINERY
(Successor to S. Maddock,)
736 SPRING GARDEN STREET, PHILADELPHIA.
Plain Straw Bonnets a Specialty.

FRIENDS' INTELLIGENCER AND JOURNAL.

PHILADELPHIA, FIFTH MONTH 19, 1888.

PUBLISHED WEEKLY BY THE

FRIENDS' INTELLIGENCER ASSOCIATION

(LIMITED.)

TERMS.—PAYABLE IN ADVANCE:

One copy, one year, . . $2.50 | 8 copies, one year, $2.25 each.
Single numbers, . . 5 cents | 15 copies, one year, $2.00 each.

SUBSCRIPTIONS MAY BEGIN AT ANY TIME.

WHEN IT IS DESIRED TO DISCONTINUE, NOTICE MUST BE GIVEN. WE DO NOT "STOP" PAPERS, EXCEPT UPON ORDER OF THE SUBSCRIBER.

OFFICES: 921 ARCH ST., PHILADELPHIA.

ADVERTISING RATES.

For transient advertisements, 10 cents per line, one time; 7½ cents per line each insertion, two times. For longer insertion reduced rates, which will be furnished on application.

REMITTANCES by mail should be in CHECKS, DRAFTS, or POST-OFFICE MONEY ORDERS; the last preferd. Money sent us by mail will be at the risk of the person so sending. ☞Draw checks and money orders to the order of Helen G. Longstreth, Treasurer.

CONTENTS OF THIS ISSUE.

POETRY: ALONE WITH THEE, ... 305
PHILADELPHIA YEARLY MEETING, ... 305
LIVING WITHIN OUR MEANS, ... 308
SCRIPTURE LESSON NO. 21, ... 310
LIBRARY SCHOOL OF COLUMBIA COLLEGE, ... 311
MARRIAGES AND DEATHS, ... 312
THE LIBRARY:
The Life of Anandabai Joshee, ... 312
NEWS OF FRIENDS:
Philadelphia Quarterly Meeting, ... 313
FRIENDS' BOOK ASSOCIATION, ... 314
SWARTHMORE NOTES, ... 314
A PLEA FOR MUSIC, ... 314
COMMUNICATIONS:
Railroad Rates to Genesee Yearly Meeting, . . . 315
POETRY: Not to Ourselves Alone, ... 315
BESSBROOK, IRELAND, ... 316
WEDDING CUSTOMS IN THE EAST, ... 317
INDUSTRIAL EXHIBITION BY THE PUBLIC SCHOOLS, . . 318
WHY IS LIVING EXPENSIVE IN AMERICA? 320
NEWS AND OTHER GLEANINGS, ... 320
CURRENT EVENTS, ... *v.*
NOTICES, ... *v.*

GERMANTOWN.—FOR SALE—FISHERS Lane, second house west of Wakefield Street. Pointed stone house, 10 rooms, all conveniences, lot 80 x 160. Terms easy. Apply to C. MIDDLETON,

SECOND AND WILLOW STREETS.

A FEW BOARDERS (FRIENDS PREFERRED) will be taken in a private family. Address Box No. 67 Woodstown, Salem Co., New Jersey.

FRIENDS' UNION FOR PHILANTHROPIC LABOR

Will assemble in the Meeting-house at Fifteenth Street and Rutherford Place, New York City, Sixth-day, 6th month 1st, at 10.30 a. m.

The Committees on Philanthropic Labor of the several yearly meetings are requested to forward their reports as soon as possible to the Chairman of the Union.

Reports and information upon special subjects will be forwarded, if possible, by the 20th of 5th month, as follows:

On Arbitration, to J. W. Hutchinson, 353 W. 123d St., New York.
" Temperance, to Jos. W. Bogardus, 177 West St., "
" Prison Reform, to Jno. W Plummer, 52 E. Lake St., Chicago, Illinois.
" Corrupt Literature, Mercy J. Griffith, Emerson, Jefferson county, Ohio.
" Social Purity, Aaron M. Powell, 58 Revale St., New York.
" Education of Colored People, Wm. M. Jackson, 335 W. 18th St., New York.
" Compulsory Education, Allen J. Flitcraft, 205 Le Salle St., Chicago, Illinois.
" Indian affairs, Wm. C. Starr, Richmond, Indiana.

The Special Committee appointed for that purpose, have arranged the following order of business, subject to such changes as the Union may make.

FIRST SESSION, SIXTH MONTH FIRST, 10.30 *A. M.*

1. Calling the names of Representatives.
2. Reports of Yearly Meeting Committees.
3. Report of the Executive Committee.
4. Appointment of Committee to Audit Treasurer's accounts.
5. Paper on "Duties of Friends," by Wm. M. Jackson.

SECOND SESSION, SIXTH MONTH FIRST, 3 *P. M.*

1. Report of Representatives nominating officers of the Union.
2. Report of the Auditing Committee.
3. Report of the Treasurer.
4. Report of the Committee on Arbitration.
5. Paper on Arbitration by Edward Stabler, Jr.

THIRD SESSION, SIXTH MONTH FIRST, 7.30 *P. M.*

1. Report of the Committee on Temperance.
2. Paper on Temperance by John J. Cornell.

FOURTH SESSION, SIXTH MONTH SECOND, 10 30 *A. M.*

1. Report of the Committee on Corrupt Literature.
2. Paper on Corrupt Literature by Elizabeth Powell Bond.
3. Report of the Committee on Social Purity.
4. Paper on Social Purity by Anna R. Powell.

FIFTH SESSION, SIXTH MONTH SECOND, 3 *P. M.*

1. Report of the Committee on Prison Reform.
2. Paper on Prison Reform by
3. Report of the Committee on the Education Colored People in the South.
4. Paper on the Education of Colored People in the South by Howard M. Jenkins.

SIXTH SESSION, SIXTH MONTH SECOND, 7.30 *P. M.*

1. Report of the Committee on Compulsory Education.
2. Paper on Dependent Children by Elizabeth, B. Passmore.
3. Report of the Committee on Indian Affairs
4. Paper on Indian Affairs by Edward H. Magill.

JOHN WM. HUTCHINSON, *Chairman.*
MERCY J. GRIFFITH, } *Secretaries.*
EMILY P. YEO, }

JARVIS-CONKLIN MORTGAGE TRUST COMPANY,

144 S. FOURTH STREET, PHILADELPHIA.

CAPITAL PAID UP, ... $1,000,000.00.
SURPLUS, ... 140,000.00.
RESERVE LIABILITY, ... 1,000,000.00.

PHILADELPHIA DIRECTORS:
WILLIAM HACKER,
JOHN M. SHRIGLEY,

ADVISORY BOARD OF PHILA. STOCKHOLDERS:
S. ROBINSON COALE, CRAIGE LIPPINCOTT, RICHARD L. AUSTIN.
JAMES SLEICHER, RICHARD W. CLAY, WILLIAM P. BEMENT.

GUARANTEED TEN YEAR SIX PER CENT. DEBENTURE BONDS AND GUARANTEED MORTGAGES.
CALL OR SEND FOR PAMPHLET.

E. H. AUSTIN, *Manager.*

Equitable MORTGAGE COMPANY.

CAPITAL SUBSCRIBED, ... $2,000,000.
PAID IN (CASH), ... 1,000,000.

—— DEBENTURES ——

Bearing 6 per cent., running ten years, and based exclusively upon Western Farm Mortgages, and held in trust by the American Loan and Trust Company of New York for the benefit of the bondholders. Their safety, time to run, and rate of interest make them the most desirable investment now offered. Also

GUARANTEED FARM MORTGAGES.

OFFICES:

NEW YORK, 208 Broadway. | PHILA., S.E. cor. 4th & Chestnut.
BOSTON, 23 Court Street. | LONDON, ENGLAND.

SEND FOR PAMPHLET.

FRIENDS' SHAWLS

AND OTHER REQUISITES.

We make a specialty of Friends' Shawls. Long experience has given us the knowledge, and unremitting effort keeps our assortment at its best. Nowhere in the city is there such another stock. We have all the correct shades in plain styles, both with and without Fringe. Neat Plaids, Small Checks, Stripes, etc. All at moderate prices.

And beside the above, a complete collection of DRESS FABRICS for FRIENDS' WEAR, GRENADINE for CAPS, FLANNELS, BLANKETS, MUSLINS, LINENS, HOSIERY, UNDERWEAR, GLOVES, UMBRELLAS, etc.

GRANVILLE B. HAINES & CO.,

(Successors to COOPER & CONARD,)

CORNER MARKET AND NINTH STREETS.

CAROLINE RAU, PLAIN MILLINERY
(Successor to S. Maddock,)
736 SPRING GARDEN STREET, PHILADELPHIA.
Plain Straw Bonnets a Specialty.



WM. H. JONES,

The Dealer in **Agricultural Implements, Seeds and Fertilizers.** Removed to **2043** and **2045 Market St.,** Philadelphia, Pa. Cheapest and largest variety. Every conceivable implement of farm use, harness, seeds and fertilizers. It is a curiosity, and of great interest to every utilitarian to see the establishment. If you cannot get here, write for wants. I am in communication with all the Agricultural implement builders in the U. S.

ALWAYS A SPECIAL BARGAIN ROOM.

Investment Securities and Guaranteed Mortgages.

DES MOINES LOAN & TRUST CO.

EDWARD FORSYTHE, Manager,
Rich. E. Carpenter, 703 WALNUT ST., PHILA'DA.
38 PARK ROW, NEW YORK.

FIRST-CLASS FARM AND CITY

MORTGAGES 5 7 PER CT. AND 8 PER CT.

per annum. Apply or address REEVES, ALSOP & CO. Denver, Colorado. | or RICHARD CADBURY, EASTERN AGENT, 308 Walnut St., Phila., Pa.

QUEEN & CO. 924 CHESTNUT ST.

SPECTACLES AND EYE GLASSES — OCULISTS ORDERS FILLED
Branch, 403 Chestnut St.

AMOS HILLBORN & CO.,

Furniture, Bedding, Curtains.

PARLOR, DINING ROOM, LIBRARY AND CHAMBER FURNITURE, CURTAINS AND FURNITURE COVERINGS MATTRESSES, BEDS, FEATHERS, SPRINGS, SPRING COTS, ETC., ETC.

No. 1027 Market Street, Philadelphia.

HENRY C. ELLIS,

HOUSE AND SIGN PAINTING,

112 N. TENTH STREET, PHILADA.
Residence, 404 N. 32d St.

RICHARDS & SHOURDS,

CARPENTERS AND BUILDERS.

JOBBING ATTENDED TO.

1125 Sheaff St., first street ab. Race,
PHILADELPHIA, PENNA.

R. RICHARDS, 1541 N. 12th St.
THOMPSON SHOURDS, 2212 Wallace Street.

Clement A. Woodnut,

UNDERTAKER AND EMBALMER,

1226 NORTH FIFTEENTH STREET, PHILA

CARRIAGES TO HIRE

WM. HEACOCK,

UNDERTAKER,

No. 1508 Brown Street,

PHILADELPHIA.

Are you going to have any Paper Hanging Done this

Spring? If so, observe these prices for newest patterns, perfect, full length.

Lustres or Mica Papers,	**6 Cts. Roll.**
Beautiful Gold Papers,	**15 Cts. Roll.**
Felt or Cartridge Papers,	**20 Cts. Roll.**
Heavy Embossed Golds,	**35 Cts. Roll.**

We'll send free to any address in the country, a full line of samples with borders to match.

A. L. DIAMENT & CO., - 1206 MARKET STREET.

ONE POUND AND A HALF OF MY FINEST BLENDED TEA

will be sent by mail, postage prepaid, on receipt of $1.00. Any one sending $5.00 with five names (one address), will receive their own package free. All to be sent by express or freight, charges prepaid. Sample sent free on receipt of stamp for postage.

WM. S. INGRAM, 31 N. SECOND ST., PHILADELPHIA, PA. ESTABLISHED —1856.—

QUEEN & CO. 924 CHESTNUT ST.

SPECTACLES AND EYE GLASSES — OCULISTS' ORDERS FILLED

Branch, 403 Chestnut St.

Association of Friends to Promote the Education of the Colored People of the South.

HOWARD M. JENKINS, Chairman, 921 Arch Street, Phila.
SARAH J. ASH, Secretary, 1717 Vine Street, Phila.
LYDIA A. SCHOFIELD, Correspondent, 1717 Vine St., Phila.
HENRY M. LAING, Treasurer, 30 N. Third St., Phila.

EXECUTIVE COMMITTEE—Edward H. Magill, Swarthmore, Pa.; Sarah H. Peirce, Philadelphia; George L. Maris, West Chester, Pa.; Mary Ann Fulton, Wilmington, Del.; Amos Hillborn, Philadelphia; Alfred Paschall, Doylestown, Pa.

WORK OF THE ASSOCIATION.

The work of the Association is chiefly *to raise funds.* These are sent to the support of two schools for colored youth in South Carolina,—the Schofield Normal and Industrial School, at Aikin, and the Mt. Pleasant School, near Charleston, in charge of Abby D. Munro.

THE MANSION HOUSE,

SARATOGA SPRINGS, N. Y.

Opens June 1st. HANNAH T. PAUL, 1317 FILBERT STREET.

LAWNTON

Seven miles from Ninth and Green. Station on the Lawn. Forty trains daily.

A. S. WILLIAMS, OAK LANE, PENNA.

PRESTON'S SUNNYSIDE, WERNERVILLE, PA.

On South Mountain, elevation 1,000 feet, in the midst of an extensive woodland park overlooking a wide and diversified landscape; invigorating air; table and appointments excellent. Open April 1st to November.

JAMES H. PRESTON.

MILK CREAM, AND BUTTER ALWAYS ON HAND.

LUKENS WEBSTER,

120 S. FIFTEENTH ST.

Butter delivered twice a week to all parts of the city and surrounding country. We are dealing with the most reliable dairies Orders by mail solicited and promptly filled.

LARD OF THE VERY BEST QUALITY A SPECIALTY.

LYDIA A. MURPHY,

PLAIN and FANCY MILLINER.

ESTABLISHED 30 YEARS.

537 FRANKLIN STREET, PHILADELPHIA.

(2 doors below Green.)

SAFE INVESTMENTS

Capital, $750,000
Surplus, $355,016

Principal and interest both fully guaranteed by Capital and Surplus of $1,105,016. In seventeen years of business we have loaned **$11,494,600,** paying from **6% to 12%** interest. $7,056,800 of interest and principal have been **returned to investors without delay or the loss of a dollar.** Real Estate **First Mortgage and Debenture Bonds and Savings Certificates** always on hand **for sale**—In Savings Departments, in amounts of **$5** and upward; in the Mortgage Department, **$300** and upward. Full information regarding our various securities furnished by

J. B. WATKINS LAND MORTGAGE CO.

LAWRENCE, KANSAS; or

New York Mang'r, HENRY DICKINSON, 319 Broadway.

The use of the INTELLIGENCER AND JOURNAL *as a medium for advertisements will, we think, be found very satisfactory. A careful supervision is exercised, and nothing known to be unworthy is admitted. The paper now goes to about* 3300 *persons, reaching, say,* 15,000 *readers, and its size and shape, and the character of its contents give special weight to each advertisement.* ☞ *When our readers answer an advertiser, please mention that they do it upon seeing the advertisement in this paper.* ☜

WANTED IN A FRIEND'S FAMILY, A person to assist with the care of children, sewing, and household duties. Address Box 280, Moorestown, Burlington Co, New Jersey.

WANTED—A POSITION AS PUBLIC SCHOOL Principal in Southern New Jersey, within easy access of Friends' Meeting. Good references given. Address T. ALGERNON CADWALLADER, Yardley, Bucks Co., Pa.

FOR BOARD IN COUNTRY, ADDRESS H., BOX 79, HADDONFIELD, N. J.

A FRIENDS FAMILY WOULD LIKE TO RENT their house, furnished, and board with family. For terms etc., address H. M., 1500 Race St, care Friends' Book Association.

FOR SALE OR RENT.—ELEGANT 14-ROOM, dressed-stone house in Media, Delaware Co., Pa.; all modern conveniences; heated by steam; large corner lot; most desirable location in the borough; shade, shrubbery, etc.; everything in first-class order; immediate possession if desired. Apply to HENRY M. FUSSELL, attorney-at-law, Media.

FOR RENT—Stone House with Lawn attached, good shade trees; situated near village of Darby, convenient to Friends' School and Meeting House. Apply at 926 Market St.

LADIES' FINE SHOES, HAND-SEWED. ORDERS taken and executed with promptness.
S. DUTCHER,
915 Spring Garden St., Phila.

L. & R. L. TYSON, 242 SO. ELEVENTH ST., Philadelphia. Staple Trimmings, Embroidery, and Knitting Silks; Materials for Friends' Caps. Caps made, and Plain Sewing and Quilting done to order.

WANTED.—TEACHERS FOR FRIENDS' Schools,—Principal in graded school, and several others. Apply, stating qualifications, etc, to HENRY R. RUSSELL, Woodbury, New Jersey.

LEHIGH AND SCHUYLKILL COAL.

BEST QUALITY. CAREFULLY PREPARED.
AQUILA J. LINVILL, 1244 North Ninth Street.

MONTGOMERY COUNTY MILK.—CONSHO- hocken Dairies. Special Attention given to serving families. Office, 603 N. 8th Street, Philadelphia, Pa.
JOSEPH L. JONES.

GEORGE W. HANCOCK,
REAL ESTATE,
MONEY TO LOAN ON MORTGAGE.

PROMPT ATTENTION GIVEN TO THE COLLECTION OF RENTS AND GENERAL CARE OF PROPERTY.

OFFICES: { No. 717 Walnut Street, / Fortieth & Lancaster Avenue.

The use of the INTELLIGENCER AND JOURNAL *as a medium for advertisements will, we think, be found very satisfactory. A careful supervision is exerciseed and nothing known to be unworthy is admitted. The paper now goes to about 3300 persons, reachiny, say, 15,000 readers, and its size and shape, and the character of its contents give special weight to each advertisement.* ☞ *When our readers answer an advertiser, please mention that they do it upon seeing the dvertisement in this paper.* ☜

SWARTHMORE COLLEGE
OPENS NINTH MONTH THIRTEENTH.

Thirty minutes from Broad Street Station, Philadelphia.
Under the care of Friends, but all others admitted.
Full college course for both sexes; Classical, Scientific, and Literary.
Also a Manual Training and a Preparatory School.
Healthful location, large grounds, new and extensive buildings and apparatus.
For Catalogue and full particulars, address
EDWARD H. MAGILL, A. M., President,
Swarthmore, Penna.

FRIENDS' BOARDING SCHOOL.
NEWTOWN SQUARE, PA.

Terms, $150 to $175 per year.

Apply to HANNA R. CALEY, Principal, address, during vacation), Media, Pa.
Or to
THOMAS P. BARTRAM, Newtown Square, Pa.,
CLEMENT M. BIDDLE, 815 Arch Street, Phila.

FRIENDS' ACADEMY, A boarding and day-school for both sexes. Thorough courses preparing for admission to any college, or furnishing a good English education. The next school year will begin Ninth month 13th, 1887. Terms for boarding scholars $150 per school year. The school is under the care of Friends, and is pleasantly located on Long Island, about thirty miles from New York. For catalogue and particulars address,
FREDERICK E. WILLITS, Sec.,
Glen Cove, Long Island, N. Y.

CHAPPAQUA MOUNTAIN INSTITUTE,— A Boarding School for both sexes under the care of Purchase Quarterly Meeting. The present building is new and much enlarged, and has perfect sanitary arrangements. Excellent corps of instructors. Prepares for Business or College. Healthfully and pleasantly located near the Harlem R. R., one hour from New York city. For catalogue and particulars, address,
SAMUEL C. COLLINS, A. M., Prin.,
Chappaqua Institute, N. Y.

ABINGTON FRIENDS' BOARDING and DAY School near Jenkintown, Pa., Bound Brook R. R. Ten miles from Philadelphia.
Second term begins First month 30th, 1888. Courses will be arranged to furnish a thorough English education and to prepare pupils for college.
Board and tuition $145 to $165 per school year. Tuition alone $25 to $45. For further information address,
ARTHUR H. TOMLINSON, Principal,
Or Jenkintown, Pa.
CYNTHIA G. BOSLER, Sec.,
Shoemakertown, Pa.

JACOB J. STYER. T. WALTER STYER
STYER BROTHERS,
NURSERYMEN,
GROWERS OF FRUIT TREES, VINES AND PLANT
ORNAMENTAL TREES, SHRUBS, ROSES, ETC
CONCORDVILLE, DELAWARE CO, PA.

MARIA C. PARTENHEIMER,
Plain Bonnet Maker,
NO. 633 N. ELEVENTH ST., PHILADELPHIA.

FRIENDS' INTELLIGENCER AND JOURNAL.

INTELLIGENCER Vol. XLV. No. 20. | PHILADELPHIA, FIFTH MONTH 19, 1888. | JOURNAL. Vol. XVI. No. 799.

ALONE WITH THEE.

INTO my closet, facing as a dove
Doth homeward flee,
I haste away to ponder o'er thy love,
Alone with Thee.

In the dim woods, by human ear unheard,
Joyous and free,
Lord, I adore thee, feasting on Thy word,
Alone with Thee.

Amid the busy city, thronged and gay,
But one I see;
Tasting sweet peace as unobserved I pray,
Alone with Thee.

Oh! sweetest life—life hid with Christ in God,
So making me,
At home, and by the wayside and abroad
Alone with Thee.

Elizabeth Prentiss.

PHILADELPHIA YEARLY MEETING, 1888.

THE annual meeting of Ministers and Elders was held as usual, the Seventh-day preceding the sessions of the general yearly meeting. The morning session opened with quite a full attendance, most of the members being in their seats at the appointed hour, (10 a. m.) An exhortation to loving unity and a seeking to know what is our individual duty, that we may give evidence of discipleship, very tenderly handed forth by John J. Cornell, was a fitting service, as preparing the meeting for what followed.

Abigail R. Paul, the assistant clerk, read an opening minute, the decease of the Clerk, since the last meeting of the body, making this duty devolve upon her. Ellwood Michener was desired to serve the meeting as its clerk for the present session. He prepared and read a minute as follows: "Our beloved friend, Daniel Foulke, having been removed by death since our last meeting, Ellwood Michener was appointed to serve as clerk at the present session."

Robert Hatton paid a feeling tribute to the useful service of Daniel Foulke, and to his faithfulness as the clerk of this body. Elizabeth H. Plummer added a similar testimonial, with an exhortation to greater watchfulness in our social relations, and as ministers, upholding the great principle of our Society "Christ within, the hope of glory."

Reports were on the table from all the quarterly and the half-yearly meetings that compose the body, and the Friends appointed as representatives were present except twenty-two; excuses were offered for three. Several verbal criticisms followed the reading of the minutes of appointment, and attention was called to the difficulty of hearing what was being said. Minutes were read for Ministers and others in attendance from yearly meetings with which we correspond, viz.: for Abel A. Hull, John J. Cornell, Serena Minard, and her companion, Caroline B. Cutler; and for Martin Haycock and his wife Rachel.

A general expression of unity with the presence and company of all these Friends followed, and they were encouraged to be faithful to every opening of truth while with us. Excellent exhortations and admonitions were handed forth, calling upon the assembly to remember that we are here to attend to the business pertaining to the body, each separate branch thereof having its own wants and necessities. Feeling allusion was made to the decease of Sarah Hoopes and Mary S. Lippincott, and to the absence of several aged ones, who, though still living, are not able to be present with us.

A solemn covering overspread the meeting as this exercise was handed forth, which continued through the remainder of the session.

The consideration of the state of the body was entered upon by the reading of the answers to the first Query.

This called out very earnest expression in regard to taking the children with us and encouraging them to attend our meetings. It was said "We make our children members without their consent, and this lays a heavy responsibility upon us as parents, that we instruct them in all the great testimonies which are held by the Society and in the fundamental doctrine of the Divine light in the soul, that will lead and guide into the truth.

Exhortations that we forget not the importance of watchfulness over ourselves, that we be examples of what we profess before the children, and in the social circle followed.

A fervent petition for the Divine presence and help in all our deliberations, and the reading of the summary answer to the first query closed the exercises of the morning session.

The afternoon session settled into the quiet at about the time adjourned to (3 o'clock). An exercise from Joseph Horner was followed by the reading of the opening minute. The representatives reported having met and agreed to present the names of Wm. Wade Griscom and Abigail R. Paul for clerks. They were united with and appointed to the service for the ensuing year.

The answers to the second query were read with the summary. In considering this query the temptations with which the minister is assailed were referred to,

and the example of the Great Pattern cited as one tempted in all points as we are, yet without sin. It was said by another "that there is sometimes an undue waiting upon the part of the Elders, to acknowledge the gifts among them." The setting apart of fathers and mothers in the church as helpers to the ministry and the need there is that these work together for the welfare of the whole body was the concern of another. Quoting the words of the gospel concerning Jesus, "In him was life and the life was the light of men," the testimony was borne that this is the great need. If our ministry has not life it is nothing. Other testimonies to the evidence of the Divine gift within us were handed forth, and the desire expressed that each may be purified and this Divine power be over us. The ministry that begins in the life and ends in the life is the ministry we need. The soundness of ministers is a matter of degrees was the testimony of another. Another thought there was a lack of faith in the Infinite One, and instead of looking to this power there is a running out, in the desire to please the people. We have need to watch our standing. The Divine Master knows our gifts,—as we abide in him we will know the true exercise of these. One has ability to do one thing and another is called to a different service. All have their service, and as each attends thereto one will not be in the way of another.

The Third Query, with the answers and the summary answer, called forth an expression of thankfulness, that so clean a record could be made of the unity and love that exists amongst us. The exhortation "Bear ye one another's burdens and so fulfill he law of Christ, was revived, and the encouragement given to "dwell near the Fountain." There is too much conforming to the spirit of the world instead of being transformed by the renewing of the spirit.

The answers to the Fourth Query, and the summary were read, and responded to by several. John J. Cornell felt that these answers indicate a healthy condition—not a perfect one, but clear in these quries so far as they go. He wanted us not to be discouraged, though the standard bearers are passing away; remembering the observation of another, "There is no mansion in the Father's house for the discouraged," he recalled the testimony of Scripture that God is the teacher of his people; we should take up our work as the Lord shall open the way. Keep faith with him and he will keep faith with you.

The minutes of last year were read laying before the meeting the concern of Robert Hatton in relation to a visit to Friends of Great Britain and Ireland. He informed the meeting that circumstances beyond his control, chiefly that no suitable friend had offered to accompany him, had prevented the accomplishment of his purpose. He still felt the obligation resting upon him and believed the way would yet open for the service. Sympathy was expressed for him, and a hope that he might be favored to perform his mission.

The same evidence of the Divine presence that was acknowledged in the morning session, continued to the close of the meeting which was felt to have been a favored opportunity.

On First-day morning the several meetings for worship in the city were attended, as is usual at this time, by many Friends and others, especially that at Race street. John J. Cornell spoke there, also Serena Minard, of Canada; in the evening the former attended Girard Avenue. Abel Hull, Peter Smedley, Postrema R. Cole, and Robert Hatton spoke, in the morning, in the Cherry St. end of the Race St. house. At Green street, the morning meeting was somewhat larger than usual; there were communications from Perry John, John Haines, Elizabeth H. Plummer, and Elizabeth Paxson. The evening meeting was small; near the close Margaretta Walton spoke very acceptably.

In the afternoon, at 3 o'clock, the usual Children's Meeting, participated in by the First-day schools, was held at Race street. The exercises were opened by the Superintendent, Samuel C. Lambert, reading a selection from Scripture. The exercises of the schools were listened to with much satisfaction by the large audience. Isaac C. Martindale, Phœbe Griffith, and others spoke.

SECOND DAY, FIETH MONTH FOURTEENTH.

The first session of the general yearly meeting began at 10 a. m. In men's meeting the attendance was quite as large as usual, the seats down stairs being nearly all full, and some also in the gallery. The names of the representatives being called, (also at the close of the session those who did not now respond), all but ten were found to be present. Minutes for visiting men Friends, (as reported above), were read, and there were expressions of satisfaction at their presence with us. The epistles from New York, Baltimore, Ohio, Indiana, Genesee, and Illinois Yearly Meetings, the six annual bodies with which Philadelphia corresponds, were on the clerks' desk, and were all read, to the edification and comfort of the meeting, and drew forth responses of unity and approval. A committee was appointed to prepare the draft of a response to the epistles. Minutes of visiting women Friends were read. John J. Cornell referred, in a few remarks, to the mention in the Illinois epistle of the holding of "parlor meetings" among those present at the time of the yearly meeting, and expressed the view that these were often valuable religious occasions. The business of Philadelphia Yearly Meeting, it is true, is very large, but he suggested whether the session should not extend over a greater number of days in order to fully enjoy all the privileges and opportunities afforded by so large and important a gathering of Friends.

In women's meeting, after a silence of a few moments, an earnest supplication to the Author of all Good was offered by E. H. Plummer. The reports from the different quarterly meetings were taken up, and the lists of representatives called over, all being present but six.

Minutes for the ministering Friends in attendance from other yearly meetings were read, as above. Many members of this meeting expressed their feelings of welcome and sympathy both to those who came with minutes and those who came without. Frances J. Newlin said: "A new commandment give I unto you, 'that ye love one another.'" Bear ye

one another's burdens and so fulfill the law of Christ. Louisa J. Roberts, in addressing her remarks to the young women with us, said the more they attend these meetings, the greater will be the desire of taking a part in the same, and if they thus place themselves under the preparing hand, suitable work will open up for them to perform. Lavinia P. Yeatman, Serena Minard, Catherine Foulke, Abigail R. Paul and several others, made the strangers welcome. Lydia H. Price felt thankful, that though so many have passed away from our midst many still remain. Some of us having passed through great trials, have had our faith increased. A committee was appointed to audit the Treasurer's account; also bring forward the name of a person, to serve the meeting as treasurer. A committee was appointed togather up and assist the clerks in collecting the exercises of the meeting. The Epistles from New York, Genesee, Ohio, and Illinois, were read; Louisa J. Roberts said the same spirit pervaded all these epistles, that of a dependence on one another as well as of love and forbearance. Matilda Janney expressed unity with all of the Epistles, and saw in them a feeling of sweet sympathy and dependence on the Heavenly Father.

At the afternoon session, in men's meeting, John Wildman, on behalf of the representatives, reported that they had conferred during the noon recess, and were united in proposing Emmor Roberts for Clerk, and Evan T. Swayne and Alfred Moore for Assistant Clerks. These names, being separately considered, were approved. A committee was appointed to assist the Clerks in collecting the exercises of the meeting, preparing the "extracts" for publication, and transcribing and fowarding the epistles. The Recorder of the yearly meeting, Samuel S. Bunting, desiring to be relieved, on account of impaired eyesight and extended service, the subject of appointing a successor was referred to the Committee to examine the Treasurer's account. That Committee was also directed to consider the minute sent up by Burlington Quarterly Meeting, asking a reduction in the quota of Yearly Meeting stock, and it was united with that the whole subject of a revision of quotas be referred to the Committee, the members of which, four from each quarterly meeting, (except Caln), were then appointed by the meeting.

The meeting then took up the unfinished business left over from last year,—the propositions for changes in the Discipline, concerning marriage, a "hireling" ministry, etc. (These were eleven in number. They were sent up from Philadelphia Quarterly Meeting, in 1885, and were then referred to a joint committee, which held several sessions during the sitting of the yearly meeting, and made a report favoring the adoption of all but three. The yearly meeting, upon receiving this report, laid it over to next year,—1886,—for action, the several proposed changes to be meantime printed in full in the "Extracts" for general information. In 1886 the subject came up again, and was then referred to a new and large committee, to report next year. Their report, presented in 1887, approved all the changes, and this report was adopted in women's meeting, but in the men's meeting laid over for another year, —women's meeting concurring in this. We therefore come up, now, for the fourth time.)

The consideration of the subject occupied most of the afternoon session. Allen Flitcraft expressed himself as not satisfied in all respects with the precise form of the changes, but thought that after the protracted consideration they had had, and the favorable recommendation of the committee which had considered them for a year, they should now be adopted. This view met a large response of acquiescence from the body of the meeting, and was approved by many Friends who spoke upon the subject. Isaac C. Parry disapproved the changes, and a number of Friends, including Edwin L. Pierce, John J. Moore, and George Justice, strongly objected to those which relate to "a hireling ministry," taking the view that they would lower our testimony in that particular. Clement M. Biddle, Samuel Swain, James V. Watson, Joseph Wharton, William C. Parry, Edward H. Magill, Samuel S. Ash, and others, held that the changes would put this testimony on higher ground. Joseph Flowers, Howard M. Jenkins, and some others, desired that at least the changes in the Discipline on marriage, to which few objections had been made, should be adopted. The Clerk finally made a minute that sufficient unity did not appear to adopt any of the propositions, and the subject was thus disposed of.

In women's meeting representatives proposed the reappointment of Margaretta Walton for Clerk, and the pointment of Anna C. Dorland for Assistant Clerk, which being united with, they are appointed to that service. Sympathy was expressed with the retiring Assistant Clerk, who deserved to be released.

Epistles were then read from Indiana and Baltimore Yearly Meetings. All the epistles show a reaching out after truth. A committee was appointed to prepare replies to the epistles. Lydia H. Price spoke of the loss we had sustained in the death of our friend, Susan Roberts. A. R. Paul referred to the Baltimore epistle, in regard to the mothers keeping their own lives in the truth, as it is necessary for those having the care of children to teach by example as well as by precept. A Friend from Illinois Yearly Meeting, without a minute, having come in the freedom of love, was welcomed and invited to come forward.

The Committee to visit and encourage the members of *our* Yearly Meeting reported that they had extended labor over *part* of the vineyard. They were continued and encouraged to proceed with the work, as "no effort for good is ever wholly lost." It was remarked if the harvest is not visible, it may come in after years. The Committee have nothing to do with the result, they have only the seed to sow.

After the concluding minute, and an interval of solemn silence, the Clerks broke meeting.

THIRD-DAY, FIFTH MONTH 15.

IN men's meeting, it was decided to take up, at this time, the report of the special committee of five, appointed last year to confer with the Treasurer as to the reception and care of the funds left by John M. George for the establishment of a boarding-school.

This report was then read. It stated that $142,926, partial avails of the personal estate was in process of payment to the yearly meeting, $20,000 having been set aside, by order of the Court, to provide for the payment of taxes, etc., on the unsold real estate. (This real property, consisting mainly of 170 acres at Overbrook, in the suburbs of the city, forms the main part of the trust estate. There is also some personal property not converted, and some minor items of real estate.)

The meeting then, after some consideration of the subject, decided upon a minute, as follows:

After deliberation the following minute was adopted: That a committee of men and women Friends consisting of six from each quarterly and half-year meeting (three of each sex) be appointed to nominate to a future session a committee of five Friends to advise with the Treasurer and the Executor of the will of John M. George deceased, with the same power and authority given to the committee last year. Also to bring forward the names of a committee to take into consideration the whole subject of the provisions of the will of John M. George, deceased, relating to a boarding school, and report either to this yearly meeting or to that to be held next year, a plan for the organization and government of the school to be established, the manner in which the trust estate shall be held and managed, and if way opens suggest a location and plans for suitable building with estimate of the probable cost thereof, with authority to draw upon the Treasurer for necessary expenses.

The appointment of the nominating committee was then entered upon, three (men) Friends being named from each quarterly meeting; and information of the action was communicated to Women's Meeting.

The consideration of the state of the Society was then entered upon, and the First Query, with its answers, was read. The summary answer adopted was as follows:

All our religious meetings have been regularly held, exceping those at Radnor, Merion, and Maiden Creek, in Philadelphia Quarter; at Lampeter and Columbia, in Caln Quarter; and in a number of other instances in other quarterly meetings, mainly attributed to inclement weather. Those held on First-days are generally attended by most of our members. Those held near the middle of the week are generally small. Two of the reports notice an improvement in attendance. The hour is nearly observed. Some instances of sleeping; no other unbecoming behavior to notice.

The meeting was then occupied until the hour for adjournment by exercises from a number of Friends, including Ezra Fell, Martin Malony, Nathaniel Richardson, Thomas Foulke, John J. Cornell, and Joel Lare, upon the subject of the answers to the Query.

We must learn to work and wait, God perfects his works through beautiful gradation. We must have faith in duty.

I came from God, and I'm going back to God; and I won't have any gaps of death in the middle of my life.—*George MacDonald,*

God only knows what great powers he hath for creating happiness and joy.—*E. Irving.*

LIVING WITHIN OUR MEANS.[1]

It is true that the past is a great store house of the lessons of experience; its records are full of warning and suggestion;—but it is not to the far past that I would turn your thoughts to-day. Only the last week has put upon its records a history that we may profitably pause to consider. Its lessons are of deep significance, and have a practical bearing upon all our lives. It is the story of a man in the very prime of life, a man having wife and children, a man whose business ability had placed him in an important position in an important bank in the city of New York; a man who had won the implicit confidence of the managers of the bank, and was in the line of promotion to its higher offices; a man of cultivated tastes, and of fine social gifts. A week ago, we should have said that this man was one of the favored children of fortune, to whom life promised all its best gifts. And this was so. But to-day he is shipwrecked. He is published to the world as a defaulter, and he is hiding from the officers of the law. His yearly salary was $,5000. This sum proved not to be enough to meet his desires, and instead of pruning and fitting his desires to his income, he allowed his desires free scope apparently, and in a few years appropriated to his own use, the funds of the bank, to the amount of 59,000. For years he stood in his place as the trusted cashier, while he was conscious in his heart that he was a robber. We are not called upon to sit in judgment upon the *man.* We cannot measure his responsibility. We shall never know what was left out of his training that might have made him strong where he proved to be weak, or what influences went to the corrupting of his moral soundness. All these hidden things of the man's life are known only to Infinite Wisdom, and will be judged by Infinite Justice. But the outward course of the man's life, and its terrible wreck upon the rocks of extravagance, that threaten so many lives, lie open before us for our consideration. It is not a happy theme, not a pleasant picture, but I would that language might be given me to place before you an impression picture of manhood with honor gone; honor sacrificed to elegant living and costly hospitality; of a husband turning into unutterable woe the life of his wife; of a father, overshadowing the lives of his children with a cloud that no ray of comfort can shine through. To-day, in his banishment from wife and children; in his consciousness that he has betrayed the confidence reposed in him, and so has weakened the confidence of all men in all other men; when he calls himself, as he must, by the name of thief, how like dust and ashes must seem the things that have tempted him away from the straight line of honorable living. How he must look with a feeling of envy upon the hard-working day-laborer, who, lacking the elegancies and refinements of life, has yet his *honor* to which all things may be added. Five thousand dollars did not prove to be money enough to buy the clothing that his tastes required for himself and his family; to provide the elegant appointments of his house, to meet the expenses of his Club, of which he

[1] Read to the students of Swarthmore College by E. P. Bond on Fifth month 6th, 1888.

was a popular member, to furnish forth the feasts to which he loved to invite his friends. And since he had not money enough of his own to do all these things, he secretly and with great adroitness took other men's money. It is very possible that he did not say to himself that he was *stealing*, but called it *borrowing*. It would be a great deal wiser to call things by their right names. Can we doubt that now, in his hiding-place, he is crying out in his heart "Why was there not some power at hand to hold me back from ruin!"

Ah, dear young people, we need not expect at forty years of age that a miraculous arm will be stretched forth to save us from the whirlwind of our own sowing. That cannot be. Whatsoever we sow, that must we also reap. And the only power that can keep us safe in the path of integrity, is the power of *right principles of action* from our youth up. The stress of life increases as the years go by. Our relations multiply, and the demands upon us grow more and more, and to meet this stress and these demands, our training must have begun long ago. Athletes are sometimes known to postpone their training and make a great spurt of effort when they set out for a prize, and thus win the day; but life in its higher aspects does not come to success through sudden and spasmodic efforts, but only by steady obedience to the known laws of right.

This is not a metaphysical but a most practical question, to which I ask your thought, one that concerns us all from the eldest to the youngest,—this question of living within our income. Whether the income be five thousand a year, as in the case we have considered, or at the rate of five cents a day as may be the case with some of our number, the problems and perplexities are of the very same nature, and differ only in degree. I suppose there are only a few incomes so large as not to require a choice of expenditures. With these exceptions, there is always a degree of elegance, a grade of expenditures just beyond our own particular income, and always tempting us beyond our depth, and always testing the strength of character to which we have attained. If our incomes were always of the same grade as our neighbor's, one very important factor of our life problem would be omitted; but it is very apt to chance that our neighbor's income is greater than our own, and that we have constantly before our eyes, and educating our taste for greater fineness and costliness, his standards of life's necessities. There is always the possibility that our neighbor's coat or gown may make the stuff of our own garment look coarse and homely, and that our neighbor's child need not choose whether his allowance be appropriated to bananas or tennis balls. It is this inequality of income that introduces the element of moral courage into our problem, and, it may be, puts a constant strain upon our honor. For it does require moral courage to acknowledge the limitations of our income, and hold ourselves strictly to them. If we have a fixed income, whether it be five cents a day, or five thousand a year, then the issue becomes a direct one between desire and honor. We have either to fit our desires absolutely to our income, training ourselves to resist temptation to go beyond this limit, or we sacrifice our honor and become either borrowers or thieves. It seems to me of very great importance that young people do not allow themselves to become borrowers, that they train themselves steadfastly to go without the pleasures or indulgences that they can gratify only by borrowing the money for them. Because, if to-day's desire is uncontrolled, to-morrow's will be stronger; and at forty years of age, when desire is perhaps at its strongest, there will be no power of resistance against its clamorous demands.

Along with this training of controlled desire, there needs to be another training of the ideals of happiness, and education of the sense of values, if I may so express it. The college course has failed of one of its finest purposes, if it send not forth a company of young people to whom it has revealed the truth that happiness is not from without, but from within. If the college course has made more necessary, instead of less, the elegant and costly appointments of living, if it has stimulated the feeling that the tides of happiness rise and fall with the costliness of our carpets and upholstery, and the fineness of china and silver, with the richness and variety of our dress, then has it missed its noblest aim. For, to my mind, the end of college training is to put the student in possession of himself, to open the eyes of his mind and soul, to the real things of life—the imperishable joys of the intellect and heart. I do not mean to be understood as saying that there is no charm or delight in costly furnishings. I know there is, and that they appeal legitimately to our love of beauty. But I would emphasize this, that if we have not learned how to be sweet-spirited and happy upon an ingrain carpet, then the velvet carpet, while it will be softer to our feet, will in no wise beautify our lives; that if our houses be not first furnished with fine, honorable manhood, with gentle, honorable womanhood, then nothing that money can buy to put into them will make up for the poverty of their furnishing. I would emphasize this, that if the man dignify not the coat, if the woman grace not her gown, then broadcloth and satin fail to give the chiefest charm that dress of man or woman can have.

This is but another way of saying what Jesus said eighteen hundred years ago, "Seek ye first the Kingdom of God, and his righteousness; and all these things shall be added unto you." Know that the inexhaustible fountain of peace and joy is a sense of our vital personal relation to our Heavenly Father; that we can honor this relation, that we offer service to our Heavenly Father, not in the singing of psalms nor in the protestations of words, but only as we embody in our lives his revelations to our souls, of truthfulness, and faithfulness, and tenderness; know that from this same fountain springs the dearest joy of our human relations, of friend to friend, of husband to wife, of parent to child; knowing this, all things else shall be added,—that is, all things shall assume their right relative values, and we shall be placed beyond the reach of the temptations of dishonorable desire, and we shall know, too, how far it is right for us to indulge our personal taste for things costly and beautiful.

Youth delights in stories of battle and bravery, and longs for some Flodden field upon which to be tested. But believe me, young people, you need not step aside from the beaten track of your daily life here, for tests of the noblest form of courage. Life under our college-roof is an epitome of life out in the great world. Doubtless you know, far better than I can tell you, the temptations you must daily resist, to accept the low standards of morality that struggle for foothold among us. Scoffing is loud mouthed, and among the weak has power to turn all sacred things to ridicule; but calm, quiet courage that lays hold upon the strength of God, will steadfastly go its way from height to height.

SCRIPTURE LESSON, No. 21.

FIFTH MONTH 27TH, 1888.

PETER'S DENIAL.

TOPIC: MORAL COURAGE.

GOLDEN TEXT: "Wherefore let him that thinketh he standeth take heed lest he fall."—1 Cor. 10: 12.

READ Matt. 26: 69-75.

OUR last lesson gave a sad picture of the loneliness of Jesus. The three whom he had taken apart from the rest of the disciples had suffered themselves to fall asleep while he agonized in prayer, giving evidence of how little they comprehended the situation in which their Master was placed.

When Judas and the multitude came to arrest Jesus, another sad spectacle was presented, "all the disciples forsook him and fled." Peter only "followed afar off."

It is with Peter that our lesson for to-day deals: Peter, the presumptuous disciple who had thrown himself into the sea that he might go to meet his Master (Matt. 14 : 28); Peter, to whom had been opened the great doctrine of immediate revelation (Matt. 16: 16); Peter, who on the mount of transfiguration wanted to build tabernacles because it was good to be there (Matt. 17: 4); Peter, who had declared with emphasis he was ready to go with Jesus to prison and to death (Luke 22: 33). It is this Peter, one of the three chosen "to watch with his Master," who only a few hours after, "sitting without in the court," denies that he ever knew him,—more than this, when it is said, "thy speech betrayeth thee" begins to curse and swear, still denying his Master.

And straightway the cock crew. Luke adds, "and the Lord looked upon Peter." This brought to Peter's remembrance his words of confident zeal (Matt. 26: 33), and the answer of the Master; and the depth of his moral degradation overwhelmed him with grief. Jesus, in the hands of his tormentors, must have felt this cowardly denial even more keenly than he did the treachery of Judas, who, on previous occasions, had shown himself unworthy of confidence.

Thy speech betrayeth thee. Mark adds, "he was a Galilean," and in this way his speech betrayed him. The *patois* of the Galileans was not so refined as that of the people of Judea; they were mostly an agricultural people, though they had large fisheries and some manufactories. They were often ridiculed for their rusticity. It was easy to distinguish them from the more scholarly and cultured people of the South by their speech and manners. Jesus was a Galilean only by residence. When his parents returned with him from Egypt, they turned aside into parts of Galilee for fear that Herod would seek the child's life, and dwelt in Nazareth, where Jesus remained until after he had entered upon his public ministry, when he made Capernaum his home.

It is very easy for us, at this distance from the time of Peter, and having had the blessed example and precepts of Jesus to educate and influence us, to think that no one so trained could be found now who would be guilty of such cowardice as to betray the Master. But are we not guilty of the same thing when we are ashamed or afraid to do or to say what we know to be right? Our lack of courage may not lead to such a sorrowful result as was the case with poor Peter, for by reason of sacrifices for truth's sake, intolerance in religious matters is not a sin of our age. Still there are many battles yet to be fought for the truth, and we can learn from this the sinfulness of denying allegiance to any righteous cause. We are frequently tested by our Heavenly Father's inspeaking voice, asking us to adopt some unpopular cause, or revealing to us some truth that we feel would place us on the unpopular side if we uttered it. It is true bravery to have "the courage of our convictions," and while we condemn Peter, we must keep the watch lest we, too, commit the sin of denying our Master, *i. e.*, the spirit of Christ within us, pleading with us to be faithful to the right in all things.

The lesson for us all is, not to be over-confident of our own spiritual strength. The spirit may be willing but the fleshly nature weak and easily persuaded, and sometimes when least prepared to resist, a temptation overcomes us and we are left to feel the bitterness of our state. Then, like Peter, we find no peace until the pitying eye of our Master, whom we have forsaken, is turned upon us, in the forgiving love that draws us back to him in repentance, and humble acknowledgment of the sin which "so easily besets us."

Happy is it for every one who is tempted as was Peter to deny his Lord, if he find the true escape through a firm reliance upon the Arm of Strength, that is able to succor and save to the uttermost all who seek with full purpose of heart for help therefrom. "When I am weak, then am I strong," said the apostle (2 Cor. 12 : 10). Not weak through temptations, but made so through the stripes and imprisonments, the trials and buffetting that so abounded, and kept him watchful over himself, "That no man take his crown."

FALSEHOOD is in a hurry: it may be at any moment detected and punished. Truth is calm, serene, its judgment is on high: its King cometh out of the chambers of eternity.—*Dr. Joseph Parker.*

THE living Christian—pure of heart and unspotted by the world—is the best preacher of the gospel in these days.—*T. L. Cuyler.*

THE most delicate, the most sensible of all pleasures, consists in promoting the pleasures of others.—*La Bruyère.*

LIBRARY SCHOOL OF COLUMBIA COLLEGE, NEW YORK.

In a recently published article on Libraries, Melvil Dewey, chief Librarian of the Columbia College Library of New York, gives the following interesting particulars of the school recently opened there, where women have the opportunity of being trained as librarians. Speaking of the "American Library Association," he says:

"Perhaps the most significant thing connected with this new library movement is the establishment, two years ago, at Columbia College, of the School for Training Librarians. Admissions to the privileges of the school are made only with great care. Each applicant is obliged to answer thirty-two printed questions which are sent to him, and the answers to these are designed to cover quite fully his educational history and personal tastes. The education given by this school is confined strictly to its own peculiar work. Lectures are given on such topics as libraries and library economy, the foundation and extension of libraries, library buildings, government, and service, regulations for readers, the arrangement of books, cataloguing, the best methods of reading and making notes, and all the various phases of bibliography and cataloguing. The full course of instruction is two college years, with a third year's course covering the study of comparative literature, special work in languages, and advanced studies in bibliography and library economy. The fee for a student taking the full course is only $50 per year, though it is at least $150 in all the other Columbia schools. The studies being topically arranged, a person can attend the school only while it is engaged on the subject in which he is interested; *e. g.*, a private book-owner may attend the lectures on cataloguing, binding, or buying, without studying the details of the management of public or circulating libraries, in which he may have no immediate interest. Such special students are not included in the thirty-three pupils in this year's classes, all of whom are taking the regular course. They come from all parts of the country, some fifteen States being represented."

The salaries of librarians vary from $500 to $1,200 and $1,800, the latter figures being the exception. He further adds, and this is a strong plea for college training for women: "College-bred women are preferred because their culture is wider, but chiefly because their minds work with a quick precision and steady application not usually found in one who has not had this thorough college drill."

His power is the same over the perturbations of the soul, as over the boisterous elements; and he can diffuse a calm over the mind, as easily as over the tempestuous ocean.—*Margaret Woods.*

It is not always the strength we ask that is given us; but that which we need. Our asking is often greatly at fault, but our need, as determined by the Lord, is never wrong.—*United Presbyterian.*

Never marry but for love, but see that thou lovest what is lovely.—*Wm. Penn.*

"JUSTICE CONQUERS EVERMORE."

Mr. Hutton's recent account in the *Nineteenth Century* of what proceeded from the meetings of the famous Metaphysical Society instituted in London by Tennyson and some friends, in 1869, is intensely interesting from the light thrown upon the vexed question of the freedom of religious intercourse. The fact that such a body met weekly for as many as twelve years and discussed the most momentous subjects without the disagreeable friction from the standpoints not only of cardinals but of ultra scientists seems almost or completely like the promise of a new era. It is certainly a more valuable development of amity than many professed great moves of state produce, and, while its work is not noised abroad, the resolution it effected in all the silent avenues of human life is positive and priceless. The ideal such a gathering provokes has its suggestions and exhortations for every broad man, whether his faith be of Christian or Hebrew or some other complexion. It foreshadows the day when manhood will stand on its own merits, and consult with its cogeners for its own good, without having the speaker of theory constantly in mind to set sect-hate into activity.

If it has been proved possible for the great theologians and the great scientists to compare notes in so friendly a fashion as is described, it should be proved equally possible for ordinary human beings in their ordinary spheres to assemble for the common good in due time and with similar effect. "Light without heat"—Tennyson felicitously calls this happy intercourse; and certainly the world stands ready to welcome the evangel. Men no longer live in the wilderness. They do not pattern their lives from the bestial instincts due to a primal condition. In the great overshadowing mystery they seek—in ways numberless—to trace the dim direction back to the sun. Why quarrel that sight varies in strength, that brain differs in convolution, that heart beats in one with eager faith and in another with more sluggish nature? We still have the pure hopes, while "the powers that be" have their own measure of capacity. Judge man by the spirit! "Justice conquers evermore" and we must, consequently, find some way from this terror of sect-poison that spoils so many otherwish noble lives.—*Horace L. Traubel, in Unity.*

"All things have something more than barren use;
There is a secret upon the briar,
A tremulous splendor in the autumn dew,
Cold morns are fringed with fire;
The clodded earth goes up in sweet-breathed flowers,
In music dies poor human speech,
And, into beauty blow these hearts of ours,
When love is born in each."

The covetous man is like the foolish chough, which loveth to steal money only to hide it.—*Wm. Penn.*

Love of truth is the great virtue of the intellect. —*G. F. Simmons.*

INTELLIGENCER AND JOURNAL.

HOWARD M. JENKINS, *Managing Editor.*

ASSOCIATE EDITORS:

HELEN G. LONGSTRETH. LOUISA J. ROBERTS.
RACHEL W. HILLBORN. LYDIA H. HALL.

PHILADELPHIA, FIFTH MONTH 19, 1888.

MARRIAGES.

COCK—GARRIGUES.—Fifth month 8th, 1888, at the residence of the bride's parents, Philadelphia, Pa., under the care of Green Street Monthly Meeting, George B. Cock, son of George D. and Susan W. Cock, both deceased, to Mary M. Garrigues, daughter of Humphrey and Ellen H. Garrigues.

DEATHS.

BROSIUS.—In West Philadelphia, Fifth month 13, 1888, Herbert M., aged 8 months, son of Sumner G. and Marion M. Brosius, members of the Monthly Meeting of Philadelphia.

DICKINSON.—At the residence of her son, George Dickinson, Haverford, Delaware county, Pa., Fifth month 9th, 1888, Hannah, widow of George P. Dickinson, aged 86 years.

KNIGHT.—In Philadelphia, Fifth month 7th, 1888, Jonathan Knight, Sr., aged 74. Interment at Burlington, N. J.

LEA.—On the morning of Fifth month 4th, 1888, at Sandy Springs, Md., Sally Lea, daughter of the late Thomas and Elizabeth E. Lea, formerly of Wilmington, Del., in the 71st year of her age.

MANSFIELD.—On the 30th of Fourth month, at her residence in Waterford, Va., Sarah C. Mansfield, after a short illness, passed "from works to rewards," in the 79th year of her age.

WALMESLEY.—At Tallahassee, Fla., Fourth month 22d, 1888, Susan, daughter of Charles and Tacy Walmesley, formerly of Philadelphia; a member of the Monthly Meeting of Friends held at Green street, Philadelphia.

HENRY WILLETS.

Week after week I have examined the columns of the INTELLIGENCER AND JOURNAL in the hope to find some more extended notice than the mere announcement of the death of Henry Willets, of Manhasset, Long Island.

For several years past, he has regularly attended Philadelphia Yearly Meeting, where he endeared himself to a large circle of friends who to-day miss his presence with the sense of a great personal loss, as they realize that he will meet with them on earth no more.

Friends who have visited his beautiful home, and felt his genial welcome there, will ever recall the air of refined tenderness that pervaded his household, and his loving care for the dear sisters to whom he was so devoted, one of whom passed from earth while he was himself ill in bed.

When this illness came to him he recognized it as the last, and calmly arranged all his affairs as if he were going on a journey from home. He asked his remaining sister to sit with him and try to be cheerful, saying there was no cause for sadness; it was only the "great change" coming to him; and although suffering himself, with his characteristic tenderness for others, he greatly desired, night after night, that he might live until daylight, as it would be so much better *for the rest*, if he could pass away in the sunshine; and this desire was granted.

This thought must return with a touch of healing to his bereaved family, as they feel how the heart of a great and good man spoke out in that self-abnegation, teaching in his latest words a lesson that will embalm his memory for all who knew and loved him.

Fifth month 13, 1888. J. P. G.

THE LIBRARY.

THE LIFE OF DR. ANANDABAI JOSHEE, a Kinswoman of the Pundita Ramabai. By Caroline Healey Dall. 12mo. Pp. 187. Boston: Roberts Brothers.

THIS biography of Dr. Joshee, who graduated as a physician at the Female Medical College, Philadelphia, in Third month, 1886,—being the first Hindoo woman to receive the degree of medicine in any country,—is a most interesting work. Many of our readers already have some knowledge of this remarkable person, aside from the fact of her medical studies in this city, but few of them, we presume, are at all familiar with all the circumstances of her career. Caroline H. Dall has here woven into the narrative materials derived from various sources, and has been able to give an intelligent, if not entirely complete, account of her.

Anandabai was born in Poonah, India, on the last day of the Third month, 1865, and died in the same city on the 26th of Second month, 1887, so that her span of life covered altogether but twenty-two years. Yet in that time, developing at an age marvelous to our Western observation of mental and physiological growth, she had passed through a great circle of experience and had made herself an entity at once interesting to and influential with many millions of people. Poonah, the city of her birth, is in Western India, near Bombay, in the country of the Mahratlas, a bold and vigorous member of the great group of variant peoples that occupy Hindustan. Her father is described by her cousin Ramabai as "a rich landowner of Kalyan, a town a little to the north of Bombay, where he was warmly regarded by the high caste people." His family was of much distinction; it preserved a geneological record going back two thousand years, and particularly marked its descent from an ancestor who had rendered important service as a general, five hundred years ago, to a Rajah of the Mahrattas. To this general, (who himself died at twenty-one), a palace in Poonah, with other valuable property, had been given, and in this palace, belonging in 1865 to her grandparents, Anandebai was born, —the sixth of ten children, as her biographer understood from her own account.

Her name in maidenhood was Yamuna, or (Daughter of the Sun); her name Anandabai, (Joy of my Heart), was given her at the time of her marriage,—properly a betrothal,—when she was nine years old. She received an extended education, and when she arrived in this country she spoke with facility seven languages, of which Sanscrit, English, and Mahratta were three. About 1878, after some acquaintance probably with American missionaries in India, she formed the project of coming to this country. This, however, was not carried out until 1883, when, on the

7th of Fourth month, she sailed from Calcutta, "being the first unconverted high-caste Hindoo woman to leave her country." She landed in New York two months later, and in the autumn began her studies in the Women's Medical College, in this city, where Dean Bodley, and the other members of the faculty received her, of course, with the greatest kindness and cordiality, being deeply interested in her plans for herself and her people. But these, sadly enough, she was destined never fully to accomplish: her health began to fail while she was studying, and became desperately impaired soon after her graduation; she returned to India ill, and died, about three months after reaching home, of consumption.

Of the various details of her life in India, after her marriage to Gopal Vinyak Joshee,—a distant member of her own family,— and before her coming hither, we cannot undertake a summary here; nor do we follow, particularly, the statements concerning her husband. The impression made upon the reader by C. H. Dall's references to him is not a pleasant one, and apparently she does not desire that it should be. She intimates a lack of candor and truthfulness in his conduct,—a failing which contrasted vividly with his wife's wonderful sincerity and purity of mind. C. H. Dall doubts, indeed, the utility of a visit to the United States by Hindoos of Gopal Joshee's class. She says:

"From a somewhat wide experience of male Hindus, I cannot consider their visits to the West profitable to others or themselves. With the single exception of the author of 'The Oriental Christ,' I have seen no Hindu who seemed to me prepared intellectually and morally for the freedom he would find in American society; nor are Americans prepared for the air of innocence and exaltation worn by very undeserving Orientals. . . . . It is not learning, intellect, subtlety, or imagination that is wanting in the average Hindu: it is purity, faith, and honesty."

The sale of this biography, as we understand from the Preface, is to aid the Ramabai fund, and C. H. Dall adds: "Our climate is not friendly to the Hindu. Already the cheek of Ramabai has grown pale and her voice weak. If we love her and would aid her, we must speed her on her way." H. M. J.

NEWS OF FRIENDS.

PHILADELPHIA QUARTERLY MEETING.

This meeting, held on the 8th instant, was attended about as usual, but Friends were slow in gathering, owing, perhaps, to the fact that the *time* of gathering is set at a half hour earlier than our other meetings are held.

Rachel Mather broke the silence that overspread the assembly with a fervent appeal to the Most High for strength that all might be able to bear the cross, whenever it may be required of us. This petition proved the keynote to the exercises of the meeting. Samuel S. Ash, followed, quoting the text, "The law was given by Moses, but grace and truth came by Jesus Christ." He said in substance: "We are here at this time to consider the condition of the tributaries to our larger body, and to record their condition. If we believe in the infallibility of the Church or the discipline, we are standing on a sandy foundation. It is necessary that our spirits be free from things that are traditional, and we will not fail to find some place in which we can work. We must not quench the spirit, but try to be able to say, "God speed," to every good work. We must attend to every duty, and be ready to shed the dead leaves, and encourage the fresh green life in its springing forth, but let us be careful not to be hurried. The work of the law is never finished.

Robert Hatton took up the same line of thought, dwelling upon the promise to Abraham, "In thy seed shall all the nations of the earth be blessed," and its remarkable fulfillment, in the spread of his descendants to every part of the world. This, he said, will also be fulfilled in the spiritual life. Abraham's works were those of faith. He withheld not his son Isaac. Of Jesus it is written, "He came to his own and his own received him not." His was a life of purity and unselfish devotion, best expressed in the words, "Foxes have holes and the birds of the air have nests, but the Son of man hath not where to lay his head!" The Lord rewardeth them that trust in him,—who are willing to be anything or nothing, that they may serve him. The tribulations of life,—the taking away of friends are often the means by which we are made willing to do our Father's work. While all things go well, many rise in the morning and go their way, pursuing the avocations of the day with no thought of the needs of the spiritual life. While no man can save a soul or give a ransom for his friend, we can help our children as the Lord helps us. George Fox would say with the apostle, "follow Christ." Then indeed are we Abraham's children.

Louisa J. Roberts expressed the feeling that had arisen under the deep and weighty exercises to which we had listened. She recalled the scene at the last supper which Jesus partook of with his disciples. When they had finished he laid aside his outer garment, took a towel and girded himself therewith, and water, and performed the lowly office of washing the disciples' feet. It was not the humility of the service, but the preparation for it, that had impressed her on this occasion. And this preparation we all must be willing to undergo, laying aside everything that offers an obstacle or stands in the way of useful service in his church and in the world.

A few words of testimony, calling to the transforming power of the Holy Spirit, were handed forth by Robert Evans, which closed the exercises of the meeting for worship.

In the business meeting the answering of the Queries, especially the one relating to the family,—the training of our children, etc., called forth much earnest expression in women's branch. Mothers were feelingly exhorted to be themselves examples of what the discipline of the Society enjoins them to encourage in their children.

The summary answers in most matters showed a favorable condition. In the annual Queries, the one relating to schools embraced also the First-day schools in part, Green street Committee on these schools, having failed to send up a statement of the number in that meeting.

The reports of nominating committees, and the appointing of representatives to the approaching Yearly Meeting were attended to. The session was long, but full of interest. There was some unnecessary waiting in women's branch, that need not occur, if the business claiming the attention of both meetings is first considered. The solemnity that covers a meeting can hardly be maintained when the session has been protracted, and many, for various reasons, have to leave. C. A. K.

FRIENDS' BOOK ASSOCIATION.

The Annual Meeting of the Stockholders of Friends' Book Association was held in Race St. meeting-house on the evening of the 14th inst. Henry Bentley occupied the chair, and S. Raymond Roberts acted as secretary. The following annual report of the Board of Directors was read, accepted, and referred to the incoming board:

REPORT OF THE BOARD OF DIRECTORS.

In presenting the Fifteenth Annual Report of the work of Friends' Book Association, the Board of Directors has little to add to what has been said in former years. The Association is not on a financial basis that enables it to do much more than pay expenses, though a large trade in school and kindergarten supplies is carried on.

There needs a liberality extended towards the concern, by Friends of ample means, who are interested in the promulgation of the principles and testimonies of the Society, that tracts, pamphlets, and doctrinal treatises may be issued for free distribution. There are very many sound and helpful essays, offered from time to time, and many that are published in Friends' Intelligencer and Journal, which if printed in tracts or on slips, might be scattered broadcast through personal correspondence.

Our English Friends understand the value of this method of disseminating the faith of the Society, and the means at their command enables them to spread far and wide a knowledge of its doctrines as held by them.

A statement of the year's business ending Fourth mo. 1, 1888, shows a net gain of $1,204.36, which has been carried to the credit of the Guarantee Fund, except $500, placed to stock account.

On behalf of the Board,

Henry Bentley, *President*,
Louisa J. Roberts, *Secretary*.

The following persons were elected to serve as Directors the coming year: Henry Bentley, Amos Hillborn, Clement M. Biddle, Lavinia P. Yeatman, Samuel E. Griscom, M. Fisher Longstreth, Louisa J. Roberts, Lydia H. Hall, Sam'l B. Chapman, S. Raymond Roberts, Wm. P. Sharpless, and Robert M. Jauney.

At a meeting of the new board for organization the following officers were chosen:

President, M. Fisher Longstreth.
Vice-Pres., Robert M. Janney.
Secretary, Sam'l B. Chapman.
Treasurer, Amos Hillborn.

SWARTHMORE NOTES.

—More than $5,000 have been added to the conditional subscription toward the Endowed Professorship during the past week. The whole amount must be subscribed before the 15th of next month. Subscribers will be promptly notified when the amount is reached.

—The Athletic sports on Seventh-day last were unusually successful, and were largely attended by former students and other friends of the college.

—As usual, the students who are members, (more than one-half), were permitted to attend the sessions of the Yearly Meeting on Fourth-day. A number of the Professors and Instructors also attended some of the sessions during the week.

—The trees have made a good growth the past year, the lawn is in fine condition, and Swarthmore will be a delightful place to visit on the occasion of the coming Commencement, on the 19th of next month, when she sends out the largest graduating class in her history.

—President Magill spoke to the students on First-day morning on our testimony against war. We shall probably find room for this address, in full.

A PLEA FOR MUSIC.

Editors Intelligencer and Journal:

In two of your recent issues have appeared articles upon music written by persons either greatly prejudiced, or conscientiously opposed to knowing all there is to know on the subject, being in either case unfitted for a fair statement of facts. Hence two or three things seem to demand correction. One assertion was that the study of music is absolutely valueless as a training for the mind. This is an open error. If properly taught, it develops first the faculty of close, concentrated attention, then of observation or perception, since the "notes" must be read; comparison also, for every mark on the paper must be translated into certain motions with the fingers upon certain spots on the keyboard; precision is an absolute necessity to its right learning, for the laws which govern true music are as exact and wonderful as the laws which govern any other natural science. Appreciation or taste is also educated in the pupil during his study; and the faculty of reasoning or causation, since the "scales" are constructed upon strictly scientific principles. Imagination, if the pursuit be carried so far, and creation or composition, one of the highest and noblest developments of the mind, are also brought into use. Now it seems to me not only unwise, but inconsistent with our professed love of truth to close our eyes deliberately to this. No one who knew the facts could have said that its study does nothing for the mind, for here have been enumerated eight different mental qualities which it distinctly aids when well taught.

Again, it is said to be a merely sensuous enjoyment, and so unworthy of our notice,—possibly degrading. But what of the pleasure a flower gives us? It is purely sensuous, appealing to us only through the eye, or nostril, or fingertip. What about pretty and attractive homes? We do not need Brus-

sels carpet, if rag carpet is as warm. And the clouds at sunrise and sunset? Utterly useless except for the gratification of the artistic voluptuary. The song of birds? If it were not for the sense of hearing we should know nothing of them.

The error lies in the idea that the pleasures of sense must be degrading. On the contrary, they are, within limits, measured for each of us by the indwelling Light, as pure as the free air of heaven. Nothing is so good but that it can be misused.

Music ranks consistently with all the refinements of life. We can live just lives without them, and perhaps they do not feed directly the spiritual nature. They all begin to be wrong for us exactly at that point where they begin to interfere with duty. Within this limit they are healthful and sustaining, and very possibly supply the actual needs of some temperaments. When they steal our means, time, health, or inclination to obey the Spirit, then are they wrong. All education is inert for good or ill unless guided by the will; we should not, therefore, shun it, but be careful that by us it is put only to its God-intended use. Music is one of the lower forms of worship, such as kneeling, bowing the head, etc. Even so it is only wrong for those who can appreciate the higher worship of beautiful silence in which there are no distractions. Our Society does itself a positive injury by yielding to unreasonable prejudices and thoughtless inconsistencies. Music is consistently wrong to him only who feels that it is wrong to have his home less bare than the meeting house or the abodes of the poor.

A. L. D.

COMMUNICATIONS.

RAILROAD RATES TO GENESEE YEARLY MEETING.

Editors INTELLIGENCER AND JOURNAL:

WILL some Friend please give notice through the INTELLIGENCER AND JOURNAL the particulars in regard to going to Genesee Yearly Meeting, and the railroad rates from Rochester, (there being *reduced* rates usually I believe). I ask this for the benefit of those wishing to go, and feeling as though they could not afford it, when if they knew the low rates I think they would feel differently.

A FRIEND.

DUBLIN YEARLY MEETING.

A CORRESPONDENT writes us from Dublin, (Ireland), Fifth mo. 2d: Dublin Yearly Meeting opened to-day. There is quite an invasion from your continent. Two men Friends from Canada, one (man) from Indiana, one woman Friend from Illinois,—Western Yearly Meeting,—and a man and his wife from New England. There are besides these, I. I. Neuve, Sidney; and Wm. Pollard, of Manchester, the author of certain recently published lectures entitled "Old-Fashioned Quakerism." How Irish Friends will be able to utilize all these laborers with advantage remains to be seen. From the Reports presented to the meeting of Ministers and Elders yesterday, there appears to be considerable activity among Friends in Ireland, and numerically at least, an increase in the strength of those recognized as laborers.

For Friends' Intelligencer and Journal.

NOT TO OURSELVES ALONE.

I PLANTED a vine by my neighbor's fence,—
A fence that doth our yards divide,
And the creeper tossed its leaves to me
But hung its bells on my neighbor's side.

I sang a song one eventide
To a sleepy child upon my knee,
When a stranger paused in the street, outside,
And stored the lay in his memory.

I wrote a line for a friend to read,
A simple word of homely cheer,
But it chanced to meet a nation's need,
And found its way to the public ear.

Thus ever and always I find it so:
"Man may not live to himself alone,"
For whom we are building we never know,
Nor who shall reap what our hands have sown.

We cannot tell when we plant a seed
For whose adorning its buds may blow;
We never know when we pluck a weed
Whose precious plants will the safer grow.

Each life is a part of a wondrous whole;
Each act but a link in an endless chain;
Humanity's mass has a single soul,
And life is a balance of loss and gain.

No, life's an equation of give and take,
For *gain* is often disguised as *loss*,
And we only find when the cloudlets break
'Twas a veiled blessing we called "our cross."

But we cannot tell, for we never know,
How much we take or how much we give.
We're charity's children our life time through,
Dependent on each for the life we live.

Not to ourselves each act or word,
Or act undone, or word unsaid;
The faintest whisper a world hath stirred—
For a deed neglected the world hath bled.

What man can measure his influence? None
Of all the many in earth's broad fields.
We sow from Life's morn till its setting sun,
And not to ourselves the harvest yields.

Newtown, Pa. L. W. W.

TO CARRY with us the thought of God in every employment and entertainment of the day,—this is to walk with God. In reading, in study, in working with the hands, in walks and drives, to keep fresh the thought and presence of God, is to bring the divine into our lives.—*J. D.*

HE who is godly is both a diamond and a loadstone—a diamond for the sparkling of his grace, and a loadstone for his attractive virtue in drawing others to the love of God's precepts. A good man benefits others more than himself.—*Watson.*

No endeavor is in vain;
Its reward is in the doing,
And the rapture of pursuing
Is the prize the vanquished gain.
—*Longfellow.*

From the (London) Christian.

BESSBROOK, IRELAND.

Let us take a peep at Bessbrook, an Ulster town of nearly 4,000 inhabitants. It was founded as a temperance colony, some forty years ago, by Mr. J. G. Richardson. He has now attained an almost patriarchal age, having been born in 1813; for many years he has been a leading member in the Society of Friends, consistently carrying out their principles of a humble walk with God, and earnest labor for the good of others. Like his immediate ancestor, his worldly calling is that of a linen manufacturer, and his firm has a reputation for genuine, honest work in that branch of industry as high as that enjoyed by "the house of Morley" in another branch. The Bessbrook damasks are unexcelled, we believe, in the markets of the world. It has been said of the goods that come from Mr. Richardson's looms: "You may purchase them in the dark." If we covered reams of paper we could formulate no higher praise than that. But our object in drawing attention to Bessbrook is mainly to gather from its history the light it throws on the only satisfactory solution of the ever-present and ever-pressing drink problem.

Mr. Richardson and his partners chose a spot in county Armagh, near which Mr. Richardson owns an estate of 6,000 acres, and there erected a great linen factory, and established the colony, as we have said, on strictly temperance lines. The motto was "No public house." The natural corollary is, that there is and has been no prison, no police, no paupers, and no pawn shop. Only think of London being without each of the five items in that small peck of p's! If our faith were strong enough, and our works did but correspond, we suppose it ought to be done. The hand of the Lord is not shortened; therefore the preventing cause must lie in our unbelief, because of which he cannot do his mighty work.

It is true, no doubt, that in Bessbrook they began well, and that is half the battle. The entire works, we are told, employ about four thousand men, women, and children. Though the accursed drink is not to be bought in the township for love or money, it can be had in Newry, which is not three miles distant. There is no sumptuary law in Bessbrook compelling the people to abstain. Some *do* walk to the neighboring town to procure liquor, but the moral education of the temperance system has been such that the householders of the place have endorsed the prohibitory arrangement by a vote of six to one. And so Bessbrook, to quote the expressive words of an impartial correspondent of *Land and Water*, "stands out like a gem in this sombre and commonplace world, and like a star in the black sky of crime and intemperance."

There do not seem to be any workless workers in Bessbrook. From morn to eve the whirr of the wheels and the click of the spindles are heard; and the beautiful, well-compacted material is unceasingly turned out, to find acceptance with housewives, the wide world over, as the product of clear heads and supple, steady hands. Some £70,000 per annum are distributed as wages, but it does not go to enrich the brewer and the publican, at the expense of the health and morals of the people. Mr. Richardson has erected pretty and suitable homes for his workers, and no court is needed to reduce rack rents. There they live in comfort and independence. Every house has its garden, so that there is plenty for the men to do during the leisure hours. For winter evenings there is a Library Institute, with its reading, lecture, and recreation rooms. There is a dispensary, supported by a common sick fund, to which all contribute their quota. There are excellent schools, supported also by a small general tax, in proportion to the size of the family. There is a savings bank, the depositors in which receive four per cent. interest; some of these have placed there goodly sums to meet the calls of the inevitable rainy day. No sort of favoritism is shown in matters of religious creed; for there are five places of worship—Episcopal, Presbyterian, Wesleyan, Society of Friends, and Roman Catholic. All these are supported by their congregations without the aid of any crutch from the State. Like an enlightened and benevolent autocrat, Mr. Richardson is no slave to modern notions of political and social economy;[1] for he restricts competition in the trades of the town so that all may have a fair chance of a decent livelihood. A fine grey granite quarry on the estate gives employment to many men who cannot work in the mills.

The place, in short, has been well-described as "a model town," and they seem to be a model population. We do not suppose they have succeeded in excluding original sin with the beer cask and the whiskey bottle; but "the devil in solution" always brings with him seven other devils as bad as himself; and the one being kept out, the others have not the congenial soil in which to take root.

All this, and more, has been accomplished by Mr. Richardson, aided by his like-minded, earnest, and devoted wife. We are delighted to know that Mr. Richardson, Jun., follows in his father's footsteps, and for some years represented the temperance interest in Parliament as senior member for county Armagh. Mr. Richardson believes that many of the ills that afflict his native land would vanish if the drink were expelled. In a letter addressed to Mr. Gladstone some five years ago, when that gentleman was in office, he said:—

"I am firmly convinced that if the Ministry had done their first work, and had braved the opposition of the spirit trade, they would have had a greater blessing on their labors for Ireland as well as England. It is a well-known fact that not a meeting for rapine and murder takes place in Ireland at which whiskey does not play a prominent part, and that our poor countrymen would be incapable of committing the outrages which have taken place without the stimulus of whiskey. It is well-known, too, that the amount drunk in whiskey and beer at least equalled the rental paid during the last three years, and we have proof that where least rent was paid most whiskey was sold. God only knows how many murders were hatched in public-houses, or how many publicans,

[1The allusion here is to the English school of political economy, in which Competition and Free Trade are vital factors.—Eds. Intelligencer and Journal.]

licensed by the government, have taken part in the disturbances! *Apropos* of licensed spirit dealers, how is it that no effort has been made even to prevent the increase of a class which, in case of temperance legislation, you and others have stated would be fairly entitled to compensation? The effect of this constant increase must surely be a corresponding increase in the liabilities of the nation, not to speak of all the acknowledged evils of which the trade is a fruitful source."

Mr. Richardson's manly and Christian appeal does not seem to have met with any favorable response, and the "Irish question" is as far off from solution, apparently, as ever. Most heartily do we re-echo the desire expressed by Mr. Richardson in a letter to Sir Wilfrid Lawson, written about the same time: "How one longs for men in the spirit of Wilberforce, to arise on either side of the House and shake it to the centre, as he did on the slave question." All honor to our Bessbrook friends that they have given to the country, and to the world, an object lesson of such pregnant meaning and importance. We believe it is largely in the line of such industrial colonies, where our people will have honest work, fair wages, and wholesome dwellings, without the temptations of the drink, and aided by religious influence, that a way will be found out of the labyrinth of evils clustering around the alchohol that bids fair to lure us on to social and national ruin.

WEDDING CUSTOMS IN THE EAST.

The house rests not on the earth, but on the wife.—*Oriental Proverb.*

Among Oriental nations of unmixed blood, marriage ceremonies are almost the same as in patriarchal days. Negotiations are begun by parents or near relatives of the bridegroom and the bride, who have no voice in the matter. Settlements, all preliminaries, are conducted by guardians of those we call the high contracting parties; and love must come, if it come at all, after marriage. Compensation to the parents, for the loss of a daughter, is made. Still do Uncle Labans drive sharp bargains with those who must work for a wife, and practice deceits disappointing as that one revealed in the sorry morning when Jacob awoke and behold it was Leah. After betrothal there is an exchange of presents; from the beginning a sign of loyalty. The reader remembers how Abraham's servant sought a wife for Isaac, and not content with giving her a golden earring of half a shekel weight, and bracelets of ten shekels' weight of gold, he enriched her family with jewels of silver and jewels of gold, raiment, and precious things.

Sometimes a bride's whole fortune is in her trinkets,—an inalienable dowry. One Sunday, while returning to Jerusalem from the Mount of Olives by way of the King's Dale, we followed the dry bed of the Kedron to where the waters of Siloa go softly, now, as in the age of miracles, an intermittent fountain. A Syrian woman was drawing water in an earthen jar. Dressed in the poor cotton gown of the peasant of Judea, it was surprising to see a chain of valuable coin pendant across her forehead, and white metal bracelets, heavy almost as horseshoes, and not unlike them in appearance, on her wrists. Thinking to secure a souvenir of the day (O happy day!) the interpreter asked the price of her jewelries. She named a sum ridiculously high, at which I shook my head, and inquired if nothing less would do. She smiled, showing teeth like hailstones, and said in Arabic, "They are my marriage portion; the Frankish lady has not money enough to buy them."

In districts remote from cities, where ancient customs rule, the Jewish ceremonies are lengthened with a disregard of time not known to the restless sons of Japhet. The festival may last seven, ten, fifteen days, and in comparison, any merry-making in our domestic life is tame and dull. Distant friends come with their families, the ox and the fatling are killed, hundreds are bidden to a mighty feast, and the rich man distributes wedding garments to those not able to buy.

Before the happy hour when the bridal pair may sing "I am my beloved's and he is mine," there are protracted shows, games, jugglery, rope-walking, and strange pastimes unknown to us. The last day, the bride, with her attendants, goes to the bath. Her nails are stained "like branches of coral" with henna, a powder made of leaves of camphire dried and pounded. Her eyelids are blackened with a fine line of antimony; and, while her maidens lay on thick cosmetics, red and white, she surveys herself in a small round mirror. She uses a perfume of ambergris and musk paste called seraglio pastilles, and chews a white gum named mastic, to sweeten her breath. Her dress is rose-pink, embroidered with gold thread, and over the many-plaited dark hair is thrown a gauzy veil which makes the air balmy with heavy odors. Then come plaintive songs, farewells full of tears, and the final benediction given to Rebekah," Be thou the mother of millions."

Meanwhile the bridegroom, with his comrades, has spent the morning in the bath, where he is anointed with oil, scented with myrrh, and robed in vestments, purple and scarlet, costly as his purse will bear. Says the Oriental lover, "In the night, the jealous night which drops a veil over all else, we lift the bridal veil." When the midnight stars arise, he marches away in gay and noisy procession to a swell of drums and sounding pipes and cornets. There are flaring torches, waving scarfs, flowery garlands on horse and rider, dances, songs; and the rabble of the street—always a ready concourse—are free to join the wedding march and add wild shouts to the revelry.

Virgin's lamps are little terra-cotta things made to hold about a half-pint of oil, and are found in profusion about ruined cities of Judea. They should be trimmed and ready for use when the procession comes; but after two weeks of continuous festivity it is not strange that some of the bride-maidens forget to fill their lamps. In fact, the wedding-guests are pretty well worn out at the last hour, and drop to sleep,—the children on the floor, the bride in her appointed corner, the visitors on divans and cushions. Finally, the watcher on duty—usually an elderly matron—hears the sound of advancing music, lute, cor-

net, and cymbal. She rouses the sleepers. The bride adjusts her dress, (can the maid forget her ornaments or the bride her attire?) and, at midnight, the joyful shout resounds: "Behold, the bridegroom cometh, go ye out to meet him." There is a sudden start for lights and ranging in line to receive him. When he passes in with his train, the door is bolted against the throng of the street, eager to crowd the house, and rob, if possible. In the parable (Matt. 25), mixed with the mob were foolish virgins who started at the last minute to buy oil, finding they could not beg of the wise. Too late for explanation. Naturally, the bridegroom supposed their loud knocking was the clamor of the multitude, and called out, "Verily I say unto you, I know you not."

It is told that the janissaries of the Turkish army once broke into a house, and, not satisfied with stealing the wedding presents, carried off the bride herself, and held her, in honor and safety, till a heavy ransom was paid for her release.

Autre pays, autres mœurs. The Turkish wedding is on Monday, and among the poor the ceremony is merely the sentence, spoken by the woman, "I give myself up to thee," and there need be no witnesses. The ceremonials of the well-to-do are so long and elaborate, space forbids a description here. Divorce is equally easy. The Mohammedan can put away his wife at pleasure, and without cause, by simply saying, "I divorce thee;" but he must pay her dowry, —which law is the check on the husband's caprice and tyranny.

With Circassians and tribes of the Caucasus we call heathen, after a bargain is made with the parents, the bridegroom carries off the daughter, a willing captive; and the bride is at home in a wretched hut, soon as a few incantations against evil spirits are practiced.

The prettiest wedding procession I have seen was in Constantinople,—a stately and rejoicing march, though without music. Fancy a narrow street of high stone houses with projecting balconies, latticed with slats so close together that persons within can see without being seen. A long line of sedan chairs, cushioned and curtained with satin, each borne by two men holding poles, and keeping step together like trained horses; their uniform braided jackets, baggy trousers, and scarlet fez made festal by a bunch of lilacs on the bosom,—for it was rejoicing spring, and the gardens of the Bosphorus were radiant with color and bloom.

At the head of the column, an armed attendant, in gorgeous costume, with whip in hand, cleared away dogs and gaping idlers. They were *en route* for the Greek Church outside Pera, and the beauty of the beautiful race was on the bride. The shining face at the window was like some lovely human flower, too tender for exposure, blossoming under glass. On the classic head a wreath of orange-flowers, to be laid away on the morrow, and carefully kept for her burial.

As they near the church door, a bridal chorus rules the slow steps of the carriers; and when the bride, lovely all in her white, steps from the silken seat, bonbons are showered on her by waiting friends. The bridegroom, also crowned with a wreath, joins her, and they stand with clasped hands at the altar while the long ritual is read by the priest. Three times the wreaths are interchanged by the priest, in the name of the Father, Son, and Holy Ghost. Three times the pair are led by him round the altar; a glass of consecrated wine is offered first to the bridegroom, then to the bride, afterward to the best man and first bridesmaid, whose duty it is to be godfather and godmother to the children. The ceremony ends with kisses, congratulations, and leave takings, much the same as in our own country.—*Susan E. Wallace, in S. S. Times.*

INDUSTRIAL EXHIBITION BY THE PUBLIC SCHOOLS.

An important exhibition was held during last week, at Horticultural Hall, in this city, of industrial artwork, and the processes of manual training, as now pursued in the public schools of Philadelphia. It was largely visited, and presented to educators some very interesting features. At the opening, on the 8th instant, Edward T. Steele, President of the Board of Public Education, delivered an address, in the course of which he said that with the exception of the Centennial Exposition, this was probably the most important ever presented in Philadelphia. It was desired that the public might more fully understand the character of the manual training in the schools, how far it has been introduced, and its essential necessity as a part of the training of youth.

"It is hoped that people of the city will make a most careful examination of the exhibition, and give deliberate consideration to the subject, in order that we, as a community, may unite at once in extending this instruction to every child in the schools. Without question exclusive mental instruction has a misleading influence upon youth, creates an erroneous impression of labor, and does not prepare them to enter the general industries of the present time; in fact, leaves them in a most undeveloped state at the period at which they are expected to choose an occupation. This result has for a long time been observed, and strong and vigorous protests have been made against general education upon the claim that it educated too much, and in that way unfitted youth for the duties which lie before them. The fact thus expressed of the inadequate preparation of youth for the duties of life is justified, but the reason ascribing it to over-education is an error. There can be no such thing as over-education; but the education of one faculty may be carried to such an extent as to lead to a deficiency in other faculties and to an entire misapprehension of the relative importance of our various powers, and to a distaste for their honorable and natural employment.

"Briefly stated, our aim in education may be said to be the development of character and the preparation of the individual for the duties of life. Now let me ask you what kind of a preparation for the duties of life a system of instruction furnishes, which, in this nineteenth century, ignores the education of the hands, which gives the individual no knowledge of his adaptability to the thousand industries with

which modern civilization has surrounded him? How can such a restricted training fit youth to make a wise choice of an occupation? Do you believe that if the ten years now given solely to books were shared with tools and hand-training there would not be an entirely different outcome of life to American youth? Is there any knowledge of more value to the young than an acquaintance with their own powers? Think you that if they are made aware of the skill of their hands, and the happiness that comes from forming and creating useful and beautiful things, that the barrier of soiled hands which lies before many of the great industries, would not be crossed? Books alone are entirely inadequate to develop the amount of self knowledge that is necessary to youth to make a prudent entry into life."

Governor Beaver, who was present, said that no doubt many of the large audience were surprised by the wonderful display they saw about them, but he was not as he had devoted considerable study to the subject of manual education, and was glad that such an exhibition had been held to familiarize the people of this city with the efforts that were being made in their midst for the better education of their youth. He did not consider that manual education was for the training of the hand and eye alone, but that the training in sewing, cooking, and other branches, being given in the manner that it is, is as much a pure mental discipline as the exercises in geography, arithmetic, algebra, or any of the exact sciences.

The annexed summary of the exhibits is taken from the *Public Ledger:* The central part of the hall is occupied by a platform divided into three parts. That nearest the stage is occupied by the cooking class of the Girls' Normal School. It is fitted up with tables, small gas stoves, cooking utensils and supplies. Here a class of ten girls under the direction of Miss Helen N. Spring, teacher of cooking, made egg vermacilli, and when it was done gave small portions of it to the interested spectators. The central division of the platform was furnished with small tables and low chairs, and here a class of kindergarten children from the school at Twenty-second and Locust streets, under the supervision of the Misses MacKenzie, went through the attractive exercises and sang the pretty songs of the kindergarten. That part of the platform nearest the door is supplied with school desks for the sewing pupils. A class of girls, taught by Miss Thompson, teacher of sewing in the Eleventh and Twelfth Sections, gave an exhibition of darning stockings.

Surrounding the platform an inclined table contained displays of writing, drawing and map work of the various sections, and a collection of mechanical drawings by students in the Towne Scientific School of the University of Pennsylvania.

At the eastern end of the hall there is a collection of handsome models made by students in the Towne School, and the exhibit of the architectural department of the Board of Education. The latter includes photographs of some of the leading school buildings and a full set of working plans for the new building to be erected at Sixteenth and Moore streets.

On the front of the east gallery is an interesting collection of paintings and specimens of textile work executed by pupils from the public schools in the School of Design for Women. Large drawings and designs by pupils of schools in the various sections occupy the front of the north and south galleries. The Boys' High School, the Girls' Normal School and the public school pupils in the Pennsylvania Museum and School of Industrial Art are represented by drawings.

Along the north and south sides of the hall are booths, one of which is appropriated to each section. In these are shown the sewing done by the pupils of the secondary and grammar schools, besides specimens of modeling in clay, drawings, maps, articles made by kindergarten children, specimens of penmanship, and other articles. The pieces of sewing, darning, and patching are numbered by hundreds, and the work is pronounced by those competent to judge to be remarkable, considering the age of the pupils and the length of their terms of instruction. Among the individual pieces shown were a fine shirt made by pupils of the Lincoln School, of the Fifteenth Section, for Superintendent MacAlister, which that gentleman showed to his friends with considerable pride.

The *foyer* is given up entirely to the Manual Training School. The walls are covered with the drawings executed by the boys, and with charts of a literary character, showing that this side of their education is not subordinated to the manual training. On tables are shown great numbers of specimens of work in wood and metals, models, patterns, etc.

In the central part of the room are arranged work benches, forges, anvils, turning lathes, etc., at which boys in the first, second, and third years of the course, respectively, were engaged in joinery, chipping, filing, and fitting; in pattern making, wood turning, forging, moulding, soldering, and in mechanical construction, vise work and metal turning. A display of electrical work, such as modes of "wiring," winding of armatures, construction of batteries, etc., with a collection of chemical apparatus, occupies the southern end of the apartment.

In connection with President Eliot's reference to French schools as economising time better than American ones, and giving better results, it is interesting to notice that the members of the French Academy of Medicine have been discussing intellectual overwork and sedentarity in their schools. The different views presented give a fair specimen of how doctors disagree. Several speak of the present system as "encyclopedic"—overcharging the memory without calling into exercise the other faculties. One says that programmes of study seem to be made with a view mainly to the gifted. Another, comparing the weight of the brain at different ages, and finding that at sixteen to eighteen years of age that organ has nearly full development, concludes that it is right to demand of it the putting to use of all its aptitudes. By those who were of opinion that the school-hours were too crowded, a lessening of the variety of studies was proposed, leaving out of academic instructions nearly all the science-teaching. More manual exercises, to relieve the intellectual, were recommended also.—*The Student.*

From *Harper's Bazar.* (By T. W. Higginson.)

WHY IS LIVING EXPENSIVE IN AMERICA?

It is a curious fact that while our foreign visitors, especially those who are English lecturers, are always complaining of the higher prices of living in America, the lecturing portion of them never seem to remember that but for these high prices we never should have had the pleasure of their company. In other words, they are unwilling that high prices should be paid to anybody but themselves. It seemed to Mr. Matthew Arnold, for instance, perfectly proper that he should come here and be paid three times as much for a lecture as he could possibly have received at home; but when he was called upon to pay out, in far less serious disproportion, a part of that increased compensation for board and lodging and fees, it struck him that there was something very imperfect in a civilization that would tolerate such a state of things. But, as a matter of fact, the main reason of higher prices in America is one so simple that it ought to reconcile to those prices every one who wishes to see the race advance. I knew two sisters who kept house many years since, the one in London, the other in Boston; and on comparing notes one day, they found with surprise that they had spent about the same sum within the past year for servants' wages, the difference being that the English family kept just twice as many servants as the American. No doubt this was a great advantage to the London employers, if seen from the English traveller point of view; but how was it for the servants?

That is precisely the aspect of the case with which our well-meaning cousins never seem to concern themselves, and they never can understand why it is that the English emigrants prefer to come to "the States," rather than to Canada; the simple reason being that here the laborer is not only thought "worthy of his hire," but actually gets it. Setting aside all questions of tariff and free trade, the fact remains that, without reference to these, the conveniences and luxuries of life cost more in this country because those who actually produce them get a larger share than in Europe of that which they produce. Clothes cost more, because the journeyman tailor is better paid; travel costs more, because conductor and engineer earn higher wages; food costs more, because the people who cook it insist on better compensation. Not that these are the only considerations that enter into the increased prices, but these considerations alone, were there no others, would create most of the difference now observable.

In the only American State where such statistics have been thoroughly collected and comparison made, Colonel C. D. Wright has placed side by side the average weekly earnings of all those employed on fourteen leading industries in Massachusetts and Great Britain, and this at four successive periods (1872, 1877-8, 1880, 1883). He has shown that in three of these industries there is an excess of earnings in Massachusetts of over 100 per cent., as compared with that of Great Britain; in six industries from 60 to 100 per cent.; in four from 50 to 60; and in one only of less than 50 per cent. (Massachusetts Report on Statistics of Labor, 1885, p. 138). The general average weekly wage in all industries compared, including many beside these fourteen, was more than 77 cent. greater in Massachusetts than in Great Britain. (Report, p. 144.) And as it might justly be urged that this is only one-half the story, and that the comparative cost of living is the other half, Colonel Wright enters on an equally exhaustive comparison on this point, and shows conclusively that, allowing for the effect of these cheaper prices upon the cost of living in Great Britain, the standard of the Massachusetts working classes as to real comforts, food, lodging, and the like, is nearly half as high again as in Great Britain; or, to speak accurately, is to the British standard as 1.42 is to 1. In other words, there is in the United States, or at least in Massachusetts, a more equitable distribution to this extent; the person who actually performs the labor is better paid for what he does. To object to this is simply to maintain that the English social structure is in this respect an ideal system, and that Mr. Arnold's brave protests against it in times past were all a mistake.

Nobody ever doubted that an aristocratic social organization of society afforded a larger share of comforts to the privileged classes; the contention of the American has always been that this disproportionate share was in itself a calamity, and that one should be content to forego some of the luxuries of a rich English nobleman for the profounder luxury of knowing that the average comfort was increased nearly fifty per cent. The present writer remembers well an object lesson that he received on this very matter soon after his first arrival in London, many years ago. Having occasion to employ a shoe-black, he felt in his pocket for a six-pence; but could muster only a three-penny piece, which, with some shame and contrition, he tendered to the boy. The price of street shoe-blacking in the United States being then ten cents, it seemed a bit of meanness to come down to six cents in London; but the boy received it with the most effusive gratitude, and the traveller found later on that the recognized British price for the service was a penny. It soon appeared that a similar disparity existed everywhere, and that the greater part of the alleged economy of living in England was secured in just this way. It is all very comfortable, no doubt, for the well-to-do Englishman and for the American traveller; but what the shoe-black thinks of it is to be seen, now and then, in the riots of Trafalgar Square.

T. W. H.

NEWS AND OTHER GLEANINGS.

—Peat is now used in the manufacture of paper. It is dried, and the fibre separated and converted into pulp.

—The introduction of American watches into England, it is said, has reduced the number of gold cases marked at the London assay office from 34,844 in 1876 to 20,416 in 1886, and of silver cases from 119,394 in 1874 to 95,708 in 1886.

—During last month the Children's Aid Society placed 20 children in private families on trial, and suitable boarding accommodations were provided for 10 children. Visits to the number of 124 were made to children during the month, and service places were found for 46 women, each taking one child with her.

—Regulations have been established in the coffee districts in Guatemala by which farmers are required to build furnaces on their lands, and whenever a signal is given to indicate the approach of frost, to light in them fires of tar, pitch,or other substance likely to make a great smoke, and so keep off Master "Jack."

—The excavations on the Acropolis, at Athens, at the southeast angle of the Parthenon,have brought to light the bearded head of a man carved in stone, well preserved and retaining a covering of rich coloring. The hair and beard are painted blue and the face red. The pupils of the eyes are not only painted in, but also delineated with a chisel. The London *Athenæum* emphasizes the importance of this discovery, adding that the head, which is one of the most ancient sculptures ever found upon the Acropolis, will attract general attention both from the style of workmanship and the material. It appears to be the head of a Triton. The rest of a body, in the form of a serpent ending in the tail of a fish, was found near by a few days before.

—In a German chart, published in 1870 by Dr. Gleuns, a line dividing places keeping Sunday and Monday, respectively, passes through Behring Straits, leaving the Aleutian Isles on the east, curves sharply in between the Phillippines on the west and the Carolines on the east, then curves again sharply, sweeping north of New Guinea, and leaving the Chatham Isles on the west. At all places west of the line, it is Monday, while it is Sunday on the east.—*Exchange.*

CURRENT EVENTS.

LONDON, May 11.—Advices from Rio Janeiro state that the Brazilian Chamber of Deputies has passed a bill for the immediate abolition of slavery.

EXPLOSIONS of natural gas occurred in Buffalo, at several places, on the 10th inst. The most serious was in St. Paul's Cathedral, where the furnace in the basement was supplied with the gas. The entire interior of the church was burned out, and the roof also, the stone walls and the spire only remaining. The church was valued at about $250,000.

THE President has approved the joint resolution appropriating $30,000 for the International Exposition at Brussels, Belgium.

THERE has been much damage in portions of the Western country from the overflow of rivers. A despatch from St. Louis says advices from the Red river country report that damage done to the inhabitants of the Red River Valley during the past ten days is almost beyond comprehension. The overflow is the largest since 1843. Most of the plantations near the river have been covered with water from four to six feet deep. Many of the people have lost their household furniture, provisions, and corn. In several places the river water extended from the hills of Arkansas to the hills of Texas, a distance of ten to fourteen miles. Quite a number of deaths from drowning are reported.

MILAN, May 13.—The lung trouble from which the Emperor of Brazil has suffered has abated, but the symptoms of paralysis and diabetes remain, and the patient is racked with pain. Several times to-day he has suffered from exhaustion, from which he was revived with strong coffee.

BERLIN, May 13.—The Emperor arose at ten o'clock this morning and was dressed for the first time since the last crisis. He then walked to his study unassisted. His strength is increasing. He passed a better night than ordinary.

NOTICES.

*** Swarthmore College. Regulations in relation to Certificates of Stock, lost or mislaid. That in all cases when the Certificates of Stock of this Corporation shall have been lost or mislaid, it shall be the duty of the treasurer and clerk to advertise the same at least twice, and that after such advertisement the said officers may issue new certificates, in lieu thereof, upon the owner giving a bond of indemnity, and paying the expense incurred in issuing the same.

M. FISHER LONGSTRETH, Secretary.

*** A general, (and public) meeting of the "Association of Friends for the Promotion of Education among the Colored People of the South" will be held on Fifth-day evening (Yearly Meeting week), Fifth month 17, 1888, at 8 o'clock. Officers for the ensuing year will be chosen.

The attendance of all interested in the work is cordially invited.

HOWARD M. JENKINS, Chairman.
SARAH J. ASH, Secretary.

*** The First Session of the First-day School Association of New York Yearly Meeting will be held at the Fifteenth Street Meeting-house, New York, on Seventh-day evening, Fifth month 26, at 8 o'clock. All Friends interested in First-day School work are invited to attend.

JOSEPH A. BOGARDUS, } Clerks.
CAROLINE J. TITUS, }

*** There will be a *Memorial Meeting* held at Richmond, Indiana, on First-day following Quarterly Meeting in the Sixth Month, at 3 o'clock, p. m., under the charge of the First-day School, in memory of our valued friend, Sarah A. E. Hutton, who was one of the early workers in, and earnest supporter of, First-day schools to the close of her life.

B. S.

*** The Temperance Committee of Concord Quarterly Meeting will hold a Temperance Meeting at Middletown Friends' Meeting-house, Delaware Co., Pa., First-day afternoon, 5th month 20th, at 2.30 o'clock.

J. BYRON THOMAS, Clerk.

*** Quarterly Meetings in Fifth month will occur as follows:

21. Fairfax, Hopewell, Va.
23. Stillwater, Somerset, O.
24. Duanesburg, New Baltimore, N. Y.
26. Blue River, Blue River, Ind.
28. *New York Yearly Meeting.*
28. Warrington, Pipe Creek, Md.
29. Burlington, Crosswicks, N. J.
30. Southern, Easton, Md.
31. Bucks, Buckingham, Pa.

PUBLISHERS' NOTICES.

***As a definite number of copies of the INTELLIGENCER AND JOURNAL is printed each week, we would suggest to any of our friends who may wish extra numbers of the paper to inform us of the fact previous to the publication containing the particular article wanted, that we may have the required amount of extra numbers printed.

***Matter intended for insertion in the INTELLIGENCER AND JOURNAL should reach us by Third-day morning, though notices or advertisements relating to affairs of immediate importance *may be* used as late as the morning of Fourth-day. In order to reach our distant subscribers, the paper is now mailed on Fifth day, and must be sent to press at noon of the day preceding.

*** WE particularly ask that when money is forwarded to *renew* subscriptions, care be taken to give us the name of the person *to whom the paper is now being sent.* Sometimes, instead of this, the name of another member of the same family is given, in which case, the new name not appearing on our list, we suppose it to be a new subscription, and send two papers.

Where it is a *new* subscription, please say so, and this will also to help avoid mistakes.

ROYAL



BAKING POWDER

Absolutely Pure.

This powder never varies, A marvel of purity, strength, and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum, or phosphate powders. *Sold only in cans* ROYAL BAKING POWDER Co., 106 Wall-st., N. Y.

CONSTANTLY ON HAND —AN ASSORTMENT OF— PRICES REASONABLE.

CLOTHS AND CASSIMERES

SUITABLE FOR

PLAIN AND FASHIONABLE GARMENTS.

GUSTAVUS GOLZE, TAILOR, 109 N. 10TH STREET, Philada.

WILSON JUNIOR PEDIGREE BLACKBERRY,

The largest, best, and most productive Early Blackberry, 3¼ inches around from seed of selected Wilson's Early.



Kieffer Hybrid Pear Trees,
100,000 Peach Trees,
Strawberries, Grapes,
Blackberries, etc., etc.

CATALOGUE WITH COLORED PLATES FREE.

WM. PARRY, PARRY P. O., N. J.

BAUGH'S $25 ANIMAL BONE PHOSPHATE



Dealers wanted in unassigned territory.

RAW BONE MEAL, (strictly pure.)
PURE DISSOLVED RAW BONES.
SULPHATE OF AMMONIA.
Muriate of Potash. Nitrate of Soda.
Kainit. Nova Scotia Land Plaster.

Send for further information.

Original Manufrs of Raw Bone Phosphate

Manufacturers and Importers,

BAUGH & SONS CO., PHILADELPHIA, PA.

MY SELECTION OF PATTERNS

* * *

FOR THIS SEASON COMPRISES ALL THE LATEST STYLES AND COLORINGS IN MOQUETTE, BRUSSELS, TAPESTRY, INGRAIN, AND DAMASK CARPETS. OIL CLOTHS, LIGNUM AND LINOLEUM WINDOW SHADES, MATS, RUGS, ETC., AT THE LOWEST MARKET PRICES.

BIGELOW BRUSSELS.
LOWELL BRUSSELS.
LOWEL INGRAINS

BENJAMIN GREEN,
33 N. SECOND STREET, PHILA.

FOR DRY GOODS

——THE BEST PLACE IS——

STRAWBRIDGE & CLOTHIER'S,

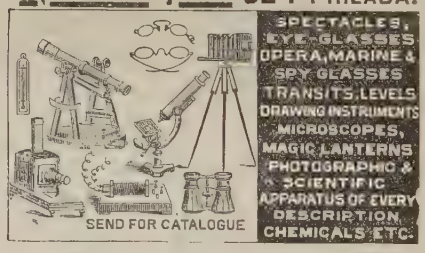
MARKET
EIGHTH } STREETS.
FILBERT

One of the largest buildings in the city, and the largest Establishment in America devoted exclusively to

DRY GOODS.

The stock includes Silks, Dress Goods, Trimmings, Millinery, Hosiery, and Underwear, Gloves, House-Furnishing Goods, Carpets, Ready-Made Dresses and Wraps, and everything that may be needed either for dress or house-furnishing purposes. It is believed that unusual inducements are offered, as the stock is among the largest to be found in the American market, and the prices are guaranteed to be uniformly as low as elsewhere on similar qualities of goods.

QUEEN & Co. 924 CHEST. ST PHILADA.



E. SHOEMAKER, MILLINERY,

907 Spring Garden Street.

An assortment of trimmed and untrimmed hats and bonnets, also MILLINERY NOVELTIES.

FRIENDS' CALENDAR FOR 1888

NOW READY.

A handsome lithographed card bearing a tablet, giving a carefully selected quotation from Friends' writings for each day of the year. Price, 50 cents. By mail, 55 cents.

FRIENDS' ALMANAC FOR 1888.

Containing an account of the times and places of holding the meetings of Friends on the continent of America. Price, 1 cents each. $1.00 per dozen.

FRIENDS' POCKET ALMANAC FOR 1888.

Price, 10 cents each. $1.00 per dozen.

FOR SALE BY

FRIENDS' BOOK ASSOCIATION,

S. W. Cor. 15th and Race Sts., Philadelphia.

PHILADELPHIA MORTGAGE AND TRUST CO.

OFFERS SAFE INVESTMENT SECURITIES.

CAPITAL, $500,000. (*Full Paid*). 322 *CHESTNUT STREET.*

6 *and* 7 *per cent.* MORTGAGES *and its own* FIVE PER CENT. REAL ESTATE TRUST BONDS *secured by special deposit of First Mortgages on Real Estate worth two-and-one-half times the amount of the Mortgage, and the capital of the Company. Transacts general Trust and financial business.*

INTEREST ALLOWED ON DEPOSITS.

GEO. D. KRUMBHAAR, President. BENJ. MILLER, Vice-Pres. & Manager. R. T. McCARTER, Jr. Secretary and Treasurer. GEO. JUNKIN, Solicitor

DIRECTORS: Geo. D. Krumbhaar, Charles Platt, Isaac J. Wistar, Edward Hoopes, Joseph S. Harris, Winthrop Smith, Chas. Huston, Chas. L. Bailey, F. B. Reeves, Jno. H. Catherwood, Geo. D. McCreary, Chas. H. Banes, Wm. H. Ingham, Thomas Woodnutt, Lawrence Lewis, Jr.

FRIENDS' BOOKS,

FOR SALE BY

FRIENDS' BOOK ASSOCIATION.

S. W. COR. FIFTEENTH & RACE STS., PHILADELPHIA.

	Retail.	Mailed.
Barclay's Apology,	.50	.60
Barclay's Catechism,	.25	.29
Life of William Penn. By S. M. Janney. Cloth,	1.00	1.13
Paper,	.25	.35
Life of George Fox. By S. M. Janney. Cloth,	1.00	1.12
Conversations on Religious Subjects. By S. M. Janney,	.50	.54
Peace Principles Exemplified. By S. M. Janney,	.75	.81
Summary of Christian Doctrines. Paper. Per Dozen,	1.00	1.09
Vital Religion. By S. M. Janney. Paper. Per Dozen,	1.00	1.07
History of Friends. By S. M. Janney. 4 Volumes, Cloth,	4.00	4.50
4 Volumes, Sheep,	4.50	5.00
History of the Separation. By S. M. Janney. 1 Volume, Cloth,	.60	.70
Memoir of S. M. Janney,	1.25	1.35
Journal of John Woolman,	.80	.87
" " " Whittier's,	1.20	1.35
Journal of John Comly,	2.00	2.20
No Cross, No Crown. By William Penn,	.75	.87
Rise and Progress of Friends. By William Penn,	.25	.28
William Penn's Letter to his Wife and Children. Per Dozen,	.50	.53
Life of James and Lucretia Mott,	1.50	1.65
Autobiography of Benjamin Hallowell,	1.40	1.55
Dr. Parrish's Letter. Per Dozen,	.50	.54
Conversations. Thomas Story,	1.00	1.10

	Retail.	Mailed
Holy Life and Paul's Speech. H. Turford,	.40	.43
Rules of Discipline of Philadelphia Yearly Meeting	.35	.41
Life of John Richardson. Cloth,	.35	.41
" " " Sheep,	.50	.56
Christian Baptism. William Dell. Per Dozen,	.75	.81
Dymond on War,	.20	.24
Essays, Testimonies of Truth. By J. Johnson,	.20	.22
Scraps of Thought and Feeling. By J. Johnson,	.30	.35
Scriptural Watchword. J. Johnson,	.50	.55
Treasury of Facts. J. Johnson. Six Volumes,	.75	.80
Friends' Miscellany. J. and I. Comly. Eleven Volumes,	11.00	12.00
George Fox's Works. Eight Vols.,	12.00	
Isaac Pennington's Works,	5.00	
Journal of Elias Hicks,	1.25	1.40
Letters of Elias Hicks,	.75	.84
Essays on the Views of Friends. By John J. Cornell. Paper,	.10	
Flexible Cover,	.15	
Dissertation on Christian Ministry. J. Jackson. Paper,	.30	.35
Cloth,	.50	.56
Garnered Treasures from the Poets,	1.25	1.35
Conversations on the Queries. By H. E. Stockley,	.40	.44
True Peace,	.25	.28
Plain Path,	,25	.28
Journal of Hugh Judge,	1.00	1.05
Life of Isaac T. Hopper,	.80	.97

CARPETINGS.

THE CHOICEST STYLES OF THE MARKET ALWAYS HERE.

WE carry a full assortment of BIGELOW and LOWELL BODY BRUSSELS, also Lowell Ingrains. These makes are well known to be superior to all others.

We would call attention to our BARGAIN DEPARTMENT where off patterns and remnants go quickly at marked-down prices.

The patrons and friends of THOS. C. LIPPINCOTT, recently of 1307 MARKET STREET, will find him here and ready to give all who call his best attention.



CARPETINGS.

AXMINSTERS, ... $1.50
MOQUETTS, . . . $1.10 to $1.50
BODY BRUSSELS, 90 cts. to $1.35
TAPESTRY " . . 60 to 85 cts.
INGRAINS, . . . 40 to 75 cts.
China and Japanese Mattings by the roll, of 40 yards, . . $6. to $20.

LINOLEUMS AND OIL CLOTHS.
WINDOW SHADES and CURTAIN POLES

We furnish a good spring roller shade, made 6 ft. by 3 ft., for 35 cts. each.

THE BEE HIVE CARPET STORE,
JAMES R. THOMPSON,
1220 Market Street, Phiad'a.

FRIENDS' WEDDING INVITATIONS. *Send for Samples. No Charge.*

NO. 908 ARCH STREET, DIXON *PHILADELPHIA, PENNA.*

FRIENDS' MARRIAGE CERTIFICATES, *Correctly and Handsomely Engrossed.*

S. F. BALDERSTON & SONS,

WALL PAPERS. CEILING DECORATIONS. WINDOW SHADES.

NO. 902 SPRING GARDEN STREET, (One square from 9th and Green Station), PHILADELPHIA.

PENN MUTUAL LIFE INS. CO. of PHILA.

This Company furnishes ALL DESIRABLE FORMS of LIFE and ENDOWMENT INSURANCE at actual NET COST. It is PURELY MUTUAL; has ASSETS of nearly TEN MILLIONS and a SURPLUS of about TWO MILLIONS. ☞ ITS POLICIES ARE NON-FORFEITABLE AND INCONTESTABLE. ☜

Pres. EDW. M. NEEDLES. Vice Pres. HORATIO S. STEPHENS. Sec. HENRY C. BROWN.

INCORPORATED 1836. CHARTER PERPETUAL. CAPITAL $50,000. SURPLUS, $1,400,000.

THE GIRARD
LIFE INSURANCE, ANNUITY, AND TRUST CO.
OF PHILADELPHIA.

No. 2020 CHESTNUT STREET.

Acts as Executor, Administrator, Guarcian, Trustee, Committee, or Receiver, and Receives Deposits on Interest, also Insures Lives, Grants Annuities.

President, EFFINGHAM B. MORRIS.
Vice President and Treasurer, HENRY TATNALL.
Actuary, WM. P. HUSTON.
Assistant Treasurer, WILLIAM N. ELY.
Real Estate Officer, NATHANIEL B. CRENSHAW,
Solicitor, GEORGE TUCKER BISPHAM

THE PROVIDENT LIFE AND TRUST COMPANY OF PHILADELPHIA.

409 CHESTNUT STREET. CAPITAL $1,000,000, FULLY PAID.

INSURES LIVES, GRANTS ANNUITIES, RECEIVES MONEY ON DEPOSIT, ACTS AS EXECUTOR, ADMINISTRATOR, GUARDIAN, TRUSTEE, ASSIGNEE, COMMITTEE, RECEIVER, AGENT, ETC.

All Trust Funds and Investments are kept separate and apart from the Assets of the Company.

President, SAMUEL R. SHIPLEY, Vice-President, T. WISTAR BROWN, Vice-President and Actuary, ASA S. WING, Manager of Insurance Department, JOS. ASHBROOK, Trust Officer, J. ROBERTS FOULKE.

Friends' Printing House S. W Cor. Sixth and Arch Streets Philadelphia.

FRIENDS' INTELLIGENCER AND JOURNAL.

INTELLIGENCER Vol. XLV. No. 21. } PHILADELPHIA, FIFTH MONTH 26, 1888. { JOURNAL. Vol. XVI. No. 800.

THE COMMON OFFERING.

It is not the deed we do,
Though the deed be never so fair,
But the love that the dear Lord looketh for,
Hidden with lowly care
In the heart of the deed so fair.

The love is the priceless thing,
The treasure our treasures must hold;
Or ever the Lord will take the gift,
Or tell the worth of the gold
By the love that cannot be told.

Behold us, the rich and the poor,
Dear Lord, in thy service draw near;
One consecrateth a precious coin,
One droppeth only a tear;
Look, Master, the love is here!

—*Christina G. Rossetti.*

PHILADELPHIA YEARLY MEETING, 1888.

[Our report in last week's issue closed at noon of Third-day, with Men's proceedings, and at the evening of Second-day with Women's. We therefore, begin, below, with Women's meeting on Third-day morning.—EDS.]

THE proposed changes of Discipline, laid over from last Yearly Meeting, were again introduced from men's meeting, with the information that they had not been able to unite upon the changes. Expressions of regret were made, but the meeting was encouraged to submit, in the hope that at no distant day a revision of the Discipline would be made. Lydia H. Price hoped that we would be sustained by the Everlasting Arm, and endeavor to hold on to our faith, in this disappointment; and remember "the fields are white unto the harvest, but the laborers are few." S. H. Peirce thought she would like the minute of last year to remain, so that the young people would not be discouraged. Catherine Foulke said: "They who trust the Lord shall renew their strength."

Much regret was expressed that the word "hireling" must still be retained in connection with the ministry of other denominations; that as it is a word of reproach, it ought not to be used. Louisa J. Roberts said that in other denominations those who feel called to the ministry give themselves entirely to the work. In the earliest history of the Church, the Apostles, feeling the necessity of an entire dedication, proposed the appointment of men from among the disciples, whose duty it should be to attend to the secular affairs of the church, and this led to the selection of deacons. It is a degradation of the service to say that all of those who live by the contributions of the church, are "hirelings." There might be hirelings among them, "those who see the wolf coming and flee," leaving the flock. So there may be among ourselves, and we do well to have that charity for all that thinketh no evil.

A message was received relative to the George bequest, (stating the action taken in men's meeting). This meeting concurred, and the appointment of members of a nominating committee was now entered upon and completed.

At the afternoon session, in men's meeting, the consideration of the Queries was resumed. The following summary answer to the Second Query was adopted:

Love and unity have been generally maintained amongst us; tale-bearing and detraction mostly discouraged; and when difficulties have arisen and become known, endeavors have been used to end them.

Remarks were made upon the subject by David Newport, Joseph B. Livezey, John J. Cornell, William Way, Abel A. Hull, and others.

The Third Query, and its answers, were then considered, and the following summary united with:

Friends have been mostly careful to bring up those under their direction in plainness of speech, behavior, and apparel; in frequent reading the Holy Scriptures; to restrain them from reading pernicious books, and from the corrupt conversation of the world; but more care in these respects is needed.

The consideration of this Query drew forth exercises from John Parrish, Ellison Newport, Joseph Horner, Robert Hatton, and others. The Fourth Query was then taken up, and the following summary of the answers approved:

Friends have been clear of the manufacture and sale of intoxicating beverages, with slight abatement in two of the reports. A few instances are reported of Friends having signed applications for license to sell the same. With two exceptions they have been clear of renting their property for such purposes. They have been generally careful to discourage their use as a drink, and cautious in their use as a medicine, mostly careful to discourage attending places of diversion, and the unnecessary frequenting of taverns; and to observe moderation on account of marriages, burials, and other occasions.

After considerable remark by various Friends, the report of the Committee on Temperance and Intoxicating Beverages was read, and in connection with it a memorial brought forward by the Committee, proposed to be sent to Congress, asking the proposition by that body to the States of a Prohibitory Amendment to the National Constitution. Without action upon these the meeting closed.

In women's meeting, the state of the Society was entered upon, with the consideration of the First Query. This drew forth exercises from a number of members. Catherine Foulke expressed a feeling of encouragement. Mary M. Thomas had been discouraged, but in the quiet it had come to her heart that among the young there are some whose hearts have been touched with the love of the Father, and have heard the words: "This is the way; walk thou in it." Margaretta Walton said we are all striving after the same result,—the best good of our Society. Let us not forget the Divine Master said, "If ye ask in my name ye shall receive." Matilda E. Janney appealed to young mothers to take their little children with them, "for as the years go by, they will be scattered, and then it will be a comfort to remember that you led them along."

The Second Query was considered, and a summary approved. Frances J. Newlin said: We are told that, "Offenses will come, but woe to them through whom they come". If we dwell in the love of God, will we want to receive the condemnation? Let us remember this in the coming year, and if we have aught against a brother or sister, let us go and be reconciled that the woe may not be pronounced against us. Brief concurring testimonies were handed forth, all bearing upon the query under consideration.

Upon the replies to the Third Query, Rachel N. Mather spoke of the necessity of a wise treatment of children, according to their characters. Lydia H. Price was exercised in regard to the manner of apparel. It seems so much easier to drift along with the current, and we know what slavery there is to those who cannot resist the temptation. Will not our young women take this home, and try to reform the matter of dress, and standing in the dignity of true womanhood we shall not be slaves to fashion, but by true living in all the essentials of comfort, and purity, help our brothers in their struggles to resist emptation?

FOURTH-DAY, FIFTH MONTH. 16

In men's meeting, John J. Cornell expressed a concern to visit women's meeting, and upon word being sent, that meeting replied that they would receive him at this time. They also sent word that Hannah W. Linton had expressed her concern to pay a visit, in gospel love, to men's meeting, and it was decided that the opening of the afternoon session would be a convenient time.

The report of the Temperance Committee being re-read, its consideration, with that of the proposed memorial to Congress occupied nearly the whole of the morning session. At the close a minute was adopted accepting the report, continuing the committee, and exhorting them to continue their labors as way may open, according to the light of Divine Truth in their minds. The memorial, being a matter new to the meeting, occasioned a divergence of expression, and there was not a sufficient unity for its adoption at this time.

In women's meeting, early in the session, the visit of John J. Cornell was received, to great satisfaction, and the tendering of all hearts. As he opened up the several states and conditions of those present, none could feel themselves excluded in the close and searching inquiry. "We are sometimes taken down into the depths of sorrow," he said, but "Be of good cheer," we shall yet be enabled to "sing to the Lord on the banks of deliverance." At the close of his exercise many expressions of thankfulness for the messages of the Father's love and continued care over his trusting children, he had brought us, were given forth.

Some further consideration of the third summary answer followed, which was participated in by H. E. Kirk, C. Foulke, and others. The fourth summary answer was considered, and in connection with it the report of the Temperance Committee was read, also the proposed memorial to Congress. The latter called forth much expression. Elizabeth Lloyd made an earnest plea in its behalf, as also did Lavinia P. Yeatman. The preponderance of approval appearing sufficent, the Clerk made a minute to that effect, and also of the unity of the meeting with the general report.

In the afternoon, in men's meeting, Hannah W. Linton, accompanied by two other women Friends, entered and addressed the meeting very feelingly, the burden of her message being especially to the younger Friends, exhorting them to faithfully attend to the monitions of the Divine Spirit within them.

The report of the committee to bring forward the the names of persons to serve on the two committees on the George bequest, was then read, and the names proposed were united with. They are as follows:

Committee of Five, (to advise with the Treasurer, etc., in regard to the care of funds): John Saunders, Isaac C. Parry, Joseph C. Turnpenny, Emmor Roberts, William Wade Griscom.

General Committee, (to consider and report upon a plan for the school, location, etc.): John Saunders, Emmor Roberts, Joseph C. Turnpenny, Isaac C. Parry, Wm. Wade Griscom, Annie Cooper, Jane J. Haines, Clement M. Biddle, Hugh B. Eastburn, Wm. L. Jackson, Susan W. Lippincott, Wm. T. Hilliard, Deborah F. Stubbs, Milton Jackson, Edward Hoopes, Howard M. Cooper, Howard White, Clayton Conrow, Nathaniel Richardson, George Watson, Wm. B. Webb, Havard Walker, Samuel Wilkinson, Spencer Chandler, James V. Watson, Rebecca B. Comly, Martha G. McIlvain, Edmund Webster, Mary Satterthwaite, Howard M. Jenkins, Hannah C. Davis, John J. Hallowell, Susan G. Justice, Pierson Mitchell, Emma D. Eyre, Isaac Eyre, George L. Maris, Wm. P. Bancroft, Lucy Smyth, Matilda Garrigues, Sarah L. Walters, Susan Emma Maule, Benjamin Martin, Nathan Maule, Sarah Ann Conard, Robert L. Pyle, Samuel C. Kent, Mary H. Barnard, Matilda J. Bartlett, Richard T. Turner, Jr., Robert B. Dixon, Rachel Satterthwaite, Henry R. Fell, Benjamin R. Lamb, Jane D. Satterthwaite, Elizabeth Ann Rogers, George T. Haines, John M. Lippincott, Martha C. Decou, Martha A. Rogers, Benjamin Heritage, Woodnutt Pettit, Elizabeth J. Acton, Amy Davis, John Eves, Sarah T. Eves, Joseph W. Eves, Frances M. Eves. (Whole number of the Committee, 68.)

The consideration of the Queries was then resumed. The 5th, 6th, 7th, 8th, and 9th were all passed upon, the following summary answers being adopted without very extended remark. This occupied the whole of the session.

(5.) The necessities of the poor have been inspected and relieved; their children have partaken of learning to fit them for business. No Friend's child placed from among Friends.

(6.) Friends have been generally careful to bear a faithful testimony against oaths, an hireling ministry, bearing arms, training, and other military services, being concerned in fraudulent or clandestine trade, and against encouraging lotteries of any kind. (*One* of the reports mentions that many Friends do not maintain our testimony against a hireling ministry.)

(7.) Friends have been mostly careful to live within the bounds of their circumstances and to keep to moderation in trade or business; generally punctual to promises, and just in the payment of debts. Two of the reports state that where grounds for fear have been felt on these accounts, care has been extended.

(8.) Care has been taken to deal with offenders in the spirit of meekness and without partiality, in order for their help, though delays occur; when such labor has proved ineffectual, judgment has been placed, we believe in the authority of Truth,—*except* that one quarterly meeting reports that in one of its monthly meetings offenders have not been dealt with, owing to the smallness of their meetings, and want of proper strength.

(9.) Care has been taken to keep a regular record of births and deaths.

In women's meeting, at the opening of the session, Abigail R. Paul offered a fervent prayer. Messengers from men's meeting brought information that the Report of the Committee on Temperance and Intoxicating Beverages had been accepted, and the committee continued and authorized to draw upon the Treasurer of the Yearly Meeting for funds, but they had not united with sending the proposed memorial to Congress. Disappointment and discouragement was expressed at this information, but it was said we could go no further until we can move in the unity; our fathers, husbands, and sons must be with us in every such effort. Let us submit, in the hopefulness that we will embrace every right opportunity to labor in the work.

The consideration of the answers to the Queries was resumed, and summary answers to the 5th, 6th, 7th, 8th, and 9th, were approved. They do not differ in any material particular from those of men's branch given above. During their consideration a number of Friends spoke. The example of Job was cited. "The cause that I knew not I sought out." This was the spirit in which, it was felt, we should strive to be helpful to those less fortunate then ourselves. Catherine Foulke called to the Rock, Christ Jesus, upon which the church is built, as our only preservation. As your children are trained to depend upon Christ, they will know this for themselves; they will rise up and call you blessed. Harriet E. Kirk thought Friends should live within the limit of their circumstances, that the surplus might overflow into less fortunate households. We should not think of ourselves only.

FIFTH-DAY, FIFTH MONTH 17.

In the morning, meetings for worship were held as usual in the different meeting-houses. At Race street, John J. Cornell, Thomas Foulke, and Serena Minard were among the speakers; in the Cherry street end, Abel A. Hull and others. The attendance was large.

Resuming the business sessions, in the afternoon, in men's meeting, the minutes of the Representative Committee, showing its action in behalf of the Yearly Meeting, were read and approved. They referred mainly to routine matters, the payment of bills, the care of the books and pamphlets for distribution among Friends, etc. The report of the Committee to examine the Treasurer's account, etc., was then taken up. It showed a balance in the Treasurer's hands of $3,785. It recommended that $4,000 should be raised, this year, for the Yearly Meeting's use, (the same as last year). In the suggested revision of quotas, Burlington Quarter was fixed at 5 per cent., and Haddonfield at 6, the others remaining unchanged. For Treasurer of the Yearly Meeting, Thomas J. Husband was proposed; for Correspondents, Joseph C. Turnpenny and Alfred Moore; for Recorder, William B. Webb. All these names were approved by the meeting, and subsequently women's branch notified this that they concurred in the appointment of Thos. J. Husband as Treasurer.

The annual queries were then taken up and all disposed of. The answers to the Query on Schools showed that there were 38 such schools, in charge of committees appointed either in the preparative or monthly meetings. These are taught by 146 teachers, of which 105 are members of our Society, and 13 professor with it. There are 3,082 pupils, of whom 707 are members, and 356 have one parent a member.

In connection with their answers concerning schools, several quarterly meetings, beginning with Philadelphia, sent complete or partial reports concerning their First-day schools, and this fact was noted on the minutes by the Clerk. The returns being imperfect however, they could not be tabulated and a summary given. Regret was expressed that this should be the case, and it was urged that hereafter those returns should be sent by monthly meetings to the quarterly meetings, in a complete and orderly manner.

In connection with this Query the report of the Educational Committee was read. The report was approved and the Committee continued.

In women's meeting, the second and third annual queries were disposed of. The draft of an epistle to be sent to the yearly meetings with which we correspond was read. It was favorably considered, and united with.

The Educational Report followed. It was listened to, with interest and fully united with. It was remarked that great labor had been given to this important work. Referring again to the Queries, Frances J. Newlin, addressing the younger part of the meeting, exhorted them to look at the substance of the queries and answers, and see if they were truly "stereotyped," as was sometimes said. Take them one

by one, and see, if you carry them out and use your influence on others, what the result will be in another year. Margaretta Walton said: "A feeling of sorrow has been expressed that our attention continues to be drawn to a particular form of dress, rather than to that simplicity which gives evidence of Christian concern. Our sister's earnest desire was that this matter should be looked at. If only my people would be strong enough to come forth from the changing fashion of the time, adopting a simple apparel, how it would add to the strength of the physical, and increase their influence and usefulness."

The meeting united with the men's meeting in the appointment of Thomas J. Husband as treasurer of Philadelphia Yearly Meeting. Mary F. Saunders was continued as treasurer of the women's branch of the meeting. Her report showed a balance on hand of $980.46. The report of the Representative Committee was read and united with. The meeting then took up the report of the committee on the condition of the colored people of the South, and it was read. Louisa J. Roberts believed that as a body we would not be blessed, unless we continue this work, although we may not have unity in the yearly meeting at this time to do so. We, as a Society, do so little missionary work, and it takes so little to carry on our own, that we can scarcely know the difference between this and the expense of carrying on other religious organizations. One of the schools fits its advanced pupils for teachers, who go from one school to another; in this way at a small cost, we are helping to spread intelligence. Those who have visited these schools have been much pleased with their management. One was started at the close of the war, the other by a member of this meeting; generous aid should be afforded.

The further consideration of the report was referred to the next sitting.

Sixth-day, Fifth Month 18.

In men's meeting, before the opening minute was read, Allen Flitcraft spoke briefly, exhorting members to patience and harmony in the procedure of business. The report of the Committee on Education of the Colored People was read, accepted, and they encouraged to continue their labors. In regard to the appropriation of five hundred dollars, suggested in the report, there was much expression, many favoring it, and others disapproving. The minute adopted does not approve the recommendation. The committee, however, were authorized to draw upon the treasurer for necessary expenses, a privilege not heretofore accorded them. Henry M. Laing was added to the committee.

The report of the Visiting Committee was read and approved, and the committee continued. Several Friends expressed their appreciation of the labors of the members.

The report of the Committee on Isolated Friends, (in the Western States and Territories chiefly), was read, and called out warm expressions of interest. The committee was continued. This occupied the time of the morning session.

In women's meeting, after the opening minute, Serena Minard spoke. The secret aspiration of some hearts here is, O Lord, create within me a new heart. Prayer is the drawing near to our Father in spirit. May we all have courage to come forward, and partake of the good things that he has promised to those who love him. Every emotional feeling should quicken the desire for good. Despise not the day of small beginnings, but go on to that perfection, and to an experience of God so as to be preserved from evil. He knoweth his sheep and calleth them by name.

Brief communications were made by Rebecca Satterthwaite, Postrema R. Cole, and others. The subject left over at the close of the last session was now taken up. Frances J. Newlin suggested that in order to aid the colored schools a special collection be made next year. Lydia H. Hall recommended this yearly meeting joining the Philanthropic Union, to which five yearly meetings belong, and place the care of the education of the colored race and other concerns in charge of the Union. Cynthia S. Holcomb thought that this contribution would not be as a drop in the bucket of what is needed. A Congressional appropriation is necessary. Elizabeth Lloyd suggested that if government did what they ought to do it would not be necessary for organizations to carry on work of national importance. Friends should do more to help the poor and down-trodden. Jane P. Grahame spoke of the earnest missionary spirit shown by the teachers in the two schools proposed to be aided, (Aiken and Mt. Pleasant), and said that this spirit was lacking in some other schools, including one which she named,—the teachers not having a real faith in the capacity of the colored children to rise. For the Southern work she saw a channel for the energies and money of our young women.

Sarah Carver spoke of the limited opportunities colored men had to obtain profitable employments. Lydia H. Price said that though what we could do in the South might be small,—"only a drop in the bucket,"—yet let us do what we can. Sarah T. Rogers and Sarah H. Peirce spoke, the latter favoring the proposed appropriation, as, also, did many others who gave expression. The Clerk's minute was made uniting with the report, inclusive of the proposed appropriation.

A general epistle to the other yearly meetings was read and united with by the meeting, and a copy of it was directed sent to each yearly meeting with which Philadelphia corresponds.

Word being received from men's meeting that they had approved the report of the Southern Committee, excepting the appropriation, Harriet E. Kirk proposed that $250 be given from the special fund of women's yearly meeting, which was united with. She also suggested that individual subscriptions be invited to make up the other $250, and it was announced that Sarah H. Peirce would receive, in a committee room, any sums which Friends felt desirous to give. (The amount thus received is: women's meeting $232.25; men's meeting $17.75; total, $250.)

The report of the joint Committee on Indians was read and approved, and the names of Elizabeth M. Cooper and Louisa J. Roberts were added to fill vacancies on the committee.

A letter from Edith W. Atlee, directed to the Yearly Meeting, was read; sympathy and love were freely expressed, and it was united with to send a message to her expressing the same.

In the afternoon, at the opening of business in the men's meeting, an amended minute for the continuance of the Committee on Isolated Friends was read and approved. The committee is authorized to correspond with committees of other Yearly Meetings, and to aid and encourage isolated Friends to establish meetings when way may seem to open for such steps.

The report of the Indian Committee was approved and the committee continued. They report little work done during the past year. Thomas J. Husband was appointed trustee, in the place of Dillwyn Parrish, deceased, for the legacy of $500, left by the late Benjamin R. Coates, (an Orthodox Friend), to aid the Indian work of this Yearly Meeting. In connection with the report Edward H. Magill made an interesting statement concerning the plan to appoint a matron at the Santee Agency, in Nebraska, which plan has, so far, failed to be carried out.

The memorial of Sarah T. Betts was read, to the satisfaction of the meeting, and ordered to be printed in the Extracts. Testimonies concerning the deceased were borne by Ellison Newport and others.

The committee appointed last year with reference to the proposed visit of Robert Hatton to Great Britain made a brief report. Way has not opened for the accomplishment of the prospect. The committee was continued; Clement M. Biddle and Thomas Garrigues were excused from further service on it.

The draft of the epistle to other Yearly Meetings was read and approved. Business being then substantially completed, there were brief exercises from various Friends, including David Newport, John J. Cornell, Franklin T. Haines, and William Wood, of Baltimore, and prayer was offered by Ezra Fell. Meeting concluded at 4.55 p.m.,amid much solemnity of feeling.

In women's meeting, in the afternoon, Robert Hatton made a visit, and a brief exhortation. He spoke of the organization of our Society for God's purposes and of the necessity of our proceeding in order and harmony to accomplish the objects of our Society. Lydia H. Hall gave an invitation from the New York Meeting for Philadelphia Friends to attend the gathering of the Philanthropic Union, on the second and third of Sixth month, in New York. The report of the committee on Isolated Friends was read and approved.

The memorial sent up from Abington Quarterly Meeting concerning Sarah T. Betts was read, and a number of Friends expressed their sympathy with it.

The business of the meeting being now substantially concluded, exercises were offered by many. Lydia H. Price expressed her belief that our meeting together and faithfully trying to be honest and upright in carrying on the business of the meeting will bring us close in the cementing bond of love. She urged young women to live so that brothers coming under their influence will feel the refining power of it, and to so order their conversation with others that there shall be nothing to regret.

Serena Minard said that as we are about to separate, some of us never to look in each other's faces again, I want you to be of good cheer,—walking in the path He appoints for you.

The committee to collect the exercises of the meeting offered a tribute to the memory of Susan Roberts, which was entered in the minutes of the meeting.

Margaretta Walton, clerk of the meeting, spoke gratefully of the sympathy and support by which she had felt herself surrounded in the discharge of her duties during the sessions of the meeting.

The closing words of the clerk, after a season of solemn silence, were: "I feel that we met in prayer and closed in praise."

WAR VERSUS CHRISTIANITY.[1]

Our testimony against war, in all of its forms, is one of the leading testimonies of the Religious Society of Friends. The form of words upon this subject, found in the Discipline of our Philadelphia Yearly Meeting, is clear and explicit, and is as follows:

"Friends are exhorted faithfully to adhere to our ancient testimony against wars and fightings, and in no way to unite with any in warlike measures either offensive or defensive; that, by the inoffensiveness of our conduct, we may convincingly demonstrate ourselves to be real subjects of the Messiah's peaceful reign, and be instrumental in the promotion thereof, toward its desired completion, when, according to ancient prophecy, 'the earth shall be full of the knowledge of the Lord, as the waters cover the sea,' and its inhabitants 'shall learn war no more.'"

In furtherance of this testimony it is enjoined upon Friends not to engage in any military services, preparing for war, to be connected with no business in which such services are involved, to hire no substitutes to take their places when drafted for war, and to pay no military taxes or fines which may be imposed upon them. In carrying these principles into practice many Friends have brought themselves under cruel sufferings and persecutions in the past, at the hands of governments calling themselves *Christian.*

To my mind it has always seemed an unaccountable thing, that in this nineteenth century of our Christian Era, it should still be necessary to bring forth arguments to convince Christians of the entire inconsistency of the principles of war with the doctrines which they profess, and which might reasonably be supposed to influence the conduct of their lives. Am I, or am I not, correct in the assumption that it is the leading object of the *Christian religion,* (and in using this term I make no distinction between the varying sects which profess Christianity) am I, or am I not, I say, correct in the assumption that it is the *leading object* of this religion to cause us to follow, in the ordering of our daily lives and conduct, the sublime lessons which our Saviour taught, and the perfect example which he has left us? And if this be so, if his oft repeated words, and his life,

[1] An Address to the students of Swarthmore College, by President Edward H. Magill.

most emphatically proclaim him to be the Prince of Peace, how can his followers take up the sword to avenge real or supposed injuries?

It is not needful for me to-day to search the scriptures, and to point out the particular passages which prove that it was a leading mission of Jesus Christ to promote Peace on earth, and good will among men. For, whatever interpretation may be given, in new versions, or old versions, to particular passages, it will not be, for one moment, denied that the whole spirit of the New Testament makes for *Peace*, and is utterly condemnatory of *War*. And in this respect there is no difference made between offensive and defensive wars. Either and both alike are wholly subversive of the great principles of Christianity. How then can we still continue the practices of war, and claim the name of Christian? How can Christian ministers serve as chaplains in the army, and pray for the victory of their own armies, and the rout and destruction of those of the enemy? Can we possibly imagine such a thing as Jesus Christ, in his day, serving as a chaplain in the army? And if not, how can his professed ministers to-day occupy such a position. Is it not because we do not consider that the example which Jesus has left us is one which humanity, in its imperfect state, can safely follow? We fear the consequences of a state of passive non-resistance. We have not faith, a real, living, and abiding faith, in the principles of peace which our Saviour taught.

We do not sufficiently realize that the precepts: "If any man sue thee at the law and take away thy coat, forbid him not to take thy cloak also;" "whosoever shall compel thee to go a mile, go with him twain;" "If any man smite thee on the right cheek, turn to him the other also;" "Return good for evil." We do not, I say, sufficiently realize that these sublime precepts, the *words* of which are so familiar to our ears, have any practical application in our own case. We do not have real faith in the efficacy of peace principles for self-protection. The natural, animal man gains the victory over the spiritual. This is indeed by no means surprising. But the truly surprising, and the almost inexplicable thing seems to be, how men who profess to be the faithful followers of him, who when he was reviled, reviled not again; who, in his hour of trial said of his cruel persecutors "Father, forgive them, for they know not what they do," whose whole career was one constant exemplification of the principles of Peace, should not only, in their actual practice violate those principles, but should *defend* such violation, and maintain that wars and fightings can, under any circumstances, be *right*.

There is one thought which may help explain this great apparent inconsistency of professing Christians. It is one which it seems proper to introduce in this connection; but it is a thought which I present with hesitation here, among those of varying religious beliefs; for I would not, knowingly, wound the feelings of any one, and would especially avoid saying what might give pain to any true and earnest believer, whatever may be the form of faith which he has adopted. But I believe it right for me to present here this thought, aiding, as it does in my judgment, in the explanation of what would otherwise seems an insoluble problem.

I refer to the efficacy of the example of Jesus of Nazareth as a pattern for us, and the reason why, even among earnest professing Christians, he is so frequently accepted only in *words*, as a real pattern, after all. Why, I say, should this be so? May it not be that, in *deifying* him, in removing him so far away from our own *humanity*, we unconsciously reject his example as applicable to our own case? If we looked upon him more as a *man*, as one affected by like feelings and passions as ourselves; only sent as a pattern for us, ever obedient to his Father's and our Father's divine will; and hence without sin; if, I say, we could look thus upon him, I believe that we should feel his life and example as touching us more closely; and as being not only worthy of our constant imitation, but as not at all beyond the reach of our humanity, with all of its imperfections and limitations.

If we could but realize the differences between "*Jesus*, the *man*, approved of God by miracles and wonders, and signs, which God did by him," and "*Christ*, the Power of God and the wisdom of God;" "The only begotten Son of God"—if, I say, we could only realize the difference between the *man* Jesus and Christ, the *Spirit*, we should not still be groping, in this nineteenth century of the Christian Era, for light upon the question whether consistent Christians could ever, under any circumstances, take up arms and fight. But I do not press this point to-day, lest I may unconsciously wound some tender and earnest soul, who may fear that I am denying the Divinity of Christ; which, I must say in passing, is the very farthest from my intention, for I am a firm believer in the Divinity of Christ—and in the Divine nature of Jesus Christ, through implicit obedience to his Father's will.

How shall correct views upon the subject of Peace, and the settlement of international disputes by arbitration, be most effectually inculcated? The obvious answer is: by giving the proper instruction and training to the rising generation. They should be taught early the beauty and the perfect efficacy of the principles of peace—of non-resistance—and the necessarily brutal and demoralizing nature of all force, whether employed by the individual, in righting his own wrongs, or by the state, in what is called self-defense. But in this teaching we must beware of text-books on morals and on International Law that are generally placed in the hands of the young. Paul Janet, a recent writer on morals, and one whose views upon most points are sound, and most clearly and forcibly expressed, when coming to speak of the subject of war, uses these words, "War is the most serious and the most solemn exception to the law which forbids homicide. Not only does it permit homicide, but it commands it. The means thereto are prepared in public. The art of practicing them is a branch of education, and it is glorious to destroy as many enemies as possible." It would almost seem that these words must be intended as sarcasm, and not the expression of his own views, as a moralist. The whole course of his argument, however, forbids

this interpretation. And this doctrine is set forth in a volume prepared for the instruction of the young in the laws of morality! And the *rightfulness* or *wrongfulness* of war is summarily dismissed in these words: "The problem of war, in itself, belongs rather to the law of nations, than to *morality*, properly so called." And our writers upon International Law, (as well as moralists), accept the rightfulness of war and self-defense, and merely treat of the proper methods of conducting it, as it actually exists. In our works on International Law nearly one-half of their pages are taken up by the question of war. But without one word of condemnation they assume it as a necessary condition of things in our present imperfect state; and the student is merely taught under what conditions wars are proclaimed, how they are conducted, and how terminated; and sometimes how they may be so conducted as to be consistent with the principles of justice, mercy, and humanity! In his volume on International Law, of a little more than 400 pages, President Woolsey devotes more than 200 of these to "The Rights of Self-Defense," "The Redress of Injuries," "The Relations between Belligerents and Neutrals."

What wonder that with such instruction to the young, for generation after generation, the present low standard of morality in this respect should so generally prevail.

In introducing a new order of things in our instruction, it is exceedingly important, then, to take especial pains in the selection of the proper text-books, and where these are not to be found, to see that they are speedily supplied. In this connection I must refer to an excellent work on International Law by Leone Levi, who thus speaks in his Preface, of the leading cause for the preparation of the book:

"I have undertaken this work under the conviction that it would be of great advantage to reduce into the form of a code, the leading principles of the Laws of Nations; that the greater diffusion of knowledge of such law would often prevent disputes; and that, on the occurrence of differences between States, a collection of the well established rules of the same would facilitate a resort to international arbitration, as the best method for securing just and equitable decisions, consistent with the rights and dignity of States." I most earnestly commend this excellent work to all students of International Law; where war is treated not merely as an existing condition of things to be defined and explained, and brought under proper regulations, but as a great national crime to be averted by all the means in our power.

If our literary institutions, of all grades, and especially those for the higher education, including our colleges, universities, and professional schools, will turn their attention to this important subject, and give the proper instruction and training to the young, the time is not far distant when it will be regarded quite as barbarous and unchristian to settle national disputes by force, as it is now so generally admitted to be to resort to such methods for the settlement of individual disputes.

May we all unite our efforts to hasten the coming of the time when men shall no longer "teach their hands to war, and their fingers to fight,"—when all "swords shall be beaten into ploughshares and spears into pruning hooks"—when the sublime lesson of non-resistance, in public and private affairs alike, shall be thoroughly learned; when great standing armies shall be no longer festering sores in the body politic; when practical Christianity shall everywhere prevail; and when it shall be universally acknowledged by all peoples that not armies and navies, and well manned forts, nor the prowess and physical endurance of a well trained soldiery, but "only righteousness exalteth a nation."

The women of the Woman's Home Missionary Society of the Methodist Church have taken hold of the problem of immigration. They regret the increasing inroads of the immigrants, but see that their duty is to do the best they can for them as they arrive, and they also see that the especial work of women must be for women. They propose, therefore, to establish a "Christian Protectory and Training School for Domestic Service" in the neighborhood of Castle Garden, to furnish a place of refuge and help to the thousands of helpless women and modest young girls who are often compelled to wait amid bad surroundings and in dangerous idleness for days and even weeks for word from friends or for employment in the city. The Catholics have already a home for the young women of their own faith, and it is proposed that the new protectory shall not be denominational, but shall be for all immigrants of Protestant faith or who may wish to receive help from Protestants. A large sum has already been contributed to secure a site for the projected institution, and a still larger sum will be needed. Hon. George J. Ferry, of New York City, will serve as the treasurer of the fund for the projected Christian and industrial institution.—*Christian Union.*

It is a cheering fact that human beings themselves are not conscious of the heroism of which they are capable, but some day the distress of a friend puts them to a test to which they respond nobly. Such a case came recently within our experience, and one moved to tears by the unlooked for heroism of a brother, said with glad sadness, "I never knew him. Ah, humanity is divine, but we do not guess it." What a sermon was throbbing in those earnest words. Fortunately, we do not understand our own powers of self-sacrifice. Alas! that we should so underestimate those of others.—*Unity.*

Lie not; but let thy heart be true to God,
Thy mouth to it, thy actions to them both:
Cowards tell lies, and those that fear the rod;
The stormy working soul spits lies and froth.
Dare to be true: nothing can need a lie;
A fault, which needs it most, grows two thereby.
—*George Herbert, in "The Church Porch."*

If you would be strong, you must learn to obey. Self-will is weakness; but to find the nature and will of everything that is higher than you are, and bend yourself to it with complete docility, that makes the richest treasure it possesses yours. Oh, learn to obey, learn to obey! Obedience is the only mastery and strength.—*Phillips Brooks.*

INTELLIGENCER AND JOURNAL.

HOWARD M. JENKINS, *Managing Editor.*

ASSOCIATE EDITORS:

HELEN G. LONGSTRETH. LOUISA J. ROBERTS.
RACHEL W. HILLBORN. LYDIA H. HALL.

PHILADELPHIA, FIFTH MONTH 26, 1888.

RETROSPECTIVE.

IN the short time that has elapsed since the occurrence of our Philadelphia Annual Assembly, there has been an opportunity, ere the pressure of other duties takes full possession of our thoughts, to consider as to the result of our deliberations whether we can, or cannot, count it as gain. In the large attendance and interest manifested by all from the first to the last session, there can be no doubt as to the gain over some years of the past, and this increase in interest has been of a steady growth which is very encouraging evidence that our Society continues to have a strong hold on its members.

Of the devotional service, the quiet reverential attitude at all times observed when the current of thought was turned inward, or when the spirit gave vocal utterance in obedience to the moving power of the Divine mind, there was also manifested a feeling evidence of continued faith in our great fundamental principle, so that in this we feel assured there is no cause for discouragement. In the various concerns that claim attention relative to the improvement of our regulations governing us as a body, or the active measures discussed as to the advancement of those causes affecting the welfare of others, it might seem as if there had been no gain. Yet what seems a loss is sometimes found to be the reverse, and if our convictions of truth are deepened by some opposition, and we can see more clearly how to amend our ways, even that which seems to retard, may strengthen us to press forward in clearer paths.

It is greatly wise in any religious body to know just where to lay hold of the awakening interest of the young, and turn it to a good account. We are marvellously fitted for service in different fields, all tending to the deepening of our characters, and it is the duty of those who have had years of religious experience to see the tendered hearts that are reaching out towards work for the Father, and aid them in the direction towards which *their* lights are pointing. It is not to be expected that there will be no mistakes, but the loving parent will keep close to the child taking its first steps, but will not forbid a trial to move forward.

In some such sense as this of being forbidden to advance, there has been a feeling of disappointment and perhaps of injustice, particularly after the years of labor and attention in the matter of the proposed changes of Discipline, especially in the women's branch of our meeting, for it has been said, "it is not what we have, or what we want, that constitutes our happiness or misery, but the feeling of injustice that is insupportable to all men."

But herein is the evidence that love is a governing power stronger than aught beside, for the love that is cherished for the body, that it be preserved whole, leads the disappointed ones to endure what is felt to be a wrong. And this enables them to hope and cheerfully pursue the right, in the faith that sometime the right will prevail. And so with other matters that claimed attention, with little gain in results: the very slowness of the advance may make it the more sure, and the summing up must be that our gathering was one of much interest, some growth, and an abounding of love and good will.

MARRIAGES.

JEFFERIS—MOSHER.—Fifth month 1st, 1888, at the residence of Samuel C. Kent, West Grove, Pa., under the care of New Garden Monthly Meeting, Ishmael C. Jefferis, son of the late Ishmael C. and Hannah B. Jefferis, and Frances C. Mosher, daughter of Emma C. Kent and the late Andrew C. Mosher, all of Chester county, Pa.

DEATHS.

COOK.—Died in peace, Fourth month 21st, 1888, at the residence of his son-in-law, Wm. Petre, near Bendersville, Samuel E. Cook, in the 91st year of his age; for many years an esteemed member of Monallen Monthly Meeting.

DARLINGTON.—In Pocopson, Pa., Fifth month 15th, 1888, George Darlington, in the 84th year of his age; an elder of Birmingham Monthly Meeting.

DARNELL.—Fifth month 18th, 1888, near Mount Laurel, N. J., Edith S., wife of John E. Darnell, in her 47th year.

HOOPES.—On Fifth month 18th, 1888, Letitia Hoopes, in the 80th year of her age; an esteemed member of Birmingham Monthly Meeting.

HOOPES.—In Avondale, Chester county, Pa., on Fourth month 27th, 1888, Marion V., daughter of Henry and Rebecca R. Hoopes, aged nearly 19 months.

LEGGETT.—Fifth month 17th, 1888, at her residence, Cheltenham, Pa., Rosanna F., widow of Walter F. Leggett, aged 69; a member of the Monthly Meeting of Friends of Philadelphia held at Spruce street.

UPDEGROVE.—In Philadelphia, Fifth month 11th, 1888, of typhoid fever, John P. Updegrove, in his 69th year.

CORRECTIONS.—Please print the following corrected death notices, and oblige:

BLAKER.—On the 3d of Fourth month, 1888, at Gurdon T. Smith's, Macedon Centre, N. Y., Elizabeth C. Blaker, daughter of Patrocles and Maria Blaker, aged 52 years; a member of Rochester Monthly Meeting.

On 4th of Fourth month, 1888, at Gurdon T. Smith's, Macedon Centre, N. Y., Maria Blaker, widow of Patrocles Blaker, aged 82; a member of Rochester Monthly Meeting.

SCRIPTURE LESSON, No. 22.

SIXTH MONTH 3D, 1888.

JESUS CRUCIFIED.

TOPIC: MARTYRDOM.

GOLDEN TEXT.—"Being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea the death of the cross."—Phil. 2: 8.

READ Matt. 27: 33-50.

MATT., Mark 15: 21, and Luke 23: 26, all agree in the statement that the cross upon which Jesus was to be nailed was laid upon a man named Simon; John 19: 17, says, "he went out bearing the cross for himself." There need be no conflict in these statements. It was usual to lay the cross upon the shoulders of the criminal and only when he became too faint to carry it longer, was another allowed to relieve him. The cruel scourging which had been inflicted upon Jesus, must have exhausted him, and when he was fainting under the burden this man, elsewhere spoken of as the father of Alexander and Rufus, who were associated with the disciples, was made to bear the cross with him.

Golgotha, a skull, so called, probably, because it was the place of execution. It was outside the city. Capital punishments were not allowed within the walls of Jerusalem.

We must remember that he who toiled up the hill of Calvary, bearing this cross upon which he was to be nailed, was the pure and holy Jesus, who, for three years had been preaching and teaching in the cities of his nation, and had ministered to the wants of the people in every condition of sorrow and distress showing by many proofs that he was the Messiah foretold by the prophets, whose day they had longed to see.

So far as it was possible Jesus had accomplished the work which he came to do, and in the doing he had claimed divine authority, claimed to be doing the work of his Heavenly Father, and in this relation to the divine Being he ever spoke of it as shared by all who were willing to work the works. He was charged with assuming the prerogatives of God, and making himself equal with God. (John 5: 18, 19.) Yet all these charges he refuted, declaring again and again that of himself he could do nothing.

The story of the cross is a story of cruel and blood-thirsty wrong, inflicted upon an innocent being. The Christian world is divided as to its significance and perhaps always will be, until the spirit of the Master so imbues his followers with the love that never faileth, that they will be agreed to know him no longer after the flesh. (2 Cor. 5: 16.) There can be no want of unity as to the spiritual meaning of the cross of Christ, and it is for this unity that Friends are laboring. Jesus's own words before Pilate declare most emphatically, "To this end have I been born, and to this end am I come into the world, that I should bear witness of the truth. Every one that is of the truth heareth my voice."

Let us be willing to accept his own statement, and endeavor to find in his words of instruction, and in his life of obedience to the divine will, what that truth was, and is, for which he was made willing to yield up his earthly life as a felon upon the cross.

THE GEORGE SCHOOL.

THE proceedings of the Yearly Meeting in reference to the boarding school proposed to be established under the provisions of the will of John M. George, will be found stated elsewhere. They consisted, in brief, of the following: (1) a report by the special committee of five, appointed by the Yearly Meeting, last year, to consult with the Treasurer as to the care of funds from the Estate, etc.; (2) the appointment in the Yearly Meeting of a nominating committee, which proposed the names of members of a standing committee on the general subject of the School, (68 in number), and of a committee of five with the same authority as last year; (3) the approval by the Yearly Meeting of the names thus brought forward.

The general committee of 68 held two meetings last week, nearly all the members being present. (Its members are named in the Yearly Meeting proceedings.) At the first meeting, on Fifth-day, a sub-committee was appointed to report a plan of organizing the work of the general committee. At the second meeting, on Sixth-day, this sub-commiteee made its report. It proposed, first, the names of Wm. Wade Griscom, for Clerk, and Matilda Garrigues, Assistant Clerk, of the general committee. These propositions were approved, and those Friends appointed. The remainder of the sub-committee's report was also adopted, the following details being the only ones of importance:

1. To appoint three standing sub-committees: One of five members to consider and report upon "the manner in which the Trust Estate shall be held;" one of thirty members, to consider and report upon the scope and character of the proposed school; one of fifteen members, to consider and report upon a location.

2. To appoint a nominating committee to bring forward to a future meeting the names of members of the foregoing three sub-committees.

3. To appoint a Finance Committee of three persons, at least two of whom shall join in the signature, (or counter-signature), of orders drawn upon the Treasurer of the Yearly Meeting.

4. That in payment of the expenses which may be incurred by the Committee, they being on account of the carrying out of the George Trust, the amounts are to be drawn from the George funds, (in the hands of the Yearly Meeting's Treasurer).

The general committee adjourned on Sixth-day, to meet again on Sixth-day, the 8th of Sixth month. In the meantime it is expected that the nominating committee will confer as to the names of members to form the several sub-committees named above.

There is a full appreciation, apparently, in the minds of the members of the Committee, of the importance of the duty laid upon them, of the need for careful and deliberate consideration, and of a thorough and cordial unity in whatever they may finally find it right to propose to the Yearly Meeting. It is not likely that there will be any conclusive action taken on any vital point for months to come. The minute of the Yearly Meeting does not give the Committee authority to purchase property.

YEARLY MEETING COMMITTEE REPORTS.

We give below the several reports presented to the Yearly Meeting by Committees which had been in existence during the preceding year:

Report of the Committee on George Bequest.

The committee appointed at the last Yearly Meeting to confer with its Treasurer and the executors of the will of John M. George, deceased, report: That they have given such attention to the object of their appointment as they deemed necessary and appeared to be proper.

They received a communication from the Treasurer of the Yearly Meeting in the Eleventh month last, stating that in the event of any money being paid to him by the executors of the will of John M. George, he proposed, with the approval of the committee, to deposit it with the Pennsylvania Company for Insurances on Lives and Granting Annuities, No. 431 Chestnut street, Philadelphia, and also to procure, in the vaults of that company, a fire-proof closet, and place therein all papers relating to the trust. At a meeting of the committee held Twelfth month 16 1887, these propositions of the Treasurer were approved.

It being thought proper that the committee should engage counsel to attend to any legal requirements in connection with the bequest, they retained Alfred Moore for that purpose.

The executors have filed their first account, which has been adjudicated by the Orphans' Court. After providing for debts, legacies, and expenses, there remained $163,439.61.

Of this amount there was set apart by the Court, as a contingent fund, to provide for taxes and expenses, incidental to the care and management of the real estate of decedent, pending a sale thereof, securities amounting to $20,513.00. The balance, $142,926.61, consisting of bonds and mortgages, $122,000.00, and cash, $20,926.61, was awarded to the Yearly Meeting and directed to be paid to Thomas J. Husband, as Treasurer.

The cash above mentioned is ready to be paid and the transfer of the securities to him are now being prepared. The contingent fund above mentioned, and some additional personal estate, consisting principally of accrued income, will be the subject of a future account. The account heretofore filed embraced most of the personal estate of the decedent. The remainder of the estate is composed of valuable real estate, the proceeds of which will be received when a favorable opportunity for disposing of the same is presented to the executors.

Daniel Foulke, one of the committee, departed this life Second month, 18, 1888. He was a valued and deeply interested member of the committee. In closing their report the committee desire to acknowledge the courtesy shown them by the executors and the disposition they have manifested on various occasions to consult freely in reference to the interests of the Yearly Meeting.

John Saunders,
Isaac C. Parry,
Emmor Roberts,
Joseph C. Turnpenny.

Philadelphia, Fifth mo. 14, 1888.

Report of the Visiting Committee.

To the Yearly Meeting:

The Committee appointed "to visit the branches of our Yearly Meeting and encourage Friends in the more faithful attentions to the requirements of our Discipline and upholding and sustaining the testimonies of our Religious Society," report that they have several times met and thoughtfully considered the weighty subject committed to them; way seemed to open for the appointment of sub-committees to labor in most of the quarterly meetings; these were appointed and have very generally attended to the duties assigned them.

In Southern Quarterly Meeting three of the quarterly meetings, with several of the particular meetings and a number of the families were visited.

In the Sixth month a portion of the Committee visited nearly all the families belonging to Fishing Creek Half-Year's Meeting, and held some appointed meetings, also attended the Half-Year's Meeting and the Youths' Meeting. There was much tenderness of feeling manifested by these isolated Friends, and a cordial greeting extended to those visiting them. In the Seventh month nearly all of the families composing Caln Quarter were visited, and afterward meetings at Sadsbury, Bart, and Bradford were attended. The Quarterly Meetings of Burlington, Salem, Haddonfield, and Bucks were reported as visited by members of the Committee at different times, and in some of the meetings composing them extended labor was given.

Our expenses for the year have been $61.42, for which orders have been drawn on the Treasurer of the Yearly Meeting.

On behalf of the Committee,

Isaac Eyre,
Jane D. Satterthwait.

Fifth month 14, 1888.

Report of the Committee on Isolated Members.

To the Yearly Meeting:

The Committee appointed to "take into consideration the state and condition of our absent members in their isolated homes, especially those in the States and Territories west of Illinois," report that they have given attention to that service. They have held five meetings, which have been attended by most of the members. They have addressed their efforts mainly to procuring information through the monthly meetings, as to the names and post office addresses of those members who are situated in distant and isolated localities. Circulars sent out, asking this information, have been replied to by forty-two out of the forty-nine monthly meetings, and the names of 369 persons have been furnished us, mostly with their post office addresses. An analysis of the reports has been prepared, and is at the disposal of the Yearly Meeting, in connection with this report. Of the 334 members whose probable address is given, most are in the States and Territories between the Mississippi River and the Rocky Mountains, but some are in still more distant localities, including California, Oregon, Washington Territory, and Texas. The addresses of these Friends are at 182 different places.

There are, however, twenty-one places in which four or more members are reported, several of them having eight, nine, ten, and even twelve, each.

The labor of obtaining these names and addresses has been considerable, but the Committee deemed it the first appropriate step, in order to secure a proper understanding of the extent and nature of the work. It is evident, however, that this Yearly Meeting, proceeding alone, cannot make a complete list; it is impossible to learn how many isolated Friends there are in localities beyond the reach of meetings, without coöperative effort by all the yearly meetings. The other yearly meetings have, of course, some members in the same places reported to this committee, as well as elsewhere, and a complete list of the isolated membership of our body can only be secured by a joint effort and a tabulation of all the returns procured from all the yearly meetings. If this were obtained it would no doubt appear that in many places there are several members situated, sometimes unknown to each other, some of whom might feel encouraged to revive in meetings, indulged or otherwise, the public profession of the Truth as held by our religious body.

The Committee are conscious that the work of caring for absent members depends primarily upon the monthly meetings, and it is hoped they will feel encouraged to correspond with them, and to extend such care as may be practicable. We believe, however, that the collection of facts as to their numbers, their circumstances, their inclination concerning membership, etc., in addition to their names and post office addresses, may materially aid the monthly meeting work, and be an encouragement to its due performance.

So far as this Yearly Meeting is concerned, the preliminary labor of procuring the list of members is substantially completed. Whether the yearly meeting will desire to take steps to encourage and sustain as members these scattered and isolated ones, and to encourage, or even to assist, as way may open, concern for the establishment of new meetings, at places where life may be manifested, is now submitted to the consideration of the meeting, such labor as was placed upon the present Committee, under their minute of appointment, having been, we believe, about concluded.

The Committee have experienced throughout their labors a deep feeling of concern for the preservation to the Society of those who are placed in situations where they have not the company and support of other members, and whose religious principles are exposed to sharp trials. Communications have reached us, in some cases, expressing the anxiety of the writers to maintain their positions as Friends, and lamenting the hardships of their distant and isolated situation. For all these, and for the many from whom no word has reached us, our sympathy has been strongly aroused, and the hope is entertained that a way may open to extend them a helping hand.

On behalf of the Committee,

HOWARD M. JENKINS, Clerk.

REPORT OF THE COMMITTEE ON EDUCATION.

To the Yearly Meeting:

THE Committee on Education and Schools have endeavored during the year to give careful attention to the wants of the schools, and to the needs of Friends' children. The main features of the work have not much varied from that of former years, excepting that in place of having several persons giving a portion of their time in delivering lectures to the schools, as last year, it was thought best to employ an experienced teacher to devote all of his time to the interest of Friends' schools, and not only to deliver lectures, but to visit the schools, listen to the recitations and confer and counsel with the teachers and school committees, having in view the substantial improvement of all the schools.

For these duties, in Sixth month last, the Committee employed Henry R. Russell, for many years Principal of Deptford School, Woodbury, N. J. He at once entered upon the work, and we think has given efficient service, and has labored acceptably in the line of his appointment. Nearly all of the schools have been visited many times by him, and illustrated talks to the number of nearly two hundred, have been given to the children; a portion of the school committees and other Friends often being present. It is believed that these illustrations of scientific truths by simple experiments may be made invaluable to the pupils, by increasing their interest in their studies to which they relate, by inciting in them a desire for investigation, and by enlivening the ordinary routine of school work. Owing to the isolated position of many of our schools, the teachers have little, if any, opportunity for observing the work of others, and where the teachers are young and inexperienced the advice and sympathetic help of a visiting teacher, should strengthen and encourage them.

The sub-committees appointed from the General Committee to visit schools have very generally attended to their appointments. This practice is helpful, in affording an opportunity for the members of our committee to become acquainted with the schools and school committees of different neighborhoods, and observing and comparing the different methods of management.

The conferences of teachers, school committees and others, for a number of years held during the winter season, at Fifteenth and Race streets, Philadelphia, seem to be an important part of our educational work, and have the encouragement of a large attendance at each meeting. The essays read and the views expressed at these times by thoughtful and concerned teachers and friends, are doubtless, often as seed sown on good soil and exert a quiet, though potent influence for good. Three were held during the past winter.

There are thirty-seven schools within the limits of this Yearly Meeting under the care of monthly or preparative meetings. These have been attended during the past year by 3,062 pupils, 679 of whom are members, and 386 having one parent a member; of these schools, eleven are not graded, and have but one teacher each, with an average of 23 pupils. Eight of

the graded schools have an average attendance of 50 pupils with each two teachers. The other 18 have three or more teachers.

Visits to the schools show that whilst the average of the teaching is good, the best results are not always obtained, and that greater efforts should be made to provide competent teachers for all of our schools, and especially for the younger children.

It is a matter of concern with many that something should be done, looking to the establishment among Friends of a Training School for those of our members who contemplate teaching, in order that they may understand the science and art of education, the nature of mental and moral development, and what constitutes a guarded, religious education as contemplated by our discipline. As a recent writer says, "Good buildings, good furniture, and good books, go for next to nothing, if there is not good instruction and training."

A want is also seen in the lack of an organized associated effort on the part of our teachers to secure the benefit of cöoperation, in an endeavor to improve themselves and their schools. It is believed that measures should be taken to supply the want.

Whilst it has not been our custom to notice individual schools, we feel like making an exception in the case of the one at Millville, Pa., which was reorganized under the care of this committee about two years ago. It has now an attendance of 81 pupils, 21 of whom are members, and 39 having one parent a member. There is no other Friends' school within the limits of Fishing Creek Half-Year Meeting, and it affords the only opportunity for the children of Friends to secure a good common school education near their homes. It is under the care of competent teachers and we are satisfied it is well worthy the support of Friends and of the fostering care of the Yearly Meeting.

In visiting the schools and in mingling with Friends we are more and more impressed with the advantages that must accrue to our children, from their mingling together in their places of learning under the care of intelligent and concerned teachers in sympathy with us, and with this feeling we should be incited to greater efforts to make our schools in all respects, equal to what may reasonably be expected of them.

We have drawn orders on the Treasurer of the Yearly Meeting to the amount of $2,271.06, in the payment of expenses and aid to schools.

On behalf of the Committee,

WM. WADE GRISCOM, Clerk.

Fifth month 14, 1888.

REPORT OF THE TEMPERANCE COMMITTEE.

To the Yearly Meeting:

SEVENTH Annual Report of the Joint Committee on Temperance and Intoxicating Beverages.

Our stated meetings have been regularly held with a generally good attendance. There has been a free interchange of sentiment regarding the various methods we have used to bring this important subject fully to the notice of our members.

Conferences continue to be an important feature of our work, and during the past year seventy-six have been held throughout the Yearly Meeting. These have been instrumental in interesting our younger members, who have participated by furnishing essays, readings, etc. They have also been of great benefit in presenting to the people the evils that attend the use of intoxicants, as well as enlightening the minds of those present regarding the baneful effects of the use of wines, cider, and all other alcoholics in the preparation of food, for in this way the habit of drink is not infrequently formed.

While we have not accomplished all that we desired, we can share in the hopeful signs of the times and acknowledge that the Spirit of Truth is operating on the minds of many in authority, leading them to exercise a care and a restriction in the granting of licenses quite unprecedented.

A new and important branch of the work as reported by two quarters, has been the formation of societies of Young Temperance Workers. Six of these have been formed, with a membership of about four hundred. This new field of labor promises much good fruit, and the coöperation of parents is needed to encourage their children to continue in the work.

Many thousand pages of literature have been purchased and circulated, and in addition to these the "Address to Druggists," prepared last year, has been printed and distributed, also an address delivered by Aaron M. Powell, an earnest worker in the cause.

Superintendents and committees of schools have been appealed to in regard to the proper carrying out of the law requiring instruction upon the effects of alcohol and narcotics on the human system. Of the 154 superintendents addressed, 117 have replied, and we learn from them that an effort is made to carry out the spirit of the law, though many difficulties are met with in the opposition or luke-warmness of the directors and lack of qualification in teachers. The superintendents themselves are in unity with the law, and appreciate any help that is given them.

If children receive this knowledge in their tender years, they will be fortified against the temptations so liable to assail them in after life. And if all the members of our Religious Society would set the example of total abstinence from the sale and use of all intoxicants and narcotics, they would have a much greater influence on this important work.

Our Legislative Committee, believing that strength might be given to the enacting of a Local Option law in New Jersey, presented a memorial to the Legislature of that State. The subject of memorializing Congress in regard to an amendment to the Constitution in relation to prohibiting the manufacture, importation, and sale of alcoholic liquors as a beverage was considered, and a memorial was prepared, approved, and directed to be forwarded with our report to the Yearly Meeting for its action.

Since our last annual report it has been our duty to record the death of three earnest, faithful laborers, Aaron Borton, Ezer Lamborn, and John W. Scarborough, whose efficient services and devotion to duty have left an example worthy of imitation.

Orders have been drawn upon the Treasurer for $212.51.

Signed in and on behalf of the Committee,

JAMES H. ATKINSON,
ANNIE CALEY DORLAND, } Clerks.

Philadelphia, Fourth month 14, 1888.

REPORT OF THE COMMITTEE ON EDUCATION OF THE COLORED PEOPLE.

To the Yearly Meeting:

THE Committee to consider and report upon the condition of the Colored People in the Southern States have held four meetings during the year, and have endeavored to give due attention to the duties indicated by the minute of their appointment, with especial reference to the encouragement and aid of Education among those people. The Women's Branch of the Yearly Meeting having appropriated to the use of the Committee, last year, the sum of $500, it was divided proportionately between the schools at Aiken and Mt. Pleasant, South Carolina. These schools,—the former being in charge of Martha Schofield, a member of this Yearly Meeting, and the latter having been established originally by members of our Society in this city and vicinity,—have appeared to the Committee as worthy of such help as we might be able to afford in the general direction of our appointment.

Besides the sum received from the Women's Yearly Meeting treasury, members of the Committee, acting as individuals, have exerted themselves to secure and forward private subscriptions for the aid of the two schools; and there has also been maintained in operation during the year, the voluntary organization, the "Association of Friends to Promote the Education of the Colored People of the South," composed of Friends interested in the work, including most if not all the members of this Committee, and which was formed in consequence of the fact that this Committee did not have at its disposal, (except in the case of the appropriation already named), any funds with which to aid schools.

Without entering into details, the Committee desire to convey to the Yearly Meeting their strong apprehension of the continued need for help, from those able to bestow it, to the work of educating and training the colored people in the South. This work is still very far behind its need. The public schools for the colored people are in all respects inadequate. They are too few, they are too distant from many children, they are kept open but a small part of the year, and they have comparatively few competent teachers. But even if these defect were remedied, there would still exist that great work, now so evidently demanded, of moral and industrial training, which must, for years to come, be specially encouraged by those who desire to see the colored people increase in the virtues of order, sobriety, industry, and truth.

The Committee have not entailed any charge whatever upon the Yearly Meeting. They feel it right to state that the annual cost of maintaining the schools named above, in excess of their own income from pupils, and which has been borne by private subscriptions from persons interested in them, is something over $4,000. Of this sum it is probable that nearly one-half might be expected to be collected within the limits of this Yearly Meeting.

We recommend, therefore, that as a measure of assistance in the raising of this amount, and also as an evidence of the interest of Friends as a body in this field of practical Christian labor, there be appropriated from the general fund of the Yearly Meeting the sum of $500.

If Friends shall feel it right to afford help, there would seem to be a particular fitness in doing so. From the days of George Fox they have been among those who felt drawn to aid the unfortunate Africans, and now that their shackles have fallen, and the help they require is that which we can render so naturally, so freely, and so consistently with the Truth we profess, it would seem to be indicated to us to be firm in maintaining an active and earnest relation to the work. If the Yearly Meeting should take this view, and should feel concerned to continue a committee on this subject, it would be desirable that the minute on the subject should express the concern somewhat more at large than that under which we have been acting,—indicating the purpose of extending suitable aid and encouragement to the education and industrial and moral training of the Colored People in the Southern States.

AMOS HILLBORN,
GEO. L. MARIS, } Clerks.

REPORT OF THE INDIAN COMMITTEE.

The Joint Committee on Indian Affairs Reports:

THAT Benjamin Coates, by his last will and testament, bequeathed the sum of five hundred dollars to Dillwyn Parrish, in trust for the Christian civilization of the Indians under the care of that branch of the Society of Friends with which he is connected.

That owing to the decease of our friend Dillwyn Parrish, the trust has become vacant, and we recommend that the Meeting suggest to the Orphans' Court of Philadelphia county the appointment of Thomas J. Husband as trustee of the said fund, to fill the vacancy. Also that when the same is received it be held by him, subject to the orders of this committee. Little has been found for the committee to do during the past year, but we suggest the appointment of a committee to continue in charge of the subject.

On behalf of the Committee,

ALFRED MOORE, Clerk.

Philadelphia, Fifth mo. 17, 1888.

ONE element is wanting in the composition of the moral forces of to-day. One could estimate better the advance of the new year, could one only count upon any approaching decline of woman's attachment to mere fashions and upon her espousing the world of perpetual morals and perpetual good and perpetual happiness. It is a deep injury of our country that thousands of women of wealth and education are leaders in perishable fashion, and not in any of those things which make nations great and which lead millions along an ascending path.—*Prof. Swing.*

NEWS OF FRIENDS.

MIAMI QUARTERLY MEETING.

Miami Quarterly Meeting was held at Waynesville, O., on the 12th inst., and was about its usual size, although some regular attenders were absent from sickness and other causes. Our aged friene, Ann Packer, has been quite unwell for some time. At the meeting on Seventh-day Rebecca S. Fravel, (now of Philadelphia), Elizabeth Davis and Davis Furnas ministered, and the usual quarterly meeting business was transacted. It was a source of regret that a number did not remain to the First-day meeting but there were many present who are not members, and the silence was broken by a prayer from Franklin Packer, and communications by Rhoda Hackett, D. Furnas, R. S. Fravel, and Matilda J. Underwood, and R. S. Furnas in supplication. It was a very quiet meeting throughout, although it held more than an hour and a half, and the remark was made by one not in membership, "I could have sat for an hour longer without tiring." It was felt to be a favored opportunity.

CENTRE QUARTERLY MEETING.

Centre Quarterly Meeting will be held at Dunning's Creek, Bedford County, Pa., on the 4th of the 6th month. Our Friend, Isaac Wilson, of Bloomfield, Canada, expects to be with us, and all Friends expecting to be with us, will be met in Bedford on Sixth-day, the 1st of the 6th month, if notice is sent to either of the undersigned.

E. H. Blackburn,
Hiram Blackburn.

RATES TO GENESEE YEARLY MEETING.

Editors Intelligencer and Journal:

In your last issue "A Friend" requests that the rates of railroad fare from Rochester to attend Genesee Yearly Meeting be published in the Intelligencer and Journal.

Arrangements have just been perfected with Captain Dunlap of the Steamer *Norseman* to take Friends from Charlotte to Cobourg, thence by rail to Trenton Junction, and return, for $5 for round trip, *provided* there are 25 persons; (20 persons or less for $5.25 each). Meals and berths extra. Tickets to be obtained on board of the boat.

Fare from Rochester to Charlotte 20 cents each way.

I am not aware that any arrangements have yet been made with the Central Ontario R. R., from Trenton Junction to Bloomfield, distant about 30 miles, but the round trip will be about $1.50 each.

Cars leave New York Central Depot, Rochester, at 7.35 p. m., on Fifth-day, the 7th inst., for Charlotte, to connect with the boat.

J. D. Noxon.

Mendon, Fifth mo. 21st, 1888.

As the hart panteth, fainting, and forward looks,
Urged over the desert wilds and sultry lea;
As the hart panteth after the water-brooks,
So panteth my soul after Thee.

—*Holy Songs.*

SWARTHMORE NOTES.

—The final examinations of the seniors begin on Second-day next, the 28th, and continue through the week.

—Several Friends from Baltimore and Canada visited the college on Seventh-day, after the close of the Philadelphia Yearly Meeting.

—The President and several of the professors will spend the coming vacation at their homes, on and near the college grounds. They will find the excellent working library, that has been collected since the fire, a most valuable aid in making preparation for next year, in their various departments.

—Prof. Holcomb will present a paper upon "The Place of History in a College Course" in the State College Association, which meets at the University of Pennsylvania on the 5th and 6th of the Seventh month. At this meeting representatives are expected from the colleges of all the Middle States and Maryland,—and it is proposed to extend the State Association of Pennsylvania to include these five States.

ORTHODOX FRIENDS.

The Richmond Conference "Declaration of Faith" has not been adopted by Dublin Yearly Meeting. A communication in the London *Daily News*, of the 11th inst., says:

Like some other religious bodies, the Society of Friends, on both sides of the Atlantic, has recently been much exercised in reference to the adoption, or otherwise, of a formal creed. Last autumn, at a conference of most, but not all, of the "Yearly Meetings" or "Provinces" of the Society, held at Richmond, Indiana, U. S. A., and attended by 100 delegates from various European and American sections of the denomination, a very long and detailed "Declaration of Faith" was hastily drawn up and issued, in the hope that it would be subsequently adopted as an authoritative and binding document by the "Yearly Meetings" collectively. But the ancient "Yearly Meeting" of Philadelphia, the leading representative of Quaker "orthodoxy" beyond the Atlantic, which has been held in usual course this month, does not in any way recognize the above "Declaration." This week the Irish Yearly Meeting, held at Dublin, has also distinctly refused to accept the same document, at least in any authoritative sense. After a whole day's discussion on the subject, the Irish Friends have finally adopted the following minute: "We feel it right to receive the Declaration as a valuable outcome of the Conference; and while this meeting does not see its way formally to adopt it, we commend it to the notice of Friends." After this decided refusal on the part of all the Irish Friends to be committed to a creed, it is most probable that the ensuing Yearly Meeting of London, at the end of this month, will adopt a similar course. For there is a very strong and general feeling amongst the English Friends, in opposition to any recognition of the "Declaration" as possessing any authoritative claim upon the official acceptance of the Society.

CARCASSONNE.

I'm growing old; I've sixty years.
I've labored all my life in vain:
In all that time of hopes and fears
I've failed my dearest wish to gain.
I see full well that here below
Bliss unalloyed there is for none,
My prayer will ne'er fulfillment know—
I never have seen Carcassonne,
I never have seen Carcassonne!

You see the city from the hill;
It lies beyond the mountains blue,
And yet to reach it one must still
Five long and weary leagues pursue,
And, to return, as many more!
Ah! had the vintage plenteous grown!
The grape withheld its yellow store:
I shall not look on Carcassonne,
I shall not look on Carcassonne!

They tell me every day is there
Not more nor less than Sunday gay;
In shining robes and garments fair
The people walk upon their way.
One gazes there on castle walls
As grand as those of Babylon,
A bishop and two generals!
I do not know fair Carcassonne,
I do not know fair Carcassonne!

The vicar's right: he says that we
Are ever wayward, weak, and blind;
He tells us in his homily
Ambition ruins all mankind:
Yet could I there two days have spent,
While still the autumn sweetly shone,
Ah me! I might have died content
When I had looked on Carcassonne,
When I had looked on Carcassonne!

Thy pardon, father, I beseech
In this my prayer if I offend;
One something sees beyond his reach
From childhood to his journey's end.
My wife, our little boy Aignan,
Have traveled even to Narbonne;
My grandchild has seen Perpignan,
And I have not seen Carcassonne.
And I have not seen Carcassonne!

So crooned, one day, close by Limoux,
A peasant, double-bent with age.
"Rise up, my friend," said I; "with you
I'll go upon this pilgrimage."
We left next morning his abode,
But (Heaven forgive him!) half-way on
The old man died upon the road:
He never gazed on Carcassonne.
Each mortal has his Carcassonne!

—*From the French of Gustave Nadaud.*

Greatness and goodness are not means, but ends!
Hath he not always treasures, always friends,
The good great man? Three treasures,—love and light,
And calm thoughts, regular as infants' breath;
And three firm friends, more sure than day and night,—
Himself, his Maker, and the angel Death.

—*Coleridge.*

Prosperity doth best discover vice, but adversity doth best discover virtue.—*Bacon.*

DECEASED AMERICAN NATURALISTS.

In recently received sheets of the "Proceedings of the Academy of Natural Sciences" of our city, we notice the resolutions adopted by that body in relation to the death of two prominent and widely known American scientists, Professor Asa Gray, of Cambridge, Mass., a correspondent of the Academy, and our own townsman, George W. Tryon, Jr., one of its most faithful and useful workers. Of the latter it was said: "He was one whose devotion to the interests of the institution has been proven during nearly thirty years in varied and responsible positions of trust, by repeated and generous gifts, and above all, by untiring labor for its advancement; and whose earnestness and assiduity in his chosen field of study have been rewarded with a well-earned celebrity which will forever connect his name with the history and progress of conchological science."

The death of Dr. Asa Gray, having been previously announced, the following minute, adopted by the Academy was read:

"The Academy of Natural Sciences of Philadelphia has learned with deep sorrow of the death of Professor Asa Gray of Cambridge, Massachusetts, who was elected a correspondent in 1836. In placing this record in our Proceedings we are unable to give adequate expression to our sense of the great loss which we, in common with the whole world of science, have sustained. A life extending to nearly four score years has been wholly devoted to scientific investigation, mainly in his chosen department of Botany, in which his labors and philosophic insight have been attended with results that do honor to him and to his country. In entering upon the study of the flora of his native land, he early realized the imperfect character of its existing literature, and turned his attention to the examination of the original types of various authors as found in the herbaria of North America and Europe. His ultimate object seems to have been the production of a complete flora of North America, which, though he lived to see far advanced, he was not permitted to entirely finish.

"In the course of his studies his far-reaching mind found deep interest in the difficult questions pertaining to the geographical distribution of plants, and he was led to the discovery of the remarkable analogies between the flora of the Eastern United States and that of Eastern Asia. His reasoning upon this and kindred subjects prepared his mind to give respectful attention to the deductions made by Darwin, when they were first published, and though never a blind follower, he was one of the earliest scientists of our land to uphold the idea of progressive development, always maintaining its perfect harmony with theistic belief. Thus his labors in the botanical field have been utilized for the entire scientific world.

"His interest in this Academy never abated; our library bears abundant evidence of his researches: our herbarium has been greatly enhanced in value by his studies of its types, and by his generous contributions; whilst his kind, genial and attractive presence at many of our meetings has endeared him to all."

Of Dr. Gray's early difficulties in the prosecution of his favorite study, as a life-work, Wm. M. Canby, of Wilmington, Del., said:

"One of the most remarkable men of our country and, as a scientist, the best known and most esteemed abroad of any American of our day, has passed from among us. The early advantages of Asa Gray were not many. He was not a college-bred man in the ordinary acceptation of the term and his rise was due to his own genius and energy. It falls to me to-night to speak of him as a systematic botanist. It is difficult for our younger botanists to comprehend the low state of the science when Dr. Gray first became interested in it. Nothing of any moment had as yet been done in systematic botany. True there had been good workers in this department, and the labors of Bartram and Marshall, of Walter and Michaux, of Muhlenberg and Elliott, of Schweinitz, Pursh, Nuttall and others, have always been highly esteemed. Many foreign botanists, from the time of Linnæus onward, had described American species. The labors of these had laid a *foundation* for North American botany. But many of the descriptions were in diverse and scattered publications and were often incomplete or faulty. The synonymy had become much confused. Vast regions now well known, were then *terræ incognitæ*. Even the flora of so near a district as the pine lands of New Jersey was almost unknown.

"Nothing daunted, the young botanist, encouraged by the late Dr. Beck of Albany, and yet more by his life-long friend and associate, Dr. Torrey, gave up the practice of medicine and devoted his whole time to his favorite science. So far as I know he was the first American to fully do this. Almost at once the effect of his careful and excellent labor began to appear and much preliminary work was soon done. Dr. Torrey had seen the manifest need of a new and better 'Flora of North America.' Here was one who could not only assist him but take the main burden of the work; and soon the new classic "Torrey and Gray's Flora" began to appear. Any one familiar with this work must have noticed how rapidly the descriptions improved as the work went on, and what a vast amount of new material the collections of Nuttall, Fremont, James, and other explorers of our Western territories brought into it. While the species were thus well studied and the new ones admirably described, the fullest and most generous credit was always given to the discoveries and labors of others. But collections of the plants of the great western regions, from public and private sources, began to come, in most embarrassing richness. It became evident that the further publishing of the 'Flora' must be delayed until the floral wealth of the great interior could be better known. It was also necessary that the synonymy of the earlier described species should be settled. So, for a brief period, Dr. Gray studied these in European herbaria and gardens. Twice afterward he made similar studies with most important results. Soon after his return from his first visit abroad, came the call to Cambridge and his settlement at the Botanic Garden there. From this time onward he stood in the very front rank as a botanist. His energy and industry were unceasing, and his work, by no means confined to systematic botany or to the plants of our own country, went forward rapidly and well. Less than a year ago I was told by the Governor of the Fiji Islands that Dr. Gray's work upon the flora of those distant lands was still the foundation of their systematic botany. His researches into the flora of Japan and China are well known. Soon the 'Manual of Botany' appeared with its excellent arrangement and its clear and accurate descriptions. Who can measure the influence of that work upon the botany of our country or the effect it has had to create and increase an interest in the science? At last, after an amount of well directed labor and research which could have been applied by no other man, and after very many 'contributions' of new species and 'monographs' of difficult and little known genera had come from his pen, the time seemed ripe for a real and comparatively complete "Flora of North America" to appear. We all know how two volumes of this were issued and, in a second edition, extended and improved; and how fondly we had hoped, knowing how unimpaired was his mental and physical vigor, that the whole might have been finished before death claimed him. This was not to be; but we can never be sufficiently thankful that so much which he alone could give was made free to all."

Charles Eliot Norton says that, as compared with a century ago, "there is proportionately less solid learning, less zeal and ardor for the best attainable culture, less earnest striving for the real bread of life. What is called popular education is perhaps sufficient for the mere business of life, for the practice of the arts of livelihood, but not broad enough to discipline and enlarge the mind, cultivate the taste, quicken the imagination, and ennoble the character. There is in the public schools almost no training of the judgment or of the faculties of observation and reason, no inculcation of a sense of responsibility for self-government."

These changes, so far as they have occurred, are owing to the increase of luxurious habits, which have invaded even some of our colleges and schools, and a lower, one-sided conception of the teacher's office, in which intellectual qualifications are sometimes considered sufficient, in the absence of strong moral and religious influence and of the power to exert a manly discipline. But there are hopeful signs that a reaction in public sentiment is beginning to develop itself, bringing to teachers and pupils a strong sense of their responsibility and true interests.—*The Student.*

How precious in the sight of God those qualities are which we think of almost meanly,—plodding habits, meekness of heart, sense of dependence; and how almost of the nature of curses what we call "gifts" are,—beauty, brilliancy, sensitiveness, feeling; things, by the way, which are almost always connected with selfishness in some way or another, and therefore sown with the seeds of misery and failure.—*F. W. Robertson.*

VERNACULAR IN INDIAN SCHOOLS.

The order of the Indian Bureau regarding the use of the vernacular in Indian schools has been promulgated in so many different forms and subjected to such a variety of interpretations, that it is interesting to know what the final form is. A document just printed at the Government Printing Office, for the instruction of Indian Agents, contains the order in these terms:

1. No text-books in the vernacular will be allowed in any school where children are placed under contract, or where the Government contributes, in any manner whatever, to the support of the school; no oral instruction in the vernacular will be allowed at such schools. The entire curriculum must be in the English language.

2. The vernacular may be used in missionary schools, only for oral instruction in morals and religion, where it is deemed to be an auxiliary to the English language in conveying such instruction; and only native Indian teachers will be permitted to otherwise teach in any Indian vernacular; and these native teachers will only be allowed so to teach in schools not supported in whole or in part by the Government, and at remote points, where there are no Government or contract schools where the English language is taught. These native teachers are only allowed to teach in the vernacular with a view of reaching those Indians who cannot have the advantages of instruction in English, and such instruction must give way to the English-teaching schools as soon as they are established where the Indians can have access to them.

3. A limited theological class of Indian young men may be trained in the vernacular at any purely missionary school, supported exclusively by missionary societies, the object being to prepare them for the ministry, whose subsequent work shall be confined to preaching, unless they are employed as teachers in remote settlements, where English schools are inaccessible.

4. These rules are not intended to prevent the possession or use by any Indian of the Bible published in the vernacular, but such possession or use shall not interfere with the teaching of the English language to the extent and in the manner herein before directed.

ALCOHOL.

Among the curious side issues of the current temperance discussion is the question whether alcohol is a natural product. This is, I believe, vigorously denied in some quarters. Alcohol, like bread, is manufactured artificially from a natural product. In each case fermentation, a natural process, is made use of. But while bread is known only as a product of manufacture, alchohol appears to be very widely distributed in nature, though in extremely minute quantities. Nor is this at all surprising. If grapes or apples, or their juice, be exposed to the air, fermentation sets in, and the sugar and other carbohydrates are changed to alchohol. The ferments which cause the change are afloat in the air all about, and might not unnaturally attack similar compounds in other vegetable substances. Professor Müntz, of the National Aegronomic Institute in Paris, has, by refined chemical tests, discovered evidences of alcohol in cultivated soils, in rain water, in sea and river water, and in the atmosphere. He finds that vegetable molds may contain consid erable quantities, and it appears probable that the alcohol "originates in the soil, from the fermentation of the organic matters in it, and is thence diffused as vapor in the atmosphere."

Another side issue of our temperance discussion is the so-called "Bible wine" theory, which maintains that the wine used in Palestine in the time of Christ was not alcoholic. I have been unable to find evidence that the composition of the juice of the grape, the laws of fermenta tion, or the practice in the making and using of wine, were different in that country at that time from those in other countries, or in that country at other times; and believe it safe to say that the theory that Bible wine was different from other wine, that it had not the alcohol which other wines contain, is without any basis to support it, in the opinion of the student of science.

Of the inexpressibly baneful effects of alcohol, that have made its excessive use one of the worst of the evils of our modern civilization, this is not the place to speak. But there is one matter in this connection about which, I trust, a word may not be out of place. It is that, great as is the physical evil of alcohol, the moral evil is incomparably greater; that true temperance reform is moral reform; and that, like every other moral reform, it will be best furthered by the closest alliance with the truth.

The moral argument against alcohol seems to me invincitle. Is it not certainly strong enough when the facts are adhered to, without the exaggerations into which earnest reformers, in the intensity of their convictions, are sometimes led?—*Professor Atwater in the Century.*

NEWS AND OTHER GLEANINGS.

—The Royal Geographical Society has decided to admit women to fellowship.

—Parchment paper is now being made in Switzerland on a large scale, to be used for packing butter, cheese, etc As a covering for cheese, tinfoil is being superseded by it altogether, the disagreeable decomposition of the cheese being said to be thereby avoided.

—Experiments upon the substitution of iron or glass ties for those of wood have been for some time in progress on a number of European railways. Although the first cost of the artificial ties is greater, their "life," technically speaking, is much longer; and a comparative waste of valuable timber is prevented.

—It is stated that since the sunflower has been cultivated on certain swamps of the Potomac malarial fever has decreased. At the mouth of the Scheldt, in Holland, it is stated that similar results have been obtained. The sunflower emits large volumes of water in the form of vapor; and its aromatic odor, as well as the oxygen it exhales, may have to do with the sanitary influence in question.

—American scholarship has suffered a loss in the death of Michael Heilprin. Mr. Heilprin was born in Hungary

in 1823, the son of Phineas Mendel Heilprin, a distinguished Hebrew scholar and author. Michael Heilprin ardently espoused the cause of the Hungarian Revolution and was for a short time attached to the Kossuth administration. On coming to this country he first taught in Philadelphia, but afterwards removed to New York, where he became first a valued contributor to, and later associate editor of, the *American Encyclopædia.* A selection of his articles was reprinted. Mr. Heilprin was also a frequent contributor to critical literature, and author of a work published by the Appletons entitled "Historical Poetry of the Ancient Hebrews," of which two volumes have appeared, leaving one still to come.—*The American.*

CURRENT EVENTS.

THE health of the Emperor of Germany shows some improvement. A despatch from Berlin, on the 21st, says: "Emperor Frederick passed a very good day. His pulse was better than it had been at any time since the operation was performed on his throat. In the afternoon he drove in an open carriage toward the Schloss Bellevue, in the Thiergarten, returning in a closed carriage. He met with enthusiastic greetings along the route."

THE General Conference of the Methodist Episcopal Church has been in session in New York city for two weeks or more. On the 19th inst. it was decided, in regard to the status of William Taylor, who is engaged in mission work in Africa, that a missionary bishop has the same standing as other bishops, but that his authority is confined to his special field.

THE General Assembly of the Presbyterian Church is in session at Philadelphia. The corresponding body of the Presbyterian Church of the South, (which split off in the slavery agitation), is in session at Baltimore. The latter, on the 19th, appointed a committee, with instructions to report at the meeting of the General Assembly in 1889, the best means to put a stop to the use of intoxicating liquors.

A DISPATCH on the 21st inst., says: The great flood in the Mississippi is slowly abating. Hundreds of families have been rendered homeless and thousands of acres of growing crops ruined. Dwellings have been demolished and fences washed away. From the northern end of Adams county to the southern end of Pike county the land on the Illinois side of the river is now a vast lake, from six to ten feet in depth. The damage to railroad property is very great, and it is said that it will be three weeks after the water subsides before trains can be running on time. Quincy is cut off from railroad communication North, West, and South. It is estimated that the loss from crops alone will reach $3,000.000, and that the damage to levees, houses, and railroads will appropriate $600,000.

NOTICES.

*** The Visiting Committee of Abington First-day School Union will visit Norristown school on First-day, the 27th inst., at 9 o'clock a. m., and Byberry at the close of their morning meeting, on First-day, the 10th of the Sixth month. Friends of the Committee and all others interested are invited to attend.

CHAS: BOND, Clerk of Com.

*** Henry T. Child expects to attend Friends' Meeting at Quakertown, Bucks county, on First-day, the 27th inst., and to give an illustrated lecture on Temperance, in the afternoon of the same day, at that place.

*** The First Session of the First-day School Association of New York Yearly Meeting will be held at the Fifteenth Street Meeting-house, New York, on Seventh-day evening, Fifth month 26, at 8 o'clock. All Friends interested in First-day School work are invited to attend.

JOSEPH A. BOGARDUS,
CAROLINE J. TITUS, } Clerks.

*** The First-day School Quarterly Association of Whitewater Quarterly Meeting of Friends will meet at Richmond, Indiana, on Seventh-day evening, 2d of Sixth month, at 7.30 o'clock.

*** A public meeting under the care of the Temperance Committee of New York Yearly Meeting will be held at the Fifteenth street meeting-house, New York City, on Third-day evening, Fifth month 29th, at 8 o'clock.

All interested in the cause are invited to attend.

JOS. A. BOGARDUS, Clerk.

*** Home for Destitute Colored Children, Berks street and Old Lancaster Road. Annual Meeting, Fifth month 28th, at 3 p. m. Reading of Annual Report, Election of Officers, Managers, etc.

Opening of New Home, 4 p. m. Addresses by Judge Ashman, Mary Grew, S. P. Godwin, Fanny M. Coppin, Frances E. W. Harper, and others. Exercises by children. Public respectfully invited.

Trains from Broad Street to Park Station, 2.20 and 3.36 o'clock p. m., or Arch street cars to Fffty-second street, (four squares distant).

*** A meeting for the general consideration of the best methods of First-day school teaching, (and designed especially for the benefit of teachers), will be held at the Fifteenth street meeting-house, New York City, on First-day evening, Fifth month 27th, at 8 o'clock. All Friends who are interested in First-day school work are invited to attend.

*** There will be a *Memorial Meeting* held at Richmond, Indiana, on First-day following Quarterly Meeting in the Sixth Month, at 3 o'clock, p. m., under the charge of the First-day School, in memory of our valued friend, Sarah A. E. Hutton, who was one of the early workers in, and earnest supporter of, First-day schools to the close of her life.

B. S.

*** Martha Schofield acknowledges the following donation to the Aiken School:

Mission Band, West Chester High School, 1 box; Thomas H. Jackson, West Chester, 2 bbls.; K. M. Phillips, Philadelphia, 1 bbl.; Isaac Roberts, for F. D. S., Norristown, Pa., 2 bbls.; Friendly Sewing Society, Philadelphia, 1 bbl.; A. G. Thomas, Sandy Spring, Md., 1 bbl.; through Amos Hillborn, 3 bbls.; Phebe A. Baker, 1 bbl,; Ladies' Christian Work Society, Plainfield, N. J., 1 bbl.

*** Quarterly Meetings in Fifth month will occur as follows:

28. *New York Yearly Meeting.*
28. Warrington, Pipe Creek, Md.
29. Burlington, Crosswicks, N. J.
30. Southern, Easton, Md.
31. Bucks, Buckingham, Pa.

PUBLISHERS' NOTICES.

***As a definite number of copies of the INTELLIGENCER AND JOURNAL is printed each week, we would suggest to any of our friends who may wish extra numbers of the paper to inform us of the fact previous to the publication containing the particular article wanted, that we may have the required amount of extra numbers printed.

*** WE particularly ask that when money is forwarded to *renew* subscriptions, care be taken to give us the name of the person *to whom the paper is now being sent.* Sometimes, instead of this, the name of another member of the same family is given, in which case, the new name not appearing on our list, we suppose it to be a new subscription, and send two papers.

Where it is a *new* subscription, please say so, and this will also to help avoid mistakes.



WM. H. JONES,

The Dealer in **Agricultural Implements, Seeds and Fertilizers.** Removed to **2043** and **2045 Market St.**, Philadelphia, Pa. Cheapest and largest variety. Every conceivable implement of farm use, harness, seeds and fertilizers. It is a curiosity, and of great interest to every utilitarian to see the establishment. If you cannot get here, write for wants. I am in communication with all the Agricultural implement builders in the U. S.

ALWAYS A SPECIAL BARGAIN ROOM.

JACOB J. STYER. T. WALTER STYER

STYER BROTHERS,
NURSERYMEN,

GROWERS OF FRUIT TREES, VINES AND PLANT ORNAMENTAL TREES, SHRUBS, ROSES, ETC

CONCORDVILLE, DELAWARE CO., PA.

QUEEN & Co. 924 CHEST. ST PHILADA.



MY SELECTION OF PATTERNS

* * *

FOR THIS SEASON COMPRISES ALL THE LATEST STYLES AND COLORINGS IN MOQUETTE, BRUSSELS, TAPESTRY, INGRAIN, AND DAMASK CARPETS. OIL CLOTHS, LIGNUM AND LINOLEUM WINDOW SHADES, MATS, RUGS, ETC., AT THE LOWEST MARKET PRICES.

BIGELOW BRUSSELS.
LOWELL BRUSSELS.
LOWEL INGRAINS

BENJAMIN GREEN,
53 N. SECOND STREET, PHILA.

LADIES' FINE SHOES, HAND-SEWED. ORders taken and executed with promptness.

S. DUTCHER,
915 Spring Garden St., Phila.

WM. HEACOCK,
UNDERTAKER,

No. 1508 Brown Street,

PHILADELPHIA.

Clement A. Woodnutt,
UNDERTAKER AND EMBALMER,

1226 NORTH FIFTEENTH STREET, PHILA.

CARRIAGES TO HIRE

BOARDING FOR FAMILIES ON A FARM 25 MILES FROM Philadelphia, on Jericho Hill. Address STEPHEN BETTS, JR., Pineville, Bucks County, Pa.

PENNHURST,

TELEPHONE No. 118.

MICHIGAN AVENUE, NEAR THE OCEAN,

JAMES HOOD. *ATLANTIC CITY, N. J.*

Swarthmore, Delaware County, Pa.

QUEEN ANNE COTTAGE

Is now open for boarders. On the Baltimore Central; ten miles from Philadelphia. Beautiful walks, excellent spring water, access to grove or woods. For terms and particulars address ELIZABETH L. WEBSTER, SWARTHMORE, Delaware County, Penna.

THE MANSION HOUSE,
SARATOGA SPRINGS, N. Y.

Opens June 1st. HANNAH T. PAUL,
1317 FILBERT STREET.

LAWNTON

Seven miles from Ninth and Green. Station on the Lawn. Forty trains daily.

A. S. WILLIAMS, OAK LANE, PENNA.

PRESTON'S SUNNYSIDE, WERNERVILLE, PA.

On South Mountain, elevation 1,000 feet, in the midst of an extensive woodland park overlooking a wide and diversified landscape; invigorating air; table and appointments excellent.

Open April 1st to November.

JAMES H. PRESTON.

THE DINGEE & CONARD CO'S
LEADING SPECIALTIES.

ROSES

ALL VARIETIES, SIZES AND PRICES
FINE EVER-BLOOMING PERPETUAL,
CLIMBING AND MOSS ROSES.
NEW AND RARE FLOWER SEEDS.
HARDY PLANTS, New Moon Flower, Clematis, Spring Bulbs,
JAPAN LILIES, New Chrysanthemums, and our **Wonderful**
ORNAMENTAL VEGETABLES. *Everything sent* **safely**
by mail or express *to all points.* We offer **Choice NEW**
THINGS and **STERLING NOVELTIES** in all departments.
Our **NEW GUIDE**, 100 pages, elegantly illustrated, describes **over**
1500 NEWEST and **CHOICEST Varieties of ROSES,**
SEEDS, PLANTS and BULBS, and tells how to grow
them **Free.** ☞ If you wish to plant **anything,** send for it.
Over **60** *Large Greenhouses.*
20 Years Established.
THE DINGEE & CONARD CO.
ROSE GROWERS, WEST GROVE, CHESTER CO., PA.

Are you going to have any Paper Hanging Done this Spring? If so, observe these prices for newest patterns, perfect, full length.

Lustres or Mica Papers,	**6 Cts. Roll.**
Beautiful Gold Papers,	**15 Cts. Roll.**
Felt or Cartridge Papers,	**20 Cts. Roll.**
Heavy Embossed Golds,	**35 Cts. Roll.**

We'll send free to any address in the country, a full line of samples with borders to match.

A. L. DIAMENT & CO., - 1206 MARKET STREET.

ONE POUND AND A HALF OF MY FINEST BLENDED TEA

will be sent by mail, postage prepaid, on receipt of $1.00. Any one sending $5.00 with five names (one address), will receive their own package free. All to be sent by express or freight, charges prepaid. Sample sent free on receipt of stamp for postage.

WM. S. INGRAM, 31 N. SECOND ST., PHILADELPHIA, PA. ESTABLISHED —1856.—

FRIENDS' UNION FOR PHILANTHROPIC LABOR

Will assemble in the Meeting-house at Fifteenth Street and Rutherford Place, New York City, Sixth-day, 6th month 1st, at 10.30 a. m.

The Committees on Philanthropic Labor of the several yearly meetings are requested to forward their reports as soon as possible to the Chairman of the Union.

Reports and information upon special subjects will be forwarded, if possible, by the 20th of 5th month, as follows:

On Arbitration, to J. W. Hutchinson, 353 W. 123d St., New York.
" Temperance, to Jos. W. Bogardus, 177 West St., "
" Prison Reform, to Jno. W Plummer, 52 E. Lake St., Chicago, Illinois.
" Corrupt Literature, Mercy J. Griffith, Emerson, Jefferson county, Ohio.
" Social Purity, Aaron M. Powell, 58 Revale St., New York.
" Education of Colored People, Wm. M. Jackson, 335 W. 18th St., New York.
" Compulsory Education, Allen J. Flitcraft, 205 Le Salle St., Chicago, Illinois.
" Indian affairs, Wm. C. Starr, Richmond, Indiana.

The Special Committee appointed for that purpose, have arranged the following order of business, subject to such changes as the Union may make.

FIRST SESSION, SIXTH MONTH FIRST, 10.30 *A. M.*

1. Calling the names of Representatives.
2. Reports of Yearly Meeting Committees.
3. Report of the Executive Committee.
4. Appointment of Committee to Audit Treasurer's accounts.
5. Paper on "Duties of Friends," by Wm. M. Jackson.

SECOND SESSION, SIXTH MONTH FIRST, 3 *P. M.*

1. Report of Representatives nominating officers of the Union.
2. Report of the Auditing Committee.
3. Report of the Treasurer.
4. Report of the Committee on Arbitration.
5. Paper on Arbitration by Edward Stabler, Jr.

THIRD SESSION, SIXTH MONTH FIRST, 7.30 *P. M.*

1. Report of the Committee on Temperance.
2. Paper on Temperance by John J. Cornell.

FOURTH SESSION, SIXTH MONTH SECOND, 10 30 *A. M.*

1. Report of the Committee on Corrupt Literature.
2. Paper on Corrupt Literature by Elizabeth Powell Bond.
3. Report of the Committee on Social Purity.
4. Paper on Social Purity by Anna R Powell.

FIFTH SESSION, SIXTH MONTH SECOND, 3 *P. M.*

1. Report of the Committee on Prison Reform.
2. Paper on Prison Reform by
3. Report of the Committee on the Education Colored People in the South.
4. Paper on the Education of Colored People in the South by Howard M. Jenkins.

SIXTH SESSION, SIXTH MONTH SECOND, 7.30 *P. M.*

1. Report of the Committee on Compulsory Education.
2. Paper on Dependent Children by Elizabeth. B Passmore.
3. Report of the Committee on Indian Affairs
4. Paper on Indian Affairs by Edward H. Magill.

JOHN WM. HUTCHINSON, *Chairman.*
MERCY J. GRIFFITH, EMILY P YEO, *Secretaries.*

GEORGE W. HANCOCK,
REAL ESTATE,
MONEY TO LOAN ON MORTGAGE.

PROMPT ATTENTION GIVEN TO THE COLLECTION OF RENTS AND GENERAL CARE OF PROPERTY.

OFFICES: No. 717 Walnut Street, Fortieth & Lancaster Avenue.

MARIA C. PARTENHEIMER,
Plain Bonnet Maker,
No. 633 N. ELEVENTH ST., PHILADELPHIA.

SWARTHMORE COLLEGE
OPENS NINTH MONTH THIRTEENTH.

Thirty minutes from Broad Street Station, Philadelphia.
Under the care of Friends, but all others admitted.
Full college course for both sexes; Classical, Scientific, and Literary.
Also a Manual Training and a Preparatory School.
Healthful location, large grounds, new and extensive buildings and apparatus.
For Catalogue and full particulars, address
EDWARD H. MAGILL, A. M., President,
Swarthmore, Penna.

FRIENDS' BOARDING SCHOOL.
NEWTOWN SQUARE, PA.

Terms, $150 to $175 per year.

Apply to HANNA R. CALEY, Principal, address, during vacation), Media, Pa.
Or to
THOMAS P. BARTRAM, Newtown Square, Pa.,
CLEMENT M. BIDDLE, 815 Arch Street, Phila.

FRIENDS' ACADEMY,
A boarding and day-school for both sexes. Thorough courses preparing for admission to any college, or furnishing a good English education. The next school year will begin Ninth month 13th, 1887. Terms for boarding scholars $150 per school year. The school is under the care of Friends, and is pleasantly located on Long Island, about thirty miles from New York. For catalogue and particulars address,
FREDERICK E. WILLITS, Sec.,
Glen Cove, Long Island, N. Y.

CHAPPAQUA MOUNTAIN INSTITUTE,—
A Boarding School for both sexes under the care of Purchase Quarterly Meeting. The present building is new and much enlarged, and has perfect sanitary arrangements. Excellent corps of instructors. Prepares for Business or College. Healthfully and pleasantly located near the Harlem R. R., one hou from New York city. For catalogue and particulars, address,
SAMUEL C. COLLINS, A. M., Prin.,
Chappaqua Institute, N. Y.

ABINGTON FRIENDS' BOARDING and DAY School near Jenkintown, Pa., Bound Brook R. R. Ten miles from Philadelphia.
Second term begins First month 30th, 1888. Courses will be arranged to furnish a thorough English education and to prepare pupils for college.
Board and tuition $145 to $165 per school year. Tuition alone $25 to $45. For further information address,
ARTHUR H. TOMLINSON, Principal,
Or Jenkintown, Pa.
CYNTHIA G. BOSLER, Sec.,
Shoemakertown, Pa.

FRIENDS' CALENDAR FOR 1888
NOW READY.
A handsome lithographed card bearing a tablet, giving a carefully selected quotation from Friends' writings for each day of the year. Price, 50 cents. By mail, 55 cents.

FRIENDS' ALMANAC FOR 1888.
Containing an account of the times and places of holding the meetings of Friends on the continent of America. Price, 1 cents each. $1.00 per dozen.

FRIENDS' POCKET ALMANAC FOR 1888.
Price, 10 cents each. $1.00 per dozen.

FOR SALE BY
FRIENDS' BOOK ASSOCIATION,
S. W. Cor. 15th and Race Sts., Philadelphia.

FRIENDS' INTELLIGENCER AND JOURNAL.

INTELLIGENCER Vol. XLV. No. 22. | PHILADELPHIA, SIXTH MONTH 2, 1888. | JOURNAL. Vol. XVI. No. 801.

THE RIVER OF LIFE.

THE more we live, more brief appear
Our life's succeeding stages;
A day to childhood seems a year,
And years like passing ages.

The gladsome current of our youth,
Ere passion yet disorders,
Steals lingering like a river smooth
Along its grassy borders.

But as the careworn cheek grown wan,
And sorrow's shafts fly thicker,
Ye stars that measure life to man,
Why seem your courses quicker?

When joys have lost their bloom and breath
And life itself is rapid,
Why as we near the falls of Death
Find we its tide more rapid?

It may be strange, yet who would change
Time's course to slower speeding,
When, one by one, our friends have gone
And left our bosoms bleeding?

Heaven gives our years of fading strength
Indemnifying fleetness;
And those of youth a seeming length
Proportioned to their sweetness.

—*Thomas Campbell.*

SERMON BY JOHN J. CORNELL.[1]

THE religion of Jesus Christ, from my standpoint, is strictly practical; it does not appeal to the mere credulity of the human family, but more to their reason, their judgment, their common sense. It recognizes a God as the Creator of all things, both material and spiritual. It recognizes in him a Father, a care-taker, a protector, and a counsellor for all his children. It recognizes a Christ as the Son and sent of the Father, as a Savior and restorer of men; a Savior from the commission of sin, and a restorer from the consequences thereof. It is therefore adapted especially to the needs of man in this present life; it looks towards aiding and directing him so that he may live this life rightly, as a proper preparation to receive the joys of a life to come. Its first office and work is that which we call regeneration. Jesus testified to Nicodemus, "except a man be born again he cannot see the kingdom of God." This was a stumbling block to those whom he addressed, and particularly to Nicodemus, who thought that Jesus referred to a natural birth, and hence he queried, "how can a man be born when he is old?"

This work is simple, and yet it is needful that all men, (I speak of mankind generally), shall pass through it in order to understand, appreciate and experience the joys of heaven. There is nothing mysterious in it; it is capable of being understood by our reasoning powers, when these are enlightened by the divine Spirit, and is not inconsistent with common sense. When we are first brought into the world we are ignorant and helpless creatures,—helpless as to the physical, ignorant as to the intellectual and spiritual, ignorant of what is right and wrong, as we are ignorant as to the laws governing the physical life. We receive our first impressions of right and wrong from the environments by which we are surrounded. In this period of our lives our knowledge of right and wrong is an acquired one, whether it comes from our parents, our guardians, or teachers.

But this condition is not that which we were designed to remain in. Our knowledge of right and wrong is to come from a different source from this. We may continue in this condition and yet not know any of the joys of heaven. That is, we may continue to be obedient to what we know to be right, and not do anything wrong, and yet not come to a perfect knowledge of the kingdom of Heaven. Jesus illustrated this in the beautiful parable of the Virgins. He represented that five of them were wise, and five of them were foolish. The wise were those who had oil in their lamps; they were trimmed and ready, and when they heard the call, "behold the bridegroom cometh" they were ready and entered in.

This has been regarded by many as simply to be ready when death comes. I have a different understanding of this, because death is not the bridegroom of the soul. These virgins to me represent this condition of which I have been speaking, the natural condition in which we acquire a knowledge of right and wrong from our environments. Those who do right as they are, are the wise virgins, represented by a pure condition. Those who are not faithful to the knowledge of these conditions are the unwise virgins. Those who are wise and have done the best they knew from the knowledge they have received and the circumstances by which they were and are surrounded, who restrain the indulgence of their appetites and passions, because they have been taught that this was necessary for them to do, who have been obedient to the teachings of father and mother, and have learned something of self-control;—these

[1] At Friends' Meeting-house, 15th and Race streets, Philadelphia, Fifth mo. 20, 1888. Phonographic report by Henry T. Child.

receive the Divine Spirit. When it comes directly and immediately, they are ready to receive the call to enter into the chamber with the bridegroom of souls, which is Christ. To enter into the chamber with the bridegroom is typical of the union between the bride and the bridegroom, and there is from this union a birth known; a child is born, a son is given, and the condition which is the result of this union wherein he becomes a new creature, born again of the spirit, and from that condition he receives a knowledge of right and wrong, directly as a revelation of the Father to him. He then becomes obedient to what he knows is right, and refuses to do wrong, not because of the education he may have received, but because of the knowledge of that which is right.

The unwise virgins have neglected those things which they were taught were right, and they are not permitted to enter into the chamber with the bridegroom. And although they may ask the wise virgins for oil, yet they have none to give. It is only as they have received this oil, which represents faithfulness to known duty, for themselves that they can be fitted to meet the bridegroom of souls.

This is the work of regeneration. The performance of the moral law does not bring all the happiness that we desire. Doing things because our parents, our teachers, or our guardians have told us that they were right does not satisfy the longings of the soul; we must come to understand from the immediate revelation of the Divine Spirit that these things are right. This is simply the work of regeneration. It is the first work in the reception of the Christian religion. Previous to this we are not fitted for the work and service of the Father: now we are.

Its next work is to preserve us in this condition and to save us from the commission of sin, which is the transgression of the divine law. When we have thus entered into this union with the Divine Spirit we are in a condition to realize that which was spoken of by the prophet: "Unto us a child is born, unto us a son is given, and the government shall be upon his shoulders, and his name shall be called Wonderful Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace,"—representing in these terms the working of the Divine Spirit in the spirit of man. The holy Spirit, the Christ of God, reveals to man that which appears to be wonderful in its character. It is a counsellor: it brings all the powers of man under its control and into a state of rest: in this it becomes man's preserver, man's Savior, for its office is emphatically that of a Savior.

But when man is not thus obedient, when he allows his passions, appetites, and propensities, to obtain control over him, he is not then saved, he is not then preserved, and he enters into the commission of sin. The office of the Divine Spirit then becomes that of a restorer to bring man back to the Father's house. It meets with him while in a condition of disobedience; it disturbs the quiet which he had sought to enjoy, and its mission is to lead him back to the Father's house. This is very fully exemplified in that beautiful parable of the Prodigal Son. He takes the son who had entered into the Father's house, being born again. Yet this son goes away from this with all that the Father can give him, he wants to go out for himself,—away from the Father's house. This represents the state of one who strays away from that condition in which the Divine Spirit has been over him. He goes away and spends his portion among harlots and in riotous living, in a life of dissipation and immorality, in which he is committing various criminal acts. Yet in this low condition he remembers that there is "bread enough and to spare" in his Father's house, and he says, "I perish with hunger,"—but he is not yet ready to return for "he fain would have filled himself with the husks that the swine did eat, and no man gave unto him."

I understand by this he would have filled himself with a profession of religion, but this did not satisfy him. Finding this to be the case he resolves to return, and he declares "I will arise, and go to my Father." He feels the necessity of getting up higher, but he feels that he is unworthy to be called a son; "make me as an hired servant," let me do anything, however mean, if I only can find bread to satisfy my soul. When he comes into this condition the Father saw him when he was a great way off, and had compassion on him, and ran and fell on his neck and kissed him, and said this my son was dead and is alive again, bring the fatted calf and kill it; bring forth the best robe and put it on him. Here is a lesson that there was no mediator required, for the mediation had been effected when he had resolved to arise and return. That work had been brought about through the grace of God which bringeth salvation and which had been working in his soul, and when he put this desire into operation by being obedient, there was nothing between his soul and the Father, who was so near to him; and by the performance of this act of true repentance, and the desire to return to the Father's house he found salvation. He had not been redeemed by anything outside of him; there had been no price paid for him by another; but by his own choice to turn from the evil of his ways, by "ceasing to do evil and learning to do well."

The world does not seem to have understood these teachings of Jesus, and the Church has run out into doctrines and creeds, as being necessary for man to believe in order for his salvation, which are not sanctioned by the teachings of Jesus. We need to come to a more practical understanding of the religion of Jesus. In one of his testimonies he says, "If any man will come after me let him deny himself, and take up his cross and follow me." He never asked any man to believe any specialities, he did not form any creed, but we were to first deny ourselves. What does this mean? It does not mean that we should deny our identity as man, but simply the denial, as I understand it, of everything that would lead to a violation of any of the commandments God has given us,—the denial of everything that could control us, or claim our time and attention, and so warp our judgments that we can not attend to all the divine commands. To do this a constant watch is demanded. Jesus meant this when he commanded his disciples to watch and pray continually. We should pray for

protection and exercise continued watchfulness, and in this we are taking up the cross. But we shall find it is not a hard cross as it is often represented, so that we are often inclined to put off this work. The work of the cross is only that of keeping our feelings under the control of the Divine power. To exemplify this let me call your attention to your relation as children and parents. You have loving parents who care for you. You know that when these parents demand of you a service, even if you are employed in something which you desire to complete,—it may be some plan of pleasure or amusement; you may be engaged in reading or anything else; but when the command is made by the parent to do a service, in that love which you bear for them, you take up your cross and lay down your plans willingly, and do the mother's or father's bidding. This is taking up the cross. The work is not hard, then, the hardness and bitterness are only imaginary. Just as soon as we come to the conclusion that the work is one which God has called us to do, it will be easy and light. This has been found to be the experience of every child of God as we go forth on the errand which he has laid upon us.

The only thing which can make the cross hard is to be out of harmony with God. Then we have to undergo a humiliation, because we have gone away from the Father's house like the Prodigal Son. But in the case to which I have adverted, of those who have led a life of self-denial, whatever seems to be hard will be removed. The lions which appeared in our pathway will be found to be chained so that they can do us no harm.

There is one point in connection with this, that I feel to call your attention to. We have been told that we must not move until the woe is pronounced. I think this is wrong. We should always move when we hear the word of command clearly, and that soul who waits until they hear the woe pronounced will not receive the same reward of peace. The Lord loves a cheerful giver. In this I might use the same illustration of the relation of parents and children, so that you may turn to your own experience and see whether you have been promptly obedient to your parents. If you have not and they have felt it necessary to require you to do it, even by the use of some punishment, you have not had the same reward of peace.

I do not want to lay before the young mind, when I ask them to embrace the principles of Christianty. that the work is very hard, that there is anything gloomy in it, for it is far more easy to do the work of our heavenly Father than it is to indulge in sin. When the soul has come to a condition in which its strongest desire is to do the will of God that soul has, no longer any fear. There will be a care lest we may not have seen clearly the work which we have to do, but this will be removed and strength given to perform the service to which the Lord has called us. Then comes the work of "following Me,"—not following Jesus up and down Judea; not that we must do just as he did in all things when in that outward manhood that appeared among the Jews, for this is impossible. Following him means implicitly obeying every requirement that the Father makes. The first taking up the cross daily is the work which belongs to our spirits and in which we will receive al the help that is needed. We shall have a preparation like that which Jesus experienced when he passed through the temptation in the wilderness, where everything in him was brought under the control of the Divine Spirit. Jesus passed through all this, and when he had done so he entered upon the ministry, and so it will be with each one of us. Not that we shall all be called to the vocal ministry, but each one of us must pass through this experience before we are prepared to minister. This work of the ministry belongs to all of us; it may be only in the private walks of life, by our personal influence over our fellowmen, or it may be to proclaim the gospel to these.

An important lesson which Jesus gave is contained in the interview with the young man who said unto him, "Good Master what good thing shall I do that I may have eternal life?" His reply was, "Why callest thou me good? There is none good but one, that is God: but if thou wilt enter into life, keep the commandments." If there ever lived on earth a being to whom the title of good could be applied, that was Jesus. But he said there is none good. He saw in the young man just that disposition that is often prevalent in the minds of men everywhere, a disposition to reverence the instrument who had uttered the beautiful and divine truths which fell from his lips. The young man recognized that there was something more to be done, and he came with the inquiry, "What good thing shall I do that I may have eternal life?"

Whenever there comes one among the people who is qualified to present the truths of the gospel, there is a disposition to reverence the instrument, and Jesus wanted to turn the attention of that young man away from himself to the Father, who had qualified him for his work, and whom he represented before men. He therefore turned to him and called to mind the various commandments given to the Israelites as the moral law. The young man answered him, "All those things have I kept from my youth up. What lack I yet?" And Jesus looked upon him with love,—just as every disciple looks upon every moral man.

But morality is not sufficient, although it is impossible to divorce morality from Christianity. No one can be a Christian without being a moral man, but a man may be a moral man and not be a Christian. A man may be moral because there are no opportunities to commit immorality, as for instance a man may be incarcerated in a prison cell, where he cannot commit any violence to others, but this is a forced morality. A man who is truly moral because he is a Christian, is so because he finds it right for him to be so; he needs no outward restraint; he is a moral man everywhere, and under all conditions, and so the true Christian, the disciple, like his Master, respects those who are moral men, even though they may be only in the condition of the first work which is under the moral law. This is a preparation for the reception of the Divine Spirit after the new birth is experienced. As I said of the virgins, it is the pre-

paratory state for the reception of the bridegroom of souls.

The question was "what lack I yet?" Jesus said unto him, "If thou wilt be perfect, go and sell that thou hast, and give to the poor." This does not mean for us to sell our outward possessions. If a man has a farm he is not called to sell it and give all the proceeds to the poor. He would only make himself poor and do no good. It will not do to take these things in a literal sense. The Scriptures are not designed always to teach literal truths, but in many cases their meaning is spiritual. They were given by inspiration, and we must understand that they are intended to convey spiritual truths.

In this lesson, as I understand it, we are to sell everything that stands between us and the reception of the Divine Spirit, the Christ within us, by which we will be directed. Whatever tends to take us away from the Divine Being, we are to part with.

Whom are we to sell these things to? Not to our fellow-men; we are to part with them to our heavenly Father; it only requires that we lay down our possessions of self-righteousness, love of the worldly, love of self in various forms. It is just another way of asking us to deny ourselves. We are to bring everything to the altar of God within ourselves, and we receive for them the love of God, the pearl of great price. He takes them all away from us and gives us in their place his matchless love. We find that we have something then to give to the poor, something more than dollars and cents, something better than these. We must go to those who have not come under the control and guidance of the Father, and who are *the poor* to whom we are to give that which has been given to us. There is a reaching out the hand to restore and to uplift the erring and go to those who are depressed and under affliction, and to speak words of encouragement, and to give the cup of cold water in the name of a disciple, to visit souls who are sick and in prison. When we have thus parted with all that has been in the way of our highest work, we shall know what it is to "have treasure in heaven," and all the longing desires for earthly treasures and great possessions will be taken away, and in their place we shall have love to impart to our fellow-men. Then we are entirely ready to "come and follow me." Then there comes an outreaching to those who are in bonds, and have not received the rich blessings of joy and peace in the Holy Spirit, and we have desires in our hearts that they may be enabled to reach this same condition. But the work is not all done; unfortunately men very often stop in this condition, but this is not the end. There comes the further taking up of thy cross daily and following him. We are in a condition now to work, we are fitted to do the work that the Father has for us. It still remains to be our duty to watch over every feeling of our hearts, and see that love governs all these. We no longer assume to sit in judgment over our fellow-beings,for judgment belongs alone to God and not to man. There is an outreaching feeling in the soul, when it is born again, which would build up and restore our fellow men and lead them to a condition in which they would love God, and not fear him, to love him as a kind and tender parent,—and when this feeling covers our hearts we shall be able to exercise an influence over our brothers and sisters for good. This, I understand, is the practical work of the gospel which Christ came to bring to the world, and it is beautifully adapted to the wants of this present life.

We need something to guard us from the temptations by which we are surrounded. We need something to assist us that we may not be overcome and become victims to those things which destroy our peace.

When we come to live lives like this, it brings to us a revelation of the immortality of the soul. With all our experiences we are not satisfied. There is something more that we desire; nothing short of immortality will satisfy the longings of the soul, and when we reach a conviction that there is a state beyond the confines of time, where the soul may rest with God, we are satisfied.

One of the difficulties that lies in the way of the acceptance of this simple form of religion is that the attention of the children of men has been called too much to the conditions which are to be experienced in the after life.

We are living for something beyond the confines of time. We do not do this with regard to the things of time. We do not put off our efforts to obtain earthly treasures, for if we did we should never reach the enjoyment of these.

God designed that we should live the present life in the enjoyment that belongs to it.

Jesus declared the kingdom of Heaven lies within you; it is not a condition to be known only beyond the confines of time. But when man, through obedience to what is unfolded to him by our heavenly Father, comes to realize that God is over all and that he reigns in his soul, he is in heaven, for where God reigns there is the kingdom of Heaven.

It is for this purpose that he sends his Christ into our hearts, and gives us that which will show us what is our duty, and by the fulfillment of this we shall be prepared for happiness here and for the higher conditions of eternal life.

In presenting these thoughts to you I desire to call your attention to that Christ within you, which is the hope of glory, the witness for God that will make manifest to every one of you what is your individual duty, that will enable you to perform that duty, and in this way to realize the highest happiness that you can enjoy here, and know a preparation for the joys of the higher life. It is not necessary that we should all believe exactly alike,—all walk in one path. He has endowed us with different talents, some one, some two, some three, and others five. As we know there are different degrees of experience in natural things, so also are there in the spiritual. Some are so faithful with the one talent that they experience a high degree of enjoyment. Some are babes in Christ, and some are strong men, —there are many conditions. Now it is not reasonable to expect that those with one talent shall see all that the strong man sees, and it is unreasonable to expect the strong man to go no farther than the babe in Christ.

We must recognize that there are diversities of gifts, but the same Lord, over all and in all, who worketh all things after the counsel of his own will. When we come to realize this rational religion, there will be a broad charity for each other, so that we shall be willing to leave others to perform their own work in their own way. No one sect or society has ever had all the truth unfolded to them. Therefore as each individual walks in his own allotted path, there will be a unity of feeling. We shall know then why Jesus said "other sheep I have which are not of this fold; these also must I bring and they shall hear my voice."

There is need of this feeling spreading over the church of Christ, we having been too willing to regard the sect to which we belong as only having the right way. We need to come away from this self-righteous condition and to learn that God unfolds to every child that which is necessary for them to know.

If we are more favored than others and have greater light we ought to be thankful to the Divine Father for this. If we have a clearer appreciation we should manifest it by our love, for it remains to be a truth that "by this shall all men know that ye are my disciples if ye love one another."

If we have this love in our hearts and keep close to the divine principle, then we may experience a being gathered among that "innumerable company which John saw who surrounded the throne of God, who were gathered out of every nation, kindred, tongue, and people." I do not understand it to be only those who have departed this life, for there are those in this life who have come up through great afflictions, and have known their robes "washed and made white in the blood of the Lamb." I believe there are those now living who have realized the condition in which they can say it is our "meat and our drink to do the will of our Father who art in Heaven," and these may be said to surround the throne of God.

I feel to commend you all with my own soul to this religion of Jesus Christ, the first work of which is regeneration, or the new birth, then salvation from sin, and lastly restoration to the Kingdom of Heaven, wherein God reigns over all, in all, blessed forever.

MEMORIAL OF SARAH T. BETTS.

A Testimony of Abington Monthly Meeting concerning Sarah T. Betts, who was born 7th of Eighth month, 1807, *Died 3d of Third month,* 1885.

We, who were the recipients of the wise counsel and loving interest of this dear friend and mother in Israel so many years, feel it is due our children and those who may succeed us, to hold up her memory as a living proof of the sufficiency of that divine principle which was the strength of her life in the early morning, at noonday, and no less conspicuously manifest as she neared the close of her earthly existence.

She felt, in her youth, that life was given for a noble purpose; that the gratification of the unsanctified appetites and passions did not yield that which her spirit hungered for. Some of us have been instructed in listening to her as she portrayed the earnestness with which she sought the God of her life, and a willingness was wrought to surrender all that she had that she might purchase that Peace, without which life seemed vain. As the gentle manifestations of Truth dawned upon her mind, she was led to see a path of meekness and self-denial open before her. While yet a child she became convinced it was her duty to assemble with her friends for public worship in the middle of the week; having felt the consolations of the heavenly principle within, she longed to commune with it.

During her childhood, or a part of it which she has spoken of, there was no Friend in the ministry attending the Meeting, and as she grew up to womanhood her heart was drawn forth in loving exercise for her young associates, that they too might become acquainted with that which had comforted her; she felt it her duty to call them especially, as well as her elder brethren and sisters, to partake of spiritual bread. Her sympathetic heart turned to her suffering fellow-creatures, and when opportunity offered she was ready to share the good gifts lent her with those less favored, and was not afraid to speak on behalf of the oppressed slave, when the subject was unpopular and met with disfavor, strong in the faith that right must triumph over oppression and wrong. Ever concerned for the welfare of her beloved Society, she felt that suitable literature should be within the reach of all its members, and was instrumental in the establishment of a free library. We, who knew and loved her, felt it a privilege to be with her; the quietness of her spirit was such that trivial things in her daily life had little power to ruffle or disturb; emphatically, she lived above them, and therefore was, we believe, the better qualified to hand forth that of which she had partaken.

Her ministry was seldom doctrinal, often called her hearers to faithfulness, and many times expressing her concern that none should quench the spirit nor do despite to the work of grace in the soul, and thereby lose the blessing. As the closing period of her existence drew nigh, and the bodily powers weakened and memory became impaired, her communications among us still retained their wonted clearness. Gentle and loving, she awaited the final summons, often expressing herself in this language, "Now lettest thou thy servant depart in peace," and the last audible words that fell from her lips were those of prayer and praise.

Signed by direction of Abington Monthly Meeting of Friends, held Eleventh month 29th, 1886.

Benj. F. Penrose,
Elizabeth W. Hallowell, } Clerks.

Read in, and approved by, Abington Quarterly Meeting of Friends, held Fifth month 5th, 1887.

John J. Moore,
Hannah C. Davis, } Clerks.

The epicure, the drunkard, and the man of loose morals are equally contemptible; though the brutes obey instinct, they seldom exceed the bounds of moderation; and besides, it is beneath the dignity of man to place felicity in the service of his senses.

NEW YORK YEARLY MEETING, 1888.

The Meeting of Ministers and Elders, held Fifth month 26th, was rather larger than usual. Samuel B. Haines and Robert S. Haviland were reappointed to the positions of clerk and assistant clerk. The minutes of Friends in attendance from other yearly meetings were read. The Queries addressed to this meeting and their answers were presented and considered. A concern was expressed in regard to the welfare of those meetings in which there is no vocal ministry. In quite a large number of the meetings composing this body there are no acknowledged ministers. The subject of the decrease in the number of ministers claimed serious attention, and the elders were especially exhorted to be faithful to encourage the public expression of rightly-concerned Friends, and thus do their part in developing a ministry.

On First-day the usual meetings for public worship were held. In the morning meeting, John J. Cornell spoke at length on the subject, "God is Love." He said in part: "The tendency of theologians is to represent God as an austere being whom we are to hold in reverence and fear. Men have been induced to make a profession of religion for fear that God will inflict upon them a severe penalty. Jesus teaches us to love God for the joys that will flow in to us, and not for fear of the dread punishment that will follow. In the earliest stage of his ministry, he said; Repent, for the kingdom of Heaven is at hand. We cannot come into harmony with God unless we cease to do evil and learn to do well. This motive is a higher one, and the incentive nobler than that of the current theology."

At the afternoon meeting, Serena A. Minard, Catharine P. Foulke, and Abel A. Hull appeared in the ministry. At the Brooklyn meetings, Frances J. Newlin, Margaretta Walton, and Abel A. Hull spoke.

Second-day, Fifth Month, 28.

The men's meeting was opened with a brief exhortation from John J. Cornell, that brotherly love may continue, and that the differences of sentiment that naturally arise may not mar the harmony of the body.

The names of the representatives were read, and all were found to be present except six.

Minutes for Friends in attendance from meetings without our limits were read as follows: For John J. Cornell, a minister, and Eliza H. Cornell, from Rochester (N. Y.), Executive Meeting, endorsed by Farmington Quarterly Meeting; for Abel A. Hull, minister from Little Falls Monthly Meeting, endorsed by Baltimore Quarterly Meeting; for Serena A. Minard, a minister, and Caroline B. Cutler, from Norwich Monthly Meeting, (Ontario); for Catharine P. Foulke, a minister, from Richland Monthly Meeting, (Penna.); and from Margaretta Walton, a minister, from Fallowfield Monthly Meeting (Penna.) The meeting expressed satisfaction at the presence of these Friends.

The reports from the quarterly meetings were read. That from Nine Partners stated that the meeting was united in proposing a change of Discipline, and also contained the information that hereafter that meeting will be held half-yearly in the Fifth and the Eleventh months.

Epistles were presented from all the yearly meetings, and four of them were read at this session. Several of the subjects mentioned in them elicited responsive testimonies from our own members. A committee was appointed to prepare an epistle to send to the other yearly meetings. To the same committee was assigned the duty of assisting the clerks in preparing a minute embodying the exercises of the meeting.

In women's meeting, the calling of the list of representatives showed that all were present except four. The presentation of minutes of Friends in attendance from other yearly meetings called forth a general expression of warm welcome to those that have come among us in gospel love.

The reports from the quarterly meetings and those from the First-day schools were read.

Epistles were produced from all the yearly meetings, several of them were read, and a committee was appointed to draft a response to these welcome communications.

In the afternoon, in men's meeting, Robert S. Haviland and William H. Willetts were re-appointed clerk and assistant clerk.

Two propositions were presented to the meeting for a change in the First Query. One of them was contained in the report from Nine Partners Quarterly Meeting; the other originated in the Yearly Meeting. A committee was appointed to join one from the women's meeting in considering these two propositions and directed to report to a future session.

In connection with these propositions several Friends expressed the desire that the time might soon come when the Yearly Meeting would be ready to have a general revision of the Discipline. This expression was disunited with by some Friends, one of whom remarked that as the Discipline was revised sixteen years ago, there surely was no occasion to make any further change in it after so brief an interval.

The two remaining epistles from other yearly meetings were read, and the information presented by them and by the ones read in the morning session was commented on by a number of Friends. Aaron M. Powell said that while we have not been distinguished and probably shall not be distinguished by a rigid adherence to a technical theology, we are known for practical philanthropic work. Our epistles show that we never have been more active in such useful labor than at the present time. He alluded somewhat in detail to the work of Friends in the promotion of arbitration, of temperance reform, and of the education of the Freedmen. There is especial need of earnest work among the last named, to eradicate the evils that are a consequence of the condition of slavery from which they have emerged, intemperance, immorality, and a prevalent disregard of the obligations of the marriage contract. If we do the duty lying nearest to us, we shall not fail to find opportunity for great usefulness.

The subject of our duty towards isolated Friends, introduced to our attention in the epistle from Philadelphia Yearly Meeting, claimed our attention. It was the sense of the meeting that we should cöoperate with the Philadelphia committee and with others if they shall be appointed, and a committee was appointed to act with similar bodies in extending care and encouragement to Friends who are remote from association with established meetings.

In the women's meeting, Amanda K. Miller was reappointed clerk, and Jane W. Carpenter was chosen as assistant clerk. The remaining epistles from other yearly meetings were read, and the testimonies therein contained were spoken to by a number of Friends.

A committee was appointed to join the one from men's meeting in considering the two propositions to change the Discipline.

After some judicious advice from a visiting Friend in regard to the demeanor of Friends while considering the subjects that claimed attention, the session concluded.

EXERCISES IN PHILADELPHIA YEARLY MEETING.

The reading of the epistles from our brethren of the other yearly meetings brought the meeting under solemn feelings of thankfulness that there is one Lord, one faith, and one baptism, and that in all parts of the vineyard this is felt to be over all those who are sincerely seeking after the truth and endeavoring to do the Master's work.

The subject of holding parlor meetings was felt to be important. Bringing as they do the young and old together into silent communion with the Father, if there be inspired words spoken, impressions may be received that will be lasting and profitable.

The feeling was expressed that there were some who were in a condition like that of the prophet when he said, "My people have forsaken the Lord, and thrown down his altars." Judging from the feelings of their own minds in regard to Society they have allowed discouragements to enter, and a feeling that many had left the ancient landmarks. The command to these is to retire to the cave and cover their faces with a mantle, and wait till they hear the still small voice, which will say as it did to the prophet, "There are yet seven thousand who have not bowed the knee to Baal nor kissed his image." Under this influence we may find ourselves uplifted from morbid conditions, and come to realize that the same Almighty arm that called out our early Friends is just as powerful to-day to call forth instruments in his service.

In the consideration of the state of Society we were reminded of the exhortation of George Fox: "Brethren hold all your meetings in the power of God." It is as important now as it was then to be engaged in the exercise and travel for the promotion of truth and righteousness in the earth by the regular and faithful attendance of all our religious meetings. The value and importance of our Religious Society is as great now as ever. The blessed and glorious testimonies which have been given to us, are the very cardinal and essential doctrines of true Christianity.

Holding our meetings in the "power of God" is not in gathering together merely to listen to the words that may be spoken. We must come to know the fundamental principle of our Society, that God reveals himself to every soul. We acknowledge by our continuance in membership that we believe in the principle that every duty, every obligation that is required of man, will be opened and revealed to him if he will come into the proper condition to receive it. We were urged to bring all our gifts down into the valley, for it remains to be true as it was with the Jews,—when they offered their gifts on the high places—they were not accepted.

The only means by which love and unity can be maintained is by each one being led by the spirit of truth. There is but one true foundation, which is laid by Jesus Christ through the influence of the Father.

We were reminded that we are fellow-travelers seeking a perfect life and finding it not in the contention and tumult of the world, but in waiting upon God in that spirit which will enable us to lay down our lives at his command.

The perfect life commanded by Jesus is undoubtedly a spiritual life, because God is a spiritual being. When Jesus said: "Be ye perfect" he had reference to to the life of God in man, that life which is the light of men,—the life revealed to Peter as the Christ the son of God. This life comes to us in unexpected ways, and in unexpected seasons. It ceases not with time, it knows no death, it walks over the dreaded chasm which divides time from eternity by that way which the vulture's eye hath not seen, and that way is Christ. It is pleasant and comforting to sit in our silent meetings with those who give evidence of the baptising influence of the grace of God, and it is still more encouraging to hear the voices of our brethren when we can feel that their hearts are in their voices and that God is in their hearts.

As there is but one true church, so there is but one true foundation upon which that church can be built. Other foundation hath no man laid than Jesus Christ.

We are commanded by Jesus to watch continually lest ye enter into temptation. There is no state attainable in which there is not need to observe this injunction.

The object of our Religious Society is for the nourishment and culture of the spiritual growth.

We were counselled to the early impressions that were made on our soul, and if we have gone away from these to seek to return. The Father is always calling us to come home, and if we listen to his voice in our souls and are willing to follow it brings us out of the bondage of sin into the liberty of the children of God.

We were exhorted to seek the restoration of offenders. As we deal tenderly with those in our families who are sick, so should we seek to bring about sretoration by tender and loving care. The qualification for this can only be attained by yielding to the influence of Divine love in our own souls.

I believe the promises of God enough to venture on eternity upon them.—*Watts.*

INTELLIGENCER AND JOURNAL.

HOWARD M. JENKINS, *Managing Editor.*

ASSOCIATE EDITORS:

HELEN G. LONGSTRETH. LOUISA J. ROBERTS.
RACHEL W. HILLBORN. LYDIA H. HALL.

PHILADELPHIA, SIXTH MONTH 2, 1888.

FRIENDS IN THE FAR WEST.

AMONG the subjects that strongly engaged the attention of our recent yearly meeting in this city was the proposition to extend the work of encouraging and sustaining our members in localities beyond the reach of meetings, in the Far West. The report of the Committee, (already printed in full in our columns), drew out general and earnest expression, and the minute continuing the committee materially enlarged the scope of its appointment,—authorizing it to correspond with similar committees of other yearly meetings, in order to make up a complete list of isolated members; and also to extend aid and encouragement, as way may open, to the scattered ones, with the view of helping them to hold their ground as Friends, and to establish meetings where this may be right and practicable.

The prospect thus opened is one which will involve serious consideration on the part of all concerned. The first step, that of completing the list of distant members, involves the action of the other yearly meetings, and in the epistle sent out from Philadelphia the subject was presented as clearly and plainly as possible. The collection of names, however, takes time, and meanwhile it will perhaps be practicable for the committee to open some communication with Friends in the West, and to pursue the prospect indicated by the second clause of the yearly meeting's minute.

Friends in localities where there are known to be several families of their faith should weightily consider whether way does not open for them to organize themselves in meetings. There has been a beginning made in this work by the establishment of the meeting at Genoa, Nebraska, which we trust will prove to be a stake well planted. There are other places in that State, and in Kansas, where it would seem that enough Friends are located to make it practicable to begin. At Lincoln it is ascertained that there are a number of members, and the same is true of Omaha, and other cities and towns.

Our Western Friends may feel assured of the deep interest taken in this subject in the East as well as in the yearly meetings of the Interior, and they may rely, we think, on the extension from here of a friendly aid to any rightly directed move in the direction of building up the Society, according to a sound pattern. At the same time they must not expect too much from the Eastern yearly meetings, which find themselves occupied with many concerns relating to their membership at home, and are each day seriously conscious how necessary it is for them to watch over their own borders.

WE state, freshly,—since the question is continually asked us,—that we make no charge for the insertion of notices of marriages and deaths, nor for the more extended "obituary" notices, published in connection with some names of those departed. Assuming that they all relate to Friends or Friendly people, in whom our readers are interested, we give them place in the paper as part of the material suitable for its contents. In regard to the obituaries, however, we reserve an editorial discretion, and any sent us must be subject to abridgment and revision. Sympathising with the feelings of friends and relatives who have passed through affliction, we are yet compelled to take into consideration the fitness of things, as well as the limitations of space, and the rule of Friends not to run into excessive expressions of praise or commendation.

DEATHS.

BRADWAY.—Fifth month 26th, 1888, at the residence of his son-in-law, Levi D. Jarrett, Fairview, N. J., Isaac Bradway, of Philadelphia, aged 75 years; an Overseer of the Monthly Meeting of Friends of Philadelphia.

Of a retiring disposition, his worth was only fully known to his intimate friends. He was strongly attached to our Religious Society and ever ready to aid with his means that which was for its benefit or for the relief of suffering. He was charitable in his feelings, and kind and loving towards those with whom he came in contact.

* *

HAINES.—At the residence of her son-in-law, Joseph B. Livezey, Berkely, Gloucester county, N. J., Fifth month 7th, 1888, Rachel Haines, widow of William Haines, aged 78 years; a minister of Woodbury Monthly Meeting, N. J.

She was a woman who was beloved by all who knew her, being of a meek and quiet spirit, ever ready to lend a helping hand in time of need, always careful not to say or do anything to hurt any one's feelings, being willing to submit all to her Heavenly Father's will, saying suffer it to be so now. She was a tender, loving mother, desiring to bring her children up in the way in which they should live to bring peace and happiness to their own souls, not making any difference between her own and their companions. I can fully say that she was ever true, always ready to do any kind act for us, desiring our best welfare.

Blessed are they that die in the Lord; yea, saith the Spirit she has gone to rest from her labors, and her works will follow her. Quiet, unassuming, self-sacrificing, her life was a beautiful sermon more eloquent than words.

In her gift in the ministry she was very careful to preserve a meek and quiet spirit, not using many words, so as to be heard for her much speaking.

She had often desired that she might not be sick long to be a trouble to her children, which her Heavenly

Father granted, being stricken down with paralysis in the morning, and she was released from her sufferings at the close of day; as it went out calm and serene, so passed away her gentle spirit. E. B. H.

To this can be added: Careful in life and conversation, full of kindness and Christian motherly love, this dear friend has shown by precept and example, the sweetness and beauty of a life under the influence of the Divine Spirit. J. B. L.

HALLOCK.—On Sixth-day, Fifth month 4th, 1888, at her residence in Plainfield, N. J., Mary W. Hallock, widow of the late George Hallock, in her 82d year; an elder of Rahway and Plainfield Monthly Meeting. Interment at Chappaqua, N. Y.

LONGSHORE.—Fifth month 24th, 1888, at Woodbury, N. J., Isaac S. Longshore, in his 73d year; a member of Woodbury Monthly Meeting.

LONGSHORE.—In Middletown (Langhorne), Bucks county, Pa., Fifth month 24th, 1888, Cary Longshore, in his 74th year; and in Woodbury, N. J., at the same hour of the same day, his brother, Isaac S. Longshore, in his 73d year.

Both were born members of Middletown Monthly Meeting, and both were interred at Middletown Friends' graveyard, at the same time, on the 28th ultimo. They were brothers of T. Ellwood Longshore and the late Dr. Joseph S. Longshore, of Philadelphia.

MARSH.—In West Chester, on Fifth month 25th, 1888 Dinah T. Marsh, widow of Bennett Marsh, in the 76th year of her age.

MERRITT.—At the residence of her brother, Walter Corlies, Poughkeepsie, N. Y., Fifth month 4th, 1888, Eliza L. Merritt, in her 90th year; a member of Oswego Monthly Meeting, and although unable to attend for many years, her interest in Society did not abate, and she always evinced a firm reliance on the Divine Arm for support.

STYER.—In Philadelphia, Fifth month 24th, 1888, Lizzie La Rue, daughter of Dr. Charles and Mary L. Styer, in her 14th year.

THOMAS.—At his residence, in Henry Co., Iowa, Tenth month 2d, 1887, after a short and severe illness, of apoplexy, Nathan Thomas, in the 75th year of his age.

Being in early life convinced of the necessity of a preparation of heart, in order to enjoy the blessings of a heavenly home, he yielded to the impressions of duty, and about the 24th year of his age joined himself in membership with the Society of Friends. With these he labored as a minister for nearly thirty years, performing many arduous journeys in the service of his blessed Master.

In the year 1863 he moved West with his family and settled in Iowa. The meeting of which he then became a member sanctioning some practices which he believed to be inconsistent with the principles of Friends, and this exercise continuing for some years, he at length felt it right to withdraw from fellowship with them, and so bear testimony against that which he believed to be wrong, but did not in the least relax his concern and labors for the spiritual welfare of his fellow-beings.

He gave much evidence to his family and friends that he knew his work was done, and that he was calmly waiting the summons, saying to his companion a few days before his death, "Oh, that my Good Master may see fit to come and take me home."

VALENTINE.—On the morning of Fifth month 8th, 1888, at the home of her daughter, Phebe A. Valentine, in Brant, N. Y., Susan D. Akeley, of Buffalo, in the 84th year of her age; a member of Hamburg Monthly Meeting. Funeral from Friends' meeting-house, North Collins, N. Y.

WEBSTER.—At Conshohocken, Pa., of scarlet fever, Fifth month 26th, 1888, Evan D. J., youngest child of Samuel F. and Lydia C. Webster, and grandchild of Isaac and Sallie A. Conard, aged 2 years, 7 months. Interment at Plymouth meeting.

WILLARD.—In Newtown, Bucks county, Pa., on the 18th of Fifth month, 1888, Nicholas Willard, aged nearly 86 years.

Although not a member, he was for many years an attender of Newtown Meeting, where Friends were always glad to see him and feel the unity of his meek and quiet spirit.

SCRIPTURE LESSON, No. 23.

SIXTH MONTH 10, 1888.

JESUS RISEN.

TOPIC: RESURRECTION.

GOLDEN TEXT: "I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live: and whosoever liveth and believeth on me shall never die."—John 11: 25, 26.

READ Matt. 28: 1-15.

ALL the gospels agree essentially in the account of Jesus rising from the tomb in which his body was laid. Luke, who was not one of his disciples at that time, and John, the one who outran Peter and came first to the sepulchre, give many details that are not found in Matthew nor Mark. Luke was a friend and companion of Paul, and a physician; he is represented as intellectual and a man of education, and being a Greek, is believed to have compiled his gospel from the many then in existence for the Gentile converts.

All the gospels describe the resurrection in language that is generally understood to mean he actually came forth in the body from the place where he was laid. Paul, in explaining this part of the gospel (1. Cor. 15: 6), says he was seen by about five hundred brethren at once, of whom the greater part were then living, and he added, "last of all he appeared unto me also." Let us inquire how this appearance took place, and it may give us a key to the whole interpretation. Paul was journeying to Damascus, full of zeal for the defense of Judaism, and intent on persecuting those who had embraced the religion of Jesus, when he saw the great light, and heard a voice, "but he saw no one."

That the resurrection of Jesus was affirmed by the apostles in all their preaching and teaching is abundantly proved, and, however it may have been understood in those early times, it satisfied the longing of the human heart for some definite evidence of immortality and a future existence. Because Jesus had risen and still lived, they would live also. It was the risen Jesus who promised to be with his apostles and brethren, even to the end of the world.

How has this been fulfilled? In his bodily presence? Not at all. Said Paul again, "Now know we him no more after the flesh, but after the spirit."

It is a trait in human character, universal almost as the race of mankind, that there is a longing desire for a life to follow this life on earth, in which the imperfections and failures of mortal existence shall be eliminated, and the soul shall be permitted to

enter into a higher, purer, and better state. The belief in a personal existence after death seems to be thus a natural endowment, an original instinct in man, not a sentiment that has been acquired by intellectual training, nor through religious teaching.

Regarding the transition from earthly life to immortality, the so-styled evangelical Christian belief is, that in some remote period "there will be a final resurrection of the dead, which will come to pass at the end of the world, and which will be followed by an immortality either of happiness or misery." (See John 5 : 28, 29.) This includes a belief in a resurrection of the bodies of men, and a reunion of the souls with the bodies in which they dwelt whilst on earth. The view of Friends is that immortality follows immediately upon the close of this life, that, as is expressed by the poet, "There is no death! What seems so is transition,"—or simply a passing of the *soul*, not the body, from its earthly tenement to its immortal home. The words of Jesus to the repentant thief on the cross: "*To-day* shalt thou be with me in Paradise," confirm this view.

The golden text refers to a spiritual resurrection, not at the death of the body but during the earthly career of men. Christ, the revealed will, or the Spirit of God, in man, is the resurrection and the life, that, if believed on and obeyed, will raise the soul to a realization of immortal life here in the body, so that he that believeth shall never be out of the presence of God. Under this influence we commune with our Divine Father, and "rise with him into that sphere of thought and feeling over which death has no power, and where the fear of death is conquered."

For Friends' Intelligencer and Journal.

NOTES ON PHILADELPHIA YEARLY MEETING.

Looking over the meeting, (on the women's side), on Fourth-day morning, one was impressed with the large attendance at the very beginning, which has increased from session to session, until scarcely an available seat is left empty on this side of the house, while the number of men who find it possible to leave their business to attend to the affairs of the church, has been at no previous time larger than at the present.

Then there was an order and decorum maintained about the premises that is truly gratifying, and the desire so apparent to be in at the reading of the opening minute tends greatly to the early settlement of the meeting. There appeared to be an earnestness among the young people, which gives promise of "better things" in the near future, and there was a larger number of these than we remember to have seen in attendance in past years.

Then it may be said of the business that came before the meeting, especially the reading the epistles from other yearly meetings with which we are in correspondence, there has been a breadth of thought presented, and an acknowledgment of inter-dependence which makes common cause with every attempt to increase the usefulness of the Society in all practical efforts for our own advancement as a part of the Christian church, and for useful service to the greater brotherhood outside our borders. We heard the exhortation "Bear ye one another's burdens," as it came to us from the distant fields of labor, where our brethren and sisters, widely separated from the common centres of denominational influence, have learned the value of this injunction, and are reaching forth the outstretched hand of fellowship to all of our household of faith wherever scattered.

In nothing, perhaps, has there been so displayed the spirit of Christian forbearance that characterizes the gathering as in the submission of nearly the entire meeting to those few who could not see "eye to eye" with them on the subject of the changes in the book of Discipline. These have been held over for consideration from year to year, hoping there might yet be a concurrence in them. While this action seemed to be laying up a heavy burden on the many, it may yet prove to be the best course at the present time. The need for a revision is becoming more and more pressing, and the non-adoption of these changes will doubtless hasten this desirable work. In the meantime let us all make ourselves more familiar with this excellent code of laws, that we may find the higher spiritual significance they may have, and so be prepared intelligently to take our part in their revision.

The great trust committed to our yearly meeting in the "George" bequest, is beginning to be more weightily felt as the necessity of taking action thereon develops. The plan adopted by the nominating committee, to bring forward the names of Friends to serve as a general committee seems fair and equitable, and indicates a sense of responsibility to the yearly meeting in its several parts, that must enable the Committee to work together intelligently, and in the interests of the whole body.

The ministers and others in attendance from the yearly meetings with which we correspond, have done good and acceptable service, and we thankfully acknowledge the favor of their presence and ministrations.

In the spirit of condescension and forbearance, we were enabled to labor together in harmony, and this we feel to be an earnest of the future advancement of Philadelphia Yearly Meeting in all helpful service for the church and for the world. *

DEATH OF DR. SUSAN P. STACKHOUSE.

The announcement of the death of Dr. Susan P. Stackhouse, which occurred at her home, Fallsington, Bucks county, Pa., on the 21st ult., after a brief illness, was a severe shock to a wide circle of those who knew and esteemed her. She was a graduate of the Women's Medical College of Philadelphia, in the Class of 1883, and during the last year had been one of the demonstrators of surgery in that institution. She had also, for some years, lectured at Swarthmore College, to the young women, on hygiene. Her early death is attributed to overwork. On the 24th ultimo, in accordance with her expressed wish, her remains were cremated, in the Crematory at Germantown, this city, after which the ashes were removed for interment.

THE EVENING MEETINGS DURING YEARLY MEETING WEEK.

In the great interest felt in the sessions of Philadelphia Yearly Meeting, and the concerns that are considered therein, very many Friends lose sight of, or cannot attend, the evening gatherings at Race street, which seem a part, and yet are not a fully recognized part, of the annual assembly. Yet these are too important and exercise too great an influence on the affairs of Society to be lightly regarded, and should therefore be more generally noticed.

These meetings are held under the direction of the various associations that have been formed from time to time to supply the needs of our religious body, not supplied by the body itself. First: On Second-day evening was held the annual meeting of Friends' Book Association, which occupies an important place in our midst, in having a store and a central place for Friends in which, or through which, much Friendly work is accomplished. The yearly report was read and discussed, and has been published in a recent number of Intelligencer and Journal. But the meeting was small, and the managers often feel discouraged, that what they deem of much importance, does not claim the greater attention of Friends. With a small amount of capital their concern struggles along, keeping within the lines of self-support, not accomplishing much in the way of the original design, which was not only to keep a store of supply for Friends in the shape of Friendly literature, but to publish from time to time such books, tracts, pamphlets, etc., as might enable our principles and testimonies to be more widely circulated. As Friends, we should be more active in spreading our views. It was stated in the meeting that at church doors could be found tracts and sermons free to all to take and read in order that others than their members should be enlightened in the direction of the church; but for strangers to obtain a knowledge of the views of Friends was indeed an arduous task. The zeal of early Friends is yet needed. They shook the world around them and fought moral battles that gained not only for us, but for others, priceless freedom in many things. And is there no more for us to do? To mention just one thing. They gained for Friends exemption from oaths. Should we not go further, and have government exempt all men from the taking of that which is forbidden to all men? But we are idlers to-day in that we publish so little. Our Friends of the other branch excel us here. If the Book Association were recognized by the Society itself in some shape it might be encouraged and stimulated to greater activity in this direction.

On Third-day evening a Temperance meeting was held which was more largely attended than any other evening meeting, it being directly under the care of a committee appointed by the Yearly Meeting, which of itself shows the value of what is termed "outside" work being recognized and provided for. The meeting was presided over by Elizabeth Darlington, an earnest and valuable temperance worker, who opened it with a short but excellent address. Well spoken and appropriate recitations, and one good essay on "Environment," were much appreciated from seven "Bands of Young Temperance Workers" in various parts of our yearly meeting. It is a well established fact that if a child is designed to be a worker with his hands, the training of the hand in the direction of the work expected must begin early in life, also if the brain is to be used it must have a similar training, so if the young are to be fitted for usefulness in our religious organizations some work for our Society should early be found for them to do, and the Temperance Committee have acted with wisdom to enlist the young.

The main feature of the evening was an interesting discourse by John J. Cornell, and though he was very unexpectedly there and could present no new features in a cause so universally and persistently kept before the people, yet his devotion to it was very apparent and his earnest words commanded the close attention of his hearers. The meeting was felt to be a very satisfactory one.

On Fourth-day evening was held a large and animated adjourned meeting of the Philadelphia First-day School Association.

Epistles were received from several associations within the limits of other yearly meetings, and earnestly responded to by an epistle well prepared by a committee previously set aside for the purpose. The regret was expressed that so little time could be given to the consideration of these kindly greetings. Delegates were appointed to attend the general Conference of all F. D. Schools, to be held at Yarmouth, Canada, in Eighth month next. One subject for discussion for the evening was "The purpose and right use of Lesson Leaves." It was well presented by Robert M. Janney, who was followed by George L. Maris on how not to use "Lesson Helps in schools" by teachers preparing themselves thoroughly before entering their classes. General discussion followed, and Isaac Roberts spoke somewhat at length on the present plan of preparing our lessons, that of following the "International" system used in all Sabbath schools, giving the Friendly interpretation of the Scriptural passages used. He gave it his earnest sanction, which view was held by the entire meeting, judging by the expression that followed.

The next subject was the "Duties and responsibilities of superintendents," which was presented in a paper by Howard M. Jenkins, arousing the attention of the workers in different localities to more earnest thought regarding their relations to their work. The recognition given to First-day Schools by the society should take a more positive form, and care similar to that exercised over our monthly and preparative meeting schools, should be extended, for here, more directly than elsewhere is taught the doctrine and discipline of Friends, and when we consider how largely these schools are made up of members and non-members coming directly for religious teaching, it becomes evident that they should have careful oversight. The need for their existence has been proved by their almost universal establishment. They are with us to stay, and as Friends it is our duty to give them our close attention.

Finally, on Fifth-day evening was held the meet-

ing "for the Promotion of Education among the colored people of the South." This was not so largely attended as were those of the two previous evenings, yet very many were present who have in their hearts the true spirit of the missionary, a spirit which must reach out to do good somewhere, and they ask for a field of labor protected and encouraged by their own religious body. Interesting accounts were given of the work done and influence exerted by the two schools at Aiken and Mount Pleasant, South Carolina, and a stirring address was made by Frances Jackson Coppin, the well-known Principal of the Institute for Colored Youth, in this city (Bainbridge street above Ninth), and an earnest worker in behalf of her race. Her eloquent words as she pleaded that her people be permitted to learn trades, and elevate themselves as laborers, were listened to with close attention and sympathy. We were reminded that on that very evening 50 years ago in our own city of Philadelphia was burned Pennsylvania Hall by a mob that would not then tolerate words being spoken in behalf of freedom for the slave. The change in public sentiment during this fifty years was feelingly alluded to, and the entire meeting was one of deep interest. Some feeling of discouragement prevailed, lest our Yearly Meeting would not practically encourage this work, and the words of a leading man of this age, whose extensive knowledge and close observation give them weight, came again and again to mind, that "a religious Society to long exist as a body must be largely missionary." Or in the recently uttered words of one of our gifted ministers, "the Messiah will not come to such as refuse to obey the call of the Spirit that commands us 'to preach good tidings to the poor, release the captives, recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord.'"

The action of our Yearly Meeting has been anxiously watched, as will be noticed by the following extract from a private letter of a concerned Friend in a neighboring yearly meeting. He writes:

"The published reports of the work of the men in your Yearly Meeting bear no hope of such fruits of the Spirit as the world so sorely needs;—for the Indians, for Prison Reform, for Arbitration, for work among the Colored people, for Temperance, for all good works in which formerly our Society stood in the vanguard, where are we to-day? Not a Religious Society in existence, perhaps, does so little among the people as do we.

"But why should we desire that the Divine plan should rest on us for its fulfillment? Why narrow down the glory of his work to a favored few? Glory be to his infinite goodness that his Spirit works equally in the hearts of all; let us rejoice that it is so, while our hearts grieve that our noble history has been overshadowed by a cloud that has dimmed its brightness. We have had a glorious record; would that it might inspire us to do our work as well."

If we seek aright, not closing our eyes to our duty as a Society, way will yet open to move forward in all good works.

NEWS OF FRIENDS.

FAIRFAX QUARTERLY MEETING.

This meeting was held at Hopewell, Va., from the 19th to 21st of Fifth month. A select Friend kindly furnished the following account of Seventh-day's meeting:

"The meeting of ministers and elders convened on Seventh-day. After a season of silence a Friend quoted the expression of Paul, 'To be carnally minded is death, but to be spiritually minded is life and peace,' and desired that we might be made free from the law of sin and death by obedience to the law of the spirit of life in Christ Jesus. After which another Friend spoke of the great responsibility resting upon this branch of the church and the necessity of living out our profession. Our friend Darlington Hoopes, from Baltimore Quarterly Meeting, being with us, spoke words of encouragement, having felt a concern before leaving his home to sit with us in our quarter at this time. After going through the regular business of the meeting, we adjourned under a feeling of thankfulness that the Divine Spirit had been manifested in our midst."

The meeting on First-day was as usual, quite large. Much the larger portion of the gathering were not members. Generally, at this season of the year, if the weather is favorable, the yard and surroundings are well filled, with vehicles and the ancient stone meeting-house that has been the place of worship of Friends for nearly a century and a half, and has a seating capacity of several hundred persons, was only partially filled many remaining outside, which is to be greatly regretted, but it seems unavoidable as very many come with no intention of entering the house, but more to see their friends and have a good time talking, etc. Of course, such are not our members, but are those who go to Friends' meeting probably once the in year and view it more in the light of a "camp-meeting." Much effort was made by Friends to get the outsiders to fill the house, but to no purpose. Several Friends from other quarterly meetings were present. After a session of comparative quiet, Jesse Hoge spoke to us of the necessity of turning inward to find God. He spoke of the feeling of discouragement that often comes over the mind, but we should turn inward to find divine strength. We can do nothing of ourselves, but must rely on divine power, quoting the words of the Blessed Master: "Of myself I can do nothing, but the Father that worketh in me." The world with all its beauty and riches, will not satisfy the hungering and thirsting of an immortal spirit. His desire was that we should not place too much affection upon earthly things, as they will surely be removed from us; that all our words and actions may be in the truth that we may know Christ to be our Saviour and Redeemer. We may have the outward history of Jesus, but if we do not know Christ in the heart we are none of his.

The next speaker was Darlington Hoopes who carried further the same line of thought. He then spoke of the experience of a young man who had engaged in war, and of the impressions that were made upon his mind upon entering a field of battle. It

was an evidence of the visitations of God's spirit. He desired greater watchfulness that we may trust more implicitly in Him. He spoke feelingly of the love of God and the power through which he operates upon the children of men, showing us clearly how we should walk in this life. The undying, unchanging love of God was manifested through Jesus as a blessed example to the world. As God is love, so is the Son of God love. Christ the great Eternal Substance was the only power by which we may inherit eternal life; he will come in a living power to our souls.

The speaker appealed feelingly to the young that they should listen to the visitations of the Heavenly Father, that there may be a recognition of his appearing in the soul. He will open to the understanding his requirements of us as accountable beings, that we may resort to the power of God for Salvation, that we may examine our own hearts by the light that is given us, that we may heed the invitation to come in and sup with him and he with us. His discourse was clear and acceptable, as evidenced by the quiet that overspread the meeting whilst he was speaking, but near the close of his remarks there would have been some disturbance by persons passing out, had not a Friend requested the meeting to remain quiet until its close.

Elizabeth Brown then spoke a few words. D. H. again spoke a few moments of the benefits he had derived from being with religious people, also in reading the Scriptures as they should be read in a prayerful spirit. The meeting then closed.

The public meeting on Second-day was much more select and quiet. Most of those assembled were Friends and those who are in the habit of meeting with us. A solemn, impressive silence covered the meeting for nearly a half hour, when Jesse Hoge delivered a short but excellent discourse. He was followed by Wm. William, who spoke for several minutes, desiring that we should be encouraged to greater faithfulness and watchfulness to avoid violating the law of the spirit of life in Christ Jesus, that we may not realize a spiritual death. Darlington Hoopes again addressed the meeting for nearly an hour in his usual clear, impressive manner; the solemn quiet that covered the assembly gave evidence of the overshadowing presence of our Heavenly Father.

The business portion of the meeting was then entered into, men and women Friends transacting their business separately. The state of society as elicited by the answers to the three queries read at this time showing that our condition as a body was reasonably healthy as regards the attendance of meetings, love to each other, etc., and in dealing with offenders a true Christian spirit is generally maintained in the meekness and love enjoined by our Discipline.

Hopewell, Va., Fifth month 24. J. W. B.

DUANESBURGH QUARTERLY MEETING.

This was held in New Baltimore, the 24th of Fifth month, 1888. This meeting, although not quite as large as upon some former occasions, was one of much interest. Thomas Foulke, of New York, and Charles Cocks, of the Yearly Meeting's Committee, were very acceptably with us. The meeting of ministers and elders was held on Third-day afternoon, and it was truly a favored season. Testimony was borne to us showing clearly the necessity of keeping a close watch over our lives, lest that while making the high profession of being spiritually led and guided, our conduct and conversation do not bear the test; and that only out of pure love and unselfish devotion to God, is begotten a universal love to all mankind. On Fifth-day morning, at 11 o'clock, Thomas Foulke bore feeling testimony to the value of true spiritual worship, and the new and close relationship existing between the souls of all true disciples of the blessed Master and the strong drawing of all these to eternal goodness itself. There was earnest entreaty to more faithfulness in the attendance of meetings, and in all reasonable service required at our hands, closing with a touching and tender appeal to all hearts to come with all human powers under the sanctifying influence of divine love. The business of the meeting followed in joint session, showing a fair condition in the state of soci- at present, and was concluded in much harmony and good feeling.

On Sixth-day morning we again met for public worship with a larger attendance than at the previous meetings. Our friend T. F. again spoke, from the words "Ye are my Friends, if ye do whatsoever I command you," testifying to the faith as held by Friends, claiming that our tenets are in the exact line of those taught by Jesus himself, therefore none can call us unsound in doctrine. In clear and forcible language he spoke at some length to the satisfaction and enlightenment of some minds present. We took leave of each other with thankful hearts for the privilege of these precious opportunities, and for the free and loving hospitalities of the dear Friends in this vicinity, and the delightful social intercourse enjoyed at this time.

M. J. H.

—Our friend and editorial associate, Louisa J. Roberts, left Philadelphia on Sixth-day last, the 25th instant, for a visit to her son, at Creighton, Nebraska, and to Friends and Friends' meetings in the far West. Green street Monthly Meeting, in this city, adopted the following minute for her, on the 24th:

"At a monthly meeting of Friends held at Green street, Philadelphia, Fifth month 25th, 1888:

"Louisa J. Roberts opened in this meeting a concern she has felt for a long time to visit in Gospel love Genoa Monthly Meeting, Nebraska, and the families composing it; also to visit the families of isolated Friends as way opens; also to visit Pelham Half-year Meeting, Ontario. Unity and sympathy was expressed with her concern, and she was left at liberty to pursue her prospects as best wisdom may direct, she being a minister in unity with us."

Louisa expects to be absent for nearly three months, and desires to include among her visits the Indians at the Santee Agency, in northern Nebraska, and perhaps others. Her interest in the work among the isolated Friends is very strong, and we trust she will be able to meet with many.

—At the monthly meeting held at Race street, on Fourth-day, the committee on order, refreshments, etc., reported that during the recent yearly meeting 4,171 meals were furnished to Friends, at a cost of less than 13 cents each, the expense being borne by the three monthly meetings of this city. At the same meeting, a new committee to have oversight of the First-day schools was appointed and the Collecting Committee reported $4,379 as paid into the Treasury for the use of the meeting.

—By the will of our late venerable friend, Sarah Hoopes, of West Chester, Pa., $1,000 is left to West Chester Preparative Meeting, the income of which is to be applied, first, to the care of the old burying-ground adjoining the meeting-house.

—Among those in attendance at New York Yearly Meeting, on First-day, at the religious meeting at 15th street and Rutherford Place, were Aaron Sutton, who is nearly 95 years of age, and Avis Porter, who has passed her 95th year. The former is of Dutchess county, N. Y.

THE LIBRARY.

ANIMAL LIFE ON SEA AND LAND.[1]

Comprehensive zoölogical treatises or manuals in the English language are a rarity, and such as we possess are barely worthy of the name. This deficiency, which is equally well marked on both sides of the Atlantic, will be fully appreciated when we remember for how many years the works of Tenney and Nicholson have been called to do service, and how inadequately they minister to the wants of the general student. Excellent works on geology are plentiful, and scarcely less so works on botany, and it is the more incomprehensible why just zoölogy, a branch of science which has had associated with it a host of names eminent in all its departments of investigation and exposition, should have been so neglected. Britain and America may well comfort one another in their isolation, and look with jealous eyes upon Germany and France, where the scientific press is busy throwing out works of this kind, one might almost say every month.

From the time of the appearance of Clark's translation of Van der Hœven's Hand-book of Zoölogy, thirty years ago, until the publication some two years since of Claus's Manual, edited and translated by Prof. Sedgwick, of Cambridge, there has appeared scarcely a single systematic work that could lay claim to being a student's *vade mecum*, or that could in any way be adapted to advanced classes. In other words, at intervals of thirty years, we find translations from foreign works brought to do service in a market which could readily have been filled from home supplies. Why this should be so it is difficult to understand, unless it is that publishers are least willing to embark in zoölogical ventures, and hence give but little encouragement to authors for original work. That the English mind is easily capable of undertaking the task there can be no question, seeing what very important and much higher work in this department it has accomplished, but for some not readily accountable reason it seems to shrink from it. It is, however, a singular commentary on the character of work that might be accomplished in this direction, that the very useful, and much-praised translation of Claus, above mentioned—the product of one of England's most rising naturalists of the younger school—is a badly mangled adaptation from the German, embodying many important and unimportant, as well as harmful deviations from the original, and clearly proving by some very remarkable statements that the editor and translator was not only largely wanting in a necessary knowledge of subjects kindred to "recent" zoölogy, but that he was also singularly deficient in his understanding of the German language. Through some peculiar combination of unfortunate circumstances, moreover, he seems to have overlooked the fact that an edition of the German work appeared several years later than the one which is actually translated.

If the English language is deficient in original zoölogical works calculated to assist the advanced student, it is equally deficient in works of a like character suited to the infantile mind.

Mrs. Fisher's (Arabella Buckley's) pleasant volumes are a thing of recent date, and they fill a place which had long been left vacant, and which might well be considered to be alongside that so fully occupied by Hooker's charming and inimitable "Child's Book of Nature." Bert's "First Steps in Science," which could readily be made doubly attractive through some slight pecuniary sacrifice on the part of the publishers, is another modern acquisition to the department of needed juvenile literature, to which we can now also add Miss Cooper's handsome volume. It is with real pleasure that we hail this work, since it cannot but rouse the enthusiasm and kindly feeling of the little ones for nature's beautiful objects about them. Miss Cooper's plan has been to cultivate, or better yet, to instill a taste for natural history and natural objects in the youthful mind, rather than to weary it with discriptions of an endless variety of forms, and in her methods we believe she has been eminently successful. Representative of the primary animal groups that might be most readily met with, or such as teach something beyond what they merely seem and look like, are "talked" about and in such a manner as to awaken reflection and a spirit for further enquiry. The style is colloquial, and if perhaps a little too much so in some instances, it has yet its advantages, which will be readily appreciated by its followers.

Nearly one-half of the work is devoted to the Invertebrata, of which the marine forms receive special attention. Manifestly, the author has on more than one occasion experienced the delight of first capture on the oceanic surface. The descriptions of the forms are clear, succinct, and to the point, not overburdened with detail, nor laden with the anecdotal facts which are so luring with most children. A marked feature of the work is the direction given to compar-

[1] Animal Life in the Sea and on the Land. A Zoölogy for Young People. By Sarah Cooper. New York: Harper and Brothers. 1887. [This work was noticed in the Intelligencer and Journal of Tenth month 8, 1887, but only briefly. The review here given in part is by Prof. Angelo Heilprin, and appeared in *The American*, Tenth month 29, 1887.—Eds.]

ative study—to an examination of the inner workings or economy of animal forms, rather than to a mere description of species, and their habits. Structure, physiology, mechanism of movement, protective resemblances, color adaptation, geological succession, and other subjects of a kindred nature, are more or less frequently considered, thereby training the child's mind in the more modern method of nature investigation.

The illustrations supplementing the text are far ahead in quality of the illustrations seen in most works of natural history. Although many of them are reproductions from standard cuts already in use, being borrowed largely from Orton's "Comparative Zoology" and less extensively from Hooker's "Child's Book of Nature," a fair proportion, and many of these the finest, will be recognized for the first time by probably the greater number of readers. The art work of Wolf and Giacomelli is readily recognizable in some of the figures, of which a few can be traced to the practiced hand of a sister of the author, Miss Elizabeth Cooper. Such gems of execution as the "North Wind," on (p. 244), "Building the Nest" (p. 255), and "Frolic in the Snow" (p. 305), are a wonderful advance on the time-honored cuts of the "old-masters."

In conclusion, we can heartily commend this little work to the striving ones to whom it is dedicated; indeed, no parents who appreciate the keen pleasures which may be derived from a study of nature, and who are mindful of the advantages which an early training of the mind brings with it, can afford to let their children be without a copy of the book. But grown persons can readily profit from it as well.

ANGELO HEILPRIN.

BUILDING.

SOULS are built as temples are—,
Sunken deep, unseen, unknown,
Lies the sure foundation-stone.
Then the courses framed to bear
Lift the cloisters pillared fair.
Last of all the airy spire,
Soaring heavenward, higher and higher,
Nearest sun and nearest star.

Souls are built as temples are,—
Inch by inch in gradual rise
Mount the layered masonries.
Warring questions have their day,
Kings arise and pass away,
Laborers vanish one by one,
Still the temple is not done,
Still completion seems afar.

Souls are built as temples are,—
Here a carving rich and quaint,
There the image of a saint;
Here a deep-hued pane to tell
Sacred truth or miracle;
Every little helps the much
Every careful, careless, touch
Adds a charm or leaves a scar.

Souls are built as temples are,—
Based on truth's eternal law
Sure and steadfast, without flaw,
Through the sunshine, through the snows,
Up and on the building goes;
Every fair thing finds its place,
Every hard thing lends a grace,
Every hand may make or mar.

—Susan Coolidge, in S. S. Times.

A SUMMER BREEZE.

A PLAYFUL thing was that summer breeze:
It frolicked across the ocean,
It teased into fun the idle waves
And set them all into motion,
And then it passed to the sleepy earth,
And, merrily touching and glancing,
It hurried the blades of corn into strife
And set the green leaves dancing.

A tender thing was that summer breeze:
It stole into darkened places,
It gave its kisses to heated brows
And pale and wistful faces.
Into the room of the sad it came,
The weary hours beguiling,
And whispered softly such pleasant words
That it left the sorrowful smiling.

A healing thing was that summer breeze
As it came by the hill and river;
It brought a gift of new life with it
And of health was the generous giver.
It gave a hope instead of a fear
To some who were full of regretting;
It stole some thoughts that were hard to keep,
And taught the art of forgetting.

A happy thing was that summer breeze,
For it found its welcome duly;
The old men laughed as it greeted them
And the children loved it truly.
And if only we could as useful be
As the breeze in its summer sweetness,
We might be happy the whole day long
With joy that is full of completeness.

A learned thing was that summer breeze
To the world in its faintness given,
For it told to many things good to hear,
Of our Father who is in heaven.
His love, so sure and so strong and kind,
All beautiful things are showing.
And the people more trustful and loving grew
When the summer breeze was blowing.

—Marianne Farningham in Christian World.

THE great Teacher tell us that "this is the condemnation, that light has come into the world, and men loved darkness rather than light, because their deeds are evil." This is true alike in heathen and Christian lands. Men in all lands have *some* degree of light, and by that light they are to be judged. Men do not naturally cherish that which condemns them. That is a bad state in which evil deeds lead one to love darkness rather than light.

HATH any wronged thee? Be bravely avenged; slight it, and the work is begun; forgive, and it's finished. He is below himself who is not above an injury.

PAUPERISM IN HOLLAND.

We have received from our friend and occasional correspondent, William Tallack, of London, Secretary of the Howard Association, an interesting tract, giving the fruits of his observation concerning Pauperism and the methods of dealing with it, in Holland.

After speaking of the fact that, by the law, the different religious bodies are made administrators of relief to the poor, and that the police also are employed for the purpose, Wm. Tallack says:

The general principle kept in view in the extension of assistance to the poor, both by the churches and by the police, is to furnish a staff and not a crutch, or, in other words, to give as little as possible of continuous support, and, while obviating absolute starvation, to allow the needy to be still surrounded by strong but wholesome inducements to personal exertion. Most of the Dutch relief may be characterized by the Scriptural expression, "Here a little and there a little." It is a series of gentle pushings and pullings, studiously designed to tide over temporary necessities only; though, of course, the absolutely helpless, such as the blind and the very aged, have to be maintained in hospitals, almshouses, or other refuges. The destitute are in general aided by a variety of gifts in kind rather than in money, such as grants of food for so many weeks, supplies of clothing or fuel, provision of free medical attendance, or the rent of a small allotment for cultivation, or the payment of the burial expenses in the case of the decease of some member of an indigent family. In these and similar ways applicants for relief are just kept going, but not much more, so far as material aid is concerned.

But the Dutch also devote considerable practical regard to that very efficacious form of assistance which the eminent French philanthropist, M. Frederick Ozanam, designated "*l'aumône de la direction*," or the alms of wise counsel and personal influence. By means of the church committees or of the police, much useful information and aid are afforded to many who apply for employment, and in other instances, by means of judicious advice and encouragement, the destitute are induced to turn over a new leaf in regard to some of those habits or actions which may have chiefly brought them into trouble. And where such efforts are insufficient without collateral assistance, there are provided, in various parts of the country, bonâ-fide workhouses, where money may be earned by the performance of certain labor tasks, and in no other way. Of course, it is essential that the wages offered shall be lower than the average local rates of payment. Otherwise injustice would be done to independent workers, and further, the object in view would be defeated by an influx of more applicants than employment could be found for. But by careful sifting of the candidates and by a judicious administration of discipline, many persons are thus provided for longer or shorter periods with occupation without pauperizing them. For instance, I observed in a workhouse in Amsterdam scores of men and women who did not reside on the premises, earning from 4s. to 12s. a week each, by weaving or other labor.

The Dutch are by no means unmindful of the essential feature of every wise Poor Law system—namely, that the object of relief at the cost of the rate-payers shall be the certain prevention of starvation, but only under such conditions as not to render the lot of the pauper enviable by the honest worker. This is also the main justification for the English "House test," instituted by the Poor Law of 1834, which was devised by the ablest and wisest of political economists, and the efficacy of which has been abundantly proved by the experience of more than half a century.

While the "house test" decidedly tends to diminish the total amount of pauperism, it has, however, this disadvantage, that it is least deterrent to the worse class of paupers—namely, the shameless and reckless. Many of these willingly become life-inmates of union houses. The Dutch mode has the advantage of extending a very comprehensive but carefully limited relief to the more respectable poor. It is thus more sympathetic than the English plan. In both countries the Divine declaration still holds, "The poor ye have always with you; and whensoever ye will, ye may do them good." But in both countries it also remains a difficulty to relieve paupers without doing harm to them or to the rate-payers.

The necessary element of non-attractiveness is secured in Dutch help to the poor, not only by associating the police with church functionaries as relieving officers, but also by a general penal policy towards mendicants and vagrants, who are committed for periods of not less than one year to the "beggar colonies" in East Holland. But inasmuch as even there the treatment is found to be insufficiently deterrent, in many instances the committal of this class to cellular prisons is now being increasingly resorted to, and with good effect.

In connection with certain aspects of the great principle, that in regard to pauperism, as to other evils, prevention is better than cure, the Dutch encourage thrifty and provident habits by their numerous insurance offices and savings banks, also by their increasing attention to popular education and to the technical training of children, either while at school or afterwards. But they are much behind the English people in a practical disregard of the preventive efficacy of definite religious instruction, and in their comparative indifference to the discouragement of intemperance—that especial root and feeder both of pauperism and crime. In these two primary matters the Dutch may almost be termed a foolish nation. And herein they are holding back their country from much progress and happiness that could be otherwise attained.

That which creates a people is domestic life. The loss of it degrades a people to a horde. The authority and obedience, the duties and the affections, the charities and the chastities of home, are the mightiest and purest influences in the formation of human life. A good home is the highest and best school. It forms and perpetuates the character of a nation.—*Cardinal Manning.*

PRACTICAL EDUCATION.

One of the cruelest things that can be done to a child is to let it grow up without a knowledge of practical matters by which it can earn a living. I am moved to write this by a case that has just occurred in Erie, Pa., where a young girl has committed suicide because the one thing she tried to do failed. The Philadelphia *Ledger* notes the case, and says:

"A more healthy view of work, opportunities and position might have kept a young poetess of Erie, in this State, from rushing out of life in a recent season of disappointment. She was a pretty girl named Rose Smith, refined and educated as she was handsome. The child was only twenty, and had some little cleverness at turning verses, enough to give her the ambition to live by her pen. They could not have been great poems, or even brilliant ones, as the world knows that, large or small, all such are welcome to the publishers as diamonds are to the South African overseer at Kimberly. They were probably of the mediocre sort that a great name will sometimes float into temporary distinction, but never impose upon the reading public as worth reading for the second time. The poems came back to her as steadily as they had gone out to the various magazine editors and newspaper editors. So the young girl, utterly broken down with disappointment, took some morphine and ended her life. She was not able to support herself by the means and in the way her ambitious hopes had promised, and so she concluded life was not worth the struggle. Yet all around her, and certainly among hundreds of farmer's wives in that part of the State, as everywhere through Pennsylvania, there were homes that would have gladly received her, where she could have had plentiful living and not over hard work; where at this very season, the fruit trees are blossoming and pictures are making worth any poet's eye That any woman with a pair of hands and ordinary good sense should conclude there was only one way open to her for maintenance, is something that reflects imbecility and inefficiency upon the schools where the girl was taught. She had not learned the strength that comes of using various facilities and talents, but concluded too hastily that all of dignity was bound up for her in only one."

There is always room in somebody's house, and especially at this time of the year in the country, for a pair of willing hands as helper in the house to overburdened mothers and housewives. And the recklessness that flung a young life away, because poor poetry did not pay, shows that the worst of all training had been given that young girl.

No wise business man invests all his property in one place, so that failure in one is failure in all. It should be the same with parents whose children must confront life. They should be equipped with more than one resource, and taught ro respect work with the hands, and to feel that all honest work is honorable.—*Lucy Stone in Woman's Journal.*

"So to the calmly gathered thought,
The innermost of life is taught,
That to be saved is only this
Salvation from our selfishness."

Our capacity is our power of receiving and containing; our capability is our power of out-putting. In the root both words are one, as in the source both powers are one. Our capabilities are proporti oned to our capacity; for what we do not hold in store we cannot draw upon for out-giving. But while our capabilities are proportioned to our capacity, it does not follow that our producing will show itself in the direction of our receiving. What we have most capacity for, we may be least capable of; what we are most capable of, we may have least capacity for. The scientist sometimes gathers his best strength from reading poetry, the poet from reading science. To one who has a work to do, a most serious mistake is in confusing his capacity with his capabilities. To be fond of poetry is no sign of a mission to write poetry. One may be poetical in his tastes without being a poet, scientific without being a scientist, scholarly without being a scholar, artistic without being an artist. But he who fills his heart with the truths of the poets may work them out in heroic deeds; he who fills his mind with the laws of science may work them out in the mechanic arts; he who familiarizes himself with the achievements of scholarship may work out the application of the scholar's methods to the every-day business of life—to exactness and thoroughness. So, too, if you have a capacity for suffering, your capability is not to make others suffer, but to sympathise, and to mitigate the sufferings of others. —*Exchange.*

The Jews may not be Christians; but the Industrial School for poor girls in Chicago which the ladies of the Sinai Temple have conducted with great success for six years, seems animated with the spirit of Him who came to seek and save the lost. Recently the school has received a donation of $20,000 from Mr. Leon Mandel, and it is proposed to enlarge it so as to include boys, and call it "The Kindergarten and Trade School for Jewish Boys and Girls." Study is to be graded so that, beginning with the kindergarten, girls shall be trained not only in sewing, but to be teachers and housekeepers, and boys shall be taught some trade. Instruction is to be entirely free, and a suitable building is to be at once erected in a thickly populated portion of the city.—*Exchange.*

Receive every inward and outward trouble, every disappointment, pain, uneasiness, temptation, darkness, and desolation, with both thy hands, as a true opportunity and blessed occasion of dying to self, and entering into a fuller fellowship with thy self-denying, suffering Savior. Look at no inward or outward trouble in any other view; reject every other thought about it; and then every kind of trial and distress will become the blessed day of thy prosperity. That state is best which exercises the highest faith in, and fullest resignation to God.—*William Law.*

As the earth after the strong spring rains appears washed clean and ready for her fresh garments of green, so the soul, cleansed pure by pain is ready for the apparel of beauty in which it is to be clothed.

NEWS AND OTHER GLEANINGS.

—There are at least 250,000 women in Massachusetts alone who are earning a living by industrial occupations.

—The Massachusetts legislature has passed a bill for the appointment of one or more police matrons in each of the nine large cities of the State.

—Insurance returns continue to give a low rate of mortality among teetotal policy holders as compared with non-abstainers. An accident insurance society has now been formed in England which insures teetotalers at ten per cent. less than the usual rates.

—At the Five Points Mission, New York, potatoes form one of the chief articles of diet, and, as the supply ran short last winter, an appeal was made to the Sunday-school children of Richmond Hill, Long Island. The children gathered together all the available potatoes of the neighborhood and sent them to the mission in big sacks. Then they resolved themselves into the "Richmond Hill Potato Patch," with the object of raising, hereafter, their own mission potatoes. One day last week was planting day, and the children turned out in force. They propose to do the hoeing and cultivating themselves, and to gather the crop.—*Exchange*

—The Albany *Journal* says: "Twenty years ago women could not vote anywhere. To-day they have full suffrage in Washington and Wyoming Territories; municipal suffrage in Kansas; municipal suffrage (single women and widows) in England, Scotland, Ontario, and Nova Scotia; and school suffrage in these fourteen of the United States: New Hampshire, Vermont, Massachusetts, New York, New Jersey, Kansas, Colorado, Nebraska, Minnesota, Kentucky, Indiana, Michigan, Oregon, and Wisconsin."

—In the trial of an ordinary lottery policy case last week Judge Biddle took occasion to mention the violations of law by church organizations that get up games of chance from which to obtain money for worthy purposes. It should require only the remarks of Judge Biddle and a hint from Director Stokley to induce religious people to abandon such demoralizing enterprises. They are, no doubt, innocently taken up, but when attention has been called to the fact that they are direct violations of law, those whose pleasure it is to try to make men better will surely abandon methods of raising money that do not differ in any essential respect from the lotteries so effectively used to rob and demoralize the poor.—*Public Ledger.*

—The organization known as the Ladies' Health Protection Association, (New York City), recommends that women inspectors be appointed in each ward, whose duty it shall be to visit the schools and carefully investigate all matters pertaining to school hygiene. They not only personally make inspection of the cleanliness of streets and of business quarters, but now propose to send the street cleaning Commissioner to Europe for three months, paying all his expenses, so that he may examine into the systems that make other city streets, especially London's, so abnormally clean.

—An official report of the International Council of Women recently held at Washington, giving part of the papers and addresses in full, and extracts of others, is to be published, copies of which may be obtained by sending to Rachel G. Foster, 748 N. 19th street, Philadelphia, Pa. Price in paper 50 cents, cloth 75 cents, with an addition of ten cents for postage.

—A Deadwood, Dak., correspondent writes (Fifth month 20th,) to the Minneapolis *Tribune*: "For twenty-four hours past snow has been falling in different places in the Hills, the fall being quite heavy in the vicinity of Rapid City, where it reached the depth of ten inches.

CURRENT EVENTS.

General Philip H. Sheridan, senior officer in the military service of the United States, was lying at the point of death, of heart failure, in Washington City, on the 28th ult., but has improved, and is expected to recover.

The New York *Tribune* published, on the 30th ult., a letter from James G. Blaine, dated Paris, May 17th, positively declining to be a candidate for the Presidency.

Five new bishops have been elected by the Methodist Episcopal General Conference, sitting in New York. One of these is Dr. J. P. Newman, of Washington, D. C., known as an intimate personal friend of General Grant.

Milan, May 29.—The condition of the Emperor of Brazil is unchanged. He is greatly prostrated and his departure from Milan has again been postponed.

The General Assembly of the Presbyterian Church, (Northern body), which has been sitting in Philadelphia for ten days, adjourned on the 29th ult. The overtures for a reunion between it and the Southern body were favorably considered, but no definite result was reached.

Great damage was done by the storm which swept over Eastern Ohio, Western Virginia, and Western Pennsylvania on the afternoon of the 28th ult. Several lives were lost by lightning and drowning.

Destructive hail storms are reported from the West, in portions of Iowa, Kansas, and Nebraska. They seem to have been part of a general disturbance of the weather, the night of the 27th ult.

A telegram from St. Paul, Minnesota, says, though the rains throughout the Nortwest lately have been severe, culminating on the 28th in a very general downpour, advices indicate that the crops have not been in the least injured. Throughout the Red River Valley, in Northern Dakota and Minnesota, rains were needed. It is estimated that the wheat output in that region will be largely increased and will reach 50,000,000 bushels.

John Bright has been extremely ill, of fever, and his life despaired of, but a despatch from London, on the 29th, reports him improved.

NOTICES.

*** The Burlington First-day School Union will meet at Mansfield, Sixth month 9th, at 10.30 A. M. All interested in the work cordially invited. Carriages will meet morning train at Columbus.

Wm. Walton,
Margaret D. Rogers, } Clerks.

*** Philadelphia First-day School Union will meet at Green street Meeting-house on Sixth-day evening, Sixth month 8th, at 7.30 o'clock. Schools that have closed for the season will please send their annual reports.

Jos. M. Truman, Jr.,
Sarah M. Holcomb, } Clerks.

*** There will be a *Memorial Meeting* held at Richmond, Indiana, on First-day following Quarterly Meeting in the Sixth Month, at 3 o'clock, p. m., under the charge of the First-day School, in memory of our valued friend, Sarah A. E. Hutton, who was one of the early workers in, and earnest supporter of, First-day schools to the close of her life.

B. S.

PUBLISHERS' NOTICES.

***As a definite number of copies of the Intelligencer and Journal is printed each week, we would suggest to any of our friends who may wish extra numbers of the paper to inform us of the fact previous to the publication containing the particular article wanted, that we may have the required amount of extra numbers printed.

FOR DRY GOODS

—THE BEST PLACE IS—

STRAWBRIDGE & CLOTHIER'S,

MARKET
EIGHTH
FILBERT } STREETS.

One of the largest buildings in the city, and the largest Establishment in America devoted exclusively to

DRY GOODS.

The stock includes Silks, Dress Goods, Trimmings, Millinery, Hosiery, and Underwear, Gloves, House-Furnishing Goods, Carpets, Ready-Made Dresses and Wraps, and everything that may be needed either for dress or house-furnishing purposes. It is believed that unusual inducements are offered, as the stock is among the largest to be found in the American market, and the prices are guaranteed to be uniformly as low as elsewhere on similar qualities of goods.

MY SELECTION OF PATTERNS

* * *

FOR THIS SEASON COMPRISES ALL THE LATEST STYLES AND COLORINGS IN MOQUETTE, BRUSSELS, TAPESTRY, INGRAIN, AND DAMASK CARPETS. OIL CLOTHS, LIGNUM AND LINOLEUM WINDOW SHADES, MATS, RUGS, ETC., AT THE LOWEST MARKET PRICES.

BIGELOW BRUSSELS.
LOWELL BRUSSELS.
LOWEL INGRAINS

BENJAMIN GREEN,
33 N. SECOND STREET, PHILA.

LADIES' FINE SHOES, HAND-SEWED. ORders taken and executed with promptness.

S. DUTCHER,
915 Spring Garden St., Phila.

WM. HEACOCK,

UNDERTAKER,

No. 1508 Brown Street,

PHILADELPHIA.

Clement A. Woodnutt,

UNDERTAKER AND EMBALMER,

1226 NORTH FIFTEENTH STREET, PHILA.

CARRIAGES TO HIRE

BOARDING FOR FAMILIES ON A FARM 25 MILES FROM Philadelphia, on Jericho Hill. Address STEPHEN BETTS, JR., Pineville, Bucks County, Pa.

PENNHURST,

TELEPHONE No. 118.

MICHIGAN AVENUE, NEAR THE OCEAN,

JAMES HOOD. *ATLANTIC CITY, N. J.*

Swarthmore, Delaware County, Pa.

QUEEN ANNE COTTAGE

Is now open for boarders. On the Baltimore Central; ten miles from Philadelphia. Beautiful walks, excellent spring water, access to grove or woods For terms and particulars address ELIZABETH L. WEBSTER, SWARTHMORE, Delaware County, Penna.

THE MANSION HOUSE,

SARATOGA SPRINGS, N. Y.

Opens June 1st. HANNAH T. PAUL,
1317 FILBERT STREET.

LAWNTON

Seven miles from Ninth and Green. Station on the Lawn. Forty trains daily.

A. S. WILLIAMS, OAK LANE, PENNA.

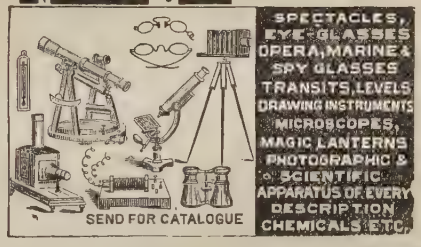
PRESTON'S SUNNYSIDE, WERNERVILLE, PA.

On South Mountain, elevation 1,000 feet, in the midst of an extensive woodland park overlooking a wide and diversified landscape; invigorating air; table and appointments excellent.

Open April 1st to November.

JAMES H. PRESTON.

QUEEN & Co. 924 CHEST. St PHILA.



CONSTANTLY ON HAND —AN ASSORTMENT OF— PRICES REASONABLE.

CLOTHS AND CASSIMERES

SUITABLE FOR

PLAIN AND FASHIONABLE GARMENTS.

GUSTAVUS GOLZE,
TAILOR, 109 N. 10TH STREET, Philada.

The use of the INTELLIGENCER AND JOURNAL *as a medium for advertisements will, we think, be found very satisfactory. A careful supervision is exerciseed and nothing known to be unworthy is admitted. The paper now goes to about* 3300 *persons, reachiny, say,* 15,000 *readers, and its size and shape, and the character of its contents give special weight to each advertisement.* ☞ *When our readers answer an advertiser, please mention that they do it upon seeing the advertisement in this paper.* ☜

FRIENDS' UNION FOR PHILANTHROPIC LABOR

Will assemble in the Meeting-house at Fifteenth Street and Rutherford Place, New York City, Sixth-day, 6th onth 1st, at 10.30 a. m.

The Committees on Philanthropic Labor of the several yearly meetings are requested to forward their reports as soon as possible to the Chairman of the Union.

Reports and information upon special subjects will be forwarded, if possible, by the 20th of 5th month, as follows:

On Arbitration, to J. W. Hutchinson, 353 W. 123d St., New York.
" Temperance, to Jos. W. Bogardus, 177 West St., "
" Prison Reform, to Jno. W Plummer, 52 E. Lake St., Chicago, Illinois
" Corrupt Literature, Mercy J. Griffith, Emerson, Jefferson county, Ohio.
" Social Purity, Aaron M. Powell, 58 Revale St., New York.
" Education of Colored People, Wm. M Jackson, 335 W. 18th St., New York.
" Compulsory Education, Allen J. Flitcraft, 205 Le Salle St., Chicago, Illinois.
" Indian affairs, Wm. C. Starr, Richmond, Indiana.

The Special Committee appointed for that purpose, have arranged the following order of business, subject to such changes as the Union may make.

FIRST SESSION, SIXTH MONTH FIRST, 10.30 *A. M.*

1. Calling the names of Representatives.
2. Reports of Yearly Meeting Committees.
3. Report of the Executive Committee.
4. Appointment of Committee to Audit Treasurer's accounts.
5. Paper on "Duties of Friends," by Wm. M. Jackson.

SECOND SESSION, SIXTH MONTH FIRST, 3 *P. M.*

1. Report of Representatives nominating officers of the Union.
2. Report of the Auditing Committee.
3. Report of the Treasurer.
4. Report of the Committee on Arbitration.
5. Paper on Arbitration by Edward Stabler, Jr.

THIRD SESSION, SIXTH MONTH FIRST, 7.30 *P M.*

1. Report of the Committee on Temperance.
2. Paper on Temperance by John J. Cornell.

FOURTH SESSION, SIXTH MONTH SECOND, 10 30 *A. M.*

1. Report of the Committee on Corrupt Literature
2. Paper on Corrupt Literature by Elizabeth Powell Bond.
3. Report of the Committee on Social Purity.
4. Paper on Social Purity by Anna R. Powell.

FIFTH SESSION, SIXTH MONTH SECOND, 3 *P. M.*

1. Report of the Committee on Prison Reform.
2. Paper on Prison Reform by
3. Report of the Committee on the Education Colored People in the South.
4. Paper on the Education of Colored People in the South by Howard M. Jenkins.

SIXTH SESSION, SIXTH MONTH SECOND, 7.30 *P. M.*

1. Report of the Committee on Compulsory Education.
2. Paper on Dependent Children by Elizabeth. B Passmore.
3. Report of the Committee on Indian Affairs
4. Paper on Indian Affairs by Edward H. Magill.

JOHN WM. HUTCHINSON, *Chairman.*
MERCY J. GRIFFITH, } *Secretaries.*
EMILY P YEO, }

MILK CREAM, AND BUTTER ALWAYS ON HAND.

LUKENS WEBSTER,

120 S. FIFTEENTH ST.

Butter delivered twice a week to all parts of the city and surrounding country. We are dealing with the most reliable dairies Orders by mail solicited and promptly filled.

LARD OF THE VERY BEST QUALITY A SPECIALTY.

ABINGTON FRIENDS' BOARDING AND DAY SCHOOL,

Near Jenkintown, Pa., North Penn and Bound Brook R. R Ten miles from Philadelphia.

Next school year begins Ninth month 10th, 1888. Courses of study arranged to furnish a thorough English education and to prepare for college.

Board and tuition $145 to $175 per school year. Tuition alone $25 to $55. For further information address,

ARTHUR H. TOMLINSON, Principal, Jenkintown, Pa.
Or CYNTHIA G. BOSLER, Sec., Shoemakertown, Pa.

SWARTHMORE COLLEGE

OPENS NINTH MONTH THIRTEENTH.

Thirty minutes from Broad Street Station, Philadelphia.
Under the care of Friends, but all others admitted.
Full college course for both sexes; Classical, Scientific, and Literary.
Also a Manual Training and a Preparatory School.
Healthful location, large grounds, new and extensive buildings and apparatus.
For Catalogue and full particulars, address
EDWARD H. MAGILL, A. M., President,
Swarthmore, Penna.

FRIENDS' BOARDING SCHOOL.

NEWTOWN SQUARE, PA.

Terms, $150 to $175 per year.

Apply to HANNA R. CALEY, Principal, address, during vacation), Media, Pa.
Or to
THOMAS P. BARTRAM, Newtown Square, Pa.,
CLEMENT M. BIDDLE, 815 Arch Street, Phila.

FRIENDS' ACADEMY,

A boarding and day-school for both sexes. Thorough courses preparing for admission to any college, or furnishing a good English education. The next school year will begin Ninth month 13th, 1887. Terms for boarding scholars $150 per school year. The school is under the care of Friends, and is pleasantly located on Long Island, about thirty miles from New York. For catalogue and particulars address,

FREDERICK E. WILLITS, Sec.,
Glen Cove, Long Island, N. Y.

CHAPPAQUA MOUNTAIN INSTITUTE,—

A Boarding School for both sexes under the care of Purchase Quarterly Meeting. The present building is new and much enlarged, and has perfect sanitary arrangements. Excellent corps of instructors. Prepares for Business or College. Healthfully and pleasantly located near the Harlem R. R., one hou from New York city. For catalogue and particulars, address,

SAMUEL C. COLLINS, A. M., Prin.,
Chappaqua Institute, N. Y.

FRIENDS' CALENDAR FOR 1888
NOW READY.

A handsome lithographed card bearing a tablet, giving a carefully selected quotation from Friends' writings for each day of the year. Price, 50 cents. By mail, 55 cents.

FRIENDS' ALMANAC FOR 1888.

Containing an account of the times and places of holding the meetings of Friends on the continent of America. Price, 10 cents each. $1.00 per dozen.

FRIENDS' POCKET ALMANAC FOR 1888.

Price, 10 cents each. $1.00 per dozen.

FOR SALE BY

FRIENDS' BOOK ASSOCIATION,
S. W. Cor. 15th and Race Sts., Philadelphia.

FRIENDS' INTELLIGENCER AND JOURNAL.

INTELLIGENCER Vol. XLV. No. 23. | PHILADELPHIA, SIXTH MONTH 9, 1888. | JOURNAL. Vol. XVI No. 802

THE MORN WITH LIGHT IS BREAKING.

THE morn with light is breaking
And wakes the earth from sleep;
And sunbeams o'er the mountains
And through the valleys creep.

The air with fragrance ladened
And flowers gemmed with dew,
And song-birds sweetly calling,
The world of life renew.

Awake, my soul, from slumber,
Like earth with morning wake;
For o'er God's holy mountains
The beams of glory break.

High in the mountain's bosom,
Where hidden fountains gleam,
The silent waters gather
And pour their silvery stream.

And flower and beast and birdling
Drink where the waters flow,
And on the good All-giver
Their generous thanks bestow.

So let my soul drink deeply
From that diviner store
That flows from God's own fountains,
And, drinking, thirst no more.

—*T. P. Wilson, in Christian Register.*

NEW YORK YEARLY MEETING, 1888.

[Our report, last week, gave the proceedings, in both branches, up to Second-day evening.]

THIRD-DAY, FIFTH MONTH 28.

IN both meetings this session was devoted to the consideration of the state of Society as shown by the answers to the Queries. As these answers closely concur they have been combined as follows:

To the First the answer is made in both summaries that with some exceptions, mainly due to unusual winter storms, our meetings for worship and discipline have been held. Those on First-day mornings have been pretty well attended while those at other times were small. The hour has been nearly observed, Friends are mostly clear of sleeping, and no other unbecoming behavior has been noticed.

Second Query: Love and unity appear to be very generally maintained, but two exceptions being noted in the reports to women's meeting, and one in men's reports. Care has been taken to end differences when they arise. Tale-bearing and detraction have been avoided and discouraged, except that one report to each meeting makes a slight abatement in the last particular.

Third Query: While many fall short of the excellent standard enjoined by our Discipline, a large proportion of Friends are concerned to train their children and those under their care in a life and conversation consistent with our Christian profession, and are careful to maintain and impress on the minds of the young the importance of our testimonies in regard to moderation, simplicity, and plainness of speech, behavior, and apparel.

Fourth Query: Women's meeting reports that they are clear of the unnecessary use of spirituous liquors; men's meeting is clear with a very few exceptions mentioned in three reports. Friends are generally clear of attending places of amusement of a hurtful tendency.

Fifth Query: Assistance has been given to all requiring aid, and the facilities for a business education are extended to all children under our care.

Sixth Query: Our testimony in regard to a free gospel ministry has been generally maintained. Each meeting reports three instances of marriage contrary to discipline, and three of attendance of a marriage so accomplished.

Seventh Query: Friends are clear of bearing arms, of complying with military requisitions, or of paying a tax in lieu thereof.

Eighth Query: With one exception, noted in the report of men's meeting, and the qualification of a subordinate meeting reporting to women's meeting that they are *generally* careful, Friends exercise care to conduct their business in a manner becoming our religious profession, and to avoid extending it beyond their ability to manage. They are faithful to promises and careful in the payment of just debts.

Ninth Query: A good degree of care is exercised to deal with offenders in the spirit of meekness and agreeably to our discipline.

Tenth Query: Schools are reported as follows: one boarding school under the care of a quarterly meeting, three day schools under the care of monthly meetings, and one under the care of a preparative meeting.

Eleventh Query: The answers to queries forwarded to superior meetings are the substance of the answers from the preparative meetings.

In women's meeting the consideration of the queries brought forth numerous testimonies in regard to the subjects embraced in them. A committee was appointed to act with the committee of men's meeting, and in coöperation with those of other yearly meetings in extending care to isolated Friends.

In men's meeting during the consideration of the First Query, Daniel H. Griffin said: "If deficiencies

are reported each one should ask himself 'How far am I contributing to the weaknesses that are shown?' Is there not an influence that should go out from us to those who are deficient. Let us take them by the hand and show them what our faith is by our works. There is a feeling of peace and satisfaction attending me when I go to meeting from a sense of duty that is wanting when I stay away. There is afforded to me the clear evidence of the truth of the promise that 'where two or three are gathered together in my name there am I in the midst of them.'"

John J. Cornell said: "There is no better way to maintain our testimony in favor of a free gospel ministry than the steady attendance of our religious meetings, whether there is a vocal ministry or not. If we are pervaded by the proper spirit when we go to our meetings there is but little need of a vocal ministry. If when we are gathered in meeting we are looking only to the Divine Father, and are not anxious to listen to words, but willing to receive that which would be revealed in the heart, we should aid the testimony to a free gospel ministry. One difficulty under which we labor is that we do not realize the object of worship, we want a place to go where we shall be entertained. We should be prepared to impart as well as to receive. I do not mean that there should be vocal utterance for all, but a silent travail of spirit. When no word is spoken the sense that those are present who are silent burden-bearers is a help and strength to those entrusted with the gift of the ministry. I cannot recall a meeting where my lot has been cast that I have not felt strengthened by this silent travail."

At the afternoon session, the conclusion of the consideration of the Queries and their answers elicited a number of earnest communications in both meetings.

John J. Cornell said: In the proper exercise of care in dealing with offenders lies the true interest of our Society. In looking over my experience I have thought that we sometimes did not take proper care to bear in mind the underlying principle. I have seen instances wherein the idea seemed to be that the purpose of our labor was to get a pure Society. At times we have not been guided as we should have been by the spirit of patience and long-suffering. When one who is near and dear to us is subject to a disease involving pain and suffering, we watch over him with much greater solicitude than when he is in health. We minister to his wants day after day and night after night with the most ardent desire to alleviate his sufferings. The nearer the dread messenger of death approaches, the more solicitous we become. In the work of dealing with those who have violated the law we should have the same solicitude. Had we uniformly exercised such a care, many would have been restored who were disowned. We have too often interpreted the direction to deal seasonably to mean that we must do it promptly. Were we to watch for the right time even if we waited months or years, our labor would seldom prove ineffectual.

Elias H. Underhill said that he had recently had occasion to examine the records of his own monthly and quarterly meeting for a period of one hundred and fifty years, and he was satisfied that one of the most serious mistakes that we have made has been to use our discipline as a sword to cut off. It seemed at sometimes that when a name came before the meeting, a disownment almost necessarily followed. Now it is very rare that any one is separated from us.

Mary Jane Hoag expressed in the women's meeting her pleasure in hearing a report from Shrewsbury, showing an increased interest in promoting peace principles.

Elizabeth Thistlethwaite expressed her satisfaction in hearing an answer to the Eighth Query showing clearness of violating the testimonies therein set forth. All the pleasures of the world cannot gratify the immortal mind when it feels that it is not walking in honesty before God and man.

Frances J. Newlin asked that all may bear in mind that as members they stood on an equal footing and were responsible for its deficiencies. Let each one endeavor to do all in her power to maintain our testimonies, and there would be fewer occasions to offer excuses for shortcomings.

In men's meeting the Committee on Education presented their report at this session. They realize the importance and value of a guarded education under the care of our own body. They have visited a number of localities where schools do not exist, with a view of impressing upon the minds of Friends the advantages of establishing them. The school at Easton, that had been closed for several years, was reopened and very successfully conducted during the past year. The committee had extended aid to it and to Chappaqua Mountain Institute in the direction of the part payment of the tuition of children of Friends who otherwise would not have been able to avail themselves of the schooling thus obtained. The report was received with numerous expressions of approval, and the committee was continued and encouraged to prosecute their labors. An appropriation was made to meet their expenditures. The Committee on Philanthropic Labor presented a report outlining their labors for the year. By a representative they attended the meeting of the Indian Committee of the Union for Philanthropic Labor. They found that at the Santee Agency, Nebraska, while the men had made substantial progress in civilization, the women had learned but little in regard to the work of the home. As it appeared that no means was provided by the Government to supply needed instruction in this direction, it was planned to appoint a matron for one year at the expense of the several yearly meetings. The declination of one yearly meeting [Philadelphia] to concur in this expenditure has up to this time prevented the appointment as proposed. The sub-committee on Prison Reform reported that it had presented a memorial to the New York Legislature protesting against the passage of a law that in their judgment was prejudicial to the interests of the prisons and their inmates. The Executive Committee memorialized Congress and the President in favor of coöperating with the proposals

made by representatives of the British House of Commons that a system of arbitration be adopted to settle differences between the United States and Great Britain, and that a permanent international court be established for that purpose. They also presented a memorial to the United States Senate in favor of the passage of a bill designed to better protect young girls in the District of Columbia. The sub-committee on Temperance reported that they had held two Conferences in Friends' meeting-houses, one at Westbury, and one at New York. The sub-committee on the Education of Colored People in the South reported that their services had been aided by a large number of volunteers from all parts of the yearly meeting. Considerable contributions of money and supplies had been received and forwarded to the aid of the schools established by Friends at Aiken and Mt. Pleasant, South Carolina.

After a brief comment, the further consideration of the report was deferred until the next session.

At the request of the First-day School Association the Yearly Meeting adjourned until Fifth-day, to afford the members an opportunity to attend the meeting of the former body.

FIFTH-DAY, 5TH MONTH. 31.

In men's meeting the consideration of the report of the Philanthropic Labor Committee was continued and their labors very generally approved. The service was continued for another year in the hands of the same committee and an appropriation from the funds of the Yearly Meeting was placed at their disposal.

A minute was adopted expressing our commendation of the Measure now pending in Congress to establish a Court of International Arbitration, and our wish that it may become a law. A memorial was also approved directing attention to the traffic of some citizens of our country in intoxicating liquors with the native tribes of Africa and the Western Pacific Islands, which threatens the extermination of those tribes; and asking Congress to pass a suitable and judicious measure, in accordance with its power to regulate Commerce, that shall as far as may be, restrain that iniquitous traffic.

The Clerks were directed to prepare and sign copies of the two Minutes, and a committee was appointed to present them to Congress. We were afterwards informed that women's meeting heartily concurred in this action, and made an appointment of two Friends to accompany the men Friends in the presentation of these communications.

The Committee to visit subordinate meetings reported that they had visited all the meetings except one, and that many Friends visited have expressed the desire that the service be continued. A new joint committee was appointed for this service.

In women's meeting during the consideration of the report of the Visiting Committee, a Friend suggested that if this service were discontinued for one year, an advantage might result in allowing the little meetings to work by themselves. This suggestion was disapproved by the meeting generally, a number of Friends testifying their hearty approval of the services of the Committee. Almira Sherwood did not wish to have the service discontinued. She said that while it was a great pleasure and encouragement to receive the visits of members of the committee, they did not in any wise depend on the Committee to maintain their meeting.

Catharine Foulke said: This little coming together, and inviting those who live around us to meet with us in worship, may be the means of bringing back those Friends who have no interest in the meeting or no meeting to attend. I feel to encourage the members of this committee to continue their service and I think that ofttimes they will be unconsciously benefited themselves. In visiting this meeting I feel that I have experienced a growth. I would therefore encourage all to keep the eye single to that light which cannot mislead.

The meeting appointed a new Committee to act in conjunction with that from men's meeting.

The joint Committee to whom had been referred the two propositions in regard to a change in the first Query presented a report in favor of some verbal alterations in the last sentence of the Query. After some consideration it was decided not to sanction any change at this time.

In connection with the report on Education some information was furnished in regard to Marshall Seminary, at Easton. Announcement was made of the prospect of establishing a summer school in it.

Epistles to the other yearly meetings were presented, and after additions had been made to them in the meeting they were approved and directed to be forwarded.

The session concluded with reading and the consideration of the report of the Committee on Philanthropic Labor. Their work was approved and the meeting united with men's meeting in continuing the Committee.

At the afternoon session, after the conclusion in the women's meeting of some unfinished business, a visit in gospel love was received from Isaac Wilson. This, the final session, concluded by an impressive message of farewell from Catharine Foulke.

In men's meeting, the Committee to consider the proposed changes of discipline presented their report, and the meeting agreed with the women's meeting that it was not desirable to make any change at this time.

The minutes of the Representative Committee were read. They have prepared a directory of the Yearly Meeting and distributed it to the members. They joined a delegation of the Representative Committee of Genesee Yearly Meeting in memorializing the legislature of New York in favor of the abolition of the death penalty.

John J. Cornell, one of the Friends who presented this memorial to the Legislature, expressed himself as encouraged to further labor. While it would be too much to expect that the Committee should now prevail, they had been received with the greatest courtesy and strict attention has been paid to what they had to communicate. Eminent jurists had expressed themselves to him as uniting with him in judgment on this subject.

Information as to records and statistics of membership were presented the meeting.

An essay of an epistle to be addressed to the other yearly meetings was read and approved.

Touching messages of farewell were delivered by Abel A. Hull and John J. Cornell, after which, under a feeling of great solemnity, the meeting concluded.

FRIENDS' UNION FOR PHILANTHROPIC LABOR.

The fifth Conference of the Union was held at Friends' meeting-house, New York, on the 1st and 2d insts.

The meeting on Sixth-day morning was opened by an address by J. William Hutchinson, giving a history of the Union. In Ninth month, 1875, a new yearly meeting was established in Illinois. This became at once a vigorous and enterprising body, and early exerted an influence infusing a new degree of life and vigor into the older meetings. Three years after their organization they addressed to the other yearly meetings an appeal to renew the earlier labors of Friends, and proposed the establishment of a conference to be attended by representatives from each monthly and yearly meeting, and that they give attention to philanthropic labors in accordance with our testimonies as a Religious Society. Ohio Yearly Meeting was the first to send a favorable response to this invitation. Baltimore Yearly Meeting next directed its Representative Committee to join with the other meetings, and delegates from the three meetings met in a first conference in 1881. In the following year Indiana Yearly Meeting joined the Union, and in 1886 New York followed, thus making it a body representing all the yearly meetings except two—those of Philadelphia and Genesee. This movement originated mainly through the inspired effort of one Friend, Jonathan W. Plummer, of Chicago.

Upon the conclusion of the opening address, the names of representatives were called, and most of them answered. For the absence of two, reasons were assigned.

Reports were offered from the different yearly meetings except Illinois. These furnished information as to the manner in which they had organized for the accomplishment of the service to which they had been appointed.

The chairman presented the minutes of the meetings of the Executive Committee that have been held since the last conference. They have presented or addressed memorials to Congress and the President in favor of the movement towards international arbitration inaugurated by the Representatives of the British House of Commons; have also memorialized Congress in behalf of pending measures of reform in the management of Indian affairs, and at another time in behalf of a bill for the protection of young girls in the District of Columbia. They have also sought to have a matron appointed for the Santee Indian Agency. (Many other features of their labor will be presented in the detailed reports on the special subjects of philanthropic labor.)

The report of their labors was greeted with expressions of hearty approval from many Friends.

Jesse H. Griffin said that attention had been called to the decline in the Society of Friends. If we desire that it shall continue to be a power in the world, it must minister to human need. This committee affords the best opportunity to labor. It is gratifying that with its organization only partially accomplished, it has done so much. It is my hope that we may not only make a profession of faith in Jesus but follow the example of his life. His religion was applicable to the practical duties of life. It consisted in acting and doing. We regard religion as a life and not a profession. There are those who speak of divorcing moral subjects from religion. Anything that attempts to do this degrades both. It is gratifying to find that Friends are awakening to a realization of duty, so that it may be said of us we are going about doing good.

A paper was then read by William M. Jackson on the Duty of Friends. The following brief outline will give some of the prominent points. Considering that it would be presumptuous to attempt to point out the line of duty to such a body as Friends, the essayist began with a brief retrospect of their history. The prominent traits of their character were the purity of their lives, the steadfastness of their purpose, and the enthusiasm of their work. The Quaker of 200 years ago was a persistent agitator, an untiring reformer. Was there a wrong practiced, no matter how strongly entrenched it was in the customs of the time, the Quaker uttered a rebuke to its promoters. Courageous and devoted, he went where duty called. He spoke openly and freely of the sinfulness of war, when to utter such a sentiment was regarded as treason; he declared the hollowness of the sacraments of the Church, when such an utterance subjected him to the severest persecution. The nobility of his day used the plural pronoun when speaking to each other, or to those of higher rank, the singular pronoun, thou, when speaking to an inferior. The Quaker regarded all men as equal and therefore insisted in using the singular pronoun to all. When called upon to recognize human authority by removing his hat, he refused to uncover in presence of man, but bared his head in supplication to God alone. This last testimony was so especially exasperating that, we are informed, Admiral Penn offered to forgive his son William everything else if only he would remove his hat in the presence of his father, the King, or the Duke of York.

In bearing their testimonies the women of those day were as devoted as the men. Cast into dungeons and punished in all ways that the ingenuity of their persecutors could devise, as soon as they were released they devoted their lives again to duty. Although their meeting-houses were torn down and they imprisoned and fined they grew rapidly in numbers, drawing from all ranks of society. They were not mere followers of one great leader, although George Fox was the first. Every one that was convinced of the doctrines he taught was in turn expected to become a teacher. It was essential Christianity.

The Society of Friends to-day differs most from its early founders in its failure to coöperate steadily

in moral reform. They decline in numbers and influence because they fail to labor against moral and social evils outside of their own body. The public work of an organization gauges its value. Early Friends effected reforms in government and law. The system of law established in Pennsylvania by William Penn attests the thoroughness and excellence of their labor in this direction. During the past two hundred years reformatory movements of many sorts have wrought their changes in the customs of the public. Friends have been the pioneers in every branch of philanthropic work. It was work not for themselves, but for oppressed and suffering humanity. It is of no avail for us to boast of our ancestors if we do not follow their example. It is not for me to point out to any one wherein lies his duty. It is to point to the example of those who have spent their lives in doing good.

In the discussion of the paper, William C. Starr, of Indiana, said that he had wished to add one point to those brought forth by the essayist. When the Declaration of Independence was being drafted, Jefferson was not able to make an introductory paragraph that was satisfactory to the committee of which he was a member. One of his associates on the committee who was familiar with the earlier history of Pennsylvania paraphrased the sentiment expressed by William Penn, "All men are equal and of right ought to be free." This sentiment was accepted and incorporated, so that at the outset of that first declaration of the principles of our government the primary idea was one that had been before enunciated and used by Friends.

At the opening of the afternoon session the officers of the Union were appointed. They are John William Hutchinson, Chairman; Elizabeth B. Passmore, Secretary; Fannie A. Willets, Assistant Secretary; Edward Stabler, Jr., Treasurer; and an Executive Committee composed of members from each yearly meetings' committee.

The Committee on Arbitration reported that three yearly meeting's committees had memorialized Congress and the President in behalf of the mission of the Deputation of the British House of Commons to promote the establishment of arbitration between Great Britain and the United States. The New York Committee had coöperated with a number of prominent citizens in holding a public meeting in Chickering Hall, New York City, to the deputation from the British Parliament. A committee appointed at that meeting prepared an argument and resolutions in favor of arbitration.

A paper on Arbitration was then read by Edward Stabler, Jr. In it he said that the Society of Friends is the only religious organization that forbids litigation between its members. It has been a testimony from the foundation of the Society. George Fox advocated it in one of his early epistles, and the earliest discipline of London Yearly Meeting directed that arbitration should be used and not litigation. Thomas Clarkson, who was not a Friend but a philanthropist, recommended the adoption of arbitration in mercantile and maritime affairs. In New Castle the results of litigation were unsatisfactory, especially in cases involving sea-faring interests, because the law officers were ignorant of such affairs. A Court of Arbitration was therefore established, upon the suggestion of some members of the Society of Friends, and the results were very satisfactory to all concerned. It is a matter of general experience that juries and police justices are very untrustworthy and uncertain. The law's delay and expense make another way of settling difficulties very desirable. Laws do not and cannot cover all cases, and judgment to be satisfactory must be given in accordance with common sense and justice rather than by a statute that is only partially applicable to the circumstances of the case.

Jonathan K. Taylor, after some allusion to the number of lives and the amount of money that had been lost in war, said: Is it strange that men and nations professing Christianity should seek some other way of settling difficulties? If parents and teachers use the rod the war spirit is engendered. Any method that depends on force is a mistaken one. The peace method must begin in the family and continue in the school.

John L. Griffin said that a powerful opposition to the spread of Peace principles came from the popular systems of theology which are so largely built on error. They teach that God sacrificed his only child in order that he might be reconciled to humanity. We have presented to us the spectacle of ministers of the Gospel praying for success in battle Our testimony is for peace on earth and good-will to men.

Aaron M. Powell called attention to the fact that the French Chamber of Deputies had pronounced in favor of arbitration. What a beneficent revolution would be produced if the countries of the Old World could dispense with the gigantic armaments that they now maintain in times of peace. If we ride through the country districts of France or Germany, we see occasionally a man engaged in the occupation of agriculture, but far the greater portion of farm-work, even the severest, is done by women. The men have been drawn into the armaments. A very grave and portentous evil that results is that the home and family are broken up and abnormal social relations are established that produce grave social evils.

Charles M. Stabler asked that the Union give information to the public in regard to facilities that exist in law for arbitration. He expressed the belief that if these were known, many would avail themselves of such provisions instead of having recourse to litigation.

[Our report this week must close with the above. Details of the four remaining sessions will be given next week.]

Integrity by market standards only is integrity by halves, and of course without the principle that makes it a real integer in duty. Real integrity begins with the principle, meaning to give every one his due, to be right with God as with men, right against popularity as with it, right everywhere, wholly and eternally right.—*Horace Bushnell.*

SCRIPTURE LESSON, No. 24.

SIXTH MONTH 17, 1888.

TOPIC: THE GREAT COMMISSION.

GOLDEN TEXT: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost."—Matt. 28: 19.

READ Matt. 28: 16-20

THERE is no mistaking the meaning of this great commission. It is the very soul and essence of the Gospel as taught by Jesus.

As the light and life it testifies to is received into the souls of men, it illuminates the understanding and purifies the affections, making all who come under its influence nobler, truer, kinder, and more God-like.

The great commission emphasizes the feeling awakened in the soul, made sensible of the Divine in-dwelling. There is an immediate desire to call others to the same blessed experience, so that he, who believing, is baptized or brought under this over-shadowing power of the Divine Spirit, is ready to spread abroad the glorious tidings to all who will hear and accept the message.

They who are truly born from above cannot keep the secret of this birth to themselves; it shines out in the face; it exhales a holy fragrance in the words; it carries conviction in the little details of daily life, that "they have been with Jesus and learned of him,"—been with Jesus to the same source of life and immortality, and drank with him of the waters of life flowing freely from the eternal fountain.

Do we carry about us the sign and seal of this great commission? Are we making such an impress wherever our lot is cast that it shall be counted genuine? That it shall be accepted as the signature of Him who commissions? Let us see that all the marks and gravings will stand the microscopic examination of the highest power.

It is this liberty which it proclaims that makes the gospel of Jesus such a message of glad tidings to the fearful and disobedient when they are prepared to receive it into honest hearts.

To be assured of the love of the Eternal One, to have a place in his favor, and, above all, to know without a shadow of unbelief that this within us which longs for God and will not be satisfied until it "awakes in his likeness, is a breath of his own divine life,"—this is indeed the crown and diadem of all, and to be forever with the Lord is its highest aspiration.

The command still goes forth with as much force as it did nearly nineteen hundred years ago, to "teach all nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost."

Just as the eleven disciples of old were endued with power from on high, to impress upon the minds of the people of that day the truths which had been preached by their elder brother, Jesus of Nazareth, so are the faithful, earnest souls of to-day enabled to become instruments for good in leading others out of the darkness and error into the light of everlasting truth. A broad field for labor lies all around us. In every land and among all people laborers are needed to uproot the prejudices and superstitions which cloud the mind, and retard the upward growth of the moral and spiritual nature of man.

Samuel M. Janney says, "It is true that no man can preach the Gospel without Divine assistance; but when the Gospel is preached in the demonstration of the spirit and of power, it has, on those who are willing to receive it, a baptizing effect; it brings them under the influence of that Holy and Divine power which is signified by the name of the Father and of the Son and the Holy Ghost."

NOTE.—As usual the fourth First-day of the month ending the quarter is left for review on some special lesson, no Scripture lesson having been prepared. The lessons for the third quarter will be a study of the Old Testament, and will be published as heretofore.

NEWS OF FRIENDS.

SOUTHERN QUARTERLY MEETING.

THIS meeting was held at Easton, Md., from the 29th to 31st of Fifth month. It was the privilege of the writer and others to meet with Friends of this locality at their Quarterly Meeting, and their Christian sympathy and kind hospitality will long be remembered. The meeting of ministers and elders convened on Third-day afternoon, where words of encouragement and counsel were given forth from ministering Friends, one of whom said, for many years she had felt drawn to attend this meeting; another exhorted the members to greater faithfulness and obedience.

The meeting on Fourth-day was smaller than usual, owing to the rainy weather. After a precious season of silence a Friend spoke of the historical account of the Saviour, noting the wonderful teachings of him who dwelt among men many years ago, and alluding to the useful instructions imparted th rough him whilst personally among men; but he desired to impress the minds of his hearers that a belief in the outward and written record merely would not affect the hearts of the people of the present day; it was of great importance that we should experience a saving power in our souls which was mighty to redeem and save from all sin; and further said, let us reject no instrumentality offered, but be willing to appreciate them all. Another Friend was burdened for several conditions present and spoke feelingly for their encouragement, pleading with them to be faithful to impressions from the divine source. After prayer was offered the meeting closed for the business session, men Friends withdrawing to an upper room. But little business claimed their attention: report of representatives to the Yearly Meeting, appointment of committee on Clerks, etc. Usually the Extracts are read but they had not not come to hand.

Minutes for visiting Friends were read as follows: Martha S. Townsend, and Christianna S. Wood, from Baltimore Monthly Meeting; Allen and Sarah B. Flitcraft from Chester Monthly Meeting, Pa.

Fifth-day morning the Youths' Meeting assembled in greater numbers than the previous ones, a large company of young people being present, many of them not members. After a petition was offered, William Wood referred to the Inward Teacher and

Guide, in a gentle and forcible manner, reminding us that the great fundamental principle of "Mind the Light" should always be kept in view. A. F. spoke from the text: "My peace I leave with you, my peace I give unto you; not as the world giveth give I unto you," saying to the young if they would seek and possess this peace it would take nothing from their innocent pleasures.

This Quarter is one of the remote ones of Philadelphia Yearly Meeting and held alternately at Camden, Del., and Third Haven, as this is called, about a mile south of the town of Easton, on the Tredavon.

Here they built a new meeting-house a few years since and the old one is standing as a venerable relic amid large and noble trees on grounds made memorable and historical as one of the oldest established meeting places. We were informed it was erected in 1604, and here Lord and Lady Baltimore came to see the Quakers. She remarked to William Penn she knew he could preach the Gospel, being a learned man, but she had come there to meeting to hear the uneducated hold forth. Not far off is what is termed Betty's Cove, where, tradition says, George Fox could stand and see the rivers white with sails as the Friends came to meeting. When the time came to take leave of these precious Friends, we had to acknowledge the gratitude which sprang up in our hearts, that the Lord had permitted us to enjoy this opportunity with them. S. B. F.

BLUE RIVER QUARTERLY MEETING.

Blue River Quarterly Meeting was held at Highland Creek, Washington county, Ind., 26th of Fifth month. Representatives from four monthly and one executive meeting were present. Two executive meetings failed to send any. Joel Birdsall, a minister with a minute from Camden Monthly Meeting, endorsed by Whitewater Quarterly Meeting, Ind., was acceptably with us, and was exercised in the ministry, as was also Abel Mills. There were no queries to answer at this time, and the business part of the meeting was not so much exercised. Different views were expressed in regard to appointing persons as representatives, as is sometimes done, who, it is evident at the time, cannot attend, and also the propriety of having a fund to help such as were not able to fill such appointments, but this met with opposition and the matter was dropped.

A memorial from Blue River Monthly Meeting for Charles Brooks was read and directed to be forwarded to the Representative Committee. A house meeting was held at James Brooks', in the evening.

The select meeting on Sixth-day, the 25th, was small, but felt to be owned by the Master.

The First-day School Quarterly Conference, held on the evening of the 25th, was large, and in a good degree satisfactory. On First-day morning rain threatened, doubtless keeping many at home who were expecting to attend to-day, but as the day advanced the outlook became more favorable, and by the time First-day school was over, it became apparent that the house would not hold the people, so we repaired to the shade of the forest trees in the yard, and the large and mixed multitude were remarkably still and attentive. Joel and Abel both appeared in the ministry and their testimony seemed to be well received, judging from the undivided attention. One was led to explain Friends' views in reference to the "Atonement,"—Baptism, and the blood of Christ. In regard to water baptism, he said that, notwithstanding Friends regard it as non-essential, and only typical of the one saving baptism, yet were any fully persuaded in his own mind that this outward ceremony was required of him, it would be in accordance with the doctrine of Friends—that each one should follow the dictates of his own conscience. At the close of the morning meeting, it was found that an ample store of provision had been brought by the good neighbors to feed all and many baskets full of fragments remained over. At 1.30 the meeting again convened which proved to be equally favored with the overshadowing of the Father's love. In the evening, a house meeting, at Beeson Baynes's, we trust was a profitable season.

Second-day morning was spent in religious opportunities with some aged Friends, which proved to be precious seasons. At 2 p. m. Joel Birdsall had an appointed meeting at Old Blue River, to which came some of the other branch of the Society, and all were welcomed. In the evening a public meeting was held in Salem, in the Presbyterian church, which owing to other gatherings of various kinds, was small, though a good meeting. This finished up the meetings held in connection with the Quarter, and the concern of our friend in that line. He held a temperance meeting in Canton, on 4th-day evening. T.H.T.

—Owing to rainy weather and muddy roads, Bucks Quarterly Meeting, held at Buckingham, on the 31st of Fifth month, was not as largely attended as it usually has been when held there. Very few strangers were present from neighboring quarters,—none in the line of the ministry except David Newport, and Samuel S. Ash, both of whom had very acceptable service, which appeared to be listened to with marked attention by all who were present. If other ministers had any concern to minister on the occasion they refrained from doing so, believing enough had been said. The first meeting closed about 12 o'clock, when the usual business was taken up by both men and women Friends. Two copies of the proof sheets of the extracts from the minutes of the late yearly meeting had been received. They were read and listened to with interest, not only by those who had not attended the yearly meeting, but by those who had. Near the close of the meeting John Wildman gave some excellent advice in regard to punctuality to the hour of gathering, which was much needed. I.E.

—E. H. Hillborn, Uxbridge, Canada, desires us to publish the following statement concerning tickets to Genesee Yearly Meeting: "Friends attending Genesee Yearly Meeting who will present the usual certificate to the ticket agent at the starting point, to be signed by him, at any station on the Grand Trunk Railway, will by presenting this certificate, properly signed by Isaac Wilson, showing that they have paid full fare in going, be returned at *one-third fare*. Blank certificates will be sent to Friends at the different meetings in Canada."

—Allen and Sarah B. Flitcraft have a minute from Chester Monthly Meeting, (Penna.), and expect to attend Fishing Creek Half-year Meeting at its approaching session.

INTELLIGENCER AND JOURNAL.

HOWARD M. JENKINS, *Managing Editor.*

ASSOCIATE EDITORS:

HELEN G. LONGSTRETH. LOUISA J. ROBERTS.
RACHEL W. HILLBORN. LYDIA H. HALL.

PHILADELPHIA, SIXTH MONTH 9, 1888.

SIGNS OF ENCOURAGEMENT.

IT is with a feeling of gratitude that we have noticed, in the assembling of our two recent yearly meetings, those of Philadelphia and New York, and the various meetings connected therewith, that which to us gives evidence of an increased interest in, and attachment to the Society of Friends by those whose privilege it is to be joined in religious fellowship therewith. And this not alone from the actual presence of large numbers of members, or the outspoken words that manifest life, but an evidence that is felt when reports come up from various sources of the faithful work performed in the many avenues now opened for labor amongst us. The fruition of our hopes from our Society work in the direction of schools of all kinds is beginning to be apparent. Not perhaps as we had hoped, in such earnest convincement as leads to much accession to our membership as yet, or marked increase in attendance of meetings, nor noticeably in the adoption of what is termed "plainness;" but in devotion to duty wherever that duty lies; by faithful work in schools, in missions, and by carrying out our testimonies in many ways. Self-denial is often exercised in the absenting of such laborers from meetings, when it is felt to be "a cross" not to be present, as these long to commingle with Friends and commune together for spiritual good. And the preparation thus going on in the heart will ripen and prepare for greater usefulness when the freedom comes to exercise it, and will we firmly believe gradually bring to Society a renewal of life. We see, too, as the world advances and its written history is more correctly read, greater appreciation of the value of the work performed by Friends 200 years ago, in the breaking of the bonds that held the people fast to creeds, traditions, and usages that so crippled their growth both morally and spiritually.

All these are encouraging signs and should not only stimulate us to hold on to what has been gained for us, but to strive to "keep the eye single" to discover the fresh revealings that Infinite wisdom holds in store for such as are prepared to receive them.

These revelations may not come to us as they did to Fox, in retirement from the haunts of men; but in the busy marts of trade, in the training of the young, in the leisure hours devoted to recreation, the desire may be born to so live and to so work that heaven can be gained for every one; and as the belief grows that it is simply a state of being saved from sin, daily and hourly, here as well as hereafter, the problem grows so simple that, as of old, the "wayfaring" need not err in understanding it. The practical solution of it is, however, where the difficulties lie, and here is where the work of Friends has ever been and will ever be.

Let us then take fresh courage and not repine if the reawakening comes in a channel to which we had not looked, but nurture and sustain and welcome even the little signs of life, for they may develop into a rich spiritual heritage.

DEATHS.

LIPPINCOTT.—At Wilmington, Del., on the evening of Sixth month 2d, at the residence of Joseph A. Bond, Esther Jane Trimble, widow of Isaac H. Lippincott, aged 50 years; a member of the Monthly Meeting of Friends of Philadelphia. Interment at Merion, Pa.

NEWBOLD.—Very suddenly, of apoplexy, on his farm in Middletown, Bucks county, Pa., on the 29th of Fifth month, James W. Newbold, of Langhorne, aged 65 years, 4 months, and 23 days; a member of Middletown Monthly Meeting.

His funeral took place at the meeting-house on the 2d of Sixth month, and was very largely attended, not only by the many relatives and family connections, but by a very large circle of personal friends. Public testimony was borne on the occasion by Robert M. Croasdale, Watson Tomlinson, and Elizabeth H. Plummer, all of whom seemed to speak of the importance of being always prepared to meet the summons of death.

TWINING.—Fifth month 30th, Margaret Hallowell, widow of Watson Twining, an esteemed member of the Monthly Meeting held at Green street, Phila.

THE LIBRARY.

THE PURITAN AGE AND RULE IN THE COLONY OF MASSACHUSETTS BAY, 1629–1685. By George E. Ellis. Boston: Houghton, Mifflin & Co.

WHEN John G. Whittier, in his poem "The King's Missive," contrasted the toleration and humanity of Charles II. with the want of these qualities in the Puritan rulers of Massachusetts, Dr. George E. Ellis, a Boston minister of the Unitarian body, challenged the accuracy of Whittier's authorities. He claimed that already before the interference of the royal government on behalf of the Friends imprisoned at Boston, there had been a popular reaction against the intolerant laws and equally intolerant magistrates and clergy, which practically had put a stop to the persecution. Dr. Ellis now gives the American public a connected and valuable account of the whole of the earlier period of Massachusetts history, in which his account of the persecution of the early Friends forms the most interesting chapter. In his view the false premise which the Puritan theocracy started on its career of intolerance was its theory of the Bible. As they used to say, they held it to be "a God among

books." Indeed they professed to find in this written word the sole disclosure God makes of himself to his children. They seemed to doubt if He had either the right or the power to speak farther to mankind, although the Bible itself spoke of revelation as continuous and progressive. They took the whole book as the product of an equally authoritative inspiration, all that it said being not only true but equally binding upon the consciences and the life of men. They saw no historical development, no degrees, no limitations in the book. A text quoted from any part of it was good enough to settle any question.

Out of this view came the hard, dogmatic, intolerant and often inhuman church-and-state system of Massachusetts. It was the attempt to realize the letter of the Bible, and especially of the Old Testament, in a society of Calvinistic saints. The experiment had its noble side. It called for self-denial, earnestness, courage, and devotion to an ideal,—qualities with which society never can afford to dispense. But it was not a Christian society in the truest sense. The mildness and gentleness of Christ, the unbounded charity of the Sermon on the Mount, were far less visible than the spirit of Elijah and of Jehu. And it came to naught because human nature would not stand the superhuman strain of its enthusiasm, and revolted justly against its legality and inhumanity.

Dr. Ellis thinks the Puritans had legal power under the charter of the colony to banish from their bounds those to whose presence they objected, and to punish them otherwise if they returned. And he shows in successive chapters how this power was exercised in the case of Roger Williams, of Anne Hutchinson, and the other Antinomians, of the Roman Catholics, of the Baptists, and of the Quakers. He declares his hearty sympathy with the persecuted Friends, and his admiration of the patience under suffering which at last forced their persecutors to abandon the policy of intolerance. But he is not surprised that the Puritans treated them as they did. For ten full years before the arrival of the first Quakers in Boston harbor, the air had been full of stories to their discredit. Nothing was known of them except what was alarming and shocking to Puritan sensibilities. They claimed inward illumination by the Spirit, thus setting aside the Puritan principle of an exclusive and final revelation in the Scriptures. They not only rendered no such honor to the clergy as was the custom of the times, but they called them "hirelings," "blind guides," and denied their right to public support. They refused to magistrates the hat-honor and lip-service which were considered by the Puritans the signs of loyal deference on the part of all good citizens. They refused to take oaths, although on the oath the Puritans based their whole judicial system. The memory of the extravagances of the Anabaptists, who just about a century before this had based on the claim to inner illumination the attempt to set up "the reign of the saints" at Munster, in Germany, and other places, was still fresh in men's minds. That the Friends were dangerous, revolutionary, and anarchic fanatics was the general opinion.

In describing the cruelties which grew out of these notions and the principles of intolerance, Dr. Ellis has drawn freely upon the published accounts on both sides, and also on documents he copied years ago from the archives of the State, and which never have been employed before. This gives his narrative an original and independent value. And he evidently seeks to be fair to all parties. Naturally he lays all the stress he can upon the existence of a class which opposed persecution, and upon "the crotchets and oddities" which he thinks he discovers among the early Friends. And no doubt there is much in the phraseology of the Friends of that day, and some things in the conduct of some of them, which modern Friends would hesitate to pronounce a fruit of the Spirit. But men and women who had upon their spirits such a sense of the darkness and bondage which the religious world of that day declared to be light and freedom, were not likely to abstain from strong language in their utterance of their sense of what a curse blind guides are to any people. Jesus of Nazareth also has used words on that subject which some have found it hard to reconcile with his injunctions to meekness and charity, but which in truth were in close keeping with those injunctions. George Fox and the early Friends were men at whose hands "the Kingdom of Heaven suffered violence," and if they had not been such they would have had no hearing. Others before them bore the same testimony to the need of the Inward Enlightener, and got none because they were free from those "crotchets and oddities," and violence in speech, to which Dr. Ellis objects.

* * *

EDUCATIONAL.

METHODS IN THE KINDERGARTEN.[1]

We have for consideration the educational value to be derived from the games played in the Kindergarten, for these are often misunderstood and misinterpreted, and looked upon merely as a recreation,—only by those, however, who have given the subject merely a passing thought. I confess I was too obtuse to see wherein children were benefitted, after witnessing the manner in which some of the games were rendered by the little ones in the Philadelphia schools, but a new revelation flashed upon me as I saw them played by the children under Mrs. Kraus-Boelte's supervision. We all know that the child's mind and body are developed through play. By this means she gives expression to his inner nature and by such exercise strengthens, J. Paul says, his talents and powers. "Play is the first poetry of the child."

By noting the child's inclinations, and by attaching the proper importance thereto, we may ofttimes make them subservient to some purpose which would be of benefit in its future life.

We have many instances where the child foreshadowed the sphere it was eventually to fill.

Mary A. Livermore affords a striking example of this truth. She probably never would have become a gifted writer and lecturer, had she been denied in

[1] An essay read at a meeting of the Board of Teachers of Friends' Elementary and High School, Baltimore.

child-play to exercise her talents upon her playmates. Not always finding these available, she would collect sticks of wood and stand them up, speaking to them just as earnestly as though addressing an animated audience, and very likely with less interruption. Harriet Hosmer loved to play with clay, which was obtainable near her home, and undoubtedly the free access to, and pleasure derived from it decided her life purpose. I frequently wonder when I hear of parents denying their little ones some harmless pleasure, if they are conscious to what an extent they may be hindering the purposes for which they were created. As far as practicable, permit a child to dictate to you, by observing, where or in what his taste asserts itself. I think the neglect of this in undoubtedly the reason why there are so many unhappy people in the world,—because their inclinations were unheeded and their talents perverted.

We are fully aware of the fact that children are great imitators, yet how often we lose sight of this truth; parents and elders are guilty of doing and saying those things which they would not care to see enacted or repeated. How careful we should be to throw about them those influences which are good, since we know that example is better than precept. Knowing they are powerless to resist either the good or evil influences brought to bear upon them at this tender age, we should endeavor to give only such impressions as we would wish to remain, making their lives harmonious by instilling in them lessons of nobility of character, purity of thought, and kind acts. Seeds of this nature dropped in such soil cannot help yielding fruit.

Children delight to have you paint pictures teeming with good deeds. If the contrasting one is drawn and you question them as to which they prefer they will unanimously declare for the former. It is perfectly natural for children to dramatize. Watch a little girl impersonate her mother; many tales of the management of domestic life are depicted most faithfully; they are the mirrors that reflect our actions. Look at a group playing school and you can judge to an extent the scenes that transpire in this connection. Froebel's wisdom enabled him to utilize this truth for enjoyment and profit, observing that nothing seemed impossible for a child to imagine that he could be converted into. Upon this fact he based his games, going to the animal world and taking some of the most familiar ones. Besides these, he takes such trades and occupations as he thinks the child will be interested in. Others are selected with a view of training the ears, eyes, and fingers.

Before we introduce a new game, it is well to weave the substance into a story; after which the words can be repeated in unison, then the pupils be called upon individually. By adopting this plan the children are familiarized with the facts in detail.

Having the children repeat in concert gives mental training individually, allows the correction of mispronounced words, good expression, and offers a chance for those not so quick in memorizing to hear the story oftener. It makes them attentive also, for they are on the alert to correct or assist the one who is repeating the lines. Thus memory, strict attention, proper expression, and clear articulation are gained, making it far less difficult for the child when he begins his primary course. After these preliminaries, the game is ready to be played in due season.

It is really very entertaining to note the characteristics of the different ones while rendering the play; for instance we will take the "frogs." Here you will see all phases portrayed,—those having an amount of energy and vim will give the most prodigious leaps; others having no surplus amount of animal life very strikingly remind you of the frog that hops about without any apparent aim; and still others that you have to infuse and stimulate, recalling scenes probably witnessed by all, where the reptile is urged to do its best by having the little boy tickle it with a stick when it settles itself after each exertion. These games should never be played where the weaker animals are made to suffer by being overpowered by the stronger ones.

Any cruelty toward creatures and fellow-beings should not be countenanced even in play. Through this medium the children are taught to be considerate, polite, and deferential.

I recall a circumstance a few days ago where this kindly thoughtfulness for others was exhibited. One of the circle had met with a slight accident sufficient to warrant him shedding a few tears; the little boy whose privilege it was to select the game to be played, so sweetly and unselfishly inquired of the pianist in a very confidential manner what was the favorite one of the little boy that had just been hurt. Love and tenderness are fostered, the timid and shy are induced to participate, and all have equal opportunity of giving vent to the activity which characterizes youthful life.

Other strongly marked characteristics are brought to light,—daring, vigilance, cowardice, and justice, for none are so quick as children to notice any departure from the last named. If one of them is detected not doing the straightforward act, he is at once taken to task and the right thing required.

J. B. S.

SCHOOL CHANGES AT MEDIA.

The committee of Providence Preparative Meeting, in charge of the Friends' School at Media, propose to materially enlarge and develop the scope of that school, believing the location to be such as gives encouragement to the larger plan. The Principal for the coming year will be Elizabeth E. Hart, now of Friends' Central School, Philadelphia, and she will have the assistance of Hanna R. Caley, of the Newtown Square School, and Hannah B. Price, of West Philadelphia School, with other teachers of experience. Aaron B. Ivins will have the direction of the work in mathematics. A special feature will be a training class for teachers, intended by the committee to take up the line of work carried on for some time at 15th and Race Sts., in this city. Correspondence is invited with committees desiring teachers, with teachers desiring positions, and with pupils

who wish to enter the training class. The immediate supervision of Elizabeth E. Hart will be given to this special work, and she may be addressed, during vacation, at Doylestown, Pa., or after school opens, at Media.

In their announcement of these plans, the Committee state: Arrangements have been made for giving pupil-teachers facilities for practice work which will be found very valuable. "As soon as they are qualified to fill positions, teachers will be recommended or placed in schools, and assisted in their school work by the personal supervision of our corps of experienced instructors. As the opportunity to see teachers engaged in the practical work of the school-room is of far greater value to the school committee than is a letter of recommendation, we will arrange to furnish teachers on trial, with the privilege of exchange, should they prove unsatisfactory. This plan has been tried, and it has worked to the advantage of schools and teachers."

It certainly will relieve school committees of a large responsibility and of having to keep incompetent teachers to the end of the school year.

For Friends' Intelligencer and Journal.

A GLIMPSE OF CALIFORNIA.

Were it not for the fact that the spectacles through which we look are as variable as the things we see, I would not attempt a description of the scenes along a route traveled by thousands of tourists and sight-seers who, in these days of excursions, make one long stretch from the rock-bound coast of Maine and neighboring seaboards of the Atlantic, to where the Pacific laves the sandy shores of Southern California.

It has been my privilege, with but a brief notice, to seize a convenient "grip-sack" and follow one whose artistic taste and legitimate work leads ever into fields where nature is most lavish in her wealth of beauty. Now our footsteps, so accustomed to turn toward the rising sun in all our wanderings have been reversed, and with glowing anticipations of the (to us) unrevealed glories of the Occident, we leave our midway city, and join one of the Raymond excursion parties referred to, at the little town of La Junta, (La Hunta) half a day's ride south of us.

On a bright morning, the 14th of Third month, we found ourselves aboard the "Special," freighted with representatives of the wealth and culture of the New England States. Already they were travel-stained by their two thousand miles on the road, but just as jolly and enthusiastic as at the starting.

Here they caught the first glimpse of Pike's Peak away to the north, and of the pointed cones of the Spanish Peaks, rising out of the Culebra range, white with newly fallen snow; and farther on, great hoary-headed Sierra Blanca, and Sangre de Cristo.

From La Junta we follow the Purgatoire, an insignificant stream taking its rise in the Culebra Mountains. At high noon we reach Las Vegas. The country through which we have passed lacks variety and the eye finds but little relief from the dull gray of the plains sparsely covered with the ever present sage-brush and rank grass, amongst which half famished apologies for Western beef are seeking for a few spires of succulent grass. The presence of adobe houses reminds us that we are on the confines of New Mexico; and the swarthy inmates gaze at us, leaning across the backs of the faithful little *burro*.

Las Vegas is an ancient town of about one thousand inhabitants, having increased in population in latter years by an influx of Americans, after the discovery of the potent curative powers of the hot springs, a few miles up in the foothills.

Our train ran up to the springs, and halted two or three hours, while we inspected the little villa so easily nestled on the side of the bluffs, enclosed by a park finely laid out, and so well sheltered that already the young grass was up and ready to refresh our eyes. Ascending the winding concrete road and broad steps, we reached the new hotel, an immense, imposing building with a wide gallery about it, and the capacious interior finished in a tasteful and elaborate style; from this exalted position a fine view is commanded of the surrounding country, and the picturesque cottages farther down, some of which we entered, and found them filled with curios of Indian and Mexican workmanship. Many articles were eagerly purchased by the tourists.

Next morning we reached the quaint old town of Santa Fé, where we spent half a day wandering through the narrow streets, bordered by the typical Mexican adobe, low, white-washed buildings, with a rude porch sheltering the unpaved sidewalk. These are interspersed by American houses and a decidedly American style of traffic.

Our party scattered in every direction, visiting the most noted places, and invariably raiding the shops where Mexican pottery, and bric-à-brac of every conceivable shape and form awaited the ready purchaser.

Two or three young New Englanders amused themselves by mounting the weak looking *burros*, who stood their burden with far greater ease than the huge cords of wood stuffed around their emaciated bodies. We visited the ancient Catholic Church, built in 1582, but which is partially robbed of its apparent antiquity by being modernized with a new tin roof, water pipes, etc. Inside, a member of the Brotherhood was at his devotions, seemingly unconscious of our presence. The interior of the Church was ornamented with cheap chromos of Christ and the attendant retinue of Saints. Close by the Church stands the oldest adobe house in Santa Fé, still inhabited, and we peeped through the low door and saw a Mexican woman replastering the walls, by dipping up a handful of the white mixture and smearing it on the surface.

At another door stood a young swarthy girl with an infant in her arms, refusing to allow us a glimpse into her abode without a small fee, evidently with an eye to business.

Before the train started we spied a procession approaching, which proved to be a Mexican funeral. It was headed by several small choir boys, the first one carrying a long pole with a cross at the tip, another swinging a censor and followed by two priests, chanting as they strode along. One of them looked up smiling and politely lifted his mitre as he passed

by, closely followed by a long line of men walking two by two. This finished the strange cortege, which wound over the hills and was soon lost to sight.

Santa Fé is enclosed by bluffs, covered by a sandy stony soil, out of which protrude scrubby pines and cedars, looking as half-starved as the sheep and *burros*, browsing amongst them. No more desolate, indeed, could be the hill country of the far off Holy Land. From there the dreary aspect continues, and is only relieved, now and then, by adobe houses and Indian Pueblos.

Near Wallace are the Pueblos San Domingo, and San Felipe. They differ materially from the Mexican houses in being built more compactly and close together, and with tall ladders leaning against the sides, up which the inmates climb for a perch upon the flat roof. Thence they pass through an opening to the rooms below.

The Pueblo Indians are of a very low order, somewhat like the Digger Indians of California. They are almost nude, and daub their faces with paint. They are possessed, however, of sufficient intelligence to importune the passengers to buy their rude pottery and specimens, and a good many "bits" were left in their bony hands.

Late in the afternoon we reached Alberquerque, a flourishing little town of Americans, Mexicans, Indians and negroes, with a seasoning of Celestials. The apparent briskness of the place gave evidence of having recently been struck by a "boom" which is often as transient as a cyclone.

Next morning, when we peeped from our berths, the character of the country had varied; but we were greeted by even greater desolation, for we had passed all habitations, save the necessary stations at long intervals.

One can scarcely realize the immense waste of arid and untillable land, extending hundreds of miles, a dark blot upon the face of our fair and beautiful country. About noon we came in sight of the Peaks in the San Francisco Mountain, Humboldt, Humphrey, and Agassiz, standing in a friendly group, all clad in their mantles of snow. All day we ran through clumps of dwarf cedars, gray tufts of rank grass, and sage-brush. Nothing cheering or attractive outside, the attention of the inmates of the car was turned to social entertainment, visiting and exchanging calls in our separate apartments, with a very family-like feeling.

At day-break next day, we began going up grade, until upon the summit of the San Francisco Mountains we were at an altitude of six thousand feet. Here the melting snows feed the small streams until they become wild dashing torrents of muddy water, carrying down great quantities of debris to the plains below. We also go rapidly down the steep grade through forests of tall pines.

At some of the little stations, representatives of the Huelpa tribe of Indians were seen about their rude tepés. They were very repulsive in appearance, having none of the upright bearing and eagle features of some of the better class of Indians; but they are a great curiosity to the passengers and many of them leave the train for a closer inspection.

In the evening we all congregated in the dining car to listen to songs and hymns sung by the dusky attendants on the train, but they did not sound to my ears like the rich melodious voices of the colored people of the South.

Next morning we awoke in California, but to my disappointment it did not look like a land of "milk and honey." We had left the gray sage-brush, and up from the vast stretch of sad and lonely sand-dunes sprang great clumps of "greese-wood" of a dark green color. But it was a beautiful sight when the sun came up to gladden the sombre earth, and the soft golden rays rested on the slopes of the undulating foothills, making innumerable dimples, by the lights and shadows. The long range of these dumpy mountains border the plains in every direction and enclose us in a vast amphitheatre.

After a hearty breakfast all were ready for any diversion, and when, on either side of us we discovered lovely flowers of a great variety of delicate tints—the first to relieve our eyes from the dull arid plains—a great cry of delight echoed through the long train, and when it halted it was soon emptied of its restless contents, and men, women and children hurriedly gathered their treasures, and when the "all aboard" was sounded each returned laden with bright bouquets.

Crawling like a monstrous worm through an immense stretch of plains dotted with green, we gradually go down toward the valley of the Mojave.

Extensive beds of black lava lay for miles north and south of us—comparatively recent upheavals from volcanic eruptions—upon the surface of which are no visible signs of vegetation. Through this forsaken country we ran for about one hundred and fifty miles, when we came to the little village of Dagget, and about noon pulled into Barstow, where we were cheered by signs of spring, for the cotton-wood trees were in full leaf and the grass tender and green.

Barstow is a railroad junction on the Mojave river. Here the sun beats down with almost torrid fervor and every thing is parched and dry. Out along the slopes of the foothills are several mining camps, and farther on, through an intervening gap, the San Bernardino mountains rise up grand and imposing. After running some eighty miles through the Mojave valley, we ascend another high range, and through Cajon (Kahoon) Pass begin our descent into the fertile and beautiful valley of San Bernardino. Down through picturesque groups of infant mountains, with their hoary headed parents overlooking them from above, we fly past an everchanging panorama, over which the "Down Easters" go wild with enthusiasm, but I remember the grandeur of the Rockies, in comparison to which these are insignificant indeed.

But we are leaving behind us the high arid land upon which Mother Nature has so darkly frowned, and are coming into the atmosphere of glad, young spring, which has smiled into bloom the peach trees and clothed the earth in its rich velvety mantle. In the gloaming we come down from the heights into the low lying valley with its pretty, cozy homes almost hidden by thick foliage and climbing vines.

We next stop at the town of San Bernardino for several hours, and go out a for promenade, and purchase some of the delicious California oranges.

The rest of our journey was made in the darkness of night, and under its gloomy cover we reach the depot at Pasadena. Entering the huge "buss" we were conveyed to the "Raymond," travel-stained and weary from our long journey.

EMILIE P. JACKSON.

[*Conclusion next week.*]

For Friends' Intelligencer and Journal.

OBITUARY NOTES.

AT our last yearly meeting there were absent two Friends who were with us the year before. Both had passed away, having reached the fourscore years which the Scripture assigns to the strong. Both were neighbors and intimate acquaintances of Joseph Gibbons, late editor of THE JOURNAL. Both were born Friends, and both died in membership with the Society. The one was Ezer Lamborn, of Caln Quarterly Meeting, Lancaster county; the other was Jeremiah Whitson, late of Langhorne, Bucks county.

The father of the former was Jonathan Lamborn, a minister among Friends. For forty years he had charge of Londongrove meeting-house, Chester county, but he lived afterwards at Kennet Square. One of his daughters married Thomas Worrell, now of Wilmington, Delaware. Another daughter (by his second wife), is the wife of Dr. Franklin Taylor, cousin and companion of Bayard Taylor, and lately Principal of the Boys' High School, of Philadelphia.

Ezer Lamborn was especially known as a teacher. During about forty years he made his home in Lancaster county, engaged for most of the time in teaching. He loved to teach, and one has said nearly thus: "His pupils, how they revered him. It was worth something to have so lived as to erect in the hearts of so many the enduring monuments that can be found in the hearts of Ezer Lamborn's pupils." For about thirty-six years he had a home in a house adjoining Lampeter meeting and grave-yard, near the birthplace and home of Dr. Gibbons, whom he assisted in THE JOURNAL as an active contributor and correspondent. His reports of meetings will be recalled, no doubt, by many readers. He was also the author of an educational work, "The Practical Teacher." He was very punctual in attending the meetings of the Yearly Meeting's Temperance Committee, although his home was distant over fifty miles. His wife survives him, and was present at our last yearly meeting.

Jeremiah Whitson was also long a member of Caln Quarterly Meeting, and was among the earnest anti-slavery men of that strong anti-slavery quarter. He was also greatly in favor of education; and perhaps all his children, as well as those of Dr. Gibbons, were pupils of Ezer Lamborn. One of his distinguishing traits was his native courtesy, the gentleness and deference of his manners.

A very noteworthy circumstance in the lives of these three whom I have mentioned, was the interest which they felt in forming and sustaining a country Lyceum, which met for some years, and principally in E. Lamborn's school room. It became known in the county just before the war, through the reports of its debates. None of its members will perhaps ever forget it.

Jeremiah Whitson was a brother and warm admirer of the late Thomas Whitson, of whom Whittier spoke in some verses lately quoted in the INTELLIGENCER AND JOURNAL, where he ironically advises that those in search of treason should

> "Storm Lindley Coates's poultry-yard—
> Beleaguer Thomas Whitson's home."

Jeremiah's first wife was Ann Owen; his second was a genial Orthodox Friend, Elizabeth Newbold, with whom the last years of his life were spent, in Bucks county.

P. E. GIBBONS.

A QUIET POWER FOR GOOD.

THERE is a work being quietly carried on by many persons in various ways, the importance and dignity of which are seldom recognized. It is not that of doing great or brilliant or illustrious things, but of making it possible that others shall do them. When men see one who surprises them by some exceptionally fine achievement; the author of some brilliant discovery or grand invention; some strong statesman who becomes a power for good to his country; some wise reformer or philanthropist who brings light and help to the ignorant and unfortunate, they are content to admire and honor the man without inquiring into the sources which may have fed his genius or inspired his enthusiasm.

Yet there are none of the truly great men of the world, who do not owe much of their greatness to the influence of persons of whom the world has never heard. Most of them are conscious of this, and gladly and gratefully recall the inspiration, encouragement, or wisdom gained from an honored parent, a respected teacher, a thoughtful friend. Much, however, of such influence has been unconsciously given, and as unconsciously received. Noble lives are continually being nourished by other noble lives, and none can tell how largely they may be contributing to the world's welfare and joy, by simply making it possible for others to develop faculties and produce results which for themselves would have been impossible.

To those who are not vain and selfish the possibility of this quiet but effective work will appeal with much force. Only a few can distinguish themselves in any department of life; but all can in some way enrich the lives and forward the labors of those few. Take the home, for instance, that shelters the infancy and trains the childhood of one born with a large capacity in some given direction. How much of what he may be to the world depends upon the influences which shape his earliest years! The father and the mother, with perceptions sharpened by love, can stimulate and encourage whatever is best within him, can fortify his resolution, direct his education, open up to him opportunities, and thus prepare him for a life of great value, in which they also will truly live and rejoice. Then there is the faithful, intelligent and wise teacher, living a quiet, perhaps an obscure life, but so shaping the minds and stimulat-

ing the powers of her pupils that some of them perhaps attain to heights which she herself could never reach. She accompanies them only a little way, and they leave her, but she has furnished them with some of the conditions on which their future careers of usefulness and prominence are founded.

Another, with similar desires of doing good, has pecuniary means at his command, and uses it for this purpose. He will, perhaps, establish a bright and ingenious youth in business, who presently becomes one of the most honored of merchant princes; or he assists a struggling artist, who, in the future, delights the world with his creations; or he enables the scientist to proceed with his researches, until he makes some remarkable contribution to the knowledge of the world; or he helps a young man to pursue the education he craves, who finally rises to benefit the whole world with his talent and usefulness. Though he never could have lived any of these lives himself, he has, by timely and judicious aid, fostered them in others, and he rightly enjoys a large share in all the beneficent results which follow.

Even less manifest and direct efforts in this direction are not lost. Very often gifted men and women have some deficiency, some fault, or some folly, which interferes with their usefulness and injures their influence. Sometimes we see a sister, a wife, or a friend, carefully guarding this weak point, supplying the vacuum or skillfully turning aside the evil consequences that would otherwise follow. Or the home will be specially adapted to minister to such needs, leisure will be afforded, the petty cares of life will be withdrawn, and all the conditions favorable to the utmost success will be intelligently secured. Few know the degree to which such efforts and care contribute to the power of gifted men, and, through them, to the benefit of the world. Few realize the large debt of gratitude which is due to those, who, themselves obscure and unknown, have, through such humble and quiet ministry, made possible the greatness and value of other lives. And no one will ever know how much has been lost to the world by the neglect of these little efforts of obscure individuals to cherish and protect the lives and powers of those whose gifts have been wasted for the lack of favorable conditions.

All those who really desire to *do* good, more than to be *known* to do it, may take comfort in this opportunity. Many persons complain that their powers are so small, their education so limited, their means so circumscribed, that they cannot hope to be of any use in the world. Let such take courage. No one is so powerless that he cannot, in some way, strengthen the hands of another; no one is so dull that he cannot help another to shine; no one's life is so small that he cannot make some other life greater. And in those other lives, which the humble and earnest man has aided to build up, he will find his own life grow richer and fuller. Everything done for others, with the sincere desire of doing good to them and to the world, will react upon the doer, bringing to him its own satisfaction and the reward of a good conscience.—*Public Ledger.*

WITHOUT AND WITHIN.

In the dim, sweet stillness of forest nooks,
With the songs of birds and the ripple of brooks,
Where the shy, wild wood-things have worked and played,
And the moss grown rank in the heavy shade,
We sit, by the greenness guarded about,
The noisy world for a space shut out.

In the dear, familiar presence of books,
Following us with their grave, kind looks,
With wise and beautiful thoughts to keep
Their tryst with us while the thoughtless sleep,
The thoughtful silence walls us about
From the moonlight or starlight or storm without.

In the blessed quiet and comfort of home,
With our dearest about us and they alone,
Though the world is wide and the world is full,
The heart of home has compassed the whole.
Without are its evil, its strife, and its din,
And its dearest joys are with us shut in.

In the narrow space where our duty lies,
With only the light of the broad, glad skies,
The fire of faith, and the warmth of thought
To cheer the soul and brighten the lot,
We walk, and whatever allures us without,
While duty calls us, shall be shut out.

In the long and lingering stillness of pain
We wait in weakness of heart and brain;
To the strength of God the weak soul turns,
His love as never before it learns,
His tender presence guards it about;
Peace is within and the world without.

Little we heed what without may betide
If the heart within us be satisfied;
Always the circumstance, shapen of God,
Refuge becomes from the clamor abroad,
And the barriers that hedge us around
As sheltering walls to guard us are found.

—*Olive E. Dana, in Illustrated Christian Weekly.*

TRIFLES.

Only a cluster of daisies,
And dear little daisies were they;
They won a smile for the giver—
A sunbeam to brighten the day.

Only a smile at the crossing;
But it beamed from the smiler's face,
And shone on my shadowy pathway,
And lent to the day a grace

That marks it a day worth recalling
In reverie's dream-country sweet,
Where Fancy with Fancy keeps trysting
In the soul's solitary retreat.

Only a hand-clasp at parting—
A moment with palm to palm pressed—
A moment's celestial communing
Ere the spirit relinquished her quest.

Ah me! that beautiful fraction
Of time hurried into the past,
Fleet-winged, but its sweet benediction
Will linger with me till the last.

Only a bird-song at twilight—
A love-lay half-lost in a plaint;

But its measures were hauntingly lovely,
Though its melodies rippled so faint

That I scarce knew when the song ended
And when the silence begun,
Or whether I heard it or dreamed it,
The song and my dreaming were one.

For the song had awakened an idyl,
A bit of romance sweeter still
Than ever was wrought in a story
Or wreathed by a poet's sweet skill.

'Tis the trivial things are our masters—
The little sweet things that beguile
The days of their tedium, the trifles,
A song, or a daisy, or smile.

—*Rosaline E. Jones, in Boston Transcript.*

THE METLAKAHTLAN INDIANS.

Among the Indians now located in Alaska is a tribe commonly known by the name given above. They have recently come across the border, from British Columbia, and have begun to build a place for themselves, called New Metlakahtla. The previous history of these Indians is very remarkable, but involves too long a statement of facts to be reproduced here in full. They were situated, as stated, in the Canadian territory, and were there, for many years, labored with by a missionary, William Duncan, who succeeded in getting them to adopt Christianity, and to make a great advance toward civilized life. It seems, however, that his teachings and methods did not meet the approval of the authorities of the Established Church of England, as represented in Canada by the Bishops, and W. Duncan's labors were interfered with, and the property of the Indians confiscated, so that they were practically driven away. In the *Friend*, (London), for Fifth month, there is an interesting communication from Sarah M. Fryer, of Wilmslow, Cheshire, (England), who has interested herself to help these Indians. She says:

"In response to the appeal in a previous number of *The Friend* to assist the colony of Indians in their migration to New Metlakahtla, Alaska, £93 10s. has been entrusted to me, mostly by Friends, and has been duly remitted from time to time to *The New York World*. The names of the contributors have been published in its columns. It is intended to furnish a complete list to each subscriber. Some delay has arisen in the transmission forward to Alaska, but there is little doubt that the earlier remittances have reached their destination.

"The following letter, slightly abridged, evidently written about the middle of March (it is without date) has been received from William Duncan:

'Your two very kind letters of 13th December and 6th February are before me. The latter came to hand this week. The former would not have remained so long unanswered if I could have carried out my wishes, but pressure of work and anxiety together have caused me to be sadly in arrears with my correspondence.

'First let me thank you, and those kind friends associated with you, very sincerely for the sympathy and generous help you have tendered us, in this our day of trial. For though the money you have kindly contributed has not yet reached us, your words of sympathy have done us good. The money that has reached us, with the exception of £5, which came direct, is about £600, contributed by Friends in America.

'On the arrival of our monthly mail, the Indians rush around me, impatient to learn what their friends say. In the evening a general meeting is called, at which I attend to read over the letters. I wish our friends could see the joy their letters give on these occasions. Your two letters called forth especial interest—being from England, and because they afforded testimony that Christian love is superior to national ties as a bond of union—a grand lesson for these people to learn in their early acquaintance with the Christian faith.

'The troubles to which your letter so feelingly alludes I am sorry to say are not over yet. Last autumn, when our migration from British Columbia became a fact before the eyes of the authorities, they sent an agent to intercept if possible our movement, by forbidding us to remove our property. Just then stormy weather set in, and stopped our intercourse with British Columbia for the winter—and so, many dwelling-houses and all our public buildings, with a large quantity of private property, yet remain. Just now the weather is becoming favorable for our crossing over the seventy miles of sea, and so we are commencing correspondence with old Metlakahtla. A canoe left a few days ago with letters to the Indian agent to demand the reasons for our property being confiscated. As soon as we are in possession of all the facts we propose laying our grievances before the U. S. Government at Washington, and beg for their intervention. Of course, our great aim must be to preserve the peace. Although the object seems to be to drive the people to violence, I am thankful to say efforts to this end have so far proved abortive. Our people have controlled themselves, and are determined to use only lawful means to defend their rights. While we are being called upon to suffer thus from a British Government, I am delighted to tell you we are being very kindly cared for by the U. S. authorities.

'The Hon. Mr. Dawson, Commissioner of Education from Washington, alludes to his visit here in his report. Though he saw but a handful of our people, yet he was pleased. Had he remained a few days longer, he would have seen fleet after fleet of canoes arrive here, which would have delighted him much more. Thus God has raised up for us new friends, and given us many tokens of his favor to cheer us forward.

'Having only had winter months to work in, we have not made much progress in building. Our sawmill, however, is up, and running successfully. We have a large building up for church and school purposes. Our scholars number on the books 170, but many being away we have only now about 100 in daily attendance. I manage the school with four native assistants. Kind Dr. Bluett, my colleague, attends to the sick. I should mention, too, that we have a large store, 100 by 34 feet, and a guest house for strange Indians to reside in during their stay with us, 40 feet square.

'On Monday next, we meet to discuss plans for clearing the forest for dwellings and gardens (at present we are living in shanties near the beach), but, owing to reduced finances and losses, we shall not be able to find much employment yet for the people at home, so many will have to scatter abroad in search of work.

'Pray excuse this brief and unsatisfactory scribble. I will try and do better, I hope, as soon as I am a little ahead with my work.

'Yours very gratefully,

'W. DUNCAN.'

"The Indians of New Metlakahtla are a brave and independent people, and in their direst need they have made no direct appeal for help. They are industrious, and will become self-supporting in the new settlement as they were in the old one. So far from being a burden to others, they formerly supported native missionaries to other Indians. But their present needs continue to be pressing. Deprived of the land which had been theirs by descent from remote times, their property also withheld, they had to start the world afresh with nearly all their capital, the fruits of past industry, taken from them. They are not exclusively a body of able men, but they are burdened with their proportion of sick and aged, of women and children."

THE CHRISTIAN RELIGION.

THE Christian type is the product and the property of the Christian scheme. No, says the objector, the improvements which we witness are the offspring of civilization. It might be a sufficient answer to point out that the civilization before and around us is a Christian civilization. What civilization could do without Christianity for the greatest races of mankind, we know already. Philosophy and art, creative genius and practical energy had their turn before the Advent, and we can register the results. I do not say that the Greek and Roman ages lost—perhaps, even, they improved—the ethics of *meum* and *tuum*, in the interests of the leisured and favored classes of society, as compared with what those ethics had been in archaic times. But they lost the hold which some earlier races within their sphere had had of the future life. They degraded, and that immeasurably, the position of woman. They effaced from the world the law of purity. They even carried indulgence to a worse than bestial type; and they gloried in the achievement. Duty and religion, in the governing classes and the governing places, were absolutely torn asunder; and self-will and self-worship were established as the unquestioned rule of life. It is yet more important to observe that the very qualities which are commended in the Beatitudes, and elsewhere in the Sermon on the Mount, and which form the base of the character specifically Christian, were for the Greek and the Roman mind the objects of contempt. . . While the older religions made free use of prodigy and portent, they employed these instruments for political rather than moral purposes; and it may be doubted whether the sum total of such action tended to raise the standard of life and thought. The general upshot was that the individual soul felt itself very far from God. Our bedimmed eye could not perceive his purity; and our puny reach could not find touch of his vastness.—*W. E. Gladstone in Nineteenth Century.*

AMERICAN AND ENGLISH LOCOMOTIVES.

THE key to the evolution of the American railway is the contempt for authority displayed by our engineers, and the untrammeled way in which they invented and applied whatever they thought would answer the best purpose, regardless of precedent. When we began to build our railways, in 1831, we followed English patterns for a short time. Our engineers soon saw that unless vital changes were made our money would not hold out, and our railway system would be very short. Necessity truly became the mother of invention. The first, and most far-reaching invention, was that of the swivelling truck, which, placed under the front end of an engine, enables it to run around curves of almost any radius. This enabled us to build much less expensive lines than those of England, for we could now curve around and avoid hills and other obstacles at will. The next improvement was the invention of the equalizing beams or levers, by which the weight of the engine is always borne by three out of four or more driving-wheels. They act like a three-legged stool, which can always be set level on any irregular spot. The original imported English locomotives could not be kept on the rails of rough tracks. The same experience obtained in Canada when the Grand Trunk Railway was opened, in 1854–'55. The locomotives of English pattern constantly run off the track; those of American pattern hardly ever did so. Finally, all their locomotives were changed by having swivelling trucks put under their forward ends, and no more trouble occurred. The equalizing levers were first used by Rogers, in 1844. These two improvements, which are absolutely essential to the success of railways in new countries, and have been adopted in Canada, Australia, Mexico, and South America, to the exclusion of English patterns, are also of great value on the smoothest and best possible tracks. The flexibility of the American machine increases its adhesion and enables it to draw greater loads than its English rival. The same flexibility equalizes its pressure on the track, prevents shocks and blows, and enables it to keep out of the hospital and run more miles in a year than an English locomotive.—*Thomas Curtis Clarke, in Scribner's Magazine.*

THE question, "How can these things be?" which was asked by Nichodemus, is not by any means the first question to ask. The first question is whether 'these things" are. The question, how or why they are, is of but secondary importance in comparison with the primary one. The practical rules of life have their basis in facts which we can ascertain whether we can explain them or not.

"ONCE to every man and nation
Comes the moment to decide
In the strife 'twixt truth and falsehood
For the good or evil side."

THE SENSE OF SMELL.

The function of smell is fourfold. Like the higher senses, it belongs to the intellectual endowments. It is a part of the mind. Through it the mind is reached, roused, and quickened. The percepts and concepts gained through the sense of smell can be named, described, analyzed, compared, and classified. They may thus become the means of a good degree of intellectual life. Smell is a source of knowledge. Through it the mind discerns those qualities in things which we denominate odor. This knowledge it can obtain in no other way. A surprisingly large number of objects have their own peculiar odor. The onion, the carrot, the beet, and all other vegetables have characteristic odors. So have fruits, flowers, spices, and many gases, as well as animals, meats, etc. The knowledge of the kind, quality, and condition of things that can be obtained by the sense of smell, is very extensive. Not only the druggist, the chemist, the cook, but others likewise, make much practical use of the nose as a source of knowledge, having its own special scientific interest. But smell does a highly important work in enabling us to detect foul, hurtful odors. The nose is placed at the entrance to the mouth as a sentinel to guard it from receiving unwholesome food. It is the watch-dog of the stomach. A fourth, scarcely less important function of smell is that of giving pleasure. The nose is capable of ministering to our happiness even more, perhaps, than the touch or the taste. One with a cultivated nose has delights that another knows not.—*Selected.*

A physician, satisfied that there was death in that form of tobacco, had a cigarette analyzed. The result was a startling one. The tobacco was found to be strongly impregnated with opium; while the wrapper which was warranted to be rice paper, was proven to be the most ordinary quality of paper whitened with arsenic, the two poisons combined being present in sufficient quantities to create in the smoker a habit of using opium without his being aware of it, and which craving can only be satisfied by an incessant consumption of cigarettes.—*Franklyn Repository.*

Kind words are the music of the world. They have a power which seems to be beyond natural causes, as if they were some angel's song, which had lost its way and come on earth, and sang on undyingly, smiting the hearts of men with sweetest wounds, and putting for the while, an angelic nature in us. Hard words, on the other hand, are like hailstones in summer, beating down and destroying what they would nourish, were they melted into drops.—*Selected.*

It is not so easy as philosophers tell us to lay aside our prejudices; mere volition cannot enable us to divest ourselves of long established feelings, and reason is averse to laying aside theories it has once been taught to admire.

In a healthy nature the moral faculties live and grow without taking thought of them, just as the heart beats and the lungs breathe.

A BOTANIST'S STUDIES.

The manner in which a taste for natural objects and a thirst for a more intimate knowledge of plants was first awakened in Dr. Torrey, the eminent botanist, is quite remarkable. His father held some official station which required him to visit the prisons of the city of New York, and the lad frequently accompanied the parent on these tours of inspection. In the old State prison, which at that early day was somewhere about Twenty-third street and situated in the country, they found a man in the office of the superintendent who had been condemned to serve out a short term, but was generally believed to have been innocent of any offense. The prisoner was taken into the office to keep the books. He was a man of learning, and especially a fine botanist. Whenever young Torrey appeared at the prison, the book-keeper would point out from the window some plants growing in the vacant lots opposite, and ask the boy to go and fetch them. The two then sat down in the office to analyze and dissect the specimens, presenting the curious spectacle of a prisoner in convict's costume teaching a well-dressed boy. The lad never forgot the lessons, and from the tastes thus acquired dates his application to the study of botany, in which science he was destined to achieve the most distinguished success. The prisoner was ultimately acquitted of all guilt, and became one of the most useful scientific men of the country.—*Journal of Applied Chemistry.*

He to whom the thought of God is unwelcome need not look beyond this fact for proof that he is in that state which Paul calls "the carnal mind," and which he declares to be "enmity against God." His state is one of antagonism toward God, and as God will not change, he must be changed, or the antagonism will be permanent, and in the end involve his own ruin. God is right and he is wrong.

"If you sit down at set of sun,
And count the acts that you have done,
And counting, find
One self-denying deed, one word
That eased the heart of him that heard,
One glance most kind
That fell like sunshine where it went,
Then you may count the day well spent."

A lease of 999 years, made in the days of King Alfred, has just expired in England. The land was leased by the Church to the Crown, and reverts now to the Church of England after a millennium of years.

The temple of Buddha at Kioto, Japan, cost $3,000,000. A ton of ropes made from women's hair is used in and about the structure.

Lebanon means the white mountain, the name being suggested by the prevalence of snow, as is the case with the New Hampshire range.

A large new paper-mill in Japan is getting its equipments of machinery from Fitchburg, Mass.

NEWS AND OTHER GLEANINGS.

—A special oil is now manufactured to be used by vessels at sea to pour on the waves in time of storm.

—As the increasing requirements of commerce have outgrown the capacity of the Suez canal, the management have decided to double its width and increase its depth, and also to light it, so that it can be used by night as well as by day.

—There are seven Japanese students at Yale College, where they are general favorites, and one of the brightest of them is Shinkichi Shinkichi Shigerri, who is only 90 pounds in weight and about four feet tall—or, rather, short. He will graduate with honors at the approaching commencement, but will not go back to Japan.

—India embraces a territory as large as the United States east of the Mississippi river, and has a population of 250,000,000. Of these 175,000,000 are Hindus, 50,000,000 are Mohammedans, and the remainder are divided among other religions, as Buddhism, Parseeism, etc. It is said that about three hundred dialects are spoken by the people of India.

—But little has occurred during the year to interfere with the industrial pursuits and progress of the partially civilized Indians. . . . .

The great body of the Indians have continued peaceable and have made commendable progress towards self-support. They have more land under cultivation than heretofore, twenty-three thousand acres of new land having been broken the last year. They have more and better dwellings, twelve hundred new houses having been erected by themselves. They have more agricultural tools and machines, some of them purchased with the proceeds of their farm products. Their stock has increased in number and improved in quality, and is better protected and cared for.—*Report of Indian Commissioner.*

--People are ever ready to give the newspapers information of scandal, crime, and all forms of sin, and show a keener relish and more earnest desire to put reporters on the track of such news than to give them facts about the good things that men have done—except what they have themselves done. So long as the public claims to know who has gone wrong and is indifferent as to who has done right, it cannot fairly claim the right to criticise the press for telling of the evil along with the good.—*Springfield Union.*

CURRENT EVENTS.

THE Prohibitionist National Convention, at Indianapolis, on the 31st ult., nominated General Clinton B. Fisk, of New Jersey, for President, and John A. Brooks, of Kansas, for Vice-President. The platform includes a clause in favor of woman suffrage, though this was strongly opposed by part of the convention.

EMPEROR FREDERICK of Germany was sufficiently well at the close of last week, to go from Berlin, where he has been since his father's death, to the palace at Potsdam, a few miles distant.

STRICT regulations having been adopted by the German Government in regard to persons entering the provinces of Alsace-Lorraine, from France, their enforcement began last week, and a number of travelers with irregular papers were turned back from Strasbourg. The direct trains from Paris were almost empty.

LICK OBSERVATORY, at Mount Hamilton, Santa Clara county, California, has been transferred to the State University Regents. It has taken thirteen years to construct the observatory and equip it with a 36-inch equatorial and other instruments.

DURING the past week General Philip H. Sheridan has remained desperately ill, and his recovery, while still hoped for, is regarded, (6th inst.), as scarcely possible.

THE bill abolishing hanging for all murderers committed after the present year, and providing that the execution shall be carried out by the use of electricity, has been signed by Governor Hill, of New York.

KNOWLEDGE is proud that he has learned so much —Wisdom is humble that he knows no more.

COUNT your resources; find out what you are not fit for, and give up wishing for it.—*Good Housekeeping.*

NOTICES.

*** The Burlington First-day School Union will meet at Mansfield, Sixth month 9th, at 10.30 A. M. All interested in the work cordially invited. Carriages will meet morning train at Columbus.

WM. WALTON,
MARGARET D. ROGERS, } Clerks.

*** Home for Aged and Infirm Colored Persons. Annual Meeting, Fifth-day, Sixth month 14, 3 p. m. Annual report read, election of officers, etc. Addresses by following ministers: Henry C. McCook, Wm. Hutton, I. W. Becket, and others; and other exercises.

The Public are respectfully invited.

*** The Joint Committee on Temperance and Intoxicating Beverages, of Philadelphia Yearly Meeting of Friends, will meet at Race Street meeting-house, Philadelphia, on Seventh day, Sixth month 16th, 1888, at 1 p. m.

JAMES H. ATKINSON,
ANNIE C. DORLAND, } Clerks.

*** The Temperance Committee of Concord Quarterly Meeting will hold a Temperance Meeting First-day afternoon, Sixth month 17th, at Friends' meeting-house, Chichester, Delaware Co., Pa., at 3 o'clock. All are invited to attend.

J. BYRON THOMAS, Clerk.

*** There will be a *Memorial Meeting* held at Richmond, Indiana, on First-day following Quarterly Meeting in the Sixth Month, at 3 o'clock, p. m., under the charge of the First-day School, in memory of our valued friend, Sarah A. E. Hutton, who was one of the early workers in, and earnest supporter of, First-day schools to the close of her life.

B. S.

PUBLISHERS' NOTICES.

***As a definite number of copies of the INTELLIGENCER AND JOURNAL is printed each week, we would suggest to any of our friends who may wish extra numbers of the paper to inform us of the fact previous to the publication containing the particular article wanted, that we may have the required amount of extra numbers printed.

*** WE particularly ask that when money is forwarded to *renew* subscriptions, care be taken to give us the name of the person *to whom the paper is now being sent.* Sometimes, instead of this, the name of another member of the same family is given, in which case, the new name not appearing on our list, we suppose it to be a new subscription, and send two papers.

Where it is a *new* subscription, please say so, and this will also to help avoid mistakes.

***Matter intended for insertion in the INTELLIGENCER AND JOURNAL should reach us by Third-day morning, though notices or advertisements relating to affairs of immediate importance *may be* used as late as the morning of Fourth-day. In order to reach our distant subscribers, the paper is now mailed on Fifth day, and must be sent to press at noon of the day preceding.

HENRY C. ELLIS,
HOUSE AND SIGN PAINTING,
112 N. TENTH STREET, PHILADA.
Residence, 404 N. 32d St.

RICHARDS & SHOURDS,
CARPENTERS AND BUILDERS.
JOBBING ATTENDED TO.
1125 Sheaff St., first street ab. Race,
PHILADELPHIA, PENNA.
R. RICHARDS, 1541 N. 12th St.
THOMPSON SHOURDS, 2212 Wallace Street.

WM. HEACOCK,
UNDERTAKER,
No. 1508 Brown Street,
PHILADELPHIA.

Clement A. Woodnutt,
UNDERTAKER AND EMBALMER,
1226 NORTH FIFTEENTH STREET, PHILA.
CARRIAGES TO HIRE

Are you going to have any Paper Hanging Done this Spring? If so, observe these prices for newest patterns, perfect, full length.

Lustres or Mica Papers,	6 Cts. Roll.
Beautiful Gold Papers,	15 Cts. Roll.
Felt or Cartridge Papers,	20 Cts. Roll.
Heavy Embossed Golds,	35 Cts. Roll.

We'll send free to any address in the country, a full line of samples with borders to match.
A. L. DIAMENT & CO., - 1206 MARKET STREET.

CAROLINE RAU, (Successor to S. Maddock,) PLAIN MILLINERY
736 SPRING GARDEN STREET, PHILADELPHIA.
Plain Straw Bonnets a Specialty.

SAFE INVESTMENTS
Capital, $750,000
Surplus, $355,016
Principal and interest both fully guaranteed by Capital and Surplus of $1,105,016. In seventeen years of business we have loaned $11,494,600, paying from 6% to 12% interest. $7,056,800 of interest and principal have been returned to investors without delay or the loss of a dollar. Real Estate First Mortgage and Debenture Bonds and Savings Certificates always on hand for sale—In Savings Departments, in amounts of $5 and upward; in the Mortgage Department, $300 and upward. Full information regarding our various securities furnished by
J. B. WATKINS LAND MORTGAGE CO.
LAWRENCE, KANSAS; or
New York Mang'r, HENRY DICKINSON, 319 Broadway.

Equitable
MORTGAGE COMPANY.
CAPITAL SUBSCRIBED, ... $2,000,000.
PAID IN (CASH), ... 1,000,000.
—— DEBENTURES ——
Bearing 6 per cent., running ten years, and based exclusively upon Western Farm Mortgages, and held in trust by the American Loan and Trust Company of New York for the benefit of the bondholders. Their safety, time to run, and rate of interest make them the most desirable investment now offered. Also
GUARANTEED FARM MORTGAGES.
OFFICES:
NEW YORK, 208 Broadway. | PHILA., S.E. cor. 4th & Chestnut.
BOSTON, 23 Court Street. | LONDON, ENGLAND.
SEND FOR PAMPHLET.

WILSON JUNIOR PEDIGREE BLACKBERRY,
The largest, best, and most productive Early Blackberry, 3¼ inches around from seed of selected Wilson's Early.


Kieffer Hybrid Pear Trees,
100,000 Peach Trees,
Strawberries, Grapes,
Blackberries, etc., etc.
CATALOGUE WITH COLORED PLATES FREE.
WM. PARRY, PARRY P. O., N. J.

QUEEN & CO. 924 CHESTNUT ST.
SPECTACLES AND EYE GLASSES
OCULISTS' ORDERS FILLED
Branch, 403 Chestnut St.

MY SELECTION OF PATTERNS
* * *
FOR THIS SEASON COMPRISES ALL THE LATEST STYLES AND COLORINGS IN MOQUETTE, BRUSSELS, TAPESTRY, INGRAIN, AND DAMASK CARPETS. OIL CLOTHS, LIGNUM AND LINOLEUM WINDOW SHADES, MATS, RUGS, ETC., AT THE LOWEST MARKET PRICES.
BIGELOW BRUSSELS.
LOWELL BRUSSELS.
LOWEL INGRAINS
BENJAMIN GREEN,
33 N. SECOND STREET, PHILA.

AMOS HILLBORN & CO.,
Furniture, Bedding, Curtains.
PARLOR, DINING ROOM, LIBRARY AND CHAMBER FURNITURE, CURTAINS AND FURNITURE COVERINGS MATTRESSES, BEDS, FEATHERS, SPRINGS, SPRING COTS, ETC., ETC.
No. 1027 Market Street, Philadelphia.

BOARDING FOR FAMILIES ON A FARM 25 MILES FROM Philadelphia, on Jericho Hill. Address STEPHEN BETTS, JR., Pineville, Bucks County, Pa.

PENNHURST, TELEPHONE No. 118.

MICHIGAN AVENUE, NEAR THE OCEAN,

JAMES HOOD. ATLANTIC CITY, N. J.

Swarthmore, Delaware County, Pa.

QUEEN ANNE COTTAGE

Is now open for boarders. On the Baltimore Central; ten miles from Philadelphia. Beautiful walks, excellent spring water, access to grove or woods For terms and particulars address ELIZABETH L. WEBSTER, SWARTHMORE, Delaware County, Penna.

THE MANSION HOUSE,
SARATOGA SPRINGS, N. Y.

Opens June 1st. HANNAH T. PAUL, 1317 FILBERT STREET.

LAWNTON

Seven miles from Ninth and Green. Station on the Lawn. Forty trains daily.

A. S. WILLIAMS, OAK LANE, PENNA.

PRESTON'S SUNNYSIDE, WERNERVILLE, PA.

On South Mountain, elevation 1,000 feet, in the midst of an extensive woodland park overlooking a wide and diversified landscape; invigorating air; table and appointments excellent.
Open April 1st to November.

JAMES H. PRESTON.

CONSTANTLY ON HAND —AN ASSORTMENT OF— PRICES REASONABLE.

CLOTHS AND CASSIMERES

SUITABLE FOR

PLAIN AND FASHIONABLE GARMENTS.

GUSTAVUS GOLZE, TAILOR, 109 N. 10TH STREET, Philada.

MILK CREAM, AND BUTTER ALWAYS ON HAND.

LUKENS WEBSTER,

120 S. FIFTEENTH ST.

Butter delivered twice a week to all parts of the city and surrounding country. We are dealing with the most reliable dairies Orders by mail solicited and promptly filled.

LARD OF THE VERY BEST QUALITY A SPECIALTY.

The use of the INTELLIGENCER AND JOURNAL *as a medium for advertisements will, we think, be found very satisfactory. A careful supervision is exerciseed and nothing known to be unworthy is admitted. The paper now goes to about* 3300 *persons, reachiny, say,* 15,000 *readers, and its size and shape, and the character of its contents give special weight to each advertisement.* ☞ *When our readers answer an advertiser, please mention that they do it upon seeing the advertisement in this paper.* ☜

ABINGTON FRIENDS' BOARDING AND DAY SCHOOL,

Near Jenkintown, Pa., North Penn and Bound Brook R. R Ten miles from Philadelphia.

Next school year begins Ninth month 10th, 1888. Courses of study arranged to furnish a thorough English education and to prepare for college.

Board and tuition $145 to $175 per school year. Tuition alone $25 to $55. For further information address,

ARTHUR H. TOMLINSON, Principal, Jenkintown, Pa.
Or CYNTHIA G. BOSLER, Sec., Shoemakertown, Pa.

SWARTHMORE COLLEGE

OPENS NINTH MONTH THIRTEENTH.

Thirty minutes from Broad Street Station, Philadelphia.
Under the care of Friends, but all others admitted.
Full college course for both sexes; Classical, Scientific, and Literary.
Also a Manual Training and a Preparatory School.
Healthful location, large grounds, new and extensive buildings and apparatus.
For Catalogue and full particulars, address

EDWARD H. MAGILL, A. M., President, Swarthmore, Penna.

FRIENDS' BOARDING SCHOOL.

NEWTOWN SQUARE, PA.

Terms, $150 to $175 per year.

Apply to HANNA R. CALEY, Principal, address, during vacation), Media, Pa.
Or to
THOMAS P. BARTRAM, Newtown Square, Pa.,
CLEMENT M. BIDDLE, 815 Arch Street, Phila.

FRIENDS' ACADEMY,

A boarding and day-school for both sexes. Thorough courses preparing for admission to any college, or furnishing a good English education. The next school year will begin Ninth month 13th, 1887. Terms for boarding scholars $150 per school year. The school is under the care of Friends, and is pleasantly located on Long Island, about thirty miles from New York. For catalogue and particulars address,

FREDERICK E. WILLITS, Sec.,
Glen Cove, Long Island, N. Y.

CHAPPAQUA MOUNTAIN INSTITUTE,—

A Boarding School for both sexes under the care of Purchase Quarterly Meeting. The present building is new and much enlarged, and has perfect sanitary arrangements. Excellent corps of instructors. Prepares for Business or College. Healthfully and pleasantly located near the Harlem R. R., one hou from New York city. For catalogue and particulars, address,

SAMUEL C. COLLINS, A. M., Prin.,
Chappaqua Institute, N. Y.

FRIENDS' CALENDAR FOR 1888
NOW READY.

A handsome lithographed card bearing a tablet, giving a carefully selected quotation from Friends' writings for each day of the year. Price, 50 cents. By mail, 55 cents.

FRIENDS' ALMANAC FOR 1888.

Containing an account of the times and places of holding the meetings of Friends on the continent of America. Price, 10 cents each. $1.00 per dozen.

FRIENDS' POCKET ALMANAC FOR 1888.

Price, 10 cents each. $1.00 per dozen.

FOR SALE BY.

FRIENDS' BOOK ASSOCIATION,
S. W. Cor. 15th and Race Sts., Philadelphia.

FRIENDS' INTELLIGENCER AND JOURNAL.

INTELLIGENCER Vol. XLV. No. 24. | PHILADELPHIA, SIXTH MONTH 16, 1888. | JOURNAL. Vol. XVI. No. 803.

GOD'S GIFTS TO MAN.

WHEN God at first made man,
Having a glass of blessings standing by,
Let us (said he) pour on him all we can,
Let the world's riches, which dispersed be,
Contract into a span.

So strength first made a way;
Then beauty flowed, then wisdom, honor, pleasure;
When almost all was out, God made a stay,
Perceiving that alone, of all his treasure,
Rest in the bottom lay.

For if I should (said he)
Bestow this jewel also on my creature,
He would adore my gifts instead of me,
And rest in Nature, not the God of Nature;
So both should losers be.

Yet let him keep the rest,
But keep them with repining restlessness,
Let him be rich and weary, that at least,
If goodness lead him not, yet weariness
May toss him to my breast.

—*George Herbert.*

For Friends' Intelligencer and Journal.

CHRISTIANITY AND WAR.

Do not many Friends err in speaking of Christ as the inward monitor by which spiritual truth is revealed to the soul of man? The Hebrew word Messiah and its Greek synonym, Christ, simply means the anointed; and this confounding of the object anointed with the anointing power leads to confusion and causes misunderstandings. If Jesus was anointed in all its fullness by that anointing power which John in his Gospel calls the Word, which was with God, and was God, and is the life and light of men, one can readily perceive that the divine in him could triumph over the human, and thus, by assimilating him to God, make him one with him. He thus becomes the visible representative of the Eternal Father to the children of men, and by teaching the truths, made known to him by this holy anointing, came to be a redeemer from sin and the Saviour of men. But the substituting the instrument for the principal, which has been so generally done by Christians, has had the effect of diverting the minds of men from the inward life that should be in the soul to the outward sacrifice which took place on the mount of Calvary. And what is worse, to teaching that faith in the latter is the one great essential to salvation, and not simply a means to an end. Hence the dogma that all of spiritual truth that God has seen fit to reveal to man is to be found in the Bible. This has kept the leaven of the gospel of Jesus Christ from operating on the minds of men, and has enabled a hierarchy, under different names, to substitute the teachings of men for those of the Spirit of God, thus preventing that evolution of truth that is constantly going on in the spiritual as well as the natural world. One result of this has been, that whatever was permissible in one age of the world, and under one stage of civilization, is equally permissible under every other. And as war was indulged in and apparently sanctioned under the Mosaic dispensation, so it is under the Christian, losing sight of the fact that while Christ came not to abolish the moral law of Moses, he did come to usher in a law of love that should supersede it. This high ideal of the law of the spirit of life in Christ Jesus, which is to free us from the law of sin and death, it is hardly reasonable to expect is one that will be accepted by all mankind, or even by those claiming to be followers of Jesus, at once. It gradually dawns on the seeking soul, and requires time for its general adoption by society. It should be the ultimate aim of every individual, but we all know there are many battles to be fought against temptation before sanctification is attained.

And until the individuals composing society accomplish this, we cannot expect society itself to attain the end in view. In the meanwhile it must have rules for its government, and these rules must be enforced or anarchy will prevail, and it will lose its advanced position and relapse into barbarism. But this presupposes a law of force by which the refractory shall be compelled to submit to the law, and in extreme cases, will require the calling out of the *posse comitatus* to enforce obedience. This is civil war, more or less violent, according to the numbers engaged in defying the civil authority. Taking men as they now are, could that entity we call the State, which makes and enforces the laws of society exist without the exercise of force? Jesus seems to have foreseen that it could not, when he told his disciples: "And when ye shall hear of wars and rumors of wars be ye not troubled; *for such things must needs be.*" He did not expect the principles laid down by him to revolutionize society immediately, but knowing they came from God, was fully persuaded that in time they would so leaven the minds of men that the prophecy of Isaiah would be fulfilled. That this is gradually being brought about we have every assurance. They have softened the asperities of social life. The benign principle of love is mingled with the sterner sense of justice, and has had a wonderful

influence in moulding the jurisprudence of all Christian nations. And though war has not been abolished, it has abated its cruelty. The prisoner is no longer regarded as a slave. And the institution based on that idea (since the recent action of Brazil) has become a thing of the past in all Christian lands. The propriety of settling disputes between individuals and nations by arbitration rather than by law or war, is commanding the attention of all thoughtful persons.

If there be those among Friends or others, who are so fully under the influence of the divine spirit that they would rather suffer even unto death, than avail themselves of human law to redress a grievance, they may be said to be fully developed Christians. But to that large number who have not yet arrived at that high estate, but are endeavoring to follow after the Master, even though at a distance, something is due. We find them in every-day life, and they largely predominate in all Christian sects. The high ideal of life in Christ Jesus should be held up to their view in our precepts, and as far as possible in our example also; that seeing we practice what we preach, they may be encouraged to follow after. The history of our Society clearly shows that the light did not break in on the minds of our forefathers in all its brightness. There was a dawning, and as the eye was kept single on this, the spiritual perceptions were quickened until the evils of their day were clearly manifested to them. The more spiritual among them were the first to have the scales removed from their eyes, and as they abode under the Divine annointing they became instruments in giving sight to the blind. So I apprehend it will continue to be until the leaven of Jesus Christ leavens all men into that love that, coming from God, shall draw all men unto him.

Loudoun Co., Va. W. W.

FRIENDS' UNION FOR PHILANTHROPIC LABOR.

[Session in New York City, Sixth month 1 and 2. Report begun in last week's issue.]

SIXTH-DAY EVENING, SIXTH MONTH 1.

THE session began with the presentation of the report of the Sub-committee on Temperance. The reports from the different yearly meetings show an increased interest and a desire to enlarge the field of labor. The membership of our western meetings is so small and Friends are so widely separated that it has not seemed practicable for them to enter upon their work in the capacity of an organized society. Their different bodies have coöperated, as opportunity presented itself, with other organizations having a like aim. Friends have been influential, in several of the States in which our meetings are situated, in having laws passed requiring instruction in the public schools as to the physiological effects of alcohol and tobacco. In Illinois Yearly Meeting the committee have given attention to furnishing temperance text-books to public schools. In the States of Iowa and Kansas, where prohibitory liquor laws exist, they have aided in prosecuting the violators of these laws. In New York the Committee has held Conferences and given attention to the circulation of temperance literature by means of the First-day schools. The work in temperance reform has been carried on extensively in Philadelphia Yearly Meeting.

In Baltimore Yearly Meeting the interest in temperance work has been so thoroughly aroused that in many localities it has absorbed the entire interest that Friends manifest in philanthropic labor. Every monthly meeting has a committee on the subject. The law of the State requires all public schools to use text-books explaining the results of alcohol on the human system. Many members of the Committee have made addresses in schools on the subject. Much temperance literature has been distributed and the National and State legislatures have been memorialized on the subject. In the Maryland legislature the proposition to submit a prohibitory amendment to the Constitution came so near a passage that its opponents were amazed and alarmed at the progress made.

John J. Cornell then presented an essay on Temperance. Some of his leading thoughts were as follows: While the field in which we labor is large it has been frequently and thoroughly explored, so that we need not expect to bring forward anything new. Like the Gospel of Christ it needs iteration and reiteration. In the Society of Friends there is an apathy in regard to this question. Many are content that we have nearly purged ourselves from the evil; others think that our testimony should be against only the immoderate use of intoxicating drinks, and not all use; while still a third class contends that it is not wise for us to mingle with the world. There is, therefore, still a need of bringing the truths of temperance before our members. While the strict meaning of the word temperance is a moderate use of anything, as we apply it, it is generally understood to mean total abstinence. The use of alcohol is the greatest, the most important evil we have to deal with to-day. How shall we alleviate the evils that follow it and finally eradicate them? The spirit of philanthropy aims to destroy an evil, not to reduce its amount. We must not content ourselves with uplifting the fallen and teaching the young the evils that we wish them to avoid. While doing this we must also strive to remove the sources of temptation by stopping the manufacture and sale of intoxicants. Every moral reform needs the enactment of laws to supplement its work. There are differences of opinion as to the means that should be employed in opposition to the liquor traffic. The legal enactments that have been used are a high license, prohibition by local option, and prohibition by State law. Those who advocate the first of these means claim that it will restrict the traffic and open the way to its final overthrow. But to license the traffic is wrong. License gives it the sanction of the law and so a greater power to harm. The operation of high license has been to restrict the traffic to a smaller number of sellers, but not to reduce the amount consumed. Local option has done no more than put a partial check on intemperance. Where such restriction exists it is rendered comparatively ineffective by the inadequacy of the penalty, the want

of efficiency of the prosecuting officers, and the apathy of those who approve of the law. Further, as the system existing in any district may be overthrown by an adverse vote in any election, the want of permanency tends to discourage those who would work to secure its enforcement. The plan produces beneficial results to some extent in country neighborhoods, but cannot be carried out in the cities. We can rely only on general prohibition. That can have the necessary degree of permanence only by being incorporated into the State and national constitutions.

The essayist concluded by considering in what way such legal enactments can be secured. He announced that he was satisfied that it was right for him to coöperate with a political party established for the purpose of securing prohibition. Such a party exists and has grown to proportions to make the other organizations fear it. There is nothing inconsistent with the principles of the Society of Friends in joining such a party, and using legitimate means to accomplish by its aid the reform it seeks.

William M. Jackson said that he sympathized with the essayist in his desire to destroy the great evil of intemperance, but not with the means proposed to do it. He had exercised the right of suffrage in behalf of a political party that he believed would ensure the best results for the good of the country. It contained in its ranks millions of prohibitionists to the third party's thousands. He hoped that the time would come when that great party would be composed entirely of prohibitionists. In Iowa, Kansas, Ohio, Rhode Island, Maine, and Massachusetts they have shown their belief by the enactment of prohibitory laws. There are as many prohibitionists in this party in Iowa, as there are in the Third party in the whole country.

After other expressions on this subject by members of the Union, several Friends deprecated the introduction of the question which apparently involves partisan politics, but it seemed to be the general opinion that no harm would ensue from the kindly expression of diverging views on this subject, it being understood that such expressions were those of individuals, and did not assume to be the sentiment of the body.

Jonathan K. Taylor expressed his detestation of the saloon, as a permanent menace to the safety of our free institutions. It is inconsistent for us to build up institutions of learning, and license at the same time an establishment that will graduate to the prison and insane asylum. We must agitate, educate, and arouse public conscience against this evil. Local option is valuable especially as an educator, proving to the community where it is located the injurious effects of alcohol, and the advantage of abstinence. In his own State more than half the counties had established prohibition by the local option vote, with the result that the numbers in prisons and workhouses were very largely reduced. We should go to the polls and vote in such a way as to advance prohibition. As soon as enough counties are influenced a prohibitory amendment can go into the State Constitution, and as soon as there are enough States it will go into the National Constitution.

Robert S. Haviland expressed the opinion that the temperance movement had not advanced beyond the educational stage, and we should continue that work in which we can all unite.

Seventh-day Morning, Sixth Month 2.

The report of the Committee on Corrupt Literature was presented. Members of the committee had been informed of the circulation among school children of improper pictures and cards for advertising purposes, and had used efforts to prevent such circulation. They found that such cards are generally printed in obscure places, and distributed by the Express Company, so as to avoid the penalty of the law against using the mails for improper purposes.

A paper on Corrupt Literature, by Elizabeth Powell Bond, was read. She commended to parents, fathers, as well as mothers, the importance of cultivating in the minds of their children a taste for good reading. At least one hour a day should be given to reading aloud to the children such books or selections from books as may be adapted to cultivating a taste for the best in literature. These daily readings should be continued until the boys or girls are able to read for themselves. In selecting suitable reading for our children we should do well to observe the rules laid down by Emerson: "Never read a book until it is a year old, and never read any but famous books."

Anna M. Jackson desired that special attention should be given in presenting the writings of famous and standard authors, to selecting such portions of their works as are proper and suitable reading for the young. She called the special attention of teachers to the necessity of exercising this discrimination in their instruction in literature.

John J. Cornell said that in his younger days Friends excluded all novels from the literary material supplied to their children. The frequent result of such exclusion was that the children read books secretly, and the extensive and indiscriminate reading of novels had frequently vitiated the taste. He quoted the answer made by T. S. Arthur to one who inquired as to a choice of books to be read: "Do not read that from reading of which you do not rise with the desire to be a better man."

Jonathan K. Taylor said: Create in the mind of the young a desire for that which is right. Teach the child that there is pernicious material in the world and that he will meet it. Teach him that he must not use it. Get his thoughts in the right direction, implant the principle of right, and he will not go astray. We need more Friends' literature of the present: there is a great amount at our command, but it is largely of the past.

The report of the Committee on Social Purity was then presented. In several States endeavors had been made to have the law so amended as to extend greater protection to young girls. In three States Illinois, New York, and New Jersey, this effort had met with success, and the laws had been amended A measure was now pending in the United States Senate to extend the same increased protection in the District of Columbia, and a delegation from the Committee had had a hearing before a Senate Com-

mittee in furtherance of this modification of the existing statute. A paper on Social Purity was then presented by Anna R. Powell. Cordial approval of the sentiments contained therein was expressed by a number of Friends.

The afternoon session was begun with the report of the Committee on Prison Reform. Reports from the different yearly meetings' committees showed that a number of prisons had been visited, and that they had been found to be cleanly and well kept. In several different States movements have been inaugurated to have matrons appointed in police stations where women are confined, and in these efforts the committees have joined other organizations that are laboring to improve the penal institutions. In New York these efforts have resulted in the drafting of a law which has just been enacted.

Edward Stabler, Jr., gave in detail an interesting account of the work of Baltimore Friends in the management of reformatories and asylums in the neighborhood of that city. Since the adoption of local option in a majority of the counties of Maryland, the number of convicts in the penitentiary had been reduced about one half. Two large manufacturing businesses, one of marble workers and the other of stove founders, were carried on by private individuals for whom the prisoners worked. When the term of a convict expired the proprietors of these establishments were always ready to give him work in separate workshops that they maintained outside the jail. When those who were discharged do not wish to continue either of these occupations, the Prisoners' Aid Association will help them to make a start and provide them with the means of going wherever they wish. As a result of these arrangements recommitments to the Maryland Penitentiary are very rare. In those counties in the State where local option exists the county jails and almshouses are usually without inmates. He spoke highly of the results accomplished by the Prisoners' Aid Society.

For New York it was reported that the New York Prison Association had recognized the work of Friends by inviting the Committee to designate one of their number to become a member of the Executive Committee. A memorial had been presented to the New York legislature protesting against the passage of a law framed by one of the labor organizations which, if enacted, would be highly prejudicial to the prisons and their inmates.

Phebe C. Wright reported that in visiting the New Jersey State Prison at Trenton she found that there were 137 inmates who could not read or write. She had secured the establishment of an evening school for their instruction. The matron in the same institution teaches the women sewing. In a visit to a reformatory at Sherburne, Mass., she found that the prisoners were arranged in three grades. Newcomers, by faithful observance of the rules were advanced to the second, and afterward to the third grade. In that they were treated with greater favor in several particulars than those of the other grades, they were supplied with better clothing, were taught to be laundresses, or cooks, and to raise flowers and fruit.

Aaron M. Powell mentioned the system used in Dublin where the prisoner is set first at very severe labor. After a time, if he is obedient, a task of less severity is imposed upon him and finally he is sent away to a farm where no other restraint is imposed upon him, than the liability to be returned to the jail if he abuses his privileges.

The Secretary then presented the report of the Committee on the Education of the Colored People of the South. The aid extended has been given to the two schools at Aiken and Mt. Pleasant, South Carolina. (The report gave numerous details concerning these schools and their work, most of which have been heretofore given in the INTELLIGENCER AND JOURNAL.) A notable feature in the contribution of money has been the assistance of First-day School classes who, in numerous instances, have paid the tuition of one or more pupils in these schools.

A paper on the same subject was read by Howard M. Jenkins. He said in part: Intemperance, unrestricted immigration, or the threatened prostration of industries under foreign control is not more threatening to the interests of our country than the mass of ignorance in the South. The census of 1880 showed that in the preceding ten years illiteracy had increased in the South. In the State of South Carolina nearly one-half (48.2 per cent.) over the age of ten years were illiterate, while in many of the northern States the percentage of illiteracy was less than five. No free government can maintain itself under these conditions. The forces at work against illiteracy are inadequate to cope with it. The country was impoverished by the war, the population is sparse, and a double system of schools for the two races is considered necessary. Only about 55 per cent. of the colored children are enrolled, and the schools are open for only a short time, some States not more than three months. The salaries paid to teachers, (in North Carolina, about $75 a year to a men, $60 to a woman) are not sufficient to command good instruction. The classes in many cases are so large that the teachers are not able to accomplish satisfactory work. The public schools of the South must do most of the work; but their expenditure must be supplemented by the aid of the general government if the advance of illiteracy is to be checked. Yet the aid of private organizations must continue. What is especially needed is moral and industrial training. The negroes need to be developed in conscience and in truthfulness. There are especial reasons why Friends should continue in this work. It is congenial, and in accord with the historical precedent from the time of George Fox, when he admonished the slaveholders of Barbadoes. There is also the encouragement of a quick response, as the evidence of some success in labor expended is seldom wanting. It is especially important to maintain schools that will train good teachers. It is desirable to direct our efforts to this one thing; we can then see good fruit resulting from our endeavor.

Elisan Brown said that she could commend the excellent behavior of the colored people of her own neighborhood in Virginia, many of whom remained with and worked for their former masters, and became worthy and useful citizens.

Edward H. Magill said that a practical duty was presented to us for our consideration. There is one consideration that should especially encourage us who are so small a body and are confronted by so enormous a task. While the government with its vast resources can employ many teachers, many of these go to their work for the sake of the pay, while the missionary teachers, such as those of Friends, are consecrated to the service.

In the evening a paper on Dependent Children was read by Elizabeth B. Passmore. She said: Because parents are paupers or criminals it does not follow that the child must become the same. The charitable institution is needed for the incorrigible and infirm. For others the most natural and practicable system is that of the private family. The adopted child is subjected to the restraining moral influences of the home circle. He learns respect for and obedience to the head of the family instead of the inflexible rules of an institution. In Pennsylvania, Children's Aid Societies have been formed, whose purpose is to remove children from almshouses into suitable homes. They are regularly visited to see that they are properly cared for. The proper training of children in families tends to the security and perpetuity of our free government.

John J. Cornell said that it has been shown that the great number of charitable institutions is a direct cause of pauperism. In one instance we find five generations of paupers as a result of the method of caring for pauper children in public institutions.

The report of the Committee on Indian Affairs was then presented. In examining the condition of the Santee Indians in Nebraska, they found it desirable that a matron should be supplied to teach the women household work. As the Commissioner had no funds at his disposal for this purpose it was proposed that one be employed at the expense of the various yearly meetings. As one failed to coöperate, the plan has not yet been accomplished. There is now a prospect that the government may appoint five matrons for different reservations. Isaiah Lightner has been appointed a commissioner to allot lands in severalty.

Edward H. Magill presented a paper on the Present Duty of Friends to the Indians. He sketched somewhat in detail the earnest labors of Friends in behalf of the Indians. In the first seventy years of the Pennsylvania Colony William Penn's treaty with the Indians remained in force. After that time Friends lost control of the colonial government. Then their efforts as a religious organization began. From 1756 to 1767 a company of Friends in and near Philadelphia, "The Friendly Association," labored to reëstablish friendly relations with the native tribes. In one year this Committee expended $10,000 within the limits of Philadelphia Yearly Meeting alone. Not until the administration of President Grant did the government spend money to aid the work of improving their condition. He appointed agents recommended by religious organizations. Friends were appointed to six agencies. This policy scarcely survived his administration. Our agents gave place to successors who were politicians. Many religious denominations continued their missionary work.

The passage of the Land in Severalty bill does not finish the work. The Indian still needs help. There are abundant fields of labor. While some have been civilized there are still one hundred thousand blanket Indians still in the United States. Let us increase our Committees. They will find work, and of a kind no other denomination can do. There should be visits paid to the Indians every year, and a constant influence exerted at Washington to have suitable persons appointed as agents.

The subjects treated in the essay were commented on by John J. Cornell, Thomas Foulke, Wm. C. Starr, Samuel B. Haines, John L. Griffen, and others.

After adopting the memorials to the President and Congress in favor of the establishment of international arbitration, and in opposition to the traffic in intoxicating liquor with the native tribes of Africa and the Pacific Islands, the meeting of the Union concluded.

Editorial Correspondence Intelligencer and Journal.

TRAVELING WESTWARD.

Perhaps nowhere else do land and water, sky and mountain, blend in more picturesque variety than along the Lehigh river as it rushes in tortuous windings to its confluence with the Delaware; certainly the valley through which it flows was never more w orthy the admiration of the traveler than as it was seen on one of the clear, crisp days a fortnight ago. Every curve the train rounded disclosed some new combination worthy the pencil of an artist,—every stretch of level ground had its own quiet beauty.

The cold, rainy spring, while keeping back the busy work of the farmer, had given a deeper, richer green to meadow and grain-field, and the forests as they climbed the slopes of the "everlasting hills," offered a study of color, that was simply bewildering: one longed to stop were it but for an hour, at some turn in the road, where the mountain-side, wearing still its heavy robes of the deepest evergreen, was putting on the fairy lace-work of Spring's first endeavor; oak and maple and poplar, willow and ash, and birch and beech, and a whole retinue of others found in our forests, making haste to clothe themselves in the distinctive hue and form that belongs to each, while the white blossoms of the lowly dog-wood, sheltered in the arms of its lordly neighbors, gave promise of the beauty yet to be, when the warmer days of early summer will give to every shrub and bramble its garniture of gladness.

The apple-trees in some localities were still fragrant with bloom, the wild or crab variety, in clumps of three or more, presenting a crown of indescribable beauty, in every tint of rosy pink shading to white, that is known to the botanist. It seemed hardly possible that the peaceful river flowing on, almost without a ripple, through these pastoral scenes, could be the same noisy stream we had seen dashing along, cutting its way through gorge and defile, to the quiet valley, where the smiling landscape lay mirrored in its placid waters.

From Waverly, N. Y., our course lay directly west, through a stretch of farming country well dotted over with towns and villages, the fields green and growing but giving scant promise of an early harvest. Night is closing in upon the busy world as the train slows up at Hornellsville. Here the Pullman sleeping car is added, and that luxury of modern times invites the weary traveler to such repose as nerves and temperament permit; few, however, being so entirely free of misgivings as to sleep soundly the night through.

If there is any condition in which we have need of faith and trust in the great Disposer of events, and confidence in one another, it is when we resign ourselves to the repose that nature demands, while the train is rushing onward to its destination, or, possible destruction. One familiar with the changes that the last fifty years have brought about in methods of travel, who thus commits himself to the keeping of the modern management, cannot but call to mind the tiresome stage-coach journeys of the long ago, prolonged almost beyond endurance that some "wayside inn," famous for its accommodations, may be reached, and the good cheer of its host enjoyed. Such a ride comes vividly to mind. It seems so long ago, yet the incidents are as fresh as if they had happened recently. It was the first day of a journey of two hundred-and-fifty miles, and was made in the latter part of summer, starting at sunrise. The day was warm and the coach crowded, the halt for dinner and change of horses, and the delivery and taking up of the mail, served to break the monotony of the ride. Some of the passengers dropped out at the towns through which the route lay, but others took their places, so that every seat was occupied, and such small fry as went for half-fare fared badly enough, having to share with the band boxes (no lady then travelled without that necessary appendage) the scant room that was left.

As the driver reined in his steeds at the end of the journey, far into the evening, rain was falling in torrents; it had found every cranny and crevice of the old coach which gathered it up in little streams that came down upon the luckless passenger whose seat happened to be under its droppings, with a persistency worthy a better cause. The terminus for the night was the State capital, and as it was the main line of travel through the State, the best inn in the town received the guests, who were both wet and hungry. A rousing fire of blazing logs in the great fire-place of the hall offered warmth and comfort, but the women, drenched as they were, must have change of clothing, and what a confused bustle and calling for baggage followed. The boot containing the trunks had to be unstrapped, and quite a delay endured before each, duly labeled, was delivered to its owner. And what small affairs they were. It was well for the women who traveled then, that fashion was not so exacting, though more fastidious, perhaps, than now. A dress could be packed in less space and fewer changes were necessary, so that a comfortable wardrobe for a visit of several weeks, could be carefully packed, where in our more luxurious times, a single gown with all its accessories could scarcely find room.

There were fires blazing in every lodging room, and dusky maids in turbans and tow dresses went from one to another, shaking out the dripping skirts and hanging them before the fire, frequently changing them that they might be ready for their owners when they resumed the journey on the following day. And all must be gone through with as often as the stage and the rain came together. Contrast this with the comfort of a day and night on the railroad of the present. The journey in the stage coach, with all its weariness and discomforts only accomplished about half the distance from north to south of one of the smallest States in the Union, the morning finding the travelers at the same place that the night had closed in upon them, while our travelers who composed themselves to rest in a Pullman sleeper, found on waking, they had come through rain and wind, and were more than 500 miles from the place they had left only twenty-four hours before.

Who that travels would want to go back to the stage-coach of the past? Who would say, in view of all that applied science has done for us, "the former days were better than the presents."

As the train slows up, we find ourselves at Akron, Ohio, famous for its oat-meal. The large mills where the grain is made into this wholesome article of food, and the neat, pretty cottages of the workmen are the chief features of the place, though we see the kilns in which the common drain-pipe of all this region is made in nearly all the towns through which we pass.

At Foraker an immense tract of swamp-land is under process of draining. The land is said to be of great value, and the success of the undertaking is well assured. Our course lay through the great oil-producing district of the State (Ohio). At Lima almost the entire industry of the place is merged in oil. Derricks are seen in every direction and refineries are almost as numerous. Quite recently a well was opened from which the oil flows in fabulous quantities; the subterranean supply seems inexhaustible. A line of pipe six inches in diameter is being laid to Chicago to supply that city with oil for fuel, another pipe of half the diameter is also being laid, but the point of destination was not learned. Street-cars, propelled by electricity, wait for the passengers who leave the train. There appears to be no lack of thrifty enterprise in the towns through which the road passes. The need of better drainage is indicated by the piles of drain pipe lying in the fields or placed in order waiting the leisure that follows the sowing and gathering in of the summer crops.

Through northern Indiana the industries are mainly in the preparation of lumber. Steam sawmills are puffing away in almost every tract of woodland, a war of extermination seems to be waging against the grand old trees that add so much to the beauty of the country, and so affect the distribution as well as the value of its rainfall. In this State, as in Ohio, the winter sown crops are thin on the ground and the grass is short; the prospect for hay is not encouraging, but a few weeks of real summer weather may do much for both.

Chicago is reached a little behind time. A stay of

a few days gives opportunity to study its marvelous growth, and in some measure to comprehend the place it must occupy in the future of this vast western land, so rapidly filling up with the people of every civilized nation.

First-day we gather with the little circle of Friends who meet in worship in a small room of the Athenæum building, on Dearborn street. It is pleasant to find so many of the young people, and gives hopeful promise for the future of the few who are now trying to hold the membership in this city together. They need the sympathy and help of Friends in more favored places, and this should be freely extended. It was a season of refreshment to the one who felt called to offer words of hope and encouragement, that seemed to be shared by all who were present. The "Scripture Lesson" for the day held most of those in attendance together for half an hour after, the free expression of those who took part, gave evidence of the deep interest the subject had awakened. L. J. R.

Creighton, Neb., Sixth mo. 6.

THE UNIFYING FACTOR IN CHARACTER.

There is nothing more beautiful or more highly prized in the world of inorganic matter than the crystal. And the crystal owes its peculiar form and quality to a single unifying factor by which unattractive and valueless simples were brought into new and enduring relations with one another, and were given a structure and an appearance which otherwise they could never have possessed. It may have been by the addition of one more element to the compound, that a heterogeneous mixture was resolved into crystalline symmetry and solidity. It may have been by the unifying factor of heat or of cold, of wetness or of dryness, that molecules of carbon, or silica, or alumina, came into that affinity which transformed a dull earthy element into a gem for a royal crown. By one process or by another it was the unifying factor that gave all the other factors, in that thing of durability and of admirableness, their substantial value. And it is the unifying factor which is the one thing needful to completeness and to practical efficiency in every combination of forces in the world of matter, of mind, and of morals.

Many a man who obviously has fine mental qualities, and who is possessed of knowledge in various branches of learning, shows himself unable to use his intellectual powers and attainments to any practical advantage, simply because of his lack of the one element of mental potency which would bring all the other elements of his mind into their proper relations, one to another and each to all. We are accustomed to say of such a man, "He has all kinds of sense but common sense;" which is only another way of saying that his mind is without the unifying factor which is needed to secure the crystallization of his powers into the form where they would be at their best, and would show themselves most attractively. Wisdom has, indeed, been called that talent which enables a man to use all his other talents; or, in other words, wisdom is the unifying factor in the world of intellect.

In personal character the unifying factor is always the chief factor. We speak of the necessity of a man's having a purpose in life, if he would be at his best, and would make the most of himself; and saying this, we recognize in the factor of a life purpose the unifying factor in the elements of personal character. A man may have a fine physique, a well-balanced and well-stored mind, a high moral tone, and a choice social position; but, unless he consciously has something to live for, all his advantages, natural and acquired, fail of arousing his entire abilities, and of putting them into their fullest play. Let him, however, be once possessed of, or by, an absorbing purpose in life, and his faculties are unified and energized, so that he is ready to be at, and to do, his best. And when a great life purpose comes into the personal character as a unifying factor, he who lacks the advantages of many another, in his personal presence, in his mental acquirements, and in his social position, may transcend them all—if they are without such a unifying factor. It may be patriotism, it may be an aroused filial affection, it may be a new sense of love or of friendship, it may be an added interest in some line of special study, it may be a desire for success in business, that proves the unifying factor in the character of an individual; but whatever it is, its presence and potency are sure to be felt and to be seen prevailingly.

In man as man, the one unifying factor, without which man can never be at his best or do his best, is the faith factor. That which distinguishes man from all the lower orders of creation is the ability to recognize the unseen and the infinite, and to rest on the felt presence of Him who is all and in all, of the universe of his creating and controlling. In the lack of a personal faith in God as *his* God, no man can be what he ought to be, or do what he ought to do. Without this faith, a man cannot work or study in assured confidence of results; nor can he see the past, the present, or the future, in the light in which alone all its facts and teachings are intelligible and consistent. With this faith, a man can stand, as it were, at the very centre of the universe, and look out over the vast sweep of God's providences, in simple confidence that all things are working together for his good; since his Father orders them all, and he is in loving union with God through his union by faith with Him who is one with the Father. Without faith, a man's powers are as the earthly elements in their primitive separateness; it is by faith as a unifying factor that those elements are crystallized in symmetry and in durableness.

"One thing thou lackest yet," said Jesus to a young man who had wealth and station and capacity and knowledge, and a loving and a lovable spirit. The one thing there lacking was the unifying factor which alone could bring all the other factors of that young man's personality into their right relations to one another, and to the forces at work in the universe of God. Without that unifying factor the favored young man was at a disadvantage, in spite of all his advantages. And no advantages can compensate any man, young or old, for the lack of the unifying factor which shall enable him to recognize and

to occupy his place in the Divine plan, and to use all his faculties and attainments in their proper order and measure.

We have need to beware lest, with all our advantages and attainments, we lack the unifying factor which shall give the highest effectiveness to our powers in their best exercise. It is not the number of our faculties, nor the variety of our acquirements, but rather our ability to use them severally and collectively as they should be used, that is the measure of our capacity in our sphere of being and doing. Without the unifying factor, all other factors will be incomplete and insufficient, in our case, as in the case of all others. Nor need the unifying factor ever be lacking to us. God, who gives us all that we have of good, will not withhold that which is essential to our best use of all which we have from him. It is only when we culpably bury one talent of the two or of the five talents which God has entrusted to us, thinking that we are doing measurably well by our use of the remainder, that we need fear to suffer from the lack of the unifying talent which can make the other talents as productive as they ought to be. The unifying talent is one of the talents, the use of which God proffers to every one of us. We can bury it, or we can improve it—and take the consequences accordingly.—*S. S. Times.*

"The crown and glory of life is character. It is the noblest possession of a man, constituting a rank in itself, and an estate in the general good will, dignifying every station and exalting every position in society. It exercises a greater power than wealth, and secures all the honor without the jealousy of fame. It carries with it an influence which always tells—for it is the result of proud honor, rectitude, and consistency, qualities which perhaps more than any other command the general confidence and respect of mankind."—*S. Smiles.*

Those who look not inwards, but upwards; not at themselves, but at Christ and all spiritual perfection,—they become more and more painfully aware of their own imperfections. The beauty of Christ's character shows them the ugliness of their own. His purity shows them their own foulness, his love their own hardness, his wisdom their own folly, his strength their own weakness.—*Charles Kingsley.*

All lives in which the sense of duty is lacking are unregulated lives, lives going to waste, with no principle of coherence or growth in them,—worthless to-day, and holding no promise for the future. The home whose inmates are destitute of this organizing germ of happy, useful, united life is a poor, lonely, desolate place, no matter how sumptuous its furnishings or how stately its adornments.—*J. R. Effinger.*

Life is made up not of great sacrifices and duties, but of little things, in which smiles and kindness, and small obligations, given habitually, are what win and preserve the heart and secure comfort.—*Sir H. Davy.*

Intelligencer and Journal.

Howard M. Jenkins, *Managing Editor.*

Associate Editors:

Helen G. Longstreth. Louisa J. Roberts.
Rachel W. Hillborn. Lydia H. Hall.

PHILADELPHIA, SIXTH MONTH 16, 1888.

THE SCRIPTURE LESSONS.

As was stated in our Note last week, our lessons for the next three months pass again to the Old Testament, taking up the principal events therein recorded of the wandering of the Hebrews in their forty years' journey from Egypt to their home in Canaan. This is the most remarkable history that has been preserved of any ancient people, and the sacredness that has been attached to these old records as the infallible word of God, which few among the enlightened scholars of the present time are willing to admit, should not stand in the way, or in anywise prejudice our minds, as Friends, against their reverent study for ourselves, and for the young people amongst us who need to be intelligently directed in their inquiries concerning the relations that exist between the Divine Being and the human family as shown in these recorded experiences of the race.

It is not just to those who wrote in the earliest times to condemn their statements because the conclusions they reached were not arrived at by present methods. They saw Jehovah's hand outstretched for their deliverance, in every peril through which they passed, they heard his voice in the storms that raged among the peaks of Horeb, or swept the barren plains of the wilderness of Sin. These were to them as the communications of the will of God, personally made, and so they declared. The language in which it is written is of necessity symbolic and figurative. Let us not cavil at its unscientific statements. We do well to seek the underlying truth that is conveyed, and we shall find our own methods of expressing the same truth, is by figure and symbol. The things of the spirit, though spiritually discerned, have to be communicated to others in the same words used in the common details of everyday life.

The great value of these writings to us lies in the fact that they teach the nearness of the Divine to the human. More than this they bear testimony to the great fact that this nearness of the Divine may, by watchfulness to its leadings, bring the soul into a living experience of his presence, and a oneness with him in all its aspirations; and further still, it declares with emphasis that this is possible to every soul that is willing to obey the commands upon which it is bas

The study should be reverent because it deals with the holiest and most sacred intentions of the soul, and it should be intelligent that no narrow or partial views of the love and care of our Heavenly Parent towards all of his children may find a lodgment in the minds of any who enter upon this study.

MARRIAGES.

EVANS—WEST.—Sixth month 7th, 1888, at the residence of the bride's parents, King of Prussia, Upper Merion township, Pa., under the care of Radnor Monthly Meeting of Friends, Charles W. Evans, of Philadelphia, son of Elizabeth T. and the late Morris J. Evans, and Sarah R., daughter of William and Rebecca K. West.

HAMMOND—GRIFFITH.—Sixth month 7th, 1888, at the home of the bride's mother, near Mount Pleasant, Jefferson county, Ohio, under the care of Short Creek Monthly Meeting, Bezaleel D. Hammond, of Wichita, Kansas, and Mercy J. Griffith, of Mount Pleasant, Ohio.

HOAG—LA FETRA.—On Fourth-day, Sixth month 6th, 1888, at Friends' meeting-house, Manasquan, N. J., under the care of Shrewsbury Monthly Meeting, Butler M. Hoag, of South Easton, N. Y., son of Isaac and Elizabeth A. Hoag, and M. Elizabeth, daughter of Edmund and Abbie M. La Fetra, of Manasquan, N. J.

JOHNSTON—CRANSTON.—Sixth month 6th, 1888, at the residence of the bride's parents, West Philadelphia, by Friends' ceremony, John Johnston, son of the late William and Isabella Johnston, of Haddington, Philadelphia county, Pa., and Martha Sharpless, daughter of Samuel and Edith S. Cranston.

PRICE—FOGH.—In Denver, Colorado, on Fourth-day, Sixth month 6th, 1888, by Friends' ceremony, at the residence of the bride's parents, Philip and Ellen M. Price, Phebe J. Price to Carl S. Fogh, of Denver, Colorado.

DEATHS.

ADAMSON.—In Philadelphia, Sixth month 4th, 1888, Joseph Lowry Adamson, aged 62 years; formerly a member of Alexandria Monthly Meeting, Va.

BARCKLOW.—Near Moorestown, N. J., Fifth month 26th, 1888, Joseph H. Barcklow, in his 72 year.

BEESLEY.—Fifth month 22d, 1888, at the residence of her brother-in-law, Edward P. Cooper, West Philadelphia, Rachel Beesley, aged 84 years. Interment at Salem, N. J.

FIELD.—Fifth month 8th, 1888, at her residence, near Port Chester, N. Y., Mary B., wife of William C. Field, aged 71 years; an elder of Purchase Monthly Meeting, N. Y.

JONES.—Fifth month 30th, 1888, near Medford, N. J., Keziah H., wife of Wilkins Jones, aged 62 years.

LUPTON.—At the home of his daughter, Esther Green, Richmond, Ind., on Fourth month 30th, 1888, Richard R. Lupton, in his 85th year; a member of Whitewater Monthly Meeting of Friends.

NEWBOLD.—On the evening of Sixth month 7th, 1888, Thomas Newbold, of Mount Holly, N. J., in his 85th year.

POTTS.—At his home in Richmond, Ind., Fourth month 2d, 1888, John Potts, in his 80th year; a member of Whitewater Monthly Meeting of Friends.

SHUTE.—At his home, near Richmond, Ind., on Fourth month 28th, 1888, Albert C. Shute, in his 48th year; an esteemed elder of Whitewater Monthly Meeting of Friends.

TAYLOR.—Sixth month 8th, 1888, at his residence, Crosswicks, N. J., Stacy Taylor, in his 84th year, formerly of Philadelphia; a member of Chesterfield Monthly Meeting, N. J.

WILKINSON.—Sixth month 5th, 1888, at the residence of his son, Charles Benjamin Wilkinson, West Philadelphia, Norris Wilkinson; a member of the Monthly Meeting of Friends of Philadelphia. Interment at New Garden, Pa.

WRIGHT.—At his residence, near Trenton, N. J., Fifth month 21st, 1888, after a short illness, Robert S. Wright, in his 63d year.

Those who have shared the companionship of Robert can testify to his goodness which ever marked his character; he was an earnest and candid seeker after truth, unselfish in his business relations, careful not to infringe upon the rights of others, and his example will ever be remembered by those who were brought in contact with him.

He made no distinction between the rich and poor, was a friend alike to all, and one that believed that true religion was not so much in what we *believe* as in the way we *live*.

Deeply will his loss be felt in his home circle, where two children, a son and daughter, survive him. He was an indulgent father, and a kind and affectionate brother. These dear children are particularly bereft, having lost both parents in about a year of one another, and just at the age when they most needed a father's and mother's tender care. He spent his entire life on the farm upon which he died, and was the third generation that held possession of it. He was a member of Trenton N. J. Preparative Meeting. E.

YERKES.—Sixth of Sixth month, 1888, in East Bradford, Chester county, Pa., Job R. Yerkes, in his 72d year. Interment at Newtown Friends' ground.

LETTER FROM CHICAGO.

Editors INTELLIGENCER AND JOURNAL:

A member of your staff has recently made us a brief visit, and we felt so much edified and profited by her company and ministrations, that we feel disposed to testify to the comfort, help, and pleasure received.

L. J. R. attended our First-day meeting on the 27th of last month, remaining afterward to our Bible class. In each, by sermon and participation, she was peculiarly acceptable. She spoke in the meeting of the "cause" for which Jesus Christ came into the world "to bear witness to the truth." The class having been studying over that portion of the Gospel history so recently, the ground seemed to be freshly prepared for the good seed so fittingly sown, and she was listened to with close attention, especially by the younger element. The subject is as new as it was 1800 years ago. Truly "the old, old story," but ever new to each individual when he first enters into a comprehension of its wonderful meaning.

We feel that the Spirit of the crucified "Son of man" is still a living power, moving on in the world, when we see his inspired instruments dedicated to his service, going forth in bodily weakness, far from home and its affections and comforts, knowing that illness and death, or accident or other calamity may await them, yet "counting not their lives dear" if through them the cause may grow and prosper; and a realization of its vast and powerful force for the up-

lifting and beautifying of life may come to the hearts of unhappy humanity. "How all the dark places would brighten" if this spirit could spread abroad into every country and among all peoples.

My heart received fresh courage and inspiration from a meeting we attended last evening for the Pundita Ramabai, of India. She is now on her way East, hoping to sail for her home in about two months. She has secured almost enough money, or its guarantee, to warrant her in starting her school for India widows, of whom, she said, there were in their country 21,000,000.

Believing as the Hindoos do that there is "no good in women," that they are the "gateway to hell," and that they are "responsible for the death of their husbands," the condition of the widows is pitiable beyond expression. They believe that a woman must have been a criminal in a former life, or her husband would not have died. So they treat them much worse than "dogs," because they believe dogs may finally become human in some of their transmigrations, and therefore respect them for what they may be. But they have no such faith for the progress of women. She can only reach heaven through subservience to her husband. If he says the sun rises in the west and sets in the east, she must say "Verily, it does." Out of these degrading ideas Ramabai yearns to lift them, that the women as well as men may come to realize that they are the beloved children of one Father, and know that Gospel which teaches with authority that "there is neither male nor female in Christ."

She is small and quite dark, and is somewhat deaf, but her black eyes are so bright and intelligent that she seems not to miss greatly the sense of hearing. Indeed, her ability and wisdom are certainly very remarkable. She is called in India Sara-bartri, signifying the same as Minerva. She speaks with fluency seven different languages. Her hope and aim is to found a school where head and hand and heart may be educated. She hopes to have a Kindergarten and Industrial Arts taught, that widows may have a means of support, as they will find it difficult to make a living after violating the custom and usages of ages, by becoming educated. We know what a bondage usage is in our country, and how we have become so accustomed to hanging and drinking liquors, that they do not affect us with anything like the horror that the tortures of women and infants in India, or the bull-fights in Spain do.

Ramabai said that she was advised to identify herself with some denomination, so she would sooner raise the money for her mission. But she said no. She could not join with any one sect. She knew no sect in her work but Christians. All denominations she hoped would feel interested in her work. She was endeavoring to obtain *freedom* for her sisters. She wished them to have the Bible and Christian literature, and Hindu literature, and be free to read and judge for themselves. She wanted no special theology taught in her school, but absolute freedom to think, which they have never had. Said she "believed with the Quakers, in the inner Light which would guide us into all Truth, if it was free to control us, and we were not under bonds to creeds."

True, brave, broad little woman. She is a missionary to America, for Orthodox and Unitarian, and Universalists and Friends join in helping her to realize her "unrivalled evangel," as Francis E. Willard so truly and beautifully styled her mission. "Francisbai," (as Ramabai calls F. E. W., which little termination means sister), introduced her with a tender, loving speech about her and her work. And David Swing followed with some characteristic remarks. Alluding to the Pundita's freedom from theological dogma, he told of a woman who returned from church and said, "Well, that clergyman took away my belief in 'original sin' the first Sabbath he preached. The next, he took away my belief in 'eternal punishment,' and to-day he took away my faith in 'total depravity,' and I don't seem to have anything left." F. E. W. told of the Pundita's horror at our custom of eating animal food of which she never tastes, and of her distress at witnessing our indifference about the comfort of animals.

They met a boy, one day in their walks, who was carrying a chicken with its head hanging downwards. Ramabai stopped and asked the boy if he would like to be carried in that position. He replied he thought he would not. "Well," she said, "suppose you carry the chicken with its head up as you would like to be carried yourself," which the boy did in response to her gentle request. Ramabai spoke about this trying position to a woman afterward, who responded "well I presume the hen liked it." The Pundita very promptly rejoined, "I would rather have the hen's opinion than yours." So we see by this intermingling with other races and peoples, which is made possible by steam and other modern methods, we are gradually educating each other, and the good is mutual. None of us are altogether heathen, and all of us are more or less so. We have yet far to go before we are fully imbued with the teaching and spirit of Jesus who so far transcends any other "sent of the Father."

Canon Rawlinson, of Oxford, said in a recent article in the *Sunday School Times:*

"Crucifixion continues in the East to the present day. Humanity has taught the West that if capital punishment cannot be dispensed with under existing circumstances of society, it should at least be rapid and so far as possible painless. But the East has yet to learn this lesson. It may be hoped, however, that the time is coming and will soon come, when the civil codes of the East as well as the West will expunge from their list of penalties the atrocious barbarity, which was struck out of the Roman Law by the awakened conscience of Constantine the Great."

This morning's paper announced that Gov. Hill, of New York, has signed the bill abolishing hanging and substituting a painless death by electricity. Let us hail this as one step in advance toward a higher humanity, and not lessen our efforts toward abolishing the death penalty.

Many earnest minds are turned toward seeking some method by which society may be protected against the evil disposed, without taking life. Let us speed the day as we may be able.

A new book entitled "His Broken Sword" has recently been published in this city by A. C. McClurg & Co. It is from the pen of Winnie L. Taylor, a young woman whose heart was early touched with sympathy for the erring, and she is often called in our State "the prisoners' friend." She has been very modest and retiring in her work, and began it in a small way, becoming interested first in the case of a young boy whose innocence was afterward proved, but who was unjustly sentenced. In following this up, and securing his release, she became interested in others, visited them in the prison hospital, took dying messages to their friends, wrote letters, looked after unhappy and grieved families, etc. Although her book is in story form, many of her own genuine experiences are given. Knowing her personally, we know how her heart has been in this subject, and how her best life has been given to it, and we hope her book will have a large circulation. It will prove very suggestive to all philanthropic workers. I think I shall never forget one touching passage in it: she learns from a warm-hearted prison officer that the mother of an innocent boy, who had died in prison, had become insane. The officer said: "I wish you would write to his mother." "Why, did you not tell me she was insane?" she asked.

"Yes," he responded," but I did not tell you that she was beyond the reach of human aid and sympathy."

I must be very thoughtless, but I confess this came to me as a revelation of possibilities.

O! how the vista for philanthropic work opens, and as Ramabai said last evening, "how satisfying to be even a small instrument of the Master in the work of redemption from evil."

May we all feel called to help, in *our own* place and way, to bring ourselves and others to a higher level. I desire to emphasize the truth that by "being true to our best selves," by striving to have pure, high thoughts and aims we may lift ourselves and others by our indirect as well as our direct influence.

An evening call from one of our Iowa Friends, B. F. Nichols, who was in the city last week on business, was a pleasure which we count with many like accidents, so called, as among the "springs of blessings." His account of the almshouses in his own and surrounding counties, evidencing the interest of our Friends in the work nearest them, was inspiring. This county work seems something that all may do, and so by each being faithful in his own place, the Master's vineyard may be well kept.

So let us not be discouraged, because our work is so near us that it seems of small dimensions: we are in service in our neighborhoods just as truly as those whose work is world-wide. To make paupers even partly self-supporting, to highten the poor clouded mind in the least degree, to loose the bonds of any needless captive is to serve him who is "bound with them." Browning says:

"Be sure no earnest work
Of any honest creature, howbeit weak,
Imperfect, ill adapted, fails so much
It is not gathered as a grain of sand
To enlarge the sum of human action used
For carrying out God's end."

Chicago, Sixth mo. 5. H. A. P.

For Friends' Intelligencer and Journal.

LETTERS FROM EUROPE.—XX. FROM BRUSSELS TO LONDON.

London, May 15, 1888.

We left Brussels early in April, after a residence of nearly seven months. The weather during the whole time except the first few weeks was gloomy and wet, and indeed the same was the case throughout Europe. Even in Rome, we have been assured by persons whom we have since met, they almost perished; for the Italians, trusting to their usually bright skies, have no sufficient means of warming their houses in exceptionally cold seasons.

The sights of Brussels and its vicinity were soon exhausted. Some of the family visited Louvain, Ghent, and other towns, but found little to reward the trouble. The field of Waterloo was more interesting. A lofty mound has been raised in the centre of the position held by the English on the day of the battle, from which the locality of every important event can be easily seen. And there are guides at hand to point them out. The battle was not as bloody as that of Gettysburg, there were not so many actually engaged, there was by no means such desperate fighting, nor was the result more important. In each case the battle was the turning point in a great conflict. But Waterloo was the more dramatic. The defeat was followed by the instantaneous collapse of one of the contending powers. It was as if in a battle between two war-ships one had suddenly sunk and left the other all alone on the ocean.

In Brussels we had taken an apartment and kept house, and were thus brought into dealings with the people. We had done the same in Rome, and with the means of comparison thus afforded, our experience was very much in favor of the Italians. Even in dairy products, for which the Belgian climate is so favorable, we found it impossible to obtain honest supplies, whereas in Rome we had not once occasion to complain. But the Belgians have a naturally poor soil and an over crowded population, and the temptation to take small advantages must be very strong. In our passage to the French frontier we had the last views of Belgian rural life. The peasants were preparing the ground for spring crops. The land was universally turned by the spade and smoothed by light harrows drawn by men and women, and sometimes, to one of uncommon size, a whole family, down to children of eight years, were hitched.

In the struggle for existence the Belgians claim for themselves the utmost latitude, and a provision of their Constitution secures to them the right to toil every hour of the day and every day in the week, without interference from the legislature. I do not know what is the moral condition of the people, except that crimes of violence are comparatively rare, and that in the City of Brussels the last sanitary report represented more than a fourth of the total births as illegitimate.

Of Paris as a beautiful city I have spoken in an earlier letter. To the grand avenues and boulevards I ought to have added, as a foil, the crooked, narrow streets of the meaner parts of the city, ren-

dered damp and gloomy by the great height of the houses which border them. But my letters contain only the fragmentary impressions of the tourist, and must not be mistaken for a complete account of anything.

The population of Paris, like that of the other continental cities which I have seen, has a generally tidy appearance, and an exceptionally wholesome look; and wherever there is room for the manifestation of good taste it is sure to be displayed. Here in London, for example, the omnibusses are almost hidden under great wooden signs advertising soap, matches, cough mixtures, and ready-made clothes, and the interiors, even the windows, are plastered with hand-bills to the same purpose, while the drivers and conductors dress as suits their means and taste, and vociferate their invitations to every probable passenger. In Paris the 'busses are neat as a private carriage and as free from inelegant paint and print, while the driver and conductor are dressed in a plain, neat uniform, and discharge their duties in grave silence. The vehicles are large, carrying sixteen inside, four on the platform, and twenty on top, and are drawn by three horses abreast, the whole turnout having a compact appearance.

The French police is said to be very efficient, and we were assured that the streets are as safe by night as by day, and that women might in perfect security be abroad at midnight, only exerting a little extra circumspection not to have their status misunderstood. As an attainment of police regulations deserving of mention I may state that the rates of cabfare are so clearly set forth that I never failed to calculate and tender the proper amount, and it was received without a word; whereas here in London, with just the same desire to observe the law, I have never yet succeeded in calculating the just amount or in getting off without paying fifty per cent more than I computed to be due. The fact is that in expressing themselves clearly the French excel. Precision in all things is their forte. With French and Italians I don't think we ever had any misunderstanding. We never failed to comprehend precisely what we had to pay,—which was not our experience in Belgium nor has it been in England.

One of the sights of Paris is the Grand Opera House when some favorite vocalist appears. A party of American ladies from the house where we were staying visited it on such an occasion, not so much to hear the performance as to see the audience and particularly their costumes. For this, good opportunity is given by the custom of the audience to leave their boxes between the acts and promenade in the spacious lobbies adjacent. Our friends described the spectacle as exceedingly brilliant, and the costumes of the ladies as faultless, save that they did not sufficiently cover the upper part of the body, but left bare the arms, the shoulders, and a considerable portion of the chest, though not more than may occasionally be seen in our own country. They observed, however, that the audience was composed almost exclusively of persons somewhat advanced in life, and that there was an unmistakable paucity, almost a total absence, of young persons of either sex. The absence of young women may be due to the fact that unmarried women have no place in Continental society. So long as she is single woman is under tutelage, and we were told in Brussels (which glories in being thought a small Paris) that an unmarried woman of even middle age in the higher circles would not appear in the public streets unattended by her maid, while a married woman of half her years would do so with perfect propriety.

In the buildings once kept for royal pride in the days of the monarchy, France has an elephant quite as troublesome as I described the Forum in Rome to be. The cost of their construction beggared the kings, and the expense of their maintenance oppresses the Republic. Versailles cost thirty million dollars, equivalent perhaps to thrice that amount at this day, and when we were in Paris it was a question whether the palace should not be abandoned to ruin. The roof had given way and the rains had seriously injured the interior and spoiled some pictures in the great gallery. To restore the roof would cost some tens of thousands of dollars, and to put the whole building in thorough repair would require some hundreds of thousands. And yet how the world would cry out upon the barbarism of selling it for a factory! It will probably be utilized for an institution of education.

From Paris to London there are two routes by which a short transit of the channel may be made. One may leave the train at Boulogne, where it first touches the coast, and cross to Folkestone, or proceed on to Calais and thence cross to Dover. The latter crossing occupies an hour and a half and the former two hours, but to save the half hour perhaps half the passengers go on to Calais at the expense of some money and considerable additional travel. But the misery of crossing the channel at the narrow part is famous and it deserves the worst that has been said of it and all that can be said. I have crossed twice at wider parts, where eight hours were occupied in the transit, and experienced no inconvenience. Possibly the channel at the narrow part is made rougher by rapid or conflicting currents: possibly the trouble lies in the smaller boats here used, for large boats cannot enter the ports. We crossed from Boulogne, and were fortunate in so doing; for the Calais boat grounded when about a mile out, and towards midnight was left dry by the receding tide, and the passengers had to walk ashore in the darkness over the wet sands. Among them was the Baroness Burdett-Coutts.

On boarding the boat at Boulogne we descended to the saloon and found every seat occupied by passengers who had hurried down, and were striving to prepare themselves for the coming trial. The seats were occupied by recumbent figures, presumably by those who knew they would suffer, carefully tucked away, and all, sitting and lying, were provided with bowls. My wife elected to remain below, but I and the children reäscended to the deck. There we found the seats nearly all occupied in like manner, and the deck hands engaged in disposing tarpaulins as a shelter against wind and spray. Soon after the boat started, all except a very few favored mortals, among

them my son, became ill and the nausea increased in intensity as time passed on. The wind was not high, but the boat was small. She dipped and waddled along, bobbing in every direction, and every few minutes a wave struck her in a favorable direction and sent the spray aboard in drenching showers. The deck hands did their best to shelter us, but could not save us from being much wetted. They, however, kept us supplied with fresh bowls. Two hours of such unmitigated misery I never remember to have passed, and in the midst of it there actually came to mind the quaint description of seasickness—at first you are afraid you will die; and then you are afraid you won't. And such is the experience of the hundreds who daily make the passage. I am certain that in America we would find some remedy for such a state of things.

On reaching Folkestone I insisted on taking refuge in the nearest hotel, and finding the place a pleasant one we remained a week—the more readily that our London friends gave a terrible account of the fogs there prevailing. Folkestone has houses to accommodate about 20,000 inhabitants, but during the greater part of the year only about half that number are found there. It is a favorite bathing place, and is full only during the season. The handsomest part of the city is built on a plain about 100 feet above the sea-level, which terminates in a cliff at the sea shore. Along the edge of this cliff is a delightful walk, whence one looks out upon the busy channel and may often count a hundred vessels, including two or three great steamers seeking the ocean or coming from their long voyage. The bathing beach is by no means a good one. It is not at all sandy, but covered with small stones, over which walking without heavy shoes would be painful. The bathing is accomplished from small boxes or houses six feet by ten which are on wheels and are drawn into the water by horses and drawn out by windlasses, of which a great number are disposed along the beach. The bather enters the house by a door on the seaward side, and is drawn into the water until it nearly reaches the floor. He (or she) puts on a bathing dress, steps into the water, and after splashing about for a time reënters the house and is drawn upon dry land. The surf was always in motion so long as we were there, and the water never clear, though such a surf would not have rendered our waters turbid.

JOHN D. MCPHERSON.

THERE are some great troubles that only time can heal, and perhaps some that can never be healed at all; but all can be helped by the great panacea,—work. When grief sits down and folds its hands, and mournfully feeds upon its own tears, weaving the dim shadows that a little exertion might sweep away into a funeral pall, the strong spirit is shorn of its might, and sorrow becomes our master.—*Selected.*

CHRISTIANITY consists of the teachings of Christ, and of the life, individual and social, which is based upon his teachings and nourished by communion with him.—*W. Gladden.*

For Friends' Intelligencer and Journal.

A GLIMPSE OF CALIFORNIA.—II.

AT the Raymond, (at Pasadena), where we left our readers, we found very good accommodations and we were favorably impressed with the management and appointments of the hotel. Nothing is lacking in cheerfulness, and the bright young faces of the New England waiter girls, brought here for the purpose, add much to the attractiveness of the dining-hall, arrayed as they are, in garments of spotless white. Our delicious *dejeuner* over, we go out on the broad gallery running around three sides of the hotel and there, mapped out before us, is a scene of marvellous beauty in every direction as far as the eye can reach. The Raymond sits like a queen on a throne of Nature's handiwork, and a flight of steps reaches down to the smooth roadway which winds around the terraced hill and to the railroad station at its base.

But "lift up your eyes" and behold the far-reaching San Gabriel Valley! To the east the clouds, pregnant with dew, rest on the tips of the Sierra Madre mountains, and the foothills, gorgeous with their yellow mantle of poppies, slope down toward the picturesque city of Pasadena (Crown of the Valley) half buried in luxuriant foliage. In the same range "Old Baldy" looms up with gigantic proportions, and ninety miles away, snow-crowned San Jacinto pierces the clouds above the San Bernardino range, reminding us of the departed "H. H.," and of the home of the child of her fruitful genius, "Ramona." Far away, the long blue line, seen through a vista in the parted mountains is Old Ocean, obscured to the south by the Islands of Catalina and San Clemento. Could there be a view more charming, or as varied? It seems indeed as if our transition had been a sudden one from December into June, and from utter desolation to the matchless glory of a summer land.

What a panorama lay at our feet! Square fields of every shade of green, brown fields of upturned furrows; great groves of orange trees, with their round balls of golden fruit peeping from under the dark leaves. Orchards of peach and almond-trees, flushed with their pink mantle of bloom. Ornamental trees of countless shades and variety, almost tropical in their splendor. Imagine all this, as the clouds part and the sun bathes all in a shining light!

But nearer than this an unrivalled beauty awaits us, for all the teeming earth glows with a rich embroidery of flowers. The thought comes to my heart, of how the smile of the Divine Father has beamed here with creative love far greater than elsewhere, and filled the very air with untold gladness, and these, the voiceless children of the fecund earth, rise up with greetings, touching in their very muteness; while amongst all this, his joyous winged creatures flit through the bending shrub branches, and up through the perfume-laden air with songs of praise enough to compensate for all with such a tuneful adoration.

Alas! they tell me this freshness and greenness and beauty are but transient, and that ere long the fervor of the semi-tropical sun will burn out this in-

tense coloring, and nature will take her quiet summer rest after all this laborious effort.

We do not remain long upon this pinnacle, but wind around the terraces where grow a great variety of cacti and palms, and farther on are attracted by the stately eucalyptus trees, with their broad leaves below and long willowy ones toward the top. We have these trees to thank for the oil of eucalypti, so curative in cases of sore throat. They are native of Australia, and have been imported from there. These and the live oaks are the principal shade trees.

The latter are exceedingly attractive, real art studies, with their grotesque, gnarled trunks, twisted into every conceivable shape. They resemble somewhat our apple trees, and a grove of them is frequently mistaken for an orchard. The pepper-trees line the roadways, and are very ornamental and delicate in appearance, with their finely fringed leaves, and graceful clusters of tiny red berries their odor is soon discerned.

Our explorations lead us to a reservoir, near which is an old Mexican adobe house, modernized by a coat of plaster, a souvenir of the valley into which our artist wandered some twenty-two years ago, before any railroads had penetrated that far, and where the inhabitants consisted of Mexicans and Indians. Near by was an extensive orange grove, and after receiving a willing permission we went beneath the fruit-laden trees and gathered more than enough to satisfy our appetites, while cart loads lay untouched upon the ground, wasted as wantonly as our apples at home. The lemon-trees are also breaking beneath their load of fruit, and as this is the season for packing and shipping, great boxes and bags stand filled and ready.

The navel oranges are considered the finest. Large, sweet, and seedless, they command a higher price than the other varieties.

From here we ride in a southerly direction towards Alhambra, through fields of dead looking stumps, and are surprised to learn that they are vineyards,—entirely foreign to my idea of leafy bowers, from which hung the purple fruit. Grapes and oranges are the staple products, as wheat and corn are with us. The grapes yield freely, and command from twelve to fifteen dollars per ton. The market gardens are mostly cultivated by Chinamen who are thrifty and industrious.

A boom has recently struck California and everything is neglected for the time being for real estate, and corner lots and nearly all the fertile portions of the country seem to be staked out to tempt the pockets of invading tourists. Cattle-raising is mostly ignored, and the thousand little hills lose half their beauty from the absence of browsing herds.

Imagine a genuine picnic in March! and as the long line of carriages drove up to the hotel to receive their jolly loads, I thought of picnic-days agone, when their attraction lay not altogether in the scenery.

Out the broad avenues leading through Pasadena we passed. On either side were elegant homes, almost shut in by palm, eucalyptus, and olive trees, and the yards filled with great clumps of rose-trees and other gorgeous flowers. All is enclosed by hedges of cypress —a fine cedar—cut clean, and in a square shape, with here and there a tree allowed to grow above the green bank and tipped by a little cone. The effect is very pleasing. These hedges take the place of fences almost universally, and add much to the appearance of the country.

From the city we go through the valley and up the foothills of the Sierra Madre range. A good broad road leads to the summit, skirting the deep gorges, and now and then passing a diminutive ranch, where are growing, so high up, orange and peach trees. We saw also groups of bee-hives with plenty of honey-dewed blossoms near by. Many of us alight and gather the lovely mountain flowers—wild lilac, and currant, and cherry, and many varieties entirely new to us.

When we reach three thousand feet we halt before a small cabin; roughly built and unwhitewashed, and close by tiny orange trees and shrubbery had been recently planted out. Rapping at the door, it opens and a face peeps out, florid and beaming with good humor, the ruddy hue being intensified by contrast to the snowy beard, long and flowing. The owner announces himself as Owen Brown, son of the well known subject of the song "John Brown's body, etc." He with his brother Jason have lived in this lonely spot for two years, improving their surroundings, and finishing the fine road up which we have just come.

Sporting about over the cliffs close by were goats with their kids, pure white, the objects of love and diversion to these isolated men.

From here we descend and enter the Millard Cañon, up which we go over a very rough but romantic road for several miles, then halt and prepare our lunch under the great, fragrant bay trees. From the leaves of these trees the bay rum of commerce is extracted.

After our repast, with Alpine stock, we take the trail up along a mountain stream, which comes leaping over the smooth variegated stones, and emptying into deep pools; where, down through the emerald water—so transparent that the pebbles can be counted at the bottom,—we see the pretty speckled trout.

After a slight diversion,—caused by the unintentional bath of an amateur photographer in the cool water,—we push on up toward Millard Falls, which come leaping over the rocks, throwing the rainbow-lighted spray upon the walls of the dome-like chamber which encloses it. In this canon, are sycamore, acacia, and bay trees, and the banks are covered with beautiful ferns.

As the sun is lowering we take to our carriages and return to the Raymond, which looms up as a land-mark for the surrounding country.

Next day we join a party for Santa Monica, some thirty miles away on the sea coast. We go down the San Gabriel Valley, running some miles along the Arroyo Sico, the deep bed of an extinct river, through which winds a small stream. Pretty cottages are here and there, in the shade of great trees, with vegetable gardens under cultivation.

We stop for three or four hours at Los Angeles, eight miles from Pasadena. The residence part of

the town is built on a high bluff, from whence is commanded a fine view of the country.

We pass many beautiful homes with extensive grounds, and are tempted into some of the enclosures to get nearer view of the immense banana trees with their huge stalks shooting out of the ground, tipped with banner-like leaves, and bunches of bananas hanging beneath. These, with magnolia and leather trees, mandarins, English walnuts, limes, and many others, formed a novel variety.

Taking the train for Santa Monica we pass through a lovely rolling country, intense in greenness, and soon to our expectant eyes, the shining surface of the grand Old Ocean reveals itself, and, refreshed by the salt sea-breezes and all eagerness, we forget we have passed the heyday of youth, and leaping from the cars we run through the deep sand to the shore of the "Infinite Sea." How grand and impressive to our hitherto mountain-bounded vision, and how we pause to catch the deep-toned roar of the great white-capped waves as they die away on the sandy shore, leaving at our feet a tribute of white shells and graceful sea weeds.

Bending, with outstretched hands and beating heart, I touched for the first time the waters of the Pacific!

Then up we climb to the grand Hotel Arcadia and sit out on the balcony looking for the white sails of ships, but the unfurrowed waters touch the horizon with an uninterrupted line.

Our next near point of interest is San Gabriel, to which we drive, stopping first to make a picture of two giant fan-palms. which stood in front of a large farm-house situated in a knoll, under a group of grand old trees, and in the midst of orange groves and extensive vineyards.

I stepped into an old barn close by, and there saw the floor covered half a foot deep with large, fine lemons, while bags and boxes of them stood near.

A little farther on we came to the quaint old town of San Gabriel.

Here is the famous mission with its church, curious in construction. A long, low building, yellow and time-stained and with no pretentions to a tower, but on the side facing the street are holes cut in an elevated portion of the wall, and in them is a musical chime of bells, evidently having hung there for very many years.

And now, as I sit writing at my window—which overlooks the little court, where a disc of shining water is bordered by a luxuriant growth of callas,—my heart exalted with a faith and belief in the great love, wisdom, and goodness, out of which Supreme Essence springs all that beautifies and enriches the earth, comes the unwelcome news that death has entered the literary field and laid his chilling hand upon one of our most earnest workers "S. R.," whose well-known initials never failed to awaken a thrill of delight in all who loved to follow her in her wanderings through classic lands, where her knowledge and research opened to us such a rich store of information so graphically portrayed. And in her own country her nature-loving eyes saw and appreciated all that was grand and beautiful, and conveyed these impressions to her readers in her own happy way. But her pen is laid aside forever, and we must solace ourselves with the belief that Death has opened for her a vista more glorious than earth can afford, through which her purified spirit has passed into a glorious and beautiful land where there is "no variableness or shadow of turning."

After nearly two weeks at the Raymond, we reluctantly left our charming environments, and after a day at Los Angeles, retired to our sleeper, starting that night for San Francisco, and when morning broke we found ourselves beyond the limits of the green oases and once more out on the arid plains, cheerless and brown. Near noon, we went up grade to Tehachapi Pass, in the Sierra Nevada range, and reaching the summit at an altitude of four thousand feet,descended through a long line of tunnels, and around loops, and into deep cuts, past cottonwood trees, and live oaks, skirting the mountain rivulets.

Lower down vegetation increases, until the leaves wrap the trees in a mantle of green, but e'er we are aware, we leave the sunny slopes, and are once more on the plain. We look ahead over the level, interminable, waveless sea, bounded by the Sierra Nevada mountains, their long base supporting a white bed of snow. All along the route, the soil seems to vary, and suddenly we pass from utter sterility, to great fields of starry-eyed flowers, of the most brilliant hues, here a great dash of orange, followed by a wave of bright canary, then a sea of blue and white and red, then all is brown and bare again. Farther on we overtake little villages, and as we go along we see others increased in size, where better facilities for irrigation are afforded, and vegetation is more luxuriant.

Anon, we run into great California ranches, where thousands of acres of ploughed fields extend as far as the eye can reach, and we see the plows, some drawn by a dozen horses slowly over the scene. When night comes, we see the glittering lights in Oakland, and arriving there are steamed across the Bay to "Frisco," and are soon in the great, white, balcony-lined court of the Palace Hotel.

From Nob Hill a lovely view may be had of the city, the bay with all its shipping, and Oakland on the farther shore.

It is a novel sight to witness the Quaker drab seagulls, flitting about the vessels, dipping their white breasts in the sea.

We go out to the seal rocks, look through the Golden Gate, and enjoy seeing the wind-driven waves dash up on the rocky shore, and return again over the rifted sand hills, the very picture of desertedness.

Though but a few of the many interesting places in California have been visited, duty calls me home, and alone I set out on my journey over the waste places and bad lands, *via* Sacramento and Salt Lake City, feeling grateful to the destiny which shaped my course, even for a brief season, through a land of such sadness and such gladness.

EMILIE P. JACKSON.

OUR greatest good and what we least can spare is hope; the last of all our evils, fear.—*John Armstrong.*

NEWS OF FRIENDS.

MEETINGS AT RICHMOND, INDIANA.

WHITEWATER Quarterly Meeting was held at Richmond, on the 2d of Sixth month. The meeting of ministers and elders was held at 2 p. m., on Sixth-day, the 1st, with a larger attendance than usual.

The Representative Committee of Indiana Yearly Meeting convened at 8 a. m. on Seventh-day morning. This meeting was also well attended, and was an interesting occasion. We had a memorial of Sarah Brown, (prepared by Westfield Monthly Meeting), whose useful life was extended to the extraordinary age of over 101 years. It will go to our next yearly meeting.

The quarterly meeting convened at 10 a. m., and was very largely attended. A goodly number of representative members were present from all our branches. We had the company of several from Miami Quarter, and our friend Jonathan W. Plummer, a minister of Chicago, whose gospel labors were edifying and encouraging. Joel Birdsall, a minister of Camden Monthly Meeting, was also favored to hand forth words of counsel.

At 7.30 p. m. our Quarterly Association of First-day Schools had a large and very interesting meeting. All our schools were represented by representatives, and two new schools were reported. The exercises, essays, and declamations of the pupils were interesting, and the remarks from teachers and others instructive.

At 9.30 a. m. First-day morning, our First-day School convened as usual, with the largest number of visitors we have had for years. J. W. Plummer gave the children a very interesting talk. John L. Thomas, of Fall Creek School, also made remarks. The public meeting began at 11 o'clock, and the large house was well filled. The spoken word flowed freely. Several favored testimonies were delivered. The remarks of J. W. Plummer seemed to meet the witness in many, to their edification and comfort, and the meeting closed under a very precious covering.

At 3 p. m. the memorial meeting in remembrance of our beloved friend Sarah A. E. Hutton convened very promptly, and was opened by appointing A. G. Gano and Emily P. Yeo, clerks, who came to the table. The first paper was a sketch of her life, read by Dr. James F. Hibberd; this was followed by a memorial prepared by the teachers and officers of the First-day School of Richmond. This was followed by remarks from those present, including J. W. Plummer, Joel Birdsall, Franklin Packer, and others. Our venerable friend of 90 years, Cornelius Ratliff, who is entirely blind, was in attendance and spoke very beautifully. A short poem was read by Esther S. Wallace. Sympathetic letters from absent friends, including Jesse M. Wilson, of Tennessee, and Hannah W. Plummer, of Chicago, were read. The attendance was very large. Many citizens besides Friends, who knew and esteemed her were present, and a large number of her old scholars and pupils, now men and women, were of the interesting company. Altogether the occasion was one of much satisfaction.

B. S.

SWARTHMORE NOTES.

COMMENCEMENT will occur on next Third-day, the 19th instant. The graduating class being the largest ever sent out, and other circumstances uniting to mark the occasion as one of special interest, there will no doubt be a large attendance. The exercises begin at 11 a. m. The following is the programme:

Boilers for Steam Heating.	Frank Cawley.
The Emancipation of the Women of India.	Alice M. Atkinson.
The New Astronomy.	Emma Gawthrop.
Gothic Architecture.	Thomas J. Brown.
The Regeneration of Greece.	Hetty C. Lippincott.
Nature in the Poetry of Bryant.	Esther M. Willits.

Conferring of Degrees.

Closing Address to the Graduates.

Joseph Wharton, President of the Board of Managers.

The graduates are as follows:

BACHELOR OF ARTS: Alice Minerva Atkinson, Holicong, Pa.; Sarah M. Conrow, Cinnaminson, N. J.; Joyeuse Linnig Fullerton, Wenonah, N. J.; Alice Hall, West Chester, Pa.; John Russell Hayes, West Chester, Pa.; Martha Potts Jones, Conshohocken, Pa.; Hetty Coale Lippincott, Riverton, N. J.; Jessie Pyle, London Grove, Pa.; Sarah Amelia Skillin, Glen Head, N. Y.; Carroll Hopkins Sudler, Sudlersville, Md.; Annie Eliza Willits, Syossett, N. Y.; Frank Pope Wilson, Purcellville, Va.

BACHELOR OF SCIENCE: *in Science:* Jessie Lippincott Colson, Daretown, N. J.; Edward Lawrence Fell, Holicong, Pa.; Emma Gawthrop, Wilmington, Del.; Thomas Montgomery Lightfoot, Germantown, Pa.; William Stanley Marshall, Milwaukee, Wis.; Charlotte Michener Way, Tempé, Arizona; *in Engineering:* Thomas Janney Brown, Lincoln, Va.; Frank Cawley, Woodstown, N. J.; William Lawrence Dudley, Washington, D. C.; Robert Parvin Ervien, Shoemakertown, Pa.; Philip Sharples Hall, Philadelphia, Pa.; Walter Hancock, Philadelphia, Pa.; Ellis Pusey Marshall, Jr., London Grove, Pa.; Aaron Cooper Pancoast, San Antonio, Texas; Joseph James Rhoads, Bellefonte, Pa.; William Henry Seaman, Jericho, L. I.

BACHELOR OF LETTERS: Esther May Willits, Old Westbury, N. Y.

Two graduates in previous years will now take their Master's degree: Guion Miller, Sandy Spring, Md., as Master of Arts, and Annie Tylor Miller, of the same place, as Master of Letters.

—The usual reception by the Senior Class will be given on Seventh-day evening, (16th instant), and the Class-day exercises will take place on Second-day, the 18th. The meeting of the Alumni Association will be held on Third-day afternoon, at 4 o'clock, and a reunion in the evening.

—At the annual meeting of the American Association for the Advancement of Science, at Cleveland, Ohio, beginning Eighth month 15, Professor Arthur Beardsley, of Swarthmore, will be the Secretary of the Section on Mechanical Science and Engineering.

—On First-day, the 3d inst., Margaretta Walton attended the meeting and spoke, also Prof. Allen C. Thomas, of Haverford College; on the 10th Margaret Howard, of Philadelphia.

YEARLY MEETING COMMITTEE ON THE GEORGE SCHOOL.

The Committee of Philadelphia Yearly Meeting on the subject of the George School held two session on the 8th inst., at 10 and 1.30 o'clock, at 15th and Race streets. Sixty-one out of the sixty-eight members were present. The nominating committee to bring forward names for the several sub-committees reported the following, who were approved:

Committee on the Form of the Trust: James V. Watson, John Saunders, Emmor Roberts, Pierson Mitchell, Clement M. Biddle.

On Location: George Watson, Edmund Webster, Edward Hoopes, Nathaniel Richardson, Isaac Eyre, Susan G. Justice, William P. Bancroft, Matilda Garrigues, Nathan Maule, Robert L. Pyle, Samuel C. Kent, Robert B. Dixon, Henry R. Fell, Clayton Conrow, Benjamin Heritage.

On the Scope and Character of the School: Martha G. McIlvain, Milton Jackson, Annie Cooper, William B. Webb, Rebecca B. Comly, Isaac C. Parry, Mary Satterthwaite, Howard M. Jenkins, Hannah C. Davis, Hugh B. Eastburn, Emma D. Eyre, George L. Maris, Lucy Smyth, Wm. L. Jackson, Benjamin Martin, Deborah F. Stubbs, Samuel Wilkinson, Sarah Ann Conard, Mary H. Barnard, Richard T. Turner, Jr., Rachel Satterthwaite, Jane J. Haines, Jane D. Satterthwaite, Susan W. Lippincott, Howard M. Cooper, John M. Lippincott, Wm. Wade Griscom, Wm. T. Hilliard, Elizabeth J. Acton, John Eves.

On Finance: Howard M. Jenkins, Edmund Webster, Clement M. Biddle.

The time of both sessions was chiefly occupied in discussions upon the general features of the proposed institution. In reference to the probable amount of the Fund, a member stated that, appraising the real-estate at Overbrook, (170 acres), at $2,500 an acre, the estate would amount to about $625,000. The feeling seemed to be general that out of such an amount there should be at least $500,000 reserved as an endowment fund. There was also unanimity of expression that the school should be plain and substantial in its character, thoroughly Friendly, and not expensive.

The general committee adjourned to meet again at the call of the Clerk. It is probable that it will not be called together again until autumn; in the meantime the sub-committees will be at work. Those on the character of the school, and on location, met immediately and laid out some plans of procedure,—in the direction, simply, of obtaining information.

That "we must take people as we find them," in this world, is unmistakably true; but that we must leave people as we found them, is to admit that our efforts in their behalf have been utterly valueless. Taking people as we find them, and leaving them a great deal better for our presence and labors, is the simple duty of all of us.—*S. S. Times.*

"Truth being founded on a rock, you may boldly dig to see its foundation; but falsehood, being built on the sand, if you proceed to examine its foundation, you cause its fall."

LONDON YEARLY MEETING: THE RICHMOND DECLARATION NOT ADOPTED.

In London Yearly Meeting, on the 29th ult., an extended and very interesting discussion took place over the question of action upon the "Declaration of Faith," prepared at the Conference at Richmond, Ind., last year. The meeting was held in joint session of both sexes, and the room was inadequate to accommodate all who desired to be present, a deep interest being felt in the subject. About 1,200 persons, it was estimated, were in the meeting, and others were unable to get inside.

The report of the delegates who attended the Conference on behalf of London Yearly Meeting was read, and also the "Declaration," and other documents, after which brief verbal statements, mainly personal in their character, were added by the delegates. The question was then considered, what disposition to make of the "Declaration," and the report. W. S. Lean, principal of the Flounders Institute, led off in an earnest argument against the adoption of the "Declaration," disapproving it altogether, and urging the Yearly Meeting to make no further use of it in any way. Richard Littleboy followed, taking decidedly the opposite view. Dr. Thomas Hodgkin agreed with W. S. Lean, speaking of the document as a "creed." Theodore Nield, principal of Dalton Hall, Manchester, followed on the same side, and then Helen Robinson, Liverpool, spoke, desiring the Yearly Meeting "not to accept the Declaration in any way, its tendency being to create disunion." Her address made a deep impression. Matilda Sturge was equally emphatic in the same direction. Then followed a few expressions on the other side. Anna Maria Wigham, Dublin, spoke against adoption, and after her Jonathan B. Hodgkin, William White, of Birmingham, Ann Fowler, London, W. E. Turner, of Liverpool, all disapproved adoption but suggested its *reception* as part of the proceedings of the Conference to which the Yearly Meeting had sent representatives. Caleb Kemp, (assistant clerk), thought we could do no less than receive it, and deprecated the idea of its being a creed. Wm. Fowler, London, thought the minute recording the "reception" must be very carefully worded, so that at any future time reference to it would show that it was not adopted. Charles Thompson observed how many Friends had remarked upon the influence our decision would have upon "our American Friends," and pointed out that the minutes of the Conference spoke of it as composed of "all the Yearly Meetings of Friends in the world," and yet there were no less than thirteen yearly meetings in America not represented in it. Had Friends no feelings of sympathy for them? Was not the attitude of London Y. M. toward American Friends tending to promote *sectarian* Quakerism rather than a broad Catholic spirit, which would tend to draw Friends in America together? J. E. Littleboy and W. J. Graham spoke against the adoption of the Declation; after which a sitting of three hours closed.

In the second session, (on this subject), J. B. Braithwaite, Jr., Edward Grubb, Alfred W. Bennett, and W. E. Pearson, all spoke at considerable length, and with marked ability against the adoption of the

"Declaration." W. Graham did not object to a Declaration of Faith as such, but did not consider this one satisfactory. We could, he said, put forth nothing better than Barclay's Apology. Fielden Thorpe suggested a carefully drawn minute, accepting the report, etc., but distinctly regarding them as the outcome of the Conference, and in no way binding upon our members. J. S. Sewell, (editor of *The Friend*), Joseph Armfield, and several other Friends, could accept this conclusion, though some said they would have been better satisfied to have *adopted* the Declaration, notwithstanding some deficiencies contained therein.

Finally, the clerk produced a minute, which was agreed to, admittedly as a compromise. It expresses thankfulness at the safe return of London Yearly Meeting's representatives; gratitude toward American Friends for their universal kindness, acceptance of the report of the deputation, and *reception* of the "Declaration of Faith." It expresses no judgment of this document, and can make no recommendation respecting it; but it will be included among other documents presented to the Yearly Meeting, and appear in the published appendix to the Minutes. (Some Friends thought it would be sufficient to record the report, but that there was no need of circulating the Declaration.)

A good feeling prevailed throughout the meeting, and while there was earnestness and warmth displayed, it was at no time unbecoming.

The action taken is almost precisely the same as that of Dublin Yearly Meeting, but rather more definitely declines to give any assent to the Declaration.

The unfavorable reception of the "Declaration" by Friends of Great Britian will no doubt be a disappointment to the Western bodies that took part in the Richmond Conference, especially those which have gone farthest in assimilating themselves to the usual forms of church procedure. The *Christian Worker*, of Chicago, in its issue of 5th month 31, says:

"We as yet know very little of the discussion in Dublin Yearly Meeting over the action of the Richmond Conference; we may say that its decision is rather a surprise. The delegates from there are men of character and influence, representing the more liberal element of the Yearly Meeting, and we supposed that Friends of like views were much the more numerous. Judging from the discussions through the press in England, we infer that all those who hold doubtful views on theology, and who are not in full sympathy with the aggressive movements in our church are opposed to the adoption of the Declaration, but a considerable number of the more liberal class are of the same mind. Probably the same state of things exists in Ireland.

"It may seem that the result in declining to adopt the Declaration is a triumph for the class who are least in sympathy with American aggression, and that it gives strength to those who have advocated the closing of correspondence. But not so. Many of the most evangelical and liberal Friends oppose the adoption of the Declaration upon the grounds that it is dangerous to adopt *any* such declaration, pleading the evils of creed making. Those who find fault with the *doctrine* taught by *this* document are glad to unite with these in giving their voice against adoption, and thus lovers of our evangelistic methods, and enemies to them are united in this one point. After the battle is over we trust the soul-saving class will be all the more true and zealous in their service and thus overcome any encouragement their allies may have received through this action.

"As time advances it becomes more and more apparent that American Friends must consider their own surroundings and circumstances and needs, and move as the Lord's Spirit makes manifest in applying the Gospel, even though it may lead us apart from our British brethren in methods and the use of instrumentalities. Their action on any question is not to be followed by us, except as it is clear that by doing so we promote our evangelistic, missionary, and pastoral interests. In this way we are to consider our duty in reference to the Declaration of Faith."

THE SHADOW.

I SIT beneath the elm's protecting shadow,
Whose graceful form
Shelters from sunshine warm;
While for around me, in the heated meadow,
The busy insects swarm.
Better than any roof these softly swaying leaves,
Opening and closing to the passing air,
Which from afar the fragrant breath receives
Of forest odors rare.
And, as the branches sway,
Revealing depths on depths of heavenly blue,
The tempered rays of sunshine, glancing through
In flickering spots of light, around me play;
While little birds dart through the mazy web,
With happy chirp and song,
Fearing no wrong,
To their half-hidden nests above my head.
Thus, without motion, without speech or sound,
I rest,—a part of all this life around.

Beneath the shadow of the Great Protection,
The soul sits, hushed and calm.
Bathed in the peace of that divine affection,
No fever-heats of life or dull dejection
Can work the spirit harm.
Diviner heavens above
Look down on it in love.
And, as the varying winds move where they will,
In whispers soft, through trackless fields of air,
So comes the Spirit's breath, serene and still,
In tender messages of love to bear
From men of every race and speech and zone,
Making the whole world one,
Till every sword shall to a sickle bend,
And the long, weary strifes of earth shall end.

Be happy then, my heart,
That thou in all hast part,—
In all these outward gifts of time and sense,
In all the spirit's nobler influence,
In sun and snow and storm;
In the vast life which flows through sea and sky,
Through every changing form
Whose beauty soon must die;

S. F. BALDERSTON & SONS,

WALL PAPERS. CEILING DECORATIONS. WINDOW SHADES.

NO. 902 SPRING GARDEN STREET, (One square from 9th and Green Station), PHILADELPHIA.

PENN MUTUAL LIFE INS. CO. of PHILA.

This Company furnishes ALL DESIRABLE FORMS of LIFE and ENDOWMENT INSURANCE at actual NET COST. It is PURELY MUTUAL; has ASSETS of nearly TEN MILLIONS and a SURPLUS of about TWO MILLIONS. ☞ ITS POLICIES ARE NON-FORFEITABLE AND INCONTESTABLE. ☜

Pres. EDW. M. NEEDLES. Vice Pres. HORATIO S. STEPHENS. Sec. HENRY C. BROWN.

INCORPORATED 1836. CHARTER PERPETUAL. CAPITAL $50,000. SURPLUS, $1,400,000.

THE GIRARD

LIFE INSURANCE, ANNUITY, AND TRUST CO.

OF PHILADELPHIA.

No. 2020 CHESTNUT STREET.

Acts as Executor, Administrator, Guardian, Trustee, Committee, or Receiver, and Receives Deposits on Interest, also Insures Lives, Grants Annuities.

President, EFFINGHAM B. MORRIS.
Vice President and Treasurer, HENRY TATNALL.
Actuary, WM. P. HUSTON.
Assistant Treasurer, WILLIAM N. ELY.
Real Estate Officer, NATHANIEL B. CRENSHAW,
Solicitor, GEORGE TUCKER BISPHAM

THE PROVIDENT LIFE AND TRUST COMPANY OF PHILADELPHIA.

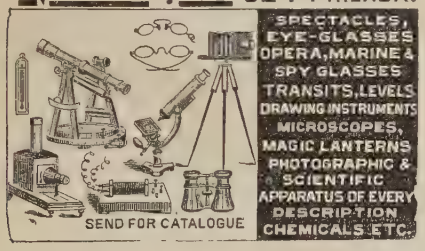
409 CHESTNUT STREET. CAPITAL $1,000,000, FULLY PAID.

INSURES LIVES, GRANTS ANNUITIES, RECEIVES MONEY ON DEPOSIT, ACTS AS EXECUTOR, ADMINISTRATOR, GUARDIAN, TRUSTEE, ASSIGNEE, COMMITTEE, RECEIVER, AGENT, ETC.

All Trust Funds and Investments are kept separate and apart from the Assets of the Company.

President, SAMUEL R. SHIPLEY, Vice-President, T. WISTAR BROWN, Vice-President and Actuary, ASA S. WING, Manager of Insurance Department, JOS. ASHBROOK, Trust Officer, J. ROBERTS FOULKE.

QUEEN & Co. 924 CHEST. ST. PHILADA.



RICHARDS & SHOURDS,

CARPENTERS AND BUILDERS.

JOBBING ATTENDED TO.

1125 Sheaff St., first street ab. Race,

PHILADELPHIA, PENNA.

R. RICHARDS, 1541 N. 12th St.

THOMPSON SHOURDS, 2212 Wallace Street.

Are you going to have any Paper Hanging Done this Spring? If so, observe these prices for newest patterns, perfect, full length.

Lustres or Mica Papers,	**6 Cts. Roll.**
Beautiful Gold Papers,	**15 Cts. Roll.**
Felt or Cartridge Papers,	**20 Cts. Roll.**
Heavy Embossed Golds,	**35 Cts. Roll.**

We'll send free to any address in the country, a full line of samples with borders to match.

A. L. DIAMENT & CO., - 1206 MARKET STREET.

AMOS HILLBORN & CO.,

Furniture, Bedding, Curtains.

PARLOR, DINING ROOM, LIBRARY AND CHAMBER FURNITURE, CURTAINS AND FURNITURE COVERINGS MATTRESSES, BEDS, FEATHERS, SPRINGS, SPRING COTS, ETC., ETC.

No. 1027 Market Street, Philadelphia.



WM. H. JONES,

The Dealer in **Agricultural Implements, Seeds and Fertilizers.** Removed to **2043** and **2045 Market St.,** Philadelphia, Pa. Cheapest and largest variety. Every conceivable implement of farm use, harness, seeds and fertilizers. It is a curiosity, and of great interest to every utilitarian to see the establishment. If you cannot get here, write for wants. I am in communication with all the Agricultural implement builders in the U. S.

ALWAYS A SPECIAL BARGAIN ROOM.

PENNHURST,

TELEPHONE No. 118.

MICHIGAN AVENUE, NEAR THE OCEAN,

JAMES HOOD. *ATLANTIC CITY, N. J.*

Swarthmore, Delaware County, Pa.

QUEEN ANNE COTTAGE

Is now open for boarders. On the Baltimore Central; ten miles from Philadelphia. Beautiful walks, excellent spring water, access to grove or woods For terms and particulars address ELIZABETH L. WEBSTER, SWARTHMORE, Delaware County, Penna.

THE MANSION HOUSE,

SARATOGA SPRINGS, N. Y.

Opens June 1st. HANNAH T. PAUL, 1317 FILBERT STREET

PRESTON'S SUNNYSIDE, WERNERVILLE, PA.

On South Mountain, elevation 1,000 feet, in the midst of an extensive woodland park overlooking a wide and diversified landscape; invigorating air; table and appointments excellent.

Open April 1st to November.

JAMES H. PRESTON.

CONSTANTLY ON HAND

—AN ASSORTMENT OF—

PRICES REASONABLE.

CLOTHS AND CASSIMERES

SUITABLE FOR

PLAIN AND FASHIONABLE GARMENTS.

GUSTAVUS GOLZE, TAILOR, 109 N. 10TH STREET, Philada.

MILK CREAM, AND BUTTER ALWAYS ON HAND.

LUKENS WEBSTER,

120 S. FIFTEENTH ST.

Butter delivered twice a week to all parts of the city and surrounding country. We are dealing with the most reliable dairies Orders by mail solicited and promptly filled.

LARD OF THE VERY BEST QUALITY A SPECIALTY.

HENRY C. ELLIS,

HOUSE AND SIGN PAINTING,

112 N. TENTH STREET, PHILADA.

Residence, 404 N. 32d St.

FRIENDS' CALENDAR FOR 1888

NOW READY.

A handsome lithographed card bearing a tablet, giving a carefully selected quotation from Friends' writings for each day of the year. Price, 50 cents. By mail, 55 cents.

FRIENDS' ALMANAC FOR 1888.

Containing an account of the times and places of holding the meetings of Friends on the continent of America. Price, 10 cents each. $1.00 per dozen.

FRIENDS' POCKET ALMANAC FOR 1888.

Price, 10 cents each. $1.00 per dozen.

FOR SALE BY

FRIENDS' BOOK ASSOCIATION,

S. W. Cor. 15th and Race Sts., Philadelphia.

ABINGTON FRIENDS' BOARDING AND DAY SCHOOL,

Near Jenkintown, Pa., North Penn and Bound Brook R. R Ten miles from Philadelphia.

Next school year begins Ninth month 10th, 1888. Courses of study arranged to furnish a thorough English education and to prepare for college.

Board and tuition $145 to $175 per school year. Tuition alone $25 to $55. For further information address,

ARTHUR H. TOMLINSON, Principal, Jenkintown, Pa.

Or CYNTHIA G. BOSLER, Sec., Shoemakertown, Pa.

SWARTHMORE COLLEGE

OPENS NINTH MONTH THIRTEENTH.

Thirty minutes from Broad Street Station, Philadelphia.

Under the care of Friends, but all others admitted.

Full college course for both sexes; Classical, Scientific, and Literary.

Also a Manual Training and a Preparatory School.

Healthful location, large grounds, new and extensive buildings and apparatus.

For Catalogue and full particulars, address

EDWARD H. MAGILL, A. M., President, Swarthmore, Penna.

FRIENDS' BOARDING SCHOOL.

NEWTOWN SQUARE, PA.

Terms, $150 to $175 per year.

Apply to HANNA R. CALEY, Principal, address, during vacation), Media, Pa.

Or to

THOMAS P. BARTRAM, Newtown Square, Pa.,

CLEMENT M. BIDDLE, 815 Arch Street, Phila.

FRIENDS' ACADEMY,

A boarding and day-school for both sexes. Thorough courses preparing for admission to any college, or furnishing a good English education. The next school year will begin Ninth month 13th, 1887. Terms for boarding scholars $150 per school year. The school is under the care of Friends, and is pleasantly located on Long Island, about thirty miles from New York. For catalogue and particulars address,

FREDERICK E. WILLITS, Sec.,

Glen Cove, Long Island, N. Y.

CHAPPAQUA MOUNTAIN INSTITUTE,—

A Boarding School for both sexes under the care of Purchase Quarterly Meeting. The present building is new and much enlarged, and has perfect sanitary arrangements. Excellent corps of instructors. Prepares for Business or College. Healthfully and pleasantly located near the Harlem R. R., one hou from New York city. For catalogue and particulars, address,

SAMUEL C. COLLINS, A. M., Prin.,

Chappaqua Institute, N. Y.

CAROLINE RAU, (Successor to S. Maddock,) PLAIN MILLINERY!

736 SPRING GARDEN STREET, PHILADELPHIA.

Plain Straw Bonnets a Specialty.

MY SELECTION OF PATTERNS

* * *

FOR THIS SEASON COMPRISES ALL THE LATEST STYLES AND COLORINGS IN MOQUETTE, BRUSSELS, TAPESTRY, INGRAIN, AND DAMASK CARPETS. OIL CLOTHS, LIGNUM AND LINOLEUM WINDOW SHADES, MATS, RUGS, ETC., AT THE LOWEST MARKET PRICES.

BIGELOW BRUSSELS.
LOWELL BRUSSELS.
LOWEL INGRAINS

BENJAMIN GREEN,
33 N. SECOND STREET, PHILA.

FRIENDS' INTELLIGENCER AND JOURNAL.

INTELLIGENCER Vol. XLV. No. 25. | PHILADELPHIA, SIXTH MONTH 23, 1888. | JOURNAL. Vol. XVI. No. 804.

LIFE'S TAPESTRY.

Too long have I, methought, with tearful eye
Pored o'er this tangled work of mine and mused
Above each stitch awry and thread confused;
Now will I think on what in years gone by
I heard of them that weave rare tapestry
At royal looms; and how they constant use
To work on the rough side, and still peruse
The pictured pattern set above them high.
So will I set my copy high above,
And gaze and gaze, till on my spirit grows
Its gracious impress; till some line of love
Transferred upon my canvas, faintly glows;
Nor look too much on warf and woof, provide
He whom I work for sees their fairer side!

—*Dora Greenwell.*

LONDON EPISTLE OF 1788.

We published, last year, the Epistle of London Yearly Meeting issued in 1787, also in connection with it, the Epistle of the same meeting for 1887. This year, a Friend of Plainfield, N. J., sends us the Epistle of 1788, which we print below, not waiting for the reception of that now issued by London. It (the Epistle of 1788), will be found, we think, an interesting and edifying document,—very simple and direct in its expression, and remarkably free from dogmatic and doctrinal matter.

THE EPISTLE

From the Yearly Meeting, held in London, by Adjournments, from the 12th Day of the Fifth month, 1788, *to the 19th Day of the same, inclusive. To the Quarterly and Monthly Meetings of Friends in Great Britain, Ireland, and elsewhere.*

Dear Friends and Brethren,

In that love which is not subject to change, we affectionately salute you. We have abundant cause to acknowledge the renewal of divine help and counsel to us, in this our large annual assembly, through the virtue and influence whereof we have been enabled to attend to the weighty concerns which have come before us, in much brotherly love and concord.

The accounts of Friends' sufferings brought in this year, for tithes, those called church rates, and other demands with which we conscientiously scruple to comply, amount, in Great Britain, to upwards of five thousand one hundred pounds, and in Ireland, to one thousand five hundred pounds.

By the accounts received from our several quarterly meetings, and by epistles from Ireland, New England, New York, Pennsylvania, and New Jersey, Maryland, Virginia, and North and South Carolina, and Georgia, we have the comfortable intelligence of fresh additions to our religious society, by convinced persons, and in these kingdoms more than at some former periods. For the religious progress of these we are warmly solicitous, that, by abiding closely under the forming hand, they may effectually experience an advancement in the weighty work of conversion; which gradually leads the believing and obedient soul into that child-like state, which is meet for the kingdom. May those who have had the privilege of birth-right among us, be watchful, lest, by swerving from the simplicity in which truth leads its faithful followers, they become cause of offense to such as are thus brought into our religious community. O friends! rest not contented with having been educated in a profession even of the truth itself, but wait to know the power, which regenerates and quickens the soul, and qualifies to see the things which pertain to the kingdom of God; that power which awakened the spiritual senses of our fore-fathers, which disturbed their rest in outward forms, and which caused them to be dissatisfied with everything short of the substance of Christianity. Let us not, their successors in the profession of the same living faith, degenerate into formality, taking up our residence as in the outward court; but let us seek after an entrance into that spiritual temple, where true prayer is wont to be made; and humbly and deeply wait for ability to worship the Father of spirits, in spirit and in truth. Cherish, we beseech you, the inward manifestations, and the tender impressions of divine grace, and walk therein: so shall ye experience preservation from the defilements and corruptions of the world. Deplorable hath been the consequences of living above the simple discoveries of the pure word of life in the heart, even darkness, error, and unbelief.

And, dear Friends, as we are convinced that pure and spiritual worship only is acceptable to God, so we are also firmly persuaded that the wholesome discipline established amongst us, can only be rightly and effectually exercised in the wisdom and power of the spirit. Wait therefore in all your meetings of discipline for the renewings of divine life, and to be clothed with the spirit of Christ: the fruits of which are meekness, long-suffering, and love unfeigned.

The religious concern of this meeting hath been abundantly manifested in our epistolary communications from year to year, in order to excite our brethren in profession to seek after durable riches and righteousness. We therefore earnestly intreat that this con-

sideration may take place in every mind: *What spiritual advantage have I experienced from these gospel labors of the church for the promotion of true piety and self-denial?* If such a consideration be attended to, it will not be necessary to communicate much; nor do we feel our minds under an engagement at this time to enlarge; but we refer to the many profitable and weighty advices in former epistles. Nevertheless, dear friends, the continuance of covetousness and of earthly-mindedness in many, calls upon us to endeavor to awaken such as are infected with it, to a sense of what they are pursuing, and at what price. The great Master hath shewn the unprofitableness of the whole world, compared with one immortal soul, and yet many are pursuing a delusive portion of it, at the expense of their souls' interests. But were all thus awakened, what place would be found for extensive schemes in trade, and fictitious credit to support them? To mix with the spirit of the world in the pursuit of gain, would then be a subject of dread; and contentment, under the allotment of Providence, a sure means of preservation.

The increasing solicitude for the suppression of the slave trade, which appears among all ranks of people, is cause of thankfulness to the common Father of mankind; and encourages us to hope, that the time is approaching when this nation will be cleansed from that defilement. Let us, in the meantime, continue, with unabating ardour, to be intercessors for the greatly injured Africans.

We conclude with expressing our comfort, that notwithstanding the many weaknesses which prevail, numbers of our beloved youth are preserved in faithfulness, to whom the gracious Lord hath extended, and is continuing to extend, the visitations of his light and love; whereby there is reason to hope that they will grow up in usefulness, and become a sucession of testimony-bearers to the truth. That they may in all humility receive the saving help, and by obedience to the pointing of the Divine Hand continue steadfast to the end, where the prize inestimable is to be obtained, is the fervent travail of our spirits.

Signed in and on behalf of the Yearly Meeting by

WILLIAM JEPSON,
Clerk to the Meeting this year.

MOST people probably imagine that birds learn to sing by instinct; that the song of the robin is as natural to him as his red breast; and that the blue-bird is no more liable to change his note than his color.

This common impression, however, is erroneous. Young birds will never sing the song peculiar to their tribe if they have never heard it, but, if associated with some other bird, will learn *its* song instead, . . just as an American child, taken to France when but a few weeks old, would never speak English if he never heard it, but would learn to speak French.—*Samuel Brazier, in Popular Science News.*

HOLINESS implies the inward state of purity and piety; righteousness, the careful observance of God's laws; grace, the spirit to obey those laws.—*Selected.*

ADDRESS TO SWARTHMORE GRADUATES.

THE following is the address of Joseph Wharton, President of the Board of Managers of Swarthmore College, to the graduating class, at the Commencement on Third-day last:

Graduates of Swarthmore College:

A sense of responsibility, and a real diffidence, assail me when thus attempting to say to you something not unworthy of the important occasion of your passing out from the pale of guarded education which you have here enjoyed, to take your several parts in the labors and cares of maturer life.

You who have been recipients, are to become givers and creators; from the passive you are to enter the active state; in such fashion as you have been formed and have formed yourselves, you are shortly to mould and form things and persons around you.

Probably you welcome the change, and some of you look forward perhaps to relief from exertion when you shall leave behind you the regularly recurring tasks which have here been set for you, but it would be a great mistake to imagine that an easy, happy-go-lucky life is before you, or that the tasks you are to encounter are easier than those you have had, or that the rules of conduct are less imperative in the great world than here.

Kong-fou-tse, the great Chinese philosopher, whose Latinized name Confucius, is perhaps more familiar to you, said very justly, "The scholar who hugs his ease is not worthy to be called a scholar," and this your experience at Swarthmore confirms. King Solomon said, "Whatsoever thy hand findeth to do, do it with thy might," and the wisdom of this counsel you will perceive more clearly the longer you live, for it is the law not only of morality and religion, but equally the law of development and of enjoyment.

The strength, skill, and knowledge which you possess, you have acquired by the diligent exercise of faculties which you inherited from diligent ancestors. It is not in vain that you have gathered them, for you will need them all, and their proper use will bring a fitting reward. Such further gains as you shall make must be acquired by similar diligence, and, excepting those brief periods of repose which are essential for recreation, you need not expect rest while you live—at least not in the sense of indolence.

Franklin said, "There is resting enough in the grave," to which may be added the French *mot*, "When one is dead, it is for a long time." Frederick, the great king of Prussia, said after the toils and struggles which he and his people endured in their long and finally victorious wars, "It is not yet time for Prussians to enjoy life." Milton tells us that he resolved "to scorn delights and live laborious days." But it can scarcely be necessary to multiply such quotations of individual expressions, for you have not failed to observe in your own experience and in your reading the truth of the proverb, "*Labor omnia vincit.*"

Neither have you failed to observe that a certain simplicity or even severity of life, and a certain sobriety of temper and demeanor, appear, along with diligence, to characterize the victorious men and nations.

You have observed that it was the hardy, laborious Hebrews of the Exodus who conquered all before them, while the comparatively enervated and luxurious Jews of a later period were carried away captive, with their vessels of gold and silver, to Babylon; that the poor and rugged Persians under Cyrus were irresistible, while the vastly more numerous and better equipped Persian armies of Xerxes failed to conquer the then hardy little Greece; that the invincible legions of old Rome consisted of free Italian farmers, while the mercenaries of Rome's rich and insolent later days yielded to the barbarians; that the fierce hordes of tough, sun-dried Arabs under Mahomet and his successors almost overran the world, while, after some centuries of easy life had sapped their strength, they and their adherents were driven from Spain and by successive steps from many other countries. And in all these and numerous other instances of the decay of nations, the decline of women from their pristine simplicity and vigor to mere softness and luxury, though less conspicuous than the decline of men, was not less marked and certain.

Yet, though the lives of persons and of nations point so clearly to the necessity of assiduous toil as a condition of success in whatever may be undertaken, no less in science, or letters, or law, or arts than in the wars of assault and defense which encumber history, yet the energy that is so spent must be well directed by careful intelligence or it will fail of its mark. William Penn advised his family when they engaged in anything, "to lay it justly and time it seasonably."

And further, it is not the mere eager attack of an object, like the dash of a wave that recoils after its blow, which attains its end. "Brag is a good dog," says an old proverb, "but Hold-fast is a better."

"The anger of a young man flames up like straw on fire,
But the fervid glow of heated steel is like an old man's ire,"

says a Spanish verse, which may be accepted for its indication of the effectiveness of deep and abiding purpose, without approving of anger as a motive.

The impetuosity of the Gauls, almost irresistible even to the Romans, failed at last against Cæsar's steady insistence, as it has in later days failed after temporarily prevailing against the firm pertinacity of English and Germans. "*Tenax propositi*" usually attains his ends.

Nevertheless, diligence, intelligence, and perseverance combined, though each is a mighty force, do not suffice to carry men or nations to real and permanent excellence. For, it must be remarked, that all the conquering nations and all the victorious persons have been filled with faith in, or have been as it were, inspired by, some power outside of themselves, which held them fixedly to a purpose.

Moses, Joshua, and David, believed absolutely in the tribal and exclusive Jehovah, the strong God and protector of their little nation, who was at the same time the malignant and formidable enemy of Egyptian, Canaanite, and Philistine, and in that fierce faith they overcame. Jesus, absorbed in loving belief in the Father of all, pointed out so fervently the necessity of faith that many of his followers held faith to be more essential than good works or sound reason, as Tertullian's famous dictum, *credo quia impossibile est*," some times written "*credo quia absurdum est*," I believe because it is impossible, or because it is absurd, in part testifies. And faith is at the bottom of Christianity's wonderful career, conquering and to conquer. No less was faith the mainspring of Mahomet's astonishing success and of his followers surprising achievements, overborne though it has so largely been by the better, though hardly more fervent, faith of Christendom.

If, on the other hand, you regard the nations which have decayed and perished, you will observe that loss of faith in their religion, their leaders, and their form of government commonly preceded their decay.

Take at random the great enduring names of history, and you will find a serious and solid faith (by no means in the same thing or the same power) to have underlaid the intelligence, craft, and diligence of each great man, keeping him fixed and ardent in pursuit of his object.

This power of faith I bring thus pointedly to your attention because of the tendency of modern society to levity, and of superficial modern thought to disbelief, to agnosticism, even to a sort of indifference concerning good and evil; an indifference which you cannot afford to share or to trifle with, for it is a spiritual dyspepsia which prevents achievement and leads to misery.

Yet observe that faith is not to supplant reason and assume to act as guide, for that is not its function. Reason must decide to what faith which binds so firmly shall be attached. You are not to allow your faith to fasten to any impostor or humbug that may claim it; to the shallow trickery of so-called spiritualism, for instance.

Neither are you required to have faith in that which satisfies some other person, and which he calls on you, perhaps for some selfish end, to follow. No man has the right to put a ring in your nose and lead or drive you at his pleasure. The apostle Paul says, "Let each man be fully persuaded in his own mind."

Do not pretend to believe until you do believe. Do not allow priest or book to usurp the authority which belongs to that inward guide, "the true light which lighteth every man that cometh into the world."

Having now reminded you that diligence, good judgment, earnestness, and robust faith in the right are indispensable to you in the pursuit of your aims, let me ask you to consider what are your aims.

You have, each of you, a wonderful array of senses trained to accurate perception of the external world, marvellous adroit fingers and nimble limbs, quick and strong intelligence, the wonderful power of speech; all these and many more, a host of most willing servants for life, more obedient than any slaves, more close and devoted than any friends, all alert and waiting to do your bidding without question or demur.

They may be called the tools with which you are to work, yet not for long, since soon "the night

cometh when no man can work." What will you do with them?

First of all, this compact and generous group of faculties must be kept in existence and in good condition by suitable nourishment and care. No art of man and no fine aspiration can dispense with the providing of due sustenance and shelter for the body, and it follows that earning of a livelihood on the part of man, and wise economy (which means literally house management) on the part of woman, common though these functions may appear, claim precedence over what might seem to be loftier pursuits. Without roots there can be neither flower nor fruit.

As for your further aims, no one can dictate or answer for you. Each individual must choose his own course, but let him choose it considerately, having in view what he is best fitted for.

The particular manner in which you follow your aims, availing yourselves of that natural right, the pursuit of happiness, is your own affair, so long as you do not interfere with the similar pursuit of happiness by others; and though sobriety and earnestness are indispensable, they do not debar enjoyment or even a reasonable share of merriment. All of you, while making better and happier those parts of the world in which your several lots shall fall, will, I trust, have reason to enjoy your lives.

Yet remember the injunction of the wise king, "Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest."

For Friends' Intelligencer and Journal.

HOLD FAST TO THE FAITH.

In the far off ages there were righteous men both young and old that were chosen of God to show his power among the people. They did not gain the ascendancy in their time, but the words they uttered of denunciation and encouragement have through a long lapse of time come down to us with the same inspiring power they then gave them; for truth loses nothing in weight or value by lapse of time. Before the blessed anthem of "Glory to God in the highest, and on earth peace, good-will toward men" was sung by angels, intelligent minds were prepared to hear it; and through all the severities opposers could invent, a devoted few maintained their ground, and when chained to the stake, flames spreading around and over them, they could not, they would not, deny the Lord Jesus Christ for the sake of more time here. Oh, the blessedness of that faith that overcomes the world and has for its end the salvation of the soul! May we ever hold fast to it.

Life and death ordained by Thee,
First to prove then to bless
The soul with everlasting rest.

Sarah Hunt.

In character, in manners, in style, in all things, the supreme excellence is simplicity.—*Longfellow.*

The secret of life is not to do what one likes, but to try to like that which one has to do. And one does come to like it—in time.—*D. M. Craik.*

COMMERCE AND ARBITRATION.

The recent action of the Associated Chambers of Commerce, at the annual meeting of that body, held in London, when a resolution in favor of International Arbitration was unanimously adopted, afforded a gratifying proof that the business men of this country are becoming increasingly conscious of the profound connection between their own interests (to say nothing of higher claims) and the maintenance of peace and harmony between the peoples of the world. There is no doubt whatever that wars, even on a comparatively small scale and of short duration, are the occasions of incalculable losses and disasters to the commerce and business of nations, in addition to the bereavements, cruelties, and vice always following in their track. How innumerable are the instances of ruin which have been brought about by war. Indeed, even the apprehension of such an event suffices to bring into immediate confusion and panic all the European exchanges, and to throw down the values of stocks and investments to a great extent.

It is a matter for some surprise that the business men of this country have not taken a far more decided position than they have hitherto done, in urging the Government to enter into serious concert with the rulers of other nations, in order to devise measures for an assured resort to arbitration in every case of difficulty not capable of prompt and easy adjustment by the ordinary course of diplomacy. There is necessary an agreement as to certain definite principles of international law, so as to form, at least, the rudiments of a common Code, together with the establishment of some simple but permanent Court of Reference, always ready and vigilant to grapple with dangerous disputes, at the very outset, before they have become too bitter for a peaceful settlement. Some such arrangements as these surely ought not to furnish insuperable difficulties to the combined wisdom of the Cabinets of Europe; and if secured, they would be of priceless value to the interests of Christendom.

Yet comparatively seldom are the voices and influence of the leaders of the business world exerted in this direction. A noteworthy exception, however, was presented by that outspoken advocate of Arbitration, the late excellent Samuel Morley, one of the chief of "the merchant princes" of Europe. For example, his biographer, Mr. Hodder, records that in speaking of a quarrel between two Continental Powers, he declared: "I do not believe that the only solution is to be found in bloodshed. I have more faith in the utterance that 'Conference is always good;' and that 'Come, let us reason together' was always better than 'Come, and let us fight each other.'"

And on the most important opportunity ever furnished to Mr. Morley for expressing his views, when it devolved upon him, at the opening of a Parliamentary Session, to second the Address of the House of Commons in reply to the Speech from the Throne, he took occasion to raise his voice clearly and boldly in favor of Arbitration, in these memorable words: "Can nothing be done to lead to the establishment

of some International Tribunal, to which might be referred misunderstandings between one country and another, which, although serious in their results, are generally trifling in their origin? I should be glad to know, too, whether we cannot do something that might lead to a system of general disarmament, by which a constant source of danger would be at once removed, so that we might all breathe more freely, and not be continually exposed to the danger of witnessing, or being engaged in, conflicts and slaughter, against which our civilization so strongly revolts. Our commerce, and above all, our Christianity, alike protest against the enormous wickedness and inhumanity of war. It may seem Utopian to hope that the common sense of the world will be strong enough to adopt such a plan of settling the disputes of nations, but I speak under the influence of the agony and desolation to which the people of France were lately subjected; and I cannot help pressing the subject on the attention of the leaders on both sides of the House; and I believe all will agree that some attempt, at least, should be made in this direction."

Years have passed away since these words were spoken; and although several thoroughly practical instances have since occurred in which Arbitration has been had recourse to, for the successful settlement of particular difficulties, there has been no earnest attempt on the part of the rulers of any nation to establish some regular and permanent Tribunal to which, as a matter of course, all international disputes might be referred, at their very inception. The Courts of Europe are so crowded by military and naval dependents, that they cannot be expected to take any initiative in this matter, until a strong impulse is given by the voice and pressure of many such earnest men as Mr. Morley. Many accessions to the numbers of such men are greatly to be desired, in the interests of true patriotism and humanity.—*Herald of Peace* (*London*).

CULTURE IS FOR THE PEOPLE.

THERE is nothing too good for "the people." They are entitled to the very best there is. Whatever of superiority there may be in some, it ought to be for all. It belongs to the idea of the intellectual, moral, or æsthetic culture of the few, that it ought to be a source of blessing to the many. If any one is wiser than others, it is that he may instruct them; or stronger than others, it is that he may help them; or higher than others, it is that he may lift them up. There is one infallible token by which a genuine superiority of culture may be known; namely, its catholicity. It will hold itself to be a possession for all. It will be no private or secret thing, hidden away in a corner, for the special and exclusive enjoyment of one's self or one's set. It will be like the sun, which "shines for all." It will have about it something of the blessed commonness of the air and the sunshine.

Go to the greatest of the masters of human art, and you will see what we mean by the catholicity of culture. Their light was not hidden under a bushel. They made no "corner" in beauty. The sense for the beautiful with which God had endowed them, and the beautiful works of art which their immortal genius was enabled to create, were not regarded as being too sacred for the common gaze or too choice for the common enjoyment. Michael Angelo hung the dome of St. Peters where it might gladden alike the gaze of the peasant and the noble. Raphael painted his immortal frescoes to be the common property and enjoyment of the many. This was the way of the masters and it is God's way. . . . . There is a lesson to learn from the character and life of one who stands for the culture that is ideally perfect; if indeed it be not profanation to use the word of him and of the beauty and glory of "that imperial palace whence he came." No dread had he of contact with the uncultured. He lived among men; he mingled with all kinds of people; he shrank not from coarseness and rudeness; what he had was for all that were willing to receive; he condescended to men of low estate. From heavenly heights he stooped, that he might draw all men to himself. "Though he was rich, yet for our sakes he became poor, that we through his poverty might be rich." His example teaches us what a measureless difference there is between the culture that is of love and the culture that is of selfishness.

O reader, it concerns thee much to know what sort of culture it is that thou hast, if thou hast any. It matters much whether it be spurious or genuine; whether it be like a paltry candle or like a shining sun. By this token shalt thou know that it is true and not false. If true, it will be, not for thine own possession exclusively, but for others also; it will be, in some way and in some degree, for the amelioration and elevation, for the brightening and blessing, of the lot of thy fellowmen.—*Selected.*

Editorial Correspondence Friends' Intelligencer and Journal

TRAVELING WESTWARD.

CHICAGO impresses me as no other city has ever done. It is a constant surprise, whether one considers its location, its rapid growth, or the enterprise of its business men. The last may rather be called a reckless running into ventures, regardless of consequences. Failure in an undertaking is no bar to its completion; if one has to drop out, another is ready to step in and take up the work; nor does failure seem to affect men as it does in our more steady-going eastern communities.

When one considers that little more than a half century ago Chicago was a frontier trading-post, set down on the swampy margin of Lake Michigan with no hint of fitness for the location of a city such as it has grown into, we are filled with wonder at the possibilities of human achievement. There are buildings of such massive proportions that they compare with the best architecture of the age, reared upon a quagmire, yet solidly laid in masonry that seems as enduring as the rocky framework of the earth, and give no indications by flaw or warp of the uncertain foundation upon which they are built.

An invitation to attend the meeting of the Woman's Club was gladly accepted and an afternoon was spent in the rooms of that organization, which are also occupied by the Fortnightly Club, an associ-

ation of a purely literary character. The Woman's Club is largely interested in the leading questions of the day, and in whatever relates to the advancement of women. A lengthy paper on the "Board of Trade" was read by a prominent member of that body who had prepared it for another occasion, and by request repeated it before the club. It was both interesting and instructive to observe the close attention given to the reading of the dry details of the objects and advantages of the organization. The sharp, keen criticisms that followed gave evidence of a full appreciation of the subject, and what was of deeper significance, an intelligent questioning of the methods, as seen from a high moral stand-point. One could not but be impressed with the capability of women who are thus giving attention to public affairs to stand side by side with their husbands and brothers, in all that relates to the general welfare. A cup of fragrant tea with delicate biscuit, handed to each, and an interchange of pleasant greetings in which all seemed to participate, ended the meeting.

An afternoon and evening were given to Friends, quite a number of whom met at Jonathan W. Plummer's, by invitation. While there was no attempt to hold a "parlor meeting" in the distinctive sense, the conversation was directed in the channel of religious thought, and the earnestness manifested by several of the young people in the doctrine and testimonies of the Society as they were made the subject of conversation, was most encouraging. The drawback to social intercourse is the great distance that Friends live from one another, and this makes it necessary that their meeting be held in a central locality. While it is very desirable that they have a meeting-house of their own, the exorbitant prices at which land is held in the business part of the city, places the attempt to build entirely beyond their consideration. No better service could be rendered the Society by our wealthy members, whether east or west, than to start a movement that will give these Friends a permanent foot-hold among the religious bodies of Chicago.

A whole morning was passed among the attractions of Lincoln Park, which as to the floral display, will be finer a month hence. The drive along the lake, can hardly be surpassed for beauty in any other city, east or west. There are fine collections of animals, grouped in families, occupying enclosures in various parts of the park, and thus distributing the interest in the whole. One is led involuntary to ask: How has so much been accomplished in so brief a period? and is again reminded of the push and energy of the people.

From Chicago, westward, the same greenness of field and wood is observed, giving evidence of similar atmospheric conditions east and west. The great rivers Mississippi and Missouri flowed on with usual limits, it being a little too early for what is known along the Missouri bottoms as "the June rise." Of this I had some experience on my first visit to Nebraska, both on a steamboat and in an Indian canoe crossing from the Dakota side to the Santee Indian Agency. The low lands of the Agency were entirely flooded, and as the current swept along, it brought down whole trees that had been uprooted. The rapidity of the stream made these floating obstructions most formidable.

A fine iron bridge now spans the Missouri at the Blair crossing, which we pass over in the early morning, it being necessary to spend one night on the train from Chicago to Creighton, the western limit of the present journey. Along the route from Blair large herds of cattle, some sheep, and hogs of the black Poland variety, were feeding on the rich prairie grass, now in its finest condition. The young stock in many places gave evidence of success, though the cholera is causing some anxiety farther down in the State. The eminent scientist, Dr. Billings, of the State University at Lincoln, is giving special attention to this disease with most satisfactory results. He seems to have the entire confidence of the farmers of the State, in whose interests his time and labor are given; perhaps nowhere else in the country is work in this direction being so well done.

This is University week, and Lincoln is filling up with visitors from various parts of the State, drawn together in the interests of the institution. As Dr. R. is one of the regents, a little party is made up to attend with him. This is very satisfactory, as it gives opportunity to call upon the members of the Society of Friends living in and around Lincoln, and so fulfill one object of this western journey,—the visiting of our isolated members in their homes, and carrying to them the loving sympathy of their fellow members, from whom they are so widely separated. The ride from Creighton to Lincoln is through a pretty section of the State, well wooded with cultivated timber, except along the Elk Horn river, where there is considerable natural growth. The farms are under good cultivation and the homes and out-buildings generally good. In some places the houses are well-built and roomy, and the surroundings indicate refinement and culture in the occupants. West Point, Norfolk, and Freemont, through which we pass, are all rapildy advancing in population and importance. Freemont has a city government, is well lighted, the central part with electric lights, and has water-works. It is very prettily situated, and has large wholesale houses, that send out their salesmen to the towns and villages in the more distant parts of the State. The churches and public buildings, including the school-houses, compare favorably with the same buildings in any of our older settled towns and cities. The cream-colored Milwaukee brick, of which some of the finest private residences are built, has a pretty effect as seen through the fresh green of the trees. These latter every wise builder in this country takes pains to have in fine growing condition, before he builds. The red brick is now made in all this section, and is used in the building of most of the large business houses in the towns through which we pass.

Owing to the necessity of waiting for connecting trains, the trip to Lincoln, which might easily be accomplished in half-a-day, takes from 6.15, a. m. to 9.40, p. m. We make the journey and reach our destination on time.

L. J. R.

Lincoln, Neb., Sixth mo., 12th, 1888.

SCRIPTURE LESSON, No. 25.

SEVENTH MONTH 1, 1888.

TOPIC: GOD'S COVENANT WITH HIS PEOPLE.

GOLDEN TEXT: This is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people.—Jeremiah 31: 33

READ Exodus 24: 1-12.

OUR lesson for to-day goes back to the Old Testament, and deals with the relations of Jehovah with the people of Israel through Moses, their leader. These relations were in the form of a covenant. The word covenant means primarily "a cutting," and refers to the custom in the very earliest times of dividing an animal in two equal parts, and the persons making the covenant, or the contract, as we would say, passing between the parts, which was the ratification of the covenant. (Gen. 15: 8–18.) The word testament is used in the same sense; the old covenant or testament refers to the first part of the Bible, and the new covenant or testament to the part that embraces the Gospel of Jesus. By a covenant each party bound himself to fulfill certain conditions, and was assured of receiving certain advantages. In the making of a covenant between man and man, God was solemnly invoked as a witness. It was the most sacred compact that could be entered into.

As we study this lesson, we must bear in mind that though the language is very literal, it is to be received and understood in the sense in which we now understand the Divine presence and the Divine voice. It is declared in the New Testament, "No man hath seen God at any time." (John 1: 18.) This is sufficient to explain to us that in all those places where it is said God appeared to men and talked with them, the language is figurative, and was so understood by those with whom these covenants were made. The Old Testament declares of Him, "Thou art the same, and thy years shall have no end." (Ps. 102: 27.) It is important that we keep this thought in our minds when reading and studying the Scriptures of the Old and New Testament.

The blood of the covenant. The blood in Scripture has a peculiar and mysterious sacredness as belonging to life. In using the animal creation for food, the Hebrews were required to pour out the blood as an offering to God, and this is what is meant by the blood of the covenant, the only difference being the animals thus slain were selected from the flock or herd according to the requirements of the law relating to sacrifice, and after the offering had been made the flesh was the property of the priests. How deep and significant does the thought become with this understanding of it, that "without the shedding of blood (*i. e.* the yielding of the life) there is no remission of sins." There must be a consecration of the life to the Divine will, to find acceptance with God.

The true teaching of this lesson is, that obedience will surely be rewarded.

"And he said unto Moses, 'Come up unto the Lord.'" We see by this how his patient endurance of bitter trials was regarded by his Heavenly Father. He had just been commanded to make no covenant with the Philistines, nor with their gods, and now, as farther evidence of his acceptance, he is called to come up unto the Lord, and receive his message for the people.

It reminds us of the scenes through which George Fox and many of our early Friends passed, remembering the command not to bow down to false gods, "but thou shalt overthrow them and quite break down their images." Many are hearing this call now, and are hearing also the words, "My angels shall go before thee."

We wonder how the children of Israel could have been so ungrateful to Moses, their best friend, after he had brought them through so many difficulties. Are we not even more so to our loving Father, who is caring for us every moment of our lives?

If our own faults have caused us sore disappointment, we murmur that such troubles should have fallen to our lot, and wish God had ordered things more wisely for us. Our case is much worse than theirs, for we have the example and teaching of Jesus of Nazareth, always seeking the happiness of his Father's children: never his own comfort and preferment.

EARTHLY PLEASURE.

IT was a remarkably hot and sultry day. We were scrambling up the mountain which rises above the east shore of the Dead Sea, when I saw before me a fine plum tree loaded with fresh, blooming plums. I cried to my fellow-traveler, "Now, then, who will arrive first at that plum-tree?" And as he caught a glimpse of so refreshing an object, we both pressed our horses into a gallop to see which should get the first plum from the branches. We both arrived at the same time, and each snatching a fine, ripe plum, put it at once into our mouths, when on biting it, instead of the cool, delicious, juicy fruit we expected, our mouths were filled with a dry, bitter dust; and we sat under the tree upon our horses, sputtering and hemming, and doing all we could to be relieved of the nauseous taste of this strange fruit. We then perceived, to my great delight, that we had discovered the famous apple of the Dead Sea, the existence of which has been doubted and canvassed since the days of Strabo and Pliny, who first described it.—*R Curzon.*

GOD is the light of heaven and earth. His light is as a niche in a wall, wherein is a lamp, and the lamp in a glass, and the glass as it were a shining star. It is lit from a blessed tree, an olive neither of the east nor of the west; and the oil thereof would well-nigh give light though no fire touched it, light upon light.—*The Koran.*

THINK of heaven with hearty purpose and strong hope to get there.

"So should we live that every hour
May die as dies the natural flower,—
A self reviving thing of power;
That every thought and every deed
May hold within itself the seed
Of future good and future meed."

INTELLIGENCER AND JOURNAL.

HOWARD M. JENKINS, *Managing Editor.*

ASSOCIATE EDITORS:

HELEN G. LONGSTRETH. LOUISA J. ROBERTS.
RACHEL W. HILLBORN. LYDIA H. HALL.

PHILADELPHIA, SIXTH MONTH 23, 1888.

THE GROWTH OF EXTRAVAGANCE.

WE are living in a great age, and it lies so close to us we can but half see its greatness; yet we can see enough to make us to rejoice and be grateful for the triumphs gained by genius and talent in the broad fields of science and art, so many of which tend directly to the comfort and advancement of the people.

And it is one of the glories of genuine culture that it belongs to the whole people, and cannot be kept for the exclusive few. God fashions the truly noble mind, in which is held a great gift, largely after his own pattern, and that which such a mind has to offer is for the benefit of the many. Hence all the great inventions and discoveries, when perfected and applied, tend to civilize and uplift the masses. To take but one instance, from the many that press and crowd upon us when we pause to think them over, that of the railroad, together with its master power, the steam engine, and we at once see how these alone have made practicable the opening up of vast regions with all their far-reaching possibilities.

But it has been wisely said, that "our responsibility keeps even pace with our ability in any line, and to keep the balance true is to accomplish the will of Heaven;" and it is this "true balance" that should largely concern those of us who bear the honored name of Friends, a name which stands for simplicity and moderation, and a perfectness of life that should grow from such a fundamental principle as we profess to hold.

That we are not all watchful enough in this regard is becoming painfully apparent. Especially in yielding too much to the onward march of extravagant expenditure, in the variety of things that are fast laying claim to be n in modern living. In many cases the strain to produce the means needful to sustain these so-called essentials, is becoming a burden too heavy to be borne, and there needs to go up a cry of *halt* ere we pursue further a course that tends to the weakening of the physical, to the retarding of the proper growth and development of the mind, and largely to the unrest of the spirit, stifling its true progress.

Should the question be asked, where do we see this? we will say in reply, let us look at our everyday lives, at the daily expenditures in our families, at our tables with all the modern appointments and the super-abundance of food, at our dwellings filled too full of their furniture and garnishings, at our dress with its too great show of adornments; to all of these we have added little by little, till the care becomes, (we had well nigh said a curse) at least burdensome, robbing us of time, of strength, of money. Especially do we note in some of our schools, the need there is for a wise check to be placed,—in which parents, teachers, committees, faculties, all should coöperate,—upon increased expenditure, not in the needful appliances for learning, but on the non-essentials, such as invitations, entertainments, and all closing-day appointments, that these be simple, inexpensive, and appropriate as becomes a people whose desire has ever been, and should continue to be, to use in true moderation the good gifts committed to our keeping. And this that we may have to spare for the improvements that are always needed, as well as for aiding and assisting our fellow beings to higher and better levels. Let us not become a people "so loving dainties," that we shall "beggar ourselves," and become disabled from doing great good.

MARRIAGES.

[We wish to correct the John Johnston and Martha Sharpless Cranston marriage notice to Mary Sharpless Cranston, and so re-insert the notice].

JOHNSTON—CRANSTON.—Sixth month 6th, 1888, at the residence of the bride's parents, West Philadelphia, by Friends' ceremony, John Johnston, son of the late William and Isabella Johnston, of Haddington, Philadelphia county, Pa., and Mary Sharpless, daughter of Samuel and Edith S. Cranston.

KESTER—VANDERSLICE.—On Fourth-day, Sixth month 13th, 1888, at the residence of the bride's mother, Millville, Columbia county, Pa., by Friends' ceremony, William W. Kester, of West Philadelphia, son of John and the late Ann J. Kester, and Tacy, daughter of Martha and the late Thomas J. Vanderslice.

MAGILL—ALTEMUS.—Sixth month 14th, 1888, at Race street meeting-house, under the care of the Monthly Meeting of Friends of Philadelphia, Edward W. Magill, of Philadelphia, son of Watson P. and the late Mary W. Magill, and Carrie, daughter of Martha and the late Francis S. Altemus, of Philadelphia.

DEATHS.

BROWN.—At Waynesville, Ohio, Fifth month 20th, 1888, after much suffering which she bore with great fortitude, ready and desirous of being released, yet patient to abide the Master's will, Elizabeth W. Brown, in her 79th year; a member of Miami Monthly Meeting.

CORLIES.—Suddenly, at Germantown, on the evening of Sixth month 13th, 1888, S. Fisher Corlies, in his 58th year; a member of the Monthly Meeting of Friends of Philadelphia.

COX.—In Brooklyn, N. Y., Sixth month 13th, 1888, Harriet S., widow of Benjamin Cox, late of Philadelphia, in the 82d year of her age.

EVANS.—Suddenly, on Fourth month 12th, 1888, at Pasadena, California, Lindley Murray, son of the late

Oliver and Mary W. Evans, of Philadelphia; a member of the Monthly Meeting of Friends of Philadelphia, held at Spruce street.

GILLINGHAM.—On Sixth month 15th, 1888, Rebecca, daughter of the late Joseph and Rebecca H. Gillingham, of Philadelphia.

HAMMOND.—At his residence, in Mallory township, Clayton county, Iowa, (north of Colesburg), on Fifth month 23d, John Hammond, aged 73 years.

He came to Iowa in 1855, and settled in Mallory township, and engaged in farming. In 1856 he lost his wife by death, and in 1862 he was married to Ruth Anna Mock, of Bedford county, Pa., (sister of his former wife.) He was a Friend and "his word was always as good as his bond." He made no profession of faith other than that instilled into his mind in childhood, which was founded on the principle of the "Golden Rule." No man led a more blameless life than he. When under the shadow of death he felt that he had no reason for change of faith, or any preparation to make for the coming change. As a neighbor he was universally respected, and his death is greatly regretted. H.

HARDY.—Sixth month 10th, 1888, at the residence of her daughter, Elizabeth Hardy, of softening of the brain, aged 78 years; a member of Fall Creek Monthly Meeting of Friends. She and her husband opened their hearts and home and shielded Frederick Douglass from a heartless mob while delivering a lecture on the Abolition of African Slavery, in the year 1843. She was one of the original members of our meeting when it organized in 1834.

Our love and esteem for her was manifested by the very large congregation that assembled at our meeting-house at the time of her funeral. W. W. Foulke prayed impressively and spoke afterward to our instruction.

J. L. T.

LUNDY.—On the 14th inst., near Rancocas, N. J., Mary W., relict of the late Richard Lundy, in her 83d year.

TYLER.—Fifth month 10th, 1888, Anna H., wife of J. Edgar Tyler, of Upper Providence, Delaware county, Pa., in her 36th year.

FRIENDS AT THE CAPITOL.

A DELEGATION of Friends visited the seat of Government on the 13th of the present month, bearing memorials from the Yearly Meeting of New York to the Congress of the United States and President Cleveland, as follows:

INTERNATIONAL ARBITRATION.

To the United States Senate and House of Representatives:

The following special minute was adopted by the New York Yearly Meeting of the Religious Society of Friends, held in the city of New York, Fifth month 28th to the 31st inclusive, and directed to be signed by the clerks and forwarded as a memorial to your honorable body.

In consonance with our well known testimony against war and in favor of peaceful methods of settling difficulties, we recognize with gratitude to the Divine Father the widespread and rapidly increasing interest in our own and in other countries in international arbitration.

We note with much satisfaction the introduction in our national Congress of measures proposing a permanent Court of International Arbitration, and we are united in earnest, prayerful desire that such a tribunal—peaceful, just, humane—may by the favorable action of Congress and the official approval of the President of the United States, be soon established, and that thus ultimately the Prince of Peace may be honored by all the nations of the earth, and that all in harmonious accord may proclaim, "Glory to God in the highest, peace on earth, good will to men."

ROBERT S. HAVILAND,
AMANDA K. MILLER, } Clerks.

INTOXICANTS AND THE NATIVE RACES.

To the United States Senate and House of Representatives:

The following special minute was adopted by the New York Yearly Meeting of the Religious Society of Friends, held in the city of New York, Fifth month 28th to the 31st inclusive, and directed to be signed by the clerks and forwarded as a memorial to your honorable body:

We view with much regret and concern the very destructive traffic in intoxicating beverages which is being carried on by citizens of our own and of other countries with the native races of Africa and of the Western Pacific islands, disastrous alike to the temporal and spiritual welfare of an untutored people, in some instances threatening the extinction of entire tribes.

And we commend this important subject to the attention of Congress and the President of the United States, and respectfully ask that, in the exercise of their constitutional prerogative "to regulate commerce with foreign nations," appropriate and effective measures may be adopted for the discouragement and restriction of this wasteful and destructive exportation of intoxicating liquors by American citizens to the Congo country and other portions of Africa and to the islands of the Western Pacific.

ROBERT S. HAVILAND,
AMANDA K. MILLER, } Clerks.

These memorials were approved by Friends' Union for Philanthropic Labor, at their recent meeting held in New York, and the officers of that body directed to endorse them over their official signatures, on its behalf.

The delegation consisted of Thomas Foulke, Aaron M. Powell, Amanda K. Miller, and Mary Willits, of New York; William Wood, Jonathan K. Taylor, Edward Stabler, Jr., and Joseph J. Janney, of Baltimore; and Levi K. Brown, of Lancaster county, Pa.

The Friends first asked an audience before the Committee on Foreign Relations of the House of Representatives. Although the House was in session, six members of the Committee responded cheerfully and promptly to the request, and an informal meeting was held in the room of the Committee. The members present were McCreary, of Kentucky, Chairman; Rockwell, of Massachusetts; Hooker, of South Carolina; Russell, of Massachusetts; Cothran, of South Carolina; Morrow, of California.

The memorial on International Arbitration was read by Thomas Foulke and submitted with a few appropriate remarks.

William Wood, Edward Stabler, Jr., and Amanda

K. Miller also spoke in earnest advocacy of the establishment of international arbitration.

The memorial in regard to the exportation by our citizens to Africa and the islands of the Pacific Ocean, of alcoholic stimulants, was read by Aaron M. Powell. He briefly alluded to the terrible havoc the use of liquor is making upon the African races, and earnestly besought the Committee to take cognizance of the subject, and recommend such legislation as will discourage and restrict citizens of this country from sending among them this terrible engine of destruction.

Jonathan K. Taylor spoke earnestly in behalf of both the measures under consideration, and presented statistics illustrating the ravages of war, startling in their character. Edward Stabler, Jr. mentioned several instances wherein arbitration had been successfully invoked to secure a peaceful settlement of grave differences between nations.

The chairmanof the Committee accepted the memorials and expressed his great satisfaction at the interview. He stated that the subject of International Arbitration had claimed the attention of the Committee to no small extent, and they had recommended radical legislation upon it. He also stated that it was designed, in the near future, to hold a Congress of the North and South American Republics in the intersts of International Arbitration, and that important results were expected to flow from that effort. The members of the Committee generally were quite cordial in their expressions of approval, and seemed united in feeling with the delegation on the subject of Arbitration. No expression, however, was given on the subject of the other memorial.

The Friends then repaired to the White House, where they had an interview with the President. The memorials were read and presented to him with appropriate remarks by Thomas Foulke and Aaron M. Powell. The President responded very cordially to the sentiments contained in the memorial on the subject of Arbitration and also to the remarks made in connection with it. He said every practical measure looking to the establishment of a peaceful method of settling national or international differences, would receive his unqualified support. He alluded to an incident of recent occurrence, wherein two of the South American countries submitted a question of considerable gravity concerning which there was a difference, to the President of the United States for settlement. He gave the subject a good deal of his time and his best thought, arrived at a judgment, made the award, and it was pronounced satisfactory by both parties and was accepted by both as final.

The attention of the President was then called to the Indian Question. Joseph J. Janney, Clerk of the Committee on Indian Affairs, of Baltimore Yearly Meeting, alluding to the effort now being made to secure the appointment of matrons to instruct the Indian women in housekeeping, asked the President to throw his influence in favor of that measure.

He spoke of a visit recently made to the Indian Country by Levi K. Brown and himself, and assured the President, that from personal observation, as far as the Santee and Ponca Indians are concerned, the one item of the ignorance of Indian women in domestic affairs, is the only thing that stands between those tribes and independence of Government oversight or self-support.

Levi K. Brown and several other Friends spoke briefly of their experience in connection with this subject, and also in general terms as to the Indian policy of the Government.

The President expressed a great interest in the subject, and promised to use his efforts to promote the special object in view, when opportunity offered. The deputation then withdrew.

The Capitol was again visited and an informal Conference had with Senators Sherman and Evarts of the Committee on Foreign Relations of the Senate. Senator Evarts took charge of the memorials, and on the following day presented them in the Senate. On the same day, on motion of Senator Sherman, the Senate passed the following arbitration concurrent resolution.

The Chief Clerk read as follows:

Concurrent resolution to invite internation arbitration as to differences between nations.

Resolved by the Senate (the House of Representatives concurring), That the President be, and is hereby, requested to invite from time to time, as fit occasions may arise, negotiations with any government with which the United States has or may have diplomatic relations to the end that any differences or disputes arising between the two governments which cannot be adjusted by diplomatic agency may be referred to arbitration, and be peacebly adjusted by such means.

Those who composed the delegation had reason to feel that their mission was satisfactorily accomplished and that the results were on the whole encouraging.

Dr. R. T. Davis, a member of the House of Representatives from Fall River, Mass., presented the memorials in that body. The delegation was greatly indebted to Dr. Davis for assistance in arranging the several interviews. He was unremitting in his attention to the Friends, and deserves the thanks of all concerned. J.

For Friends' Intelligencer and Journal.

A VISIT TO THE PHILADELPHIA HOUSE OF REFUGE.

At a visit lately made to the House of Refuge, I was much surprised at the appearance of the children, who were looking cheerful and happy, as though the best of care was being taken of them. The time was First-day, afternoon, and happily for me I was met on the way by one of the best friends the institution knows. We first saw the whole of the white children, boys and girls, (600) sitting in decorous silence in the Chapel, waiting for the services to begin. It was a beautiful sight, so many young faces, although a sadness came over me when I thought of the various causes that had brought this large number of children together, but this feeling was almost overcome, by one of thankfulness to the Giver of all Good, that there was such a place conducted with

wisdom and love, to reclaim the wandering lambs of the flock. After hearing them sing, and a prayer having been offered, we went over to the colored department; here we found the same state of things, except the number was not so great; they, too, had commenced their exercises. The sermon, which was very impressive, was on the time of the rising of Jesus from the tomb, and his subsequent meetings with his disciples (just before his Ascension) in which he bids them go back to Jerusalem, until they should be baptized with the Holy Ghost, which was the Comforter that had been promised. Several beautiful hymns were sung by these dusky children, who evidently put their hearts in the melody, and seem to have more harmony in their natures than we of paler complexions.

The children are taught by seventeen competent teachers, there being ten grades in the schools, beside a grade of Honor, as it is called, in which each scholar must have been enrolled at least for two months, before they can leave the institution. The girls are taught housekeeping in all its branches, they doing all the work, washing, ironing, etc., both for themselves and the boys. They also make all their own clothing, and the boys' underwear. The boys work a certain portion of each day at various trades, shoemaking, cane-seating chairs, etc. I was informed that the income from this portion of the work amounted to about $3,000 per year. I was impressed with the earnestness and devotion of those having charge of this institution, and the words that Jesus read from Isaiah, came with much force to my mind, "The spirit of the Lord is upon me, because he hath annointed me to preach the Gospel to the poor, he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised."

On inquiry I learned that there was a large Temperance Society, to which were attached nearly, if not quite all of the inmates of the Institution.

C. A. KENNEDY.

FRIENDS' CENTRAL SCHOOL.

THE closing exercises of Friends' Central School, Fifteenth and Race streets, occurred on the 15th. Thirty-seven pupils received diplomas as graduates of the institution. They were addressed in an earnest, impressive manner by George L. Maris, Principal of the Boys' Department, and Annie Shoemaker, Principal of the Girls' Department. The exercises were opened with reading of Scriptures by Annie Shoemaker, then followed orations and essays. The orations were "The Growth of Our Railroads," by Edward A. Jenkins; "Personal Liberty," by Nelson L. West; "The Tower," by William W. Warr; and "The Next Amendment," by Charles Z. Tryon. The essays were: "A Fourteenth Century Pilgrim," by Maria Amilla Robb; "Lessons Learned in Vacation," by Edna Kenderdine; "Modern Paganism," by Louise C. Browning; and "The Newspaper of the Future," by Maia Atlee Bunn.

At the conclusion of the programme diplomas were awarded to the following graduates: Anna Branson, Laura Branson, Louisa Cooper Browning, Maia Atlee Bunn, Marian Louise Clark, Ida Mary Coates, Emily C. Coles, Edward W. Coon, Lucy Corse Conard, Elizabeth Ethlyn Field, Theresa Jeannette Frohock, Robert M. Griffith, Morgan W. Hall, Maria Stephens Hamel, Edith Heald, Mary Taylor Hibbard, J. Rex Hobensack, Tacy Rachel Hunt, Edward A. Jenkins, Edna Kenderdine, G. Herbert Jenkins, Sarah Conrow Kirby, Julia Clara Loos, Harry V. Register, Maria Amilla Robb, Mary Louise Robbins, Chester Roberts, Evelyn May Shattuck, Arthur D. Smith, Mary Wood Swain, Charles Z. Tryon, Elizabeth Twining, William W. Warr, Helen M. Watson, Frederick E. Wentz, Nelson L. West, Frances Maria White.

SWARTHMORE COMMENCEMENT.

THE 16th annual Commencement at the College, as announced in our issue of last week, come off on Third-day, the 19th. The attendance was large, larger indeed than could find satisfactory accommodation in the seating. The large number of the graduating class, and the announcements made by the President render this Commencement one of unusual interest. The honorary degree of Ph.D. was conferred upon Prof. William Hyde Appleton, and that of Sc. D. upon Prof. Susan J. Cunningham. The address by Joseph Wharton is printed this week, and the list of graduates was given in last issue. The following is the announcement made by President Magill:

I have a statement to make of deep import to the college, and of great interest to every friend of Swarthmore.

To enable the college to supply in its various departments the best instruction possible, it has long been an object of earnest desire among its friends that some, at least, of its principal professorships should be adequately endowed. To make a beginning in this direction, a general subscription was started a year ago for the purpose of endowing at least one professorship, to be selected and named by the Board of Managers. This has been widely circulated, and much interest in the movement, and sympathy with it, have been expressed by Friends throughout the country. Many Friends and others contributed according to their means, and those who felt unable to do this still gave encouragement to the work.

I have to-day the great pleasure of announcing that this effort has not only been entirely successful, but that the result has far surpassed our most sanguine expectations.

About two hundred and fifty persons have sent in subscriptions for larger or smaller sums, and with the amount thus secured the managers have endowed "The Professorship of Mathematics and Astronomy." Nor is this all. Three individuals have generously come forward, and have *themselves* each endowed a professorship, as follows:

I. V. Williamson, of Philadelphia, has endowed "The I. V. Williamson Professorship of Civil and Mechanical Engineering," to the amount of $40,000.

Joseph Wharton, of Philadelphia, has endowed "The Joseph Wharton Professorship of History and Political Economy," to the amount of $40,000.

Isaac H. Clothier, of Philadelphia, has endowed "The Isaac H. Clothier Professorship of the Latin Language and Literature," to the amount of $40,000.

For these most liberal and substantial expressions of the interest of her friends, every friend of Swarthmore is deeply grateful, and with the aid thus received the college will be enabled to furnish, in a greatly increased measure, and at moderate rates, the inestimable advantages of a liberal education.

Truly, this commencement, while a day of great rejoicing, should be also a day of solemn thanksgiving. May we all feel duly grateful to the bountiful Giver of all good, who has put it into the hearts of our friends to confer upon us this great benefaction; and in view of the truly imperishable nature of the endowments this day announced, well may the munificent benefactors to whom the college is thus deeply indebted exclaim, in the expressive language of Horace,—

"Exegi monumentum aere perennius,
Regalique situ pyramidum altius."

"I have builded a monument more lasting than brass,
More lofty than the royal structure of the pyramids."

NEWS OF FRIENDS.

The manner in which the work of establishing the principles of our Society may be begun, where Friends are few, but yet are in earnest, is illustrated, we think, by the following letter which a Friend in Kansas sends us, in connection with some other matters. He says: "The paper is of much value to us, away out here so far from any Friends' meetings. There are two families of us here that are Friends. We have organized a First-day school, and use the Friends' Lesson Leaves, which seem to give good satisfaction, except the way the verses are divided in Scripture lessons; it bothers some about knowing where the verses begin and end. [We would say to our correspondent that the method of numbering is that of the "Revised Version" of the Scriptures. There is no division into verses and chapters in the oldest manuscripts: this division and numbering were made in comparatively modern time; and the Revised Version, not abandoning it entirely, simply *indicates* it.—Eds. Intelligencer and Journal.] I am the Superintendent, and the teachers are of our other family, the officers all being Friends. We are endeavoring to spread Friends' principles among the neighbors in this way. The attendance is an average of 25. We meet at 3 o'clock p. m. at our neighbor's house. We all feel much better than when we had no place of this kind to go to on the Sabbath day, and we feel that good is being done by it."

—A Friend, in Denver, Colorado, sending us the notice of a marriage in that city, says it was probably the first in that city by the ceremony of Friends, and mentions that a leading journal, the Denver *Republican*, in a notice of the event said: "The Quaker marriage ceremony is at once quiet and imposing. Its beautiful simplicity was greatly enjoyed by those who witnessed it."

—The Friends' Social Lyceum of Philadelphia take their annual excursion on Sixth month 27th. This year they visit Bethlehem and Calypso Island, where at 4 p. m. of that day, as an additional feature of the trip, will be given a literary entertainment of which the following is the programme:

The Committee on Hospitality will present to the President and other officers of the Society, the members and visitors. When the guests are seated, there will be a short address of welcome by

The President,	Oscar W. White.
Recitation,	Ida C. Craddock.
Recitation,	May Drinkhouse.
Rhymes,	Dr. James B. Walker.
Recitation,	Carrie B. Steer.
Original Essay—"Eggsactly,"	Isaac Sharpless.
Recitation,	Helena S. Zorns.
Dumb Oration,	George Lukens.
Medley, (original arrangement),	H. Homer Dalbey.
Recitation,	Helen Satterthwaite.
Recitation,	William B. Webb.
Recitation.	Helen Grice.

LETTER FROM WILLIAM JONES.

William Jones, Secretary of the English Peace Society, who was in this country some months ago as one of the deputation from Great Britain on the subject of International Arbitration, writes as follows to a Friend of this city, (I. H. Clothier), under date of Sixth month 2:

"*Dear Friend:* I have duly received thy letters of Fifth month 18 and 19 together with the type lists of the distribution of the books, for which I am obliged.

"I have had some further conversation with my friends, K. Backhouse (who has been in attendance at our yearly meeting) and Charles Tylor. My dear friend, K. B., is much gratified with the evidence of appreciation of her gift and with thy kind remarks respecting it. As there appears to have been some disappointment on account of the number of "Early Church History" not being equal to that of the "Witnesses" sent, she has kindly decided to make up the deficiency by donating a further number of thirty copies of "Early Church History," of which I enclose invoice, leaving the gift again to thy kind care and judgment for distribution. These, I understand, are in addition to the three copies of "Early Church History" already mailed to thy address by Charles Tylor. In these cases I told K. Backhouse that I felt sure thou would be glad to undertake the carriage and the duty, so that she need be under no further obligation of remitting for them.

"Let me add that the references which I have made in our Yearly Meeting to the generous kindness and cordiality with which I was everywhere received by Friends of your branch of the faith were received with great satisfaction. May our *one* Lord bless these little efforts to unite our hearts in his service. . . . . ."

(It is designed by Isaac H. Clothier to distribute the additional copies of the "Early Church History" to those libraries and Friends who received only copies of the "Witness.")

The beginning of anger is foolishness and its end is repentance.

INDIAN SCHOOL AT GENOA, NEBRASKA.

This school is well worth a visit not only to those interested in Indian education, but to any who can appreciate a neat, orderly and prosperous institution.

The school is under the charge of Horace R. Chase, of Illinois, and is located at the outskirts of Genoa. This institution is essentially of an industrial character, half of the time being devoted to the usual school curriculum and the balance to acquiring some useful knowledge of every-day life. The boys are taught farming, gardening, carpentering, blacksmithing, painting, tailoring, printing, harness-making, and shoe-making; while the girls are taught sewing, cooking, house-keeping, and laundry work.

Each department is under the charge of a competent employe, who has made a special study of that particular trade or calling.

With the exception of Dayton Irish, the efficient and energetic school carpenter, but little skilled labor was employed in the erection of any of these buildings, the Indian boys doing the work with a spirit and interest worthy of emulation. As all of these buildings were well put up and are kept neatly painted they present a very imposing and inviting appearance.

The farm is one of the best appointed and finest cultivated of any in this section of the country. The work is performed by the Indian boys under the supervision of John Williamson, one of the oldest residents of Genoa.

The school department is under the charge of Prof. Whitmore Hess, who has a graded and classified school which not only endorses his enviable reputation as a great organizer and successful teacher, but stands as incontrovertible proof of what can really be accomplished with the Indian pupils. Mr. Hess has four assistant teachers.

Most of the children come from Omaha and Winnebago agencies of Nebraska, and the Pine Ridge and Rose Bud agencies of Dakota. There are also twenty-five Arapahoes, the rest of the tribes represented being the Ponca, Arickaree, Mandan, Cheyenne and Santee.

The children appear very quiet and docile, and much more easy to manage than the same number of white children.

They possess a great faculty for imitating what they see others do, and display a marked dexterity in acquiring the mechanical trades.—*The Genoa Leader.*

EXTRACT.[1]

The feeling with which we reach the close of the school season is probably a mingled one with us all. With the natural relief which follows the laying aside of so pressing a duty, comes also the regret with which we separate, especially in the individual classes where we have had such constant intercourse. And again, while we gladly rest from such labor, for a season, at least, the very discontinuance of it brings, in one sense, an added weight of responsibility. We realize now in all its fulness, and perhaps as never before, the magnitude and meaning of the work which we have undertaken.

For my own part, the humbling query constantly arises: By right of what personal attainment—by what clearness of spiritual insight, am I ready thus to lead others? And freely do I confess, friends, that so far as I am able to discern my work in this direction, or weigh my capability for it, it lies not by any means among the heights and depths of spiritual knowledge, much less in dealing with doctrines and forms of belief, but in the simple call to uprightness of daily life. And uprightness of daily life I would in no wise limit to deliverance from the many recognized evils that surround us, but would include as well an overcoming of the petty faults and prejudices which do so easily beset us, and are too often, alas! not regarded as inconsistent with strength of Christian character.

Of what avail is our regular attendance at meeting, our activity in any good work, yea, our having kept all the commandments from our youth up, if in our daily lives there is room for that spirit of unkindness and uncharitableness which is ever more ready to discover a fault in another than to acknowledge one in ourselves? A starting point far distant from the end to be attained, perhaps, but even such little by-paths as this, it seems to me lead to the spiritual heights we all desire to reach, and in such directions largely, has been my effort during the season that has just closed.

Gladly, indeed, would I see each boy and each girl in my class a useful member of the Society of Friends, not by birth-right alone, not because it is a respected and truth-loving body of people, but because the highest conviction of each leads in that direction. But more gladly yet, would I see my boys and girls become good men and good women, ready not alone to cope with mighty foes and to do their part in the world's work, but able as well to rule their own spirits and living in that atmosphere of love and regard one for another wherein alone full christian development is possible.

[1]From a Teachers' Report at final Teachers' meeting of Race St., Philadelphia, First-day School.

EYES THAT SEE NOT.

One of the gravest defects in the education of country school-children grows out of the neglect of the teachers to cultivate in their pupils habits of close observation.

I once took temporary charge of a country school during the illness of the regular teacher. I spent the noon hour in making botanical researches in the woods surrounding the school-house. Upon returning one day loaded with ferns I was surprised by the question of one of the pupils, who asked me, "How did you gather those leaves in your hands when they grow so high up in the tree?"

"They do not grow on a tree, my child, but very close to the ground. Do you not know our native ferns? What makes you think they grew on a tree?"

She replied by running into the house for her geography, which she opened and showed me the fern-like foliage of a palm tree.

As Othello acted on the hint given him by Desdemona, so I at once began to use this disclosure of the

child's ignorance to the profit of the whole school. The children, though country born and bred, were entirely unfamiliar with many of the most interesting objects of nature by which they were surrounded, but which they scarcely seemed to see.

As a beginning to my efforts in their behalf I decided to first convince the pupils that they could not properly understand even their school books without observing the objects about them. As an illustration of what I meant, I had the school read from one of the readers, Whittier's little poem entitled "Jack-in-the-Pulpit." There were twenty-five children present, and only a single one could tell me who "Jack-in-the-Pulpit" was, although all of them had read the poem several times, and some of them knew it by heart.

Not a single child, save the one, could explain the appropriateness of the descriptions. Many of them had never examined the flower at all, and the rest had never dreamed that there was the slightest connection between the poetry and the flower. Now that they were in a manner introduced to Jack, and knew what the poet meant in his exquisite description of him, all were wild with enthusiasm to see the reverend Jack. One little girl hoped that he "really" and "truly" would preach them a sermon from his queer little pulpit! But I thought their neglectful teacher needed a sermon far more than the unobserving pupils.—*Belle P. Drury, in American Teacher.*

BIRDS IN MAY.

Most of the birds which we find in the woods and fields on the first of May have come to remain, and by the middle of the month nearly all the varieties which make their summer home here in Massachusetts have arrived, and we can see them making preparation for their "light housekeeping," or already caring for their little ones. Naturally it will be the best singers that will attract attention in our spring rambles, and these are found in large part among the two families of the thrushes and the sparrows or finches.

One of the thrushes, our beloved Robin Redbreast (*Turdus migratorius*), you all know, and will need no help in identifying. Less familiar, but not less valued, where known, is that prince of singers, the brown thrush (*Harporynchus rufus*), sometimes called the "thrasher." He is larger than the robin, cinnamon brown above, and of a slightly reddish white beneath, thickly streaked with dark brown, and with wings conspicuously tipped with white. His notes are clear and full, contralto in quality, and the song has been turned into English in various ways: "*Sow wheat, sow wheat;*" "*Drop it, drop it, cover it up, cover it up;*" "*Pull it up, pull it up.*" He is often, indeed, called the planting bird. He becomes silent about the first of July.

Another fine musician of this family is the wood or song thrush (*T. mustelinus*). While the brown thrush takes to the orchard and garden, where he does good service in destroying harmful insects, the song thrush, with his cousin the hermit thrush, keeps in the woods. The hermit (*T. pallasii*) is seen here in Massachusetts only on its migrations, and then is silent; but at early dawn, at twilight, and during dark and gloomy days, the melancholy, but exquisitely beautiful song of the wood-thrush may be heard. His tones are flute-like and liquid, difficult to translate into words. The hermit is oftenest found in high, dry woods, while the song-thrush is fonder of damp thickets. In color the song-thrush is clear, cinnamon brown above, white beneath, where it is thickly streaked with blackish spots triangular in shape.

Still another delightful singer is Wilson's thrush or Veery (*T. fuscescens*). His song is simpler than either of the others, being principally a repetition of the syllables *ve-ee-ry* or *che-u-ry*, with two or three clear whistles. The first two notes are sudden and high, then a sliding chromatic scale, peculiarly liquid and sweet. It is rarely heard except in swamps. This is the smallest of the thrushes, and is often called the "tawny thrush" from its color; the breast is thickly mottled.

But it would not do to leave out the cat-bird (*Mimus Carolinensis*), our vivacious door-yard friend, who will mew like any cat, and then give a charmingly varied song to make up for it. He has been called the northern mocking-bird, but it is now conceded that he, like his near relative, the brown thrush, sings only the song that belongs to him. You all know, doubtless, the slim, dark bird, lead-color above and ashen beneath.

The sparrow family is probably best known, musically, by the song-sparrow (*Melospiza melodia*), whose dear, familiar strains are among the first in spring to greet us, often before the snow is gone. Several of the good singers of the sparrow tribe are only passers-by with us, and do their singing and nesting far to the north; but the chipping-sparrow or "hair-bird" (*Spizella socialis*) is a near and dear friend, and if his song is monotonous, a single-toned trill, we love him for his gentle, confiding ways.

The field or bush-sparrow (*Spizella pusilla*) is less known, but if once known is well prized. His notes may be heard all day and all summer in the high pastures and huckleberry fields. The song consists of two or three clear, deliberate whistles, followed by an accelerating run, generally in rising inflection; but this varies with individuals. Perhaps the syllables *de de-de-d'-d'-d'-d'-dr* express the song as nearly as may be in our tongue.

Then there is the vesper sparrow, or bay-winged bunting (*Poœcetes gramineus*), one of the sweetest singers in the family. You must look for this bird in the breezy, upland pastures, and listen especially toward evening, for the tender song is then most frequent. It varies more in quality than in note from the song-sparrow's, but is less vivacious, more tender. The bay-wing, sometimes also called the grass-finch, is a larger bird than the song-sparrow, of a light brown with a strong chestnut tint on the wings, and white lateral tail-feathers.

If you hear a song that resembles a canary's, it is probably that of the purple finch (*Carpodacus purpureus*), and if you can see the bird, you will find him of a dull crimson color, brightest on the head. He is among the "early birds," and is a sweet singer, but

neither his voice nor his personal appearance will atone, to the farmer at least, for his unfortunate habit of eating the buds of fruit and shade trees.

Another bird whose song suggests the canary, is the gold-finch (*Chrysomitris tristis*), but though occasionally heard early, for he often comes north in April, his real singing-time is later, for this variety rarely build their nests before the middle of June. He is often called the "yellow-bird," though this title would naturally belong to the yellow warbler, who is all yellow, while the gold-finch has jet black wings.

About the 10th of May one of our most strikingly colored birds appears, the oriole (*Icterus Baltimore*) As he flashes to and fro among the elm-trees he seems like an animated sunbeam, and his cheery song, loud and clear, *to-wée-do*, confirms the impression given by his brilliant color. This golden robin, or hang-bird, as he is variously called, is too well-known to need description. His beautiful, pensile nest, hung from the swaying elm branch, is the ideal home. How sweetly sleep must come to the birdlets in that swinging cradle!

On the 10th of May, too, comes that inimitable singer, the bobolink (*Dolichonyx oryzivorus*),—what hard names these ornithologists have given to the helpless birds!—whose song it is equally impossible to describe, or, once heard, to forget. This bird is only found in North America, having no kith or kin in the Old World. A chorus of bobolinks heard in the early dawn of a June morning is an event in a lifetime. This bird is strikingly marked, white above and black beneath, but his beauty and his melody are fleeting possessions, for at the end of the breeding season he loses both, and silently flits about in a suit of plain brown, and wends his way southward to feed in the Gulf-State rice-fields, and thence to winter in the West Indies.

There is another family of birds that furnishes a generous share of our summer music; the vireos or greenlets, members of the order of the Fly-catchers. Among these the red-eyed vireo (*Vireo olivaceus*) is the most common, singing as it does in the trees of city gardens and village streets, as well as in the thick woods. Wilson Flagg called this the "preacher-bird;" to him it said, "*Do you see it, do you hear me do you know it?*" But as I have heard the song, it is better interpreted by Mr. Samuels; "*wee-chewêo, turrullit chewêeeo.*" It sings all day and all summer, being one of the few birds whose music greets us in August.

The warbling vireo (*V. gilvus*) is usually found about farmhouses, and in villages, and has a song much like that of the purple finch.

The white-eyed vireo (*V. noveboracensis*) is also common in pastures and fields. Its song is more brilliant, perhaps, but less pleasing than that of the warbling vireo; "*'chip chewéeo, chip, chip, chewêeo,*" Mr. Samuels gives it.

The solitary vireo (*V. solitarius*) is quite rare, but may occasionally be found in deep woods. Its note is very soft and sweet, "full of contentment," says Mr. Torrey. All these are, as their name implies, greenish or a yellowish olive in color, and are white underneath. The red eye and the white eye are distinguishing marks of those varieties. These birds are unknown in the Old World, but though they may not quite make up to us of the New for the lack of the skylark and nightingale, we should be loath to miss them. They are endeared to us by their pretty, engaging ways, their constant singing, and by the good work they accomplish in ridding us of many a noxious insect. They are indeed among the farmer's best friends.

I should have mentioned among the sparrows the chewink or tow hee bunting (*Pipilo erythrophthalmus*); but who, to look at him, would ever suspect him of belonging to that plainly dressed family? He is not a great singer, it is true, like some of his cousins, but he probably considers that he amply makes up in appearance what he lacks in melody. He wears the tri-color; if not exactly that of France, it is at least as conspicuous; glossy black above, chestnut red at the sides, and white beneath. He is fond of bushy pastures and roadsides, and is an inquisitive fellow, flitting in and out, as anxious apparently to examine you as you can be to see him. His ordinary note is a sharp *cherawink*, but he has a more musical and varied song with which to disconcert you when you think you have learned his compass. He is another of the singers that delight the traveler in August.

But I have no room to speak of the warblers, or of many of the lesser songsters that give pleasure in the "pathless woods." Perhaps I may do so at some other time.—*Catherine Amory, in Swiss Cross.*

CHASTENED.

How softly tread the spectres of our sorrow
About our sunniest way!
How gently rest the shadows of to-morrow
Upon our path to-day!

Beneath the laugh of pleasures evanescent
The heart remembers pain,
And catches from the hilltops of the present
The sound of coming rain.

Yet not the skies in which no clouds are drifting
Reveal the beauty rare
Of those whose veiled smiles are ever shifting
Their half-lights everywhere.

We turn unblessed from faces fresh with beauty,
Unsoftened yet by fears,
To those whose lines are chased by pain and duty,
And know the touch of tears.

The heart whose cords the gentle hand of sadness
Has touched in minor strain
Is filled with gracious joys and knows a gladness
All others seek in vain.

How poor a life, where pathos tells no story,
Whose pathways reach no shrine,
Which, free from suffering, misses, too, the glory
Of sympathies divine!

Some day our souls may face the Sun unclouded
And bear its wonders near;
'Tis well awhile to gaze on visions shrouded
In earthly atmosphere.

Frank Mason North, in Christian Union.

IN SUMMER FIELDS.

SOMETIMES, as in the summer fields
I walk abroad, there comes to me
So strange a sense of mystery,
My heart stands still, my feet must stay,
I am in such strange company.

I look on high—the vasty deep
Of blue outreaches all my mind:
And yet I think beyond to find
Something more vast—and at my feet
The little bryony is twined.

Clouds sailing as to God go by,
Earth, sun, and stars are rushing on;
And faster than swift time, more strong
Than rushing of the worlds, I feel
A something *is* of name unknown.

And turning suddenly away,
Grown sick and dizzy with the sense
Of power, and mine own impotence,
I see the gentle cattle feed
In dumb, unthinking innocence.

The great Unknown above; below,
The cawing rooks, the milking-shed,
God's awful silence overhead;
Below, the muddy pool, the path
The thirsty herds of cattle tread.

Sometimes, as in the summer fields
I walk abroad, there comes to me
So wild a sense of mystery,
My senses reel, my reason fails,
I am in such strange company.

Yet somewhere, dimly, I can feel
The wild confusion dwells in me,
And I, in no strange company,
And the lost link 'twixt Him and these
And touch Him through the mystery.

—*Christina Catherine Liddell.*

REVERENCE AS THE ORGAN OF SPIRITUAL KNOWLEDGE.

IN reading some contributions, several weeks ago, by eminent ministers and laymen, on the question: "What has Jesus Christ done for humanity?" I was impressed by the insufficiency of the answers given by some of the respondents, owing, as it seemed to me, to their lack of due reverence for the person and character of Christ. It was tacitly assumed that this Son of Man was to be estimated like all other sons of men, by a critical examination of the words and acts reported of him. He was to be brought down to the level of science—of intellectual scrutiny; and nothing was to be received as true of him which could not be proved beyond all question. Now, for one, I protest against the principle here involved, and maintain, on the contrary, that whoever would truly understand the character and work of Christ, must first learn to approach him with reverence and gratitude. If we believe in any Divine Providence, we must be willing to accept our Christian inheritance as that which was intended to be the groundwork of our spiritual life. This does not mean that we should esteem it wrong to inquire into the foundations of our religion when the time comes for such inquiry. It is only saying that the more natural and desirable course in early life is to yield ourselves freely to all those better impulses and desires which come from the Christian faith which we have inherited. Is it not true of everything beautiful or sublime, that to appreciate it fully we must approach it, not in a critical, but in a sympathetic spirit? Much more is this true of exalted characters. To recognize their worth is in itself a supreme joy; and because we recognize it and revere it, we are filled with an earnest desire to walk by its light. The man whose eyes are always directed to the ground will never see the glory of the heavens above him. It is absurd to lay down the principle that science is the final authority by which all beliefs and all alleged facts must be tested. The philosophy which is greater than science, affirms that there are unquestionable truths which never can be proved—and which need no proof. All knowledge, as one of our wisest teachers affirms, is based upon an absolutely *blind faith*, viz., a faith in the integrity of our own faculties. But much more to my present purpose is it to consider the *power of sympathy* as a guide to truth. If we have nothing in common with some great and good man—nothing that draws us to him by admiration and reverence and love—we can never understand him. Hence Pascal declares that "to know God we must first love him;" and hence that beatitude of Christ: "Blessed are the pure in heart, for they shall see God." A certain *Christian sense* forbids us to assume that we can measure our indebtedness to Christ by any cool and impartial estimate. Imagine the child of some devoted and loving father being called upon for the reasons why he loves and honors this excellent parent. "I owe everything I have to him," the reply might be, "how can I help loving him?" How much more emphatically have millions of devout souls been able to say this of their revered Lord and Saviour? It never, for a moment, shakes their faith in him, that they cannot answer all critical objections. "Impartial" they are not—if that means looking at all sides of the question with equal indifference; but indifference never awakes a living faith in Christ. "We loved him because he first loved us." "Never man spake like this man" to the deepest wants and aspirations of the soul. "To whom else should we go," then? Why search for historical "evidences" of Christianity, when through faith and love and reverence we can have direct intuition of Him whose life is the light of men? Let criticism do its legitimate work faithfully and fearlessly; but let it not claim to be the organ of spiritual knowledge, for that belongs preëminently to reverence.—*Selected.*

"IT is one of the most beautiful compensations of this life, that no man can sincerely try to help another without thereby helping himself."

ABSTRACT truth acquires a wholly different power when identified with the life of a great soul like that of Jesus.—*Selected.*

Do good to all, that thou mayest keep thy friends and gain thine enemies.

DR. RACHEL L. BODLEY.

Dr. Rachel L. Bodley, Dean of the Women's Medical College of Pennsylvania, died at 2 35 o'clock, June 15, 1888, at her home, No. 1400 North Twenty-first street, Philadelphia. She had been suffering with heart trouble, but was not taken seriously ill until the evening of the 13th inst., when she began to fail rapidly.

Miss Bodley was born in Cincinnati, O., December 7, 1831. In 1844 she entered the Wesleyan Female College in that city, graduating after a course of five years. She was then appointed a teacher and remained until 1860, advancing to the position of preceptress in the higher collegiate studies. She came to Philadelphia in the autumn of that year, and became a special student in advanced chemistry and physics in the Polytechnic College. She returned to Cincinnati in February, 1862, and was appointed Professor of Natural Sciences in the Cincinnati Female Seminary, which position she held three years.

In 1865 she was called to the chair of chemistry and toxicology in the Women's Medical College of Pennsylvania. She accepted and thus became the first woman professor of chemistry on record.

She was elected Dean of the Faculty in January, 1874, and from that time until her death she had given herself, time and talents, to the college, promoting its interests and striving to elevate her sex, and to secure for women and her work respect and recognition.

In 1864 she was elected a corresponding member of the State Historical Society of Wisconsin, and in 1871 a member of the Academy of Natural Sciences of Philadelphia. The degree of A. M. was conferred by her alma mater. Up to this time the institution had never given a degree to any of its alumni subsequent to the A. B. at graduation. In 1879 the degree of M. D. was conferred by the Women's Medical College of Pennsylvania. In 1873 she was elected corresponding member of the Cincinnati Society of Natural History, in 1876 a corresponding member of the New York Academy of Sciences, and during the same year a member of the American Chemical Society, located in New York city.

In 1880 she was made a member of the Franklin Institute, and was the first woman to deliver any extended course of lectures in the Institute.

In 1882 Dr. Bodley was chosen a member of the Educational Society of Philadelphia, and in February of the same year was elected School Director of the Twenty-ninth Section School Board, serving three years, and, being out one term, was reëlected in January, 1887, which position she held at the time of her death. She was well and favorably known generally throughout the country, both through her professional reputation and through her literary contributions to periodicals in many States.

The death of Professor Rachel L. Bodley, Dean of the Woman's Medical College, removes an influential woman, not only from educational circles, but from an almost international connection of friendships and missionary interests. She was much concerned in the education of the medical missionaries, so many of whom have gone out from the Pennsylvania Woman's College. She took Dr. Anandibai Joshee into her own house, and, with a beautiful sympathy, encouraged the little Hindoo woman to live firmly to the precepts of her national religion. Her devotion to the Pundita Ramabai, and the enterprise of publishing the Ramabai's book and of forming circles to furnish support and occupation for the child-widows of India, are all recent in the minds of many Philadelphians. Professor Bodley was a graceful writer, and has more than once given her summer leisure to correspondence for the *Ledger*. The interesting and stimulating series of papers on the seaweeds at Longport were from her, and doubtless gave many a *Ledger* reader fresh zest in that delightful pursuit and research of the seaside flora and in the exquisite vignettes she described of the floated weed.—*Public Ledger.*

UNARMED TRAVELERS.

For half a century Titus Coan labored in the Gospel in Patagonian and Pacific Island Missions. When he was a young man at college, the American Mission Board had under consideration the subject of a visit of inquiry to Patagonia, about the year 1825. It was brought before the various colleges, and each student in one of these was requested to retire to his own room for prayer and guidance, as to whether he was required to go. Mr. Coan rose from prayer convinced that *he* must offer himself for the service; and another young man felt prepared to accompany him.

Having heard of the savage character of the Patagonians, the friends of the two young men desired that they should be supplied with weapons of defense; but Mr. Coan had a strong belief that all these, *even his pocket-knife*, must be discarded.

On nearing the Patagonian shore, the captain of the vessel in which these devoted followers of the Prince of Peace sailed, said that, as the natives were so savage and untrustworthy, he could not allow his crew to land; and he could only put Mr. Coan and his companion on the beach in a little boat with their goods, saying that if they lighted a fire the natives would come into sight.

It was a very lonely position for the two young missionaries, but the natives were soon seen lining the brow of the neighboring hill. They came near, and sought to satisfy themselves that the strangers were entirely unarmed by examining every part of their dress, and even taking off their stockings and turning out their pockets; but finding nothing, they expressed their friendly regard by taking their new friends in their arms, and receiving them into their tribe.

"They gave us," writes Mr. Coan, "horses to ride on, and we traveled with them about three months, east, west, and north, visiting their camps and hunting grounds, and falling in with several other clans. In this way we saw nearly all the savages of the eastern Patagonian pampas. The tribes are wild, and in the wildest state of savageism, living wholly by the chase, and roaming with their women and children most of the time, carrying their skin tents and their all with them. We had no interpreter; all our communications to the natives were through signs.

"Some of our friends had advised us to go *armed* into Patagonia. We had said, 'No, our weakness is our strength; our apparent unprotectedness our shield.' And so it was. The savages saw we were defenseless and harmless, and our God made them our protectors. They were not jealous or afraid of us, and we left them unscathed, under the wing of our Immanuel."—*Friends' Review.*

"UP IN THE MORNING EARLY."

BUFFON, the celebrated French naturalist, was, in his youth, very fond of sleep. The habit of lying late robbed him of a great deal of his time; but through the assistance of his man-servant he was enabled to overcome it. "I promised," he says, "to give Joseph a crown every time that he would make me get up at six. Next morning he did not fail to wake me and torment me, but he only received abuse. The day after he did the same with no better success, and I was obliged to confess at noon, that I had lost my time. I told him that he did not know how to manage his business; he ought to think of my promise, and not to mind my threats. The day following he employed force! I begged for indulgence; I bade him begone; I stormed; but Joseph persisted. I was therefore obliged to comply, and he was rewarded every day for the abuse which he suffered at the moment I awoke, by thanks, accompanied with a crown, which he received about an hour after. Yes, I am indebted to poor Joseph for ten or a dozen of the volumes of my works."

Dr. Paley, the eminent divine, in giving an account of the early part of his college life, says: "I spent the first two years of my under-graduateship happily enough, but unprofitably. I was constantly in society where we were not really wicked, but most idle and expensive. But at the commencement of the third year, after having left the usual party at a late hour, I was awakened at five in the morning by one of my companions, who stood at my bedside and said: 'Paley, I have been thinking what a fool you are. I could do nothing, probably, if I were to try; and I could well afford the indolent life you lead. You could do everything, and cannot afford it. I have had no sleep during the whole night on account of these reflections, and am now come solemnly to inform you that if you persist in your indolence I must renounce your society.' I was so much struck with this visit and the visitor, that I lay in bed the great part of the day and formed my plan. I ordered my bed-maker to lay my fire every evening, in order that it might be lighted by myself. I arose at five, read during the whole day, took supper at nine, went to bed and continue the practice up to this hour."

Many other instances might be quoted of great men who were early risers. Dr. Doddridge tells us that to his habit of early rising the world is indebted for nearly the whole of his valuable works. The well-known Bishop Burnett was an habitual early riser, for when at college his father aroused him to his studies every morning at four o'clock; and he continued the practice during the remainder of his life. Sir Thomas More also made it his invariable practice to rise always at four; and if we turn our attention to royalty, we have, among others, the example of Peter the Great, who, whether at work in the docks of London as a ship-carpenter, or at the anvil as a blacksmith, or on the throne of Russia, always rose before daylight.

Do not let us, however, in our eagerness to acquire the habit of early rising, forget the other half of the advice "early to bed." A clever professor used to tell his pupils that "one hour's sleep before midnight is worth more than two after that time." Whether this be so or not, no one doubts that body and mind alike demand regular periods of rest, and that what is called "burning the candle at both ends" must be, both for children and grown-up folk, a very bad practice indeed.—*Christian Chronicle.*

NEWS AND OTHER GLEANINGS.

—The Dunkards at their annual meeting in North Manchester, Ind., decided against the wearing of mustaches and barber-trimmed hair. An arrangement was made to help poor congregations in Denmark and Sweden. Members were cautioned about taking oaths, especially in States where affirmation is regarded as a modified oath, and members living in Western States were warned not to write flattering reports concerning their crops and financial success unless sustained by facts. The Conference reäffirmed all previous declarations about the use of tobacco, and decided that applicants for membership should promise to be free from that habit. Ministers who chew or smoke will not be allowed to assist in church adjudications.

—Some eighty members of the Society of Friends in Dublin, Ireland, have united in a protest against the use of the Society's name in an address made by certain Friends and others to Hon. W. E. Gladstone against the present repressive Irish policy of the English government. The subscribers say that support of the laws is enjoined by the Book of Discipline, and this compels members to condemn boycotting and in general the movements of the Irish League.

—There are 5,500,000 school children in Prussia. 4,800,000 of them attend school. This represents a little over 87 per cent. of attendance. In the United States the per cent. of attendance is 64.6.

—The Philadelphia Board of Charities and Correction have adopted a minute in reference to the death of Alice Fisher, in which it was stated "that to Miss Fisher's organizing faculty and her executive ability, supplemented by indomitable energy and perseverance, the present advanced condition and reputation of the Philadelphia Hospital and its Training School for Nurses are chiefly due."

—The Board of Health of Paris has prescribed the following conditions under which the beating of carpets will be permitted in the city. The carpets must be brushed and beaten in entirely shut-up rooms, and the dust deposited on the floor will be washed with water containing some disinfectant of potent action. Strips of wool, etc., must be burnt immediately. This action has been taken because of the nuisance caused by the beating of carpets in the open air in the built-up portions of the city, and because of the danger which is believed to exist, due to the fact that many of the carpets come from houses in which contagious diseases have prevailed, and that in the process of beating and shaking the germs are dislodged.

—Some facts concerning his new University in California, named after his dead son, have been made public by Senator Stanford. It is to be open to young women and young men, rich and poor alike. Special provision will

S. F. BALDERSTON & SONS,

WALL PAPERS. CEILING DECORATIONS. WINDOW SHADES.

NO. 902 SPRING GARDEN STREET, (One square from 9th and Green Station), PHILADELPHIA.

PHILADELPHIA MORTGAGE AND TRUST CO.

OFFERS SAFE INVESTMENT SECURITIES.

CAPITAL, $500,000. (*Full Paid*). 322 *CHESTNUT STREET.*

6 *and* 7 *per cent.* MORTGAGES *and its own* FIVE PER CENT. REAL ESTATE TRUST BONDS *secured by special deposit of First Mortgages on Real Estate worth two-and-one-half times the amount of the Mortgage, and the capital of the Company. Transacts general Trust and financial business.*

INTEREST ALLOWED ON DEPOSITS.

GEO. D. KRUMBHAAR, President. BENJ. MILLER, Vice-Pres. & Manager. R. T. McCARTER, Jr. Secretary and Treasurer. GEO. JUNKIN, Solicitor,

DIRECTORS: Geo. D. Krumbhaar, Charles Platt, Isaac J. Wistar, Edward Hoopes, Joseph S. Harris, Winthrop Smith Chas. Huston, Chas. L. Bailey, F. B. Reeves, Jno. H. Catherwood, Geo. D. McCreary, Chas. H. Banes, Wm. H. Ingham, Thomas Woodnutt, Lawrence Lewis, Jr.

PENN MUTUAL LIFE INS. CO. of PHILA.

This Company furnishes ALL DESIRABLE FORMS of LIFE and ENDOWMENT INSURANCE at actual NET COST. It is PURELY MUTUAL; has ASSETS of nearly TEN MILLIONS and a SURPLUS of about TWO MILLIONS. ☞ ITS POLICIES ARE NON-FORFEITABLE AND INCONTESTABLE. ☜

Pres. EDW. M. NEEDLES. Vice Pres. HORATIO S. STEPHENS. Sec. HENRY C. BROWN.

INCORPORATED 1836. CHARTER PERPETUAL. CAPITAL $50,000. SURPLUS, $1,400,000.

THE GIRARD LIFE INSURANCE, ANNUITY, AND TRUST CO. OF PHILADELPHIA.

No. 2020 CHESTNUT STREET.

Acts as Executor, Administrator, Guardian, Trustee, Committee, or Receiver, and Receives Deposits on Interest, also Insures Lives, Grants Annuities.

President, EFFINGHAM B. MORRIS.
Vice President and Treasurer, HENRY TATNALL.
Actuary, WM. P. HUSTON.
Assistant Treasurer, WILLIAM N. ELY.
Real Estate Officer, NATHANIEL B. CRENSHAW,
Solicitor, GEORGE TUCKER BISPHAM

THE PROVIDENT LIFE AND TRUST COMPANY OF PHILADELPHIA.

409 CHESTNUT STREET. CAPITAL $1,000,000, FULLY PAID.

INSURES LIVES, GRANTS ANNUITIES, RECEIVES MONEY ON DEPOSIT, ACTS AS EXECUTOR, ADMINISTRATOR, GUARDIAN, TRUSTEE, ASSIGNEE, COMMITTEE, RECEIVER, AGENT, ETC.

All Trust Funds and Investments are kept separate and apart from the Assets of the Company.

President, SAMUEL R. SHIPLEY, Vice-President, T. WISTAR BROWN, Vice-President and Actuary, ASA S. WING, Manager of Insurance Department, JOS. ASHBROOK, Trust Officer, J. ROBERTS FOULKE.

RICHARDS & SHOURDS,

CARPENTERS AND BUILDERS.

JOBBING ATTENDED TO.

1125 Sheaff St., first street ab. Race,

PHILADELPHIA, PENNA.

R. RICHARDS, 1541 N. 12th St. THOMPSON SHOURDS, 2212 Wallace Street.

MY SELECTION OF PATTERNS

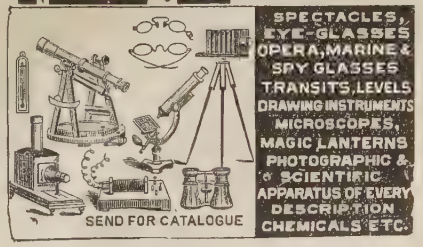
* * *

FOR THIS SEASON COMPRISES ALL THE LATEST STYLES AND COLORINGS IN MOQUETTE, BRUSSELS, TAPESTRY, INGRAIN, AND DAMASK CARPETS. OIL CLOTHS, LIGNUM AND LINOLEUM WINDOW SHADES, MATS, RUGS, ETC., AT THE LOWEST MARKET PRICES.

BIGELOW BRUSSELS.
LOWELL BRUSSELS.
LOWEL INGRAINS

BENJAMIN GREEN, 33 N. SECOND STREET, PHILA.

QUEEN & Co. 924 CHEST. ST PHILADA.



LYDIA A. MURPHY,

PLAIN and FANCY MILLINER

ESTABLISHED 30 YEARS.

537 FRANKLIN STREET, PHILADELPHIA.

(2 doors below Green.)

PENNHURST,

TELEPHONE No. 118.

MICHIGAN AVENUE, NEAR THE OCEAN,

JAMES HOOD. *ATLANTIC CITY, N. J.*

Swarthmore, Delaware County, Pa.

QUEEN ANNE COTTAGE

Is now open for boarders. On the Baltimore Central; ten miles from Philadelphia. Beautiful walks, excellent spring water, access to grove or woods For terms and particulars address ELIZABETH L. WEBSTER, SWARTHMORE, Delaware County, Penna.

THE MANSION HOUSE,

SARATOGA SPRINGS, N. Y.

Opens June 1st. HANNAH T. PAUL, 1317 FILBERT STREET.

PRESTON'S SUNNYSIDE, WERNERVILLE, PA.

On South Mountain, elevation 1,000 feet, in the midst of an extensive woodland park overlooking a wide and diversified landscape; invigorating air; table and appointments excellent.

Open April 1st to November.

JAMES H. PRESTON.

LADIES' FINE SHOES, HAND-SEWED. Orders taken and executed with promptness.

S. DUTCHER, 915 Spring Garden St., Phila.

L. & R. L. TYSON, 242 SO. ELEVENTH ST., Philadelphia. Staple Trimmings, Embroidery, and Knitting Silks; Materials for Friends' Caps. Caps made, and Plain Sewing and Quilting done to order.

LEHIGH AND SCHUYLKILL COAL.

BEST QUALITY. CAREFULLY PREPARED.

AQUILA J. LINVILL, 1244 North Ninth Street.

MONTGOMERY COUNTY MILK.—CONSHOHOCKEN DAIRIES. Special Attention given to serving families. Office, 603 N. 8th Street, Philadelphia, Pa.

JOSEPH L. JONES.

WANTED—A LIMITED NUMBER OF boarders at Newtown Friends' School: daily Stage to Phila., and return. Persons can be met at Media or Bryn Mawr stations, at reasonable rates by the Supt., to whom applications can be made. JAMES C. STRINGHAM, Newtown Square, Delaware Co., Pa

CONSTANTLY ON HAND —AN ASSORTMENT OF— PRICES REASONABLE.

CLOTHS AND CASSIMERES

SUITABLE FOR

PLAIN AND FASHIONABLE GARMENTS.

GUSTAVUS GOLZE, TAILOR, 109 N. 10TH STREET, Philada.

QUEEN & CO. 924 CHESTNUT ST



ABINGTON FRIENDS' BOARDING AND DAY SCHOOL,

Near Jenkintown, Pa., North Penn and Bound Brook R. R Ten miles from Philadelphia.

Next school year begins Ninth month 10th, 1888. Courses of study arranged to furnish a thorough English education and to prepare for college.

Board and tuition $145 to $175 per school year. Tuition alone $25 to $55. For further information address,

ARTHUR H. TOMLINSON, Principal, Jenkintown, Pa.

Or CYNTHIA G. BOSLER, Sec., Shoemakertown, Pa.

SWARTHMORE COLLEGE

OPENS NINTH MONTH THIRTEENTH.

Thirty minutes from Broad Street Station, Philadelphia.

Under the care of Friends, but all others admitted.

Full college course for both sexes; Classical, Scientific, and Literary.

Also a Manual Training and a Preparatory School.

Healthful location, large grounds, new and extensive buildings and apparatus.

For Catalogue and full particulars, address

EDWARD H. MAGILL, A. M., President, Swarthmore, Penna.

FRIENDS' BOARDING SCHOOL.

NEWTOWN SQUARE, PA.

Terms, $150 to $175 per year.

Apply to HANNA R. CALEY, Principal, address, during vacation), Media, Pa.

Or to

THOMAS P. BARTRAM, Newtown Square, Pa.,

CLEMENT M. BIDDLE, 815 Arch Street, Phila.

FRIENDS' ACADEMY,

A boarding and day-school for both sexes. Thorough courses preparing for admission to any college, or furnishing a good English education. The next school year will begin Ninth month 13th, 1887. Terms for boarding scholars $150 per school year. The school is under the care of Friends, and is pleasantly located on Long Island, about thirty miles from New York. For catalogue and particulars address,

FREDERICK E. WILLITS, Sec., Glen Cove, Long Island, N. Y.

CHAPPAQUA MOUNTAIN INSTITUTE,—

A Boarding School for both sexes under the care of Purchase Quarterly Meeting. The present building is new and much enlarged, and has perfect sanitary arrangements. Excellent corps of instructors. Prepares for Business or College. Healthfully and pleasantly located near the Harlem R. R., one hour from New York city. For catalogue and particulars, address,

SAMUEL C. COLLINS, A. M., Prin., Chappaqua Institute, N. Y.

The use of the INTELLIGENCER AND JOURNAL *as a medium for advertisements will, we think, be found very satisfactory. A careful supervision is exercised, and nothing known to be unworthy is admitted. The paper now goes to about 3300 persons, reaching, say, 15,000 readers, and its size and shape, and the character of its contents give special weight to each advertisement.* ☞ *When our readers answer an advertiser, please mention that they do it upon seeing the advertisement in this paper.* ☜

FRIENDS' INTELLIGENCER AND JOURNAL.

INTELLIGENCER Vol. XLV. No. 26. | PHILADELPHIA, SIXTH MONTH 30, 1888. | JOURNAL. Vol. XVI. No. 805.

GRASS AND ROSES.

I LOOKED where the roses where growing;
They stood among grasses and reeds;
I said, "Where such beauties are growing
Why suffer these paltry weeds?"

Weeping, the poor things faltered
"We have neither beauty nor bloom;
We are grass in the roses' garden,—
But our Master gives us this room.

"The slaves of a generous Master,
Borne from a world above,
We came to this place in His wisdom,—
We stay to this hour from His love.

"We have fed His humblest creatures,
We have served Him truly and long,
He gave no grace to our features,—
We have neither color nor song,—

"Yet He who has made the roses
Placed us on the self-same sod;
He knows our reason for being,—
We are grass in the garden of God."

—*James Freeman Clarke.*

GEORGE FOX'S JOURNAL.

IN the minds of all true Friends there is attached a peculiar—an almost reverential interest to the journal of George Fox. And this is not incompatible with the conviction of his most emphatic doctrine that every one is individually capable of guidance by the indwelling spirit of Christ, and needs not to depend upon human aid in the matter of spiritual direction. In common with all Christians, Friends believe in "helps by the way," and as such value all revelations through spiritual travelers in their search after truth.

In the recently published "Autobiography of George Fox" from his journal, by Henry Stanley Newman of Buckfield, Leominster, England—a notice of which not long since appeared in this paper,—there is collated in its interesting preface, the expressions of many "men of all classes," in regard to Fox and his journal. As these quotations are of much interest we append them.

Speaking of the journal, C. H. Spurgeon says it "well repays the earnest student. It is a rich mine; every page of it is precious as solid gold. Books nowadays are hammered out, and you get but little metal in acres of leaf; but the Journal of George Fox contains ingots of gold; truths which require to be thought of month by month before you can get to the bottom of them. As the great champion of purely spiritual worship, one is inclined to say with William Penn that his epitaph might well be, 'Many sons have done virtuously, but thou excellest them all.' There were some particular truths which it was given to him to feel more intensely, and to set forth more vehemently and constantly, than any other man of his time, or than any other man since his time; more especially the great truth that religion is of the Spirit, that it is an inward thing, and is not to be judged and weighed, and accounted of according to the externals of a man, but according to his inmost soul. I look upon George Fox rather as a practical than as a doctrinal man, and as experimentally carrying out in his own life the work of the Spirit of God."

Sir James Mackintosh says that George Fox's Journal "is one of the most extraordinary and instructive narratives in the world, which no reader of competent judgment can peruse without revering the virtue of the writer."

Coleridge says, "There exist folios on the human understanding and the nature of man, which would have a far juster claim to their high rank and celebrity, if, in the whole huge volume, there could be found as much fullness of heart and intellect as bursts forth in many a simple page of 'George Fox.'"

Dr. Stoughton, in his "Church of the Commonwealth," in speaking of George Fox, says, "Strong in a simple evangelical faith, but without any theological discipline of thought, preferring the words of Scripture to the words of men, he added to all this, as the first-fruits of his mystical tendencies, a belief in the 'inward light,' even the revelation of Christ in the soul, not as superseding Holy Scripture, but as its necessary witness and gracious supplement. He dwelt largely upon redemption through Christ, as consisting in a deliverance from sin, not simply from its guilt, but from its power."

Marsden, in writing of the Puritans, says respecting George Fox, "A young man of one-and-twenty, aroused to the contemplation of his future being, and withdrawn by the instant presence of a world unseen from the opening charms of life and its joyous prospects, presents a scene of moral grandeur, with which the man who is unaffected must rank amongst the most depraved and brutish of his kind. His mission rested upon one idea, the greatest that can penetrate the mind of man, 'God is a Spirit, and they that worship him must worship him in spirit and in truth.'"

A biographer like Colquhoun, in his sketches of "Notable Lives," thus expresses his estimate of George Fox's character: "The truth is, Fox's character, like that of many others, had two sides. We find

this man of fancies and visions, confronted with controversialists, Jesuits, lawyers, and puzzling them with his subtlety. Now in a court of justice he confronts the judge, defies the bar, picks flaws in their indictment, quotes against them adverse statutes, and wrings from baffled judges a reluctant acquittal. Then he is in the Protector's court to meet a man hard to dupe. There he plants himself, his hat on his head, at Oliver Cromwell's dressing table, engages him in loving discourse, sets before him his duty, presses on him the policy of toleration, till the iron-hearted soldier, first surprised, then attentive, at length interested, extends his hand to the Quaker, bids him repeat his visit, and tells him if they could meet oftener they would be firmer friends. No less remarkable are his courage and skill. As storms thicken, he is always in front of the battle. Wherever the strife is vehement, there he is—now in Lancashire, now in Leicester, in Westmoreland, or in Cornwall; meeting magistrates, braving them at quarter sessions, vanquishing officers, governors of castles, and judges. Then he sits down calmly to organize, with a forecast equal to that of Wesley, the scheme of Quaker polity which has lasted to our times. If we smile at the oddity of his language, at the cursive missives which he hurls at mayors and magistrates, goalers and judges, we find at times a caustic style worthy of Hudibras or Cobbett, in which he lashes the frippery of the court, or meets the casuistry of the Jesuits or Ultra Calvinists; and as we dwell on those words of wisdom in which he tells us of his faith, and cheers the drooping heart of Cromwell's daughter, we perceive that he is no common man."

Thus we see that men of very different types of mind, and looking at religious subjects from very different standpoints, have found in the autobiography of George Fox a fascination of truthfulness that has attracted them wondrously. Each brings out a different feature in George Fox's character, which has impressed itself on his own mind. There is another author who has shown his intense appreciation of George Fox in his own humorous style, and has seen another side of his character, which presents some useful lessons if we can humble ourselves to learn them from so imaginative a penman. I refer to the "Sartor Resartus" of Thomas Carlyle.

"Perhaps the most remarkable incident in modern history," he says, "is not the Diet of Worms, still less the battle of Austerlitz, Waterloo, or any other battle, but an incident passed carelessly over by most historians, and treated with some degree of ridicule by others, namely, George Fox making to himself a suit of leather. [Newman here adds, "there appears to be no evidence that George Fox ever wore a perennial 'suit of leather.' The only historic basis for the suggestion appears to be in the 'leather breeches' that did him good service in riding through the country on horseback."] This man, the first of the Quakers, and by trade a shoemaker, was one of those to whom, under ruder or purer form, the divine idea of the universe is pleased to manifest itself, and across all the hulls of ignorance and earthly degradation, shine through in unspeakable awfulness and beauty on their soul; who therefore are rightly accounted prophets, God-possessed. Sitting at his stall, working on tanned hides, amid pincers, rosin, and a nameless flood of rubbish, this youth had, nevertheless, a living spirit within him, also an antique inspired volume, through which, as through a window, it could look upwards and discern its celestial home. The task of a daily pair of shoes, coupled even with some prospect of victuals, was nowise satisfaction enough to such a mind; but ever amid the boring and hammering came tones from that far country. That Liecester shoe-shop, had men known it, was a holier place than any Vatican or Loretto shrine. Stitch away, thou noble Fox. Every stitch of that little instrument is pricking into the heart of slavery and world worship, and the mammon god. Thy elbows jerk, as in strong swimmer-strokes, and every stroke is bearing thee across the prison-ditch into lands of true liberty. Were the work done, there is in broad Europe one free man, and thou art he! Thus from the lowest depth there is a path to the loftiest height, and for the poor also a Gospel has been published. . . . Sublimer in this world know I nothing than a peasant saint. Such a one will take thee back to Nazareth itself. Thou wilt see the splendour of heaven spring forth from the humblest depths of earth, like a light shining in great darkness."

To these appreciative utterances we may add Bancroft's noble words in his United States History, also found in this Preface, which though not new to many of our readers will bear repeating often as they perchance may induce some fresh seeker to explore the field of Christian experience laid bare by such a sturdy ploughman as was George Fox. "The rise of the people called Quakers is one of the most remarkable events in the history of man. It marks the moment when intellectual freedom was claimed, unconditionally, by the people, as an inalienable birthright. It was the consequence of the moral warfare against corruption, the aspiration of the human mind after a perfect emancipation from the long reign of bigotry and superstition. The mind of George Fox arrived at the conclusion that truth is to be sought by listening to the voice of God in the soul. This principle contained a moral revolution. It established absolute freedom of mind, treading idolatry under foot, and entered the strongest protest against the forms of a hierarchy. Now that Fox went forth to proclaim it among the people, he was everywhere resisted with vehemence, and priests and professors, magistrates and people, swelled against him like the raging waves of the sea."

"George Fox proclaimed an insurrection against every form of authority over conscience, he resisted every attempt at the slavish subjection of the understanding. But he circumscribed this freedom by obedience to truth. To the Quakers Christianity is freedom."

STILL Heaven is, our hearts affirm against every disappointment; and whether behind or before us, as memory or as hope, 'tis to be ours,—our port and resting-place some time in the stream of ages.—*A. Bronson Alcott.*

Editorial Correspondence Friends' Intelligencer and Journal.

AMONG FRIENDS IN NEBRASKA.

The cordiality with which Friend greets Friend though they may never have met before, is evidence that the old tie that so closely bound the members of the Society together in the earlier time is as strong and enduring in our day, as in any period of its history. There are many Friends in Lincoln,—families and parts of families, and young men without families, and the feeling of love for the Society and its simple form of worship that is manifested is very encouraging. A meeting has been held every other First-day for more than a year; but the inconvenience of accommodation in Friends' houses, and the conviction that a broader field of usefulness is opening, has led to the consideration of establishing a meeting on a permanent basis. Several lots have been offered free of cost, but the membership, like that of the Chicago meeting, is widely scattered, some living six miles from the centre of Lincoln, and the city being spread over a large area; these considerations make it important that the meeting house be built in a central location where the land has become very valuable. A deep interest is awakened in this subject; every member seems desirous to use his utmost endeavor to bring about so desirable an object, and there is such a truly Christian spirit manifested to come together in this work in that unity of feeling that is willing to set aside all technical differences, and work together for the common welfare, that they deserve the sympathy and substantial aid of all who are concerned for the prosperity of our Zion, and the diffusion of its principles and testimonies in this broad and rapidly filling-up western land.

Lincoln is fast becoming an important educational centre. Being the State Capital and the seat of the State University, it draws to itself the best elements of the people, and the location with the railroad facilities, and the fine advantage for profitable business enterprises, combine to make it one of the most important cities of our central states. Already the population is estimated to be not far short of 60,000.

This is "commencement" week, and many are drawn together from all parts of the State, to witness or participate in the festivities of the occasion. The graduating exercises were held on Fifth-day morning, the Governor of the State, and other notables, with the board of Regents, the chancellor, and the faculty being present. The usual exercises on such occasions were gone through with, and diplomas awarded twenty of the students, six of whom were young women. The orations, seven in number, were creditable to the authors, and well delivered, the two by young women were especially worthy of notice, for the ease and grace displayed as well as for the subjects chosen. The first, "A Plea for Justice," was a dignified yet forcible argument for equality of rights between the sexes, delivered by Alma C. Benedict. The following synopsis will give an idea of the thought presented.

"All I ask for woman is that the opening sentence of the Declaration of Independence be made broad enough to include her. At present she is excluded from its asserted rights and what are called her rights are more properly privileges, not secured to her on the firm basis of natural right. Open the professions to her. Give her perfect freedom of choice to enter any occupation to which she may feel she has a calling, and protection from innuendo in so doing. Aside from this there is a higher and dearer privilege, the right of citizenship, from which woman is excluded. And for what reason? Does her sex render her deaf and blind to the interests common to humanity? Does she not love her country? Is it consistent to prevent loyal American women from expressing their interests in the union they had no small share in saving? They are subject to laws they have had no part in making, and this in a government which boasts that it derives its just powers from the consent of the governed."

The other was a tribute by Cora B. White to Louisa M. Alcott, of whose life and literary work she spoke with an earnestness and sympathy that evinced a high appreciation of their value. The subjects discoursed by the young men were historical, moral, and scientific, all of which were worthily presented.

At the close of the commencement exercises the audience were invited to witness the laying of the corner-stone of "Nebraska Hall," now in process of erection on the campus, at its northeastern boundary. The new building is to be devoted to science and the industrial arts. A fine address was delivered by Professor Hicks. In closing he said: "While primary education is imparted and obtained at the hearthstone —home schools—the great work is to be accomplished in the common school room, the college, and university halls.

"Nebraska, always characterized for her advanced position in all things pertaining to progress and development, especially in educational affairs, will ever keep step in the onward and upward march of scientific civilization. The building, the foundation of which is here placed, is but one of the industrial college buildings she is bounteously providing. It will be christened 'Nebraska Hall.' Adopting the motto of the great royal agricultural society of England, it engraves upon its corner-stone and dedicates to 'Science and Practice.' Tuition here is free and open to all who desire a scientific and practical education to fit them for future industrial pursuits. 'Free and open' in the fullest sense possible of the terms—free to all the citizen youth of the State, of whatever nation, tongue, clime, sex, color, age, or 'previous condition of servitude.'

"Here will be taught agriculture, horticulture, structural and systematic botany, geology, zoölogy, entomology, and civil engineering. There will be provided a museum of geology and zoölogy, and one styled the agricultural museum. In this latter will be gathered samples of grain, grasses, woods, etc. All to serve as object lessons. No young man or woman not afraid or ashamed to work need fear to enter and work their way through this institution."

These are strong, brave words for this our younger sister in the family of States, and that they will be fulfilled is guaranteed by the unstinted provision she

has made for the free education of all her children. The man who is seeking a home in this central, western land can scarcely find a better opening than Nebraska offers, and if he be a Friend, the many centres of society influence to be found all over the State and a soil and climate unsurpassed for fertility and healthfulness invite him to a participation in the development of its vast resources, that can scarcely be found elsewhere. Sixth-day morning is given to social visits, and in the evening a reception for Friends is held at the house of Charles P. Walter, which, later on, merges into a meeting for worship. Eighteen Friends and Friendly people are present.

Loving words of encouragement to faithfulness to that in-speaking Word which may be heard in every soul, were handed forth, The deep interest in the presentation of this fundamental truth of our Society manifested by the little company, was very helpful to the weak instrument by whom it was handed forth.

As the Monthly Meeting of Genoa occurs on the 17th, it was necessary that further visiting among Friends in this vicinity be postponed for the present.

Early on Seventh-day morning the journey from Lincoln to Genoa is undertaken alone, Dr. R., who had expected to accompany me, being obliged to return to L. The company of Dr. Esther Painter relieved the tedium of the journey, which, however, could scarcely be called tiresome to one who takes pleasure in those wide stretches of rolling prairie with their indescribable shades of color that play among the undulations of the surface, and spread overhead a canopy of ever varying beauty. This part of the State is well-watered, and the rains that have been so frequent since spring opened have made rills and pools in all lowland places abundant. And then the roadsides and the unbroken prairie hold in their lap of green velvet jewels of the brightest pink and blue, white and golden and purple, that one longs to gather and study. As we near the stations all this beauty disappears, the busy tread of hurrying humanity leaves no place for these gentle things that bloom ungathered in the quietude of nature. Now the train goes rushing along through apparently interminable fields of corn in fine growing condition, then unbroken prairie waves its coarse sedge of the marshy portion, and the finer grasses that give food and fatness to great herds peacefully feeding thereon, crown the upland. Sand crops out as we near the larger watercourses, and the soil in these portions seems thin and unproductive. The Platte is a broad but shallow stream, crossed in several places by substantial bridges; we follow its course for a considerable distance.

At Garrison, other Friends going to the monthly meeting join us. There are numerous towns and villages along the route, and lying in the distance. The stores are usually built of brick, and many of the school-houses, the homes of the people indicate thrift and prosperity; only one sod-house was seen along the whole route, and the use to which it was appropriated was not fairly made out.

We reach the town of Genoa on time and find good friends with carriages waiting our arrival.

Genoa, Sixth month 16, 1888. L. J. R

HASTY JUDGMENTS.

It is an interesting study of human nature to watch a mixed crowd as they pass through a gallery of pictures. Some simply express admiration at everything. Sure that they must be good, or they would not be there, they feel safe in giving indiscriminate praise. Others spice their approbation with occasional criticism. Some utter impulsively their first impression; others more timid, look silently upon all. The few who, being true artists themselves, are best qualified to judge, are usually the most reticent. Indeed, they seem more occupied in studying than in judging, and more anxious to understand what they see than either to criticise or to flatter. Doubtless, however, the majority of these spectators are secretly conscious of their real incapacity to pronounce judgment, and the wisest of them will refrain from doing so, however willingly they may express whatever pleasure or preference they feel. They know that they are there for their *own* gratification or improvement, not to pass sentence upon works which they can only dimly fathom.

Yet as they pass out of the gallery into the world of living men and women how quickly is this respectful diffidence removed! He who would not presume to criticise a picture, of which he knows but little, will not hesitate to criticise a man or a woman of whom he knows far less. Willing to admit his inability to estimate the work of the painter, he yet feels competent, without study or experience, to estimate the noblest and most complex work of Infinite Wisdom. At least this is what seems to be the case with a great many people, from the readiness with which they pass judgment upon their neighbors, friends, and even their casual acquaintances. From first impressions, or from the most fragmentary knowledge, they proceed to form conclusions and pronounce decisions, compared with which the most superficial and ignorant criticism uttered in the picture gallery would be wise and reasonable. . . . .

There are few powers of mind so necessary to discover truth as that of suspending the judgment. All scientists must exercise it or their work is valueless. We demand it in the court room and the jury box, and usually insist upon it when any very *serious* charge is brought against a man's character. But in ordinary daily life it is not so. The most crude and unproved statements are put forth without any apparent sense of injustice. We hear that such a one is gloomy and discontented, and another frivolous and vain; that one man is said to be tricky in business, and another supposed to neglect his family; that one woman is extravagant and fickle, and another selfish and inhospitable. Daily and hourly are reputations thus stained and good names tarnished, always needlessly and often unjustly. However such impressions may have been gained, if they were dealt with as the astronomer would deal with his, if they were subjected to careful and patient investigation before they were proclaimed, many of them would remain unspoken, and much injury and sorrow would be prevented.

These hasty and unjust judgments injure not only those who are thus criticised, but also him who crit-

icises. He who finds fault ignorantly with a work of art may or may not hurt the artist, but he certainly hurts himself. He shows to all who hear him his vanity, his pretense of knowledge, his lack of sympathy. So he who casts rash censure and odium on his fellow men manifests plainly how shallow, how prejudiced, how careless alike of truth and charity he himself is. Perchance the very one whom he is condemning has virtues of which he knows nothing and a nobleness of manhood to which he is a stranger. It is usually the small-souled and narrow-minded man who can decry faults and failings with an eagle eye, but upon whom all the finer and grander qualities of humanity are lost. To him who ever walks with head bent and eyes on the ground the whole universe appears to be made of dust; but he who goes with head erect and eyes uplifted breathes the pure air and greets the rising sun, and forgets the dust that may be under his feet.

Abstaining from criticism by no means implies a tame and weak submission to evil as such. Let all proper warfare be waged against vice and crime and wrong of every kind. But for those whom we imagine to be identified with these evils let us have only charity and sympathy, and the desire to help, if possible. With their guilt we have nothing to do, for we have no means of estimating it. Under their peculiar circumstances it may be far less than our own. But for their improvement and happiness we may be largely responsible. If we search for the good that is in them, if we cherish and develop it by loving and respecting it in them, and thus winning their esteem and sympathy, we may possibly disentangle them from the evil. All harsh and hasty judgments tend to strengthen and perpetuate evil, while the patience and modesty which wait for the truth, and the charity which gladly emphasizes the good, are the most efficient weapons against every kind of wrong.—*Public Ledger.*

REMARKS IN LONDON YEARLY MEETING.

In London Yearly Meeting, last month, the report of the deputation to the Peace Conference at Indianapolis being read, some remarks followed of interest to our readers. (We quote report in *The Friend.*)

William Jones desired to make a few observations, particularly with regard to what had been done on this question in America amongst our own religious body. It did not appear that there was any specific object before the minds of the Conference when it met. The way was therefore open for the English deputation to act upon the counsel of London Yearly Meeting before they left, and they suggested the various steps that were taken. W. J. then referred to the way in which the peace question was taken up by the Women's Christian Temperance Union. Friends could hardly conceive of the wide extent of the work that would be done if the work of the peace department were thoroughly taken up, as seemed likely, by the 4,000 kindred branches connected with that association. The resolutions passed at Nashville were by no means empty words. In an interview with John G. Whittier, that life-long friend of peace, the latter told him that he would find an open door amongst Friends of all shades of thought on that continent; and he found in the result that he was everywhere cordially received, not only by those who were called Orthodox Quakers, but also by the Hicksites, so-called, though they themselves repudiate the name. Many of these he found to be very deep and spiritually-minded people. He visited Gettysburg, the scene of the most sanguinary struggle of the Civil War, and had been informed that a whole regiment of Quakers had been engaged in that battle. He could not help questioning how it was possible for that to be the outcome of two centuries of training in Christian homes. He feared it was sometimes too much taken for granted that young people as they grew up would grow into the position of their parents, not only in matters of fundamental truth, held by all Christian churches, but in those distinguishing testimonies which we had to bear before the world. Eli Jones had seen the dead body of his eldest son, Major Jones, borne into his house from the field of battle, where he had been shot while at the head of his men. Continuing, W. J. said that he felt it right to avail himself of opportunities to deliver addresses at a number of schools and colleges that were connected with the Society, and these were extremely interesting occasions.

Charles Coffin said there was no doubt that there were many young Friends engaged in the great American war; it was a most unusual occasion, when the nation was stirred to its foundations, and the very existence of the Government was at stake. But he questioned that there had ever been a whole regiment of Quakers engaged in that struggle. No one would suppose that Eli and Mary Jones had been deficient in instructing their children in our principles, yet their son felt it his duty to go into the war, and lay down his life there. A good many went feeling much hesitancy as to whether they were doing the right thing or not. The greatest appreciation of the services of William Jones, was felt in America, especially for the way in which he had stirred up the Women's Christian Temperance Union on the subject.

Charles Brady especially endorsed what had been said by W. J. with reference to his service amongst the Hicksites. In their Philadelphia meeting W. Jones and himself had been invited to take a seat in the gallery, and deliver what message they had; and W. J. was largely engaged in the ministry there, with reference to the peace question. It almost seemed that this great question might be the means in some sort of drawing us and them more closely together.

"Be, and not seem. If you would not be known to do a thing never do it. Never was a sincere word utterly lost. A man passes for what he is worth—what he is engraves itself on his form, on his features, in letters of light."—*Emerson.*

Many favors which God gives us ravel out for want of hemming, through our own unthankfulness. For though prayer procureth blessings, giving praise doth keep the quiet possession of them.—*Fuller.*

From "The Peacemaker," (Philad'a.)

PEACE AND ARBITRATION AS A STUDY.

To President Edward H. Magill, LL. D., of Swarthmore College, Pennsylvania, let praise and honor be accorded for being the first that we know of, to introduce in the curriculum of that excellent institution the important subject of Peace and Arbitration.

We have been for several years appealing for attention to this phase of the peace work, and we have been encouraged by Herm. Molkenboer, of Bonn, Germany, and Josiah W. Leeds, of Philadelphia, who have published much in this direction, but it has been reserved for the Friends' College, of Swarthmore, Delaware county, Pa., to formally place this subject in the list of studies.

It appears under the head of Political Science, in charge of William Penn Holcomb, Ph. D., Professor of History and Political Science, and Lecturer on Pedagogics, and is thus introduced in the catalogue, "Elements of International Law with special attention to the important subjects of Peace and Arbitration."

This has been brought about in the following manner: President Magill saw the importance of having in Swarthmore College the aid of Endowed Professorships, to be selected and named by the board of managers. He therefore sent out an appeal for subscriptions to be made by the 15th of Sixth month, 1888, for the sum of $40,000, no subscription to be binding until that amount shall be subscribed.

The President of the Universal Peace Union, believing this a favorable time, and Swarthmore College the very place for the work of instruction in peace and arbitration, wrote President Magill, proposing a subscription if the endowed Professorship should be named for this enlightened movement. He replied favorably, but presented the difficulty of making a special professorship of any one subject and raising the sum required, but he very satisfactorily suggested the action as stated, and said: I shall take great pleasure in introducing, not only into our own published course of study, but also into the practical work of the class-room, a proper recognition of the important principles of peace and arbitration. Our professor in that department is in hearty sympathy with such a movement. I have shown him thy letter and he will coöperate with me in making a practical application of these principles in his instruction in civics, and especially in international law.

"Now, in view of the fact of our pronounced position on the subjects of peace and international arbitration in connection with our professorship of history and political economy, wilt thou not make the subscription already referred to, and add the names of other friends interested in peace, and thus aid a young college which is destined to do a great work yet in this very line.

"There is surely no way in which the great principles of peace and brotherhood can be so effectually disseminated as by the proper instruction of the rising generation. And I trust that in this very important labor, Swarthmore college founded and endowed by Friends, may be a zealous laborer."

This marks an eventful era in the peace movement of the nineteenth century. To thus drill, as it were, for peace is to hasten the abolition of war and of the military system. All credit to Swarthmore! This example will go round the world. Other places of learning will follow, and as this feature of education is successful, military academies will decline. Already a prominent supporter of Haverford College, of Pennsylvania, also a Friends' institution, upon hearing of this action at Swarthmore, said, "It ought to be introduced at Haverford."

STOPS AS WELL AS STEPS.

It is easy enough for us to believe that "the steps of a good man are ordered of the Lord," and to take all the comfort possible out of our Christ-given right to appropriate to ourselves this assurance. We learn, as we go on in life, to trust gladly in this "ordering," whether it be in the great movements or crises of our experience, or in the smaller duties and affairs of every day's occurrence.

But a recent devout writer speaks of "allowing God's time-table to supersede our own," and "recognizing his planning as put forth in the stops as well as the steps." There is a deep thought here which it may do many of us good to ponder for a moment, especially those who have been called to stop. When we are in the full tide of active service for God and man, in the lines opened to us, and clearly pointed out by God himself, it is not always—is it ever?—easy to stop short, lay down the work, or give it into the hands of others, and accept the divine ordering of the "halt" as heartily as of the "advance."

It seems as if we could serve God so much better by doing something; by speaking or writing, or planning or organizing, teaching or exhorting, raising money or spending it, stirring up others or leading their newly kindled enthusiasm, than in sitting down in silence before the Lord. And so we chafe against these "stops," and almost think that they must be devices of the evil one to hinder and distress us, not gentle orderings of our loving Father to rest and quiet us.

It seems to us that this and that and the other interest would surely suffer if we failed to keep our hand upon them; or, at least, we should like to choose the time for rest, when it seems to our view that we can best be spared.

But our wise and loving Father does not leave it to us for our choosing. In his own way, at his own time, suddenly, or by degrees, gently, or with swift strong hand, he draws us away from the work and the associations which are filling our hearts and hands, and bids us stop for awhile. We look up to him, and say, "Lord, this cannot be! I was serving thee out there! There is no one to take my place. Thy work will suffer."

Yet firmly he holds us where we are, whispering, if we will but listen, words of comfort and assurance to our souls, showing us that it is all of his ordaining, the stops as well as the steps, and that as he has ordained it all, there is no fear that aught will really suffer because one or another is brought to the resting-time before his work seems done. Then yielding to him, waiting on him, trusting in him, we may

learn such lessons that ever after this time shall be remembered as one in which we were truly "taught of the Lord," and "great" was our "peace."

Do not grieve nor murmer, then, you who are in the midst of busy, active life, if the summons comes to you in any form to turn aside and leave all your plans and labors for a time. Your clock may not yet point to the hour for rest. God sees that the hour has come, and calls you away. If you are conscious of seeking to serve him in your steps, recognize now his guidance in the stop to which his providence points, and you will not fail of the blessing there awaiting you.—*The Presbyterian.*

SCRIPTURE LESSON, No. 26.

SEVENTH MONTH 8, 1888.

TOPIC: IDOLATRY.

GOLDEN TEXT: My little children, guard yourselves from idols. 1 John 5: 21.

READ Exodus 32: 15–26.

IT was while Moses was in the mountain of Sinai, where he had gone to receive the commandments of God for the people of Israel, that the occurrences of the present lesson took place. The mountain is sometimes called Horeb. It is not certainly known whether the whole range was meant by one name and the single mountain by the other; it is believed the distinction is one of usage, and that both names are applied to the same place.

Moses remained so long (40 days and 40 nights, Ex. 24: 18) that there began to be a murmuring of the people, as they idly encompassed the mountain; they wanted to be up and going on their journey. Aaron and the other leading men were not able to surpress the feeling of discontent that at last broke out in open rebellion against Jehovah and his servant Moses.

The two tables of the testimony. The two stone tablets upon which the ten commandments were engraved.

The calf. An object of worship among the Egyptians, who made images of animals and birds to represent some deity, or god; these they kept in their houses or about their persons.

One of their chief objects of reverence was the sacred bull of Memphis. He was kept in a temple and had a retinue of priests to wait upon him. This animal was put to death at a certain age, and another calf selected to fill his place. A general mourning followed his death, which was kept up until his successor was found. It was doubtless from this worship that the Hebrews took the thought of the golden calf, which in our own time is used as a symbol of the love of wealth and the hoarding of riches. It is not to be supposed this image was of solid gold. The Egyptians carved the animal from a block of wood, and overlaid it with gold, and these Hebrew artificers doubtless did the same thing, as we read "They burnt it with fire and ground it to powder."

While studying these lessons in Exodus, we are more and more impressed with the grandeur of a soul that has determined to serve its Maker, and try to be faithful under all circumstances. Even his failures and outbursts of indignation encourage us in our times of trial, for we read how humbly he repented, and sought his Father's forgiveness: and how that Father did lovingly receive him back into His favor.

And Moses turned, and went down from the mount. He could not always stay in that exalted condition; he must come down to his people so as to help them.

We to-day have impressions made by the Father of mercies, not on tables of stone, but on our hearts. Let us try not to be like these children of Israel—impatient when our hopes are disappointed, turning away from the living God, and making golden or any other idols for ourselves. Sorrow and bitter trouble must follow.

We cannot wonder that it hurt his noble nature, when he returned from the mount, so anxious to help his people, and found them worshipping a golden calf. Remembering his indignation and sorrow at their idolatry, let us here determine never to cast the words of God from our hearts, let others provoke us as they may. No unkindness should tempt us to forget that his power is over all. The thought of the Holy Spirit will help us, and in "quietness and in confidence" shall we find our strength. It was clearly a Divine inspiration with the early Friends, when they came to feel and to practice the full import of David's words, "Be still, and know that I am God." This saved them when they were called to come out from the unholy excitement prevailing around them.

We think of Moses while leading Jethro's flock across the wilderness, as if he were engaged in very humble duty; yet we see that his soul was led, at the same time, up to the mountain of God, and there he heard the Voice, saying, "I am the God of thy father." What a happy assurance that he was indeed following the true Guide! The same work is not required of all—but each one will be fully blest, in proportion to his faithfulness. Have we not known a fullness of peace and rest, after trying to do right, that may be compared to the Angel of God that appeared unto Moses? We must not be discouraged if hard reverses come so soon after, as he experienced.

EXTRACT.

[From the Minutes of a First-day School.]

WHILE thinking for ourselves and realizing the blessing of such a privilege, we should take great care not to allow ourselves to feel we are entitled to regulate the thinking of others. If the right to one's own opinion be not guarded by humility or deference to others, if because we feel our views to be true, we insist that others must all see from our standpoint, or be entirely wrong, then are we burying five talents instead of one. Our responsibility keeps pace ever with our ability in any line; and to keep the balance true, is to accomplish the will of Heaven. This is one of the stumbling blocks which all thinkers must meet. "If I think well, ought I not to do the thinking for others?" I say *no;* humility, and humility only, can guide us safely through this danger. All may well be taught to have their own thoughts, if they are just as correctly taught not to try to *force* others to think with them. I know no law against persuasion in a good cause, but to go beyond this is to arouse a disputatious, quarrelsome, altogether unchristian spirit, *whatever* be the subject under consideration.

INTELLIGENCER AND JOURNAL.

HOWARD M. JENKINS, *Managing Editor.*

ASSOCIATE EDITORS:

HELEN G. LONGSTRETH. LOUISA J. ROBERTS.
RACHEL W. HILLBORN. LYDIA H. HALL.

PHILADELPHIA, SIXTH MONTH 30, 1888.

SUMMER CHARITIES.

EXTREMES in any sense always bring their demands upon body, mind, and spirit, and often tax to the utmost level-headed people, in order that as little mischief as possible shall be caused thereby. Just now it is the extreme of heat with which we are called to grapple, and considerate folks, after wisely providing for the necessities of their own households, are on the alert to see what can be done to aid the many "summer charities" that a benevolent age has devised, to assist the worthy poor to a change of air and scene; so that life to them may not become a burden too heavy to be borne.

If there is one charity in the class named that commends itself most to practical people, it is, perhaps, the one known by the name of the "Country Week Association." Its report shows that it is a living concern, well conducted by a number of self-sacrificing women and young girls, who plan the visits and work hard in the arrangement of all the details. Last year over 23,000 persons through this (Phila.) agency, realized what to them would have been otherwise impossible, the benefit of a short sojourn at the sea shore or in the country, the larger number being "one-day jaunts," though 4,218 children and adults enjoyed a week or nine days of such pleasure. The good accomplished by this is hard to estimate, but we can conceive of no better form of enjoyment than that of being removed—even for a brief season—away from a crowded city with its stifling heat, to where the eye can rest on "green pastures," and where the ear can catch the music of the birds, and both body and spirit be ministered unto. And because it is a "living concern" it needs money all the time, for such practical movements cannot be carried on without it. But in this, a little goes a great way, so that all that have a little to spare can find in this charity an avenue for it that may bless both giver and receiver.

Subscriptions to the fund can be left with John Comly, 15th and Race Sts., Phila., and will be promptly forwarded. He will also receive names of persons in the country who shall be willing to entertain "Country Week" guests for a limited time.

HAVE courage to wear your old clothes until you can pay for new ones.

MARRIAGES.

KITSON—GILLAM.—At Atlantic City, at the residence of the bride's parents, on Fourth-day, Sixth month 20th, 1888, by Friends' ceremony, Alfred Ernest Kitson, of Melmerby, Yorkshire, England, son of James and Sarah Elizabeth Kitson, and Susanna Woolston, daughter of Harvey and Sarah C. Gillam, of Philadelphia.

DEATHS.

ADAMS.—Sixth month 17th, 1888, near Atlantic City, N. J., Amy Adams, aged 92 years; a member of the Monthly Meeting of Friends of Philadelphia held at Spruce street.

ELLISON.—On the 19th of Sixth month, 1888, Annie A., widow of Wm. C. Ellison, in the 81st year of her age.

JOHNSON.—At Media, Pa., Sixth month 23d, 1888, Oliver H. Johnson, in his 68th year.

SHEPHERD.—At his residence, Dean's Corners, Saratoga county, N. Y., Sixth month 14th, 1888, Milton Shepherd, aged nearly 67 years; a member of Saratoga Monthly Meeting.

THATCHER.—In West Philadelphia, Sixth month 18th, 1888, of effusion of the brain, Jesse W. Thatcher, Jr., aged 5 months, son of Dr. Jesse W. and Elizabeth B. Thatcher, members of the Monthly Meeting of Friends of Philadelphia.

YERKES.—Sixth month 19th, 1888, in Philadelphia, Robert Harris, son of Hannah and the late Charles Yerkes.

NEWS OF FRIENDS.

FISHING CREEK HALF-YEAR MEETING, ETC.

MEETINGS were held at Bear Gap on Second-day morning, the 18th inst., and at Roaring Creek in the afternoon, and Catawissa in the evening; all well attended and satisfactory. Roaring Creek Monthly Meeting was held at Catawissa, on Third-day morning the 19th. The three queries were answered and a memorial concerning Rebecca John was approved and forwarded to the Half-Year Meeting.

Fishing Creek Monthly Meeting was held on Fourth-day the 20th. It was a large and interesting meeting. The report of the school committee was read in joint session. The school was opened on the the 5th of Ninth month, 1887, and closed on the 15th of Sixth month, 1888. It has been under the care and instruction of Edith H. Cutler, assisted by Chas. D. Lukens, S. Jennie Kester, and Laura B. Garrett, all of whom are members of our Society. There were 91 pupils on the list, 28 members, 41 with one parent a member. Henry R. Russell has given a number of lectures and the progress of the school was encouraging. The committee was continued.

The Half-Year Meeting was held at Millville, Columbia county, Pa., on Fifth-day the 21st inst. It was larger than usual. Allen and Sarah B. Flitcraft, Barton Heacock and his wife, and Catharine P. Foulke were there with minutes. Henry T. Child, of the Visiting Committee of the Yearly Meeting, was present, also Carrie Grant, of Salem, N. J., Reuben Wall, of West Branch, Pa., Wm. Hicks and wife, and Elias Hicks and wife of Williamsport, Pa. In the meeting for worship Allen Flitcraft and Henry T. Child spoke. The meeting for business was occu-

pied in reading and answering the queries, and in joint session in considering a memorial concerning our Rebecca John, which was very fully united with, many young Friends speaking in favor of it.

On Fifth-day evening Allen Flitcraft had an appointed meeting at Millville, which was large and satisfactory. It was addressed by A. Flitcraft, Barton Heacock, and Catharine P. Foulke. Perry John and Henry T. Child had a meeting in a church at Greenwood, about four miles out of Millville, which was an interesting occasion. The Youths' Meeting on Sixth-day was the largest meeting of the week, the house being entirely full. Henry T. Child, Allen Flitcraft, Barton Heacock, and Catharine P. Foulke spoke. It was a very solemn and impressive meeting. Several parlor meetings were held and many of the families were visited. H. T. C.

HISTORICAL SKETCH OF FISHING CREEK HALF-YEAR MEETING.

In 1833 Roaring Creek Monthly Meeting proposed to Friends of Muncy the establishment of a Half-Year Meeting, and the two meetings sent this proposition to the Yearly Meeting. In 1834 a committee of the Yearly Meeting reported that most of their number had attended these Monthly Meetings, and after deliberate consideration, and with feelings of tenderness toward Friends of these meetings, they even united that their request be granted, and said Half-Year Meeting established, at present, under the care of a Committee of the Yearly Meeting, to be called and known by the name of "Fishing Creek Half-Year Meeting." It was to be held in a log meeting-house on the site of the present building, in Millville, Columbia Co. Pa.

The first meeting was held on the 18th day of 9th month, 1834. The Yearly Meeting's Committee, consisting of John Comly, Halliday Jackson, Abraham Lower, Benjamin Davis, and Isaac Parry, was present. It was agreed to hold a meeting of worship on the day following, (this is called a "Youths' Meeting.")

In 1838, the time of holding the Half-Year Meeting was changed to the 5th day following the last 4th day but one in the 6th and 12th months, and has been so continued ever since.

In 1840 a proposition was made to hold a Yearly Meeting in conjunction with Centre Quarterly Meeting, to be known as Fishing Creek and Centre Yearly Meeting of Friends; but after several years' consideration by the Yearly Meetings of Baltimore and Philadelphia, way did *not* open for the establishment of the meeting. There have been 114 Half-Year Meetings held and this was considered to be as large and satisfactory as any one. The interest taken by young Friends, many of them bringing their infant children with them, has been advantageous to the meeting.

In 1862 there were 230 members of Fishing Creek, and 59 of Roaring Creek, making 289. The former has increased and the latter decreased. They have a record of over 400 visitors, ministering Friends, and others—and probably twice that number have been there. H. T. C.

THE SCHOFIELD SCHOOL'S CLOSING.

The closing exercises of the Schofield School, at Aiken, S. C., occurred on the 15th instant, beginning at 11 a. m. There were two graduates, Catherine Scott and Sherman J. Lee. The programme included an original essay, "The Result of Patient Toil," by Catherine Scott, and an oration, "Moral Courage," by S. J. Lee. There were also exercises by members of the junior classes. There was a large attendance of interested friends of the school, and all passed off very pleasantly. A letter from Martha Schofield, dated 17th instant, among other things, says:

"The school term closed with a feeling of gratitude that the work had gone on with so much smoothness, and had made so much progress, and that the Power of God had so moved the hearts of its friends that we have been enabled to meet our expenses, month by month, and now have nearly enough to build the two rooms so much needed. To-morrow we begin building and though most of the students have gone, two are retained to print the annual report, which we hope to have out by the 1st of next month. Dr. A. G. Haygard wrote me that the Board of the John F. Slater Fund had appropriated $500 to our School for next year. We feel that we might have looked for $1,000, if we had a better place for the industrial instruction, and more apparatus. [After referring to the excellent work done by Samuel J. Entrikin, M. S. proceeds.] Elizabeth Criley has been a most efficent co-laborer, in all departments, but her time has often been overcrowded; so that next year we feel it necessary to have a competent matron, who also will be serving teacher, and have charge of the boarding girls, seeing after their conduct, and teaching them how to mend clothing, etc. Lucy Laney, the head of a colored industrial school at Augusta, spoke beautifully at our Commencement on the need of making better *homes*. She is a practical colored woman, and sees the needs of her people as few do."

A report sent by Elizabeth Criley, for the information of those who have been aiding the School, says:

"The term just closed has been a very successful one in every respect, and we feel the work done has been of great benefit to a large number of students, yet as we are finishing everything for this year, and look forward to next, we all see where better work may be done in almost every department.

"The whole number of pupils enrolled for the year was three hundred and forty-seven (347): Girls 182; boys 165. (Of this number thirty-eight were boarding students.) These were divided into nine classes.

"The Commencement took place on the 15th of June. There were two graduates, Sherman J. Lee and Catharine Scott, both of whom passed satisfactory examinations in the required branches, and we hope they both will be a credit to the school. Many patrons and friends of the school were in attendance, and expressed themselves highly pleased with the exercises. Friends from Barnwell county chartered a car, and came out in full force. Many of them had not seen the school before and were very enthusiastic over it. One mother had never been so far away from

home before in her life, and thought it grand that her daughter should have been all the year at such a home as this.

"Sherman Lee's mother, a poorly dressed, tired looking old woman, sat on a front seat and watched her son with a beaming face which was but a slight reflection of the joy in her heart at her son's being such a 'scholar.' She had never witnessed any exercises of the kind before, and to her they were grand beyond expression.

"It is characteristic of the Southern people to approve of whatever makes the most show, and, although we made no effort whatever at display in our Commencement exercises, the progress of the children could easily be seen in the class drills which each teacher conducted in the morning, and these with the essays and declamations made a very good impression on the audience. Altogether our closing day was a successful one."

A LETTER FROM MARY S. LIPPINCOTT.

Editors of FRIENDS' INTELLIGENCER AND JOURNAL:

THE enclosed letter was forwarded for publication in your paper soon after our Yearly Meeting, feeling that it might be an appropriate time. By some mischance it was mislaid; I hope you will find room for it now.

My Dear Friend:

Thy impressive parting exhortation at Yearly Meeting at its close, sank deep into my soul as "apples of gold in pictures of silver" and were treasured up to be brought forth from the treasury as things new and old. "A solemnity spread over the meeting and over my mind until I had to be reminded by the assistant clerk that we had adjourned. If it should be the last time some of us aged ones should attend, the savor will be sweet while memory lasts. Surely the Father's love swallowed us up." I felt encouraged by the yearly meeting, believing many minds are under the preparing Hand. But one thing troubled me; I felt the earnestness of a spirit to lay down our testimony to "Plainness of speech and of dress, etc." I do not mean the cut of raiments or to have uniformity, but simply without ornaments, which are plead for by some who are heard in pretty lengthy testimonies and using "you" to one, "Mr." and "Mrs.," "Yes, sir," "Yes, madam," etc. I cannot believe the Spirit of Truth leads out of these things, and then leads into them. Neither do I believe that the Spirit of Truth is changeable. It is the Spirit of God, the same "Yesterday, to-day, and forever." Ministry without ministers bearing the cross, does not gather to the true fold, first, the natural, then the spiritual. The second birth—Christ-like—overcomes the world and its vanities. Oh! that these ornaments may fall off, then we may come out of the wilderness in primitive brightness in a plain way of living and preaching only as the Spirit gives utterance, which will alone gather the sheep and the lambs. Farewell. Thy friend,

Sixth month 6, 1881. MARY S. LIPPINCOTT.

OUR prayers should be for blessings in general, for God knows what is best for us.—*Socrates.*

EDUCATIONAL NOTES.

MARSHALL SEMINARY, at Easton, Washington county, N. Y., to which allusion has been made in recent issues of the paper, will have a summer session, commencing on the 10th of Seventh month, for the special instruction of those desiring to teach. Guests desiring to spend the summer months are also received, and it would be practicable, therefore, for parents or guardians to accompany students. The institution is near the Hudson river, 20 miles north of Troy, and 15 miles east of Saratoga Springs. Communications should be addressed to Linford S. Pratt, Principal, Easton, N. Y.

—The Educational Association of Haverford College (Orthodox Friends) proposes to hold a meeting at the College, beginning the 3d of Seventh month and continuing until the 5th. The programme as published gives notice of papers to be read by James Wood, the President of the Association, upon "The Influence of Colleges in the Progress of Religious Thought;" by President Rhoads, of Bryn Mawr College, and by representatives from Guilford, Earlham, Penn, Wilmington, and other colleges and academies. Seventh month 4th, at 3 p. m., the subject to be considered is the study of the Bible; next day at 9 a. m., will be a discussion of journals and journalism among Friends.

—In London Yearly Meeting a plan for an institution of higher education for boys received considerable attention. The draft proposed to accommodate 80 to 90 students, at a charge of about $450 a year. Some accumulated money, belonging to the "Grove House Fund," amounting to about $35,000, will probably be applied to this work. The Yearly Meeting gave its approval to the plan, without assuming financial responsibility.

HEREAFTER there will be a police matron at the Central Station in Milwaukee. Her salary and expenses will amount to fifty dollars a month, of which twenty dollars will be furnished by the city, and thirty dollars by the Women's Christian Association, the W. C. T. U., and the Sisterhood of Bethany. A committee of ladies from these three associations has been at work for some time trying to secure the appointment of a matron, and the ladies are much gratified by their success. The choice of the matron has been left to them, and they have selected a Mrs. Rice, of Chicago. She is the widow of a minister, has had long experience in city mission and jail work, and is believed to be well fitted for the place. The need of a matron is shown by the fact that at the Central Police Station of Minneapolis more than four hundred women were detained last year for a longer or shorter time; some drunk, some insane, some young girls arrested for a first offence—all classes and kinds; and there were only men to look after them.—*Women's Journal.*

LORD, I have tried how this thing and that thing will fit my spirit. I can find nothing to rest on, for nothing here hath any rest itself. O Centre and Source of light and strength! O Fulness of all things! I come back to join myself to Thee.—*Hallam.*

MIDSUMMER WORDS.

WHAT can they want of a midsummer verse
In the flush of the midsummer splendor?
For the Empress of Ind shall I pull out my purse,
And offer a penny to lend her?
Who wants a song when the birds are a-wing,
Or a fancy of words when the least little thing
Hath message so wondrous and tender?

The trees are all plumed with their leafage superb,
And the rose and the lily are budding;
And wild, happy life, without hindrance or curb,
Through the woodland is creeping and scudding.
The clover is purple; the air is like mead,
With odor escaped from the opulent weed,
And over the pasture-sides flooding.

Every note is a tune, every breath is a boon;
'Tis poem enough to be living.
Why fumble for phrase while magnificent June
Her matchless recital is giving?
Why not to the music and picturing come,
And just with the manifest marvel sit dumb,
In silenced delight of receiving?

Ah, listen! Because the great Word of the Lord,
That was born in the world to begin it,
Makes answering word in ourselves to accord,
And was put there on purpose to win it.
And the fullness would smother us only for this—
We can cry to each other, "How lovely it is!
And how blessed it is to be in it!"

—[*From "Daffodils."*]

"AS THE GRASS."

My days are as the grass,
Swiftly my seasons pass,
And like the flower of the field I fade;
O soul, dost thou not see,
The wise have likened thee
To the most living creature that is made?

My days are as the grass;
The sliding waters pass
Under my roots, upon me drops the cloud;
And not the stately trees
Have kinder ministries—
The heavens are too lofty to be proud.

My days are as the grass;
The feet of trouble pass,
And leave me trampled that I cannot rise;
But wait a little while,
And I shall lift and smile,
Before the sweet, congratulating skies.

My days are as the grass;
Soon out of sight I pass,
And in the bleak earth I must hide my head;
The wind that passes o'er
Will find my place no more—
The wind of death will tell that I am dead.

But how I shall rejoice,
When I shall hear the voice
Of Him who keeping spring with Him alway,
Lest hope from man should pass,
Hath made us as the grass—
The grass that always has another day!

—*Carl Spencer.*

LONDON LIFE.

[A DISCOURSE recently delivered by F. W. Farrar, D. D., F. R. S., in Westminster Abbey, in which he strongly appeals for greater simplicity of life in the rich, and a more generous giving to aid in uplifting the poor, whose increase is so appalling as to cause great anxiety. His attempt at giving an adequate idea of the great size of London, together with her riches and poverty will be read with interest. EDS.]

The size, the growth, the splendor, the misery of London have long weighed upon the thoughts of all serious men. Its throbbing and feverish life, its luxury and wretchedness, its amazing wealth and squalid penury, alternately fascinate and terrify the imagination. Above all, how intense for every Christian man is the significance of that appalling tide of humanity which is ceaselessly ebbing and flowing through its streets. When we recall that every one of those myriads is an heir of immortality, and is enormously influenced for good or for evil by the daily impression of surrounding life, how deep a sense of responsibility ought to rest upon us all; how awful must be the guilt of those who, for greed and gain, are helping to assassinate physically, morally, spiritually, these numberless immortal souls! how deep must be the blessing of those who throw into these turbid and empoisoned waters but one leaf from the healing tree of life! . . . . . .

Perhaps familiarity has made London to your minds a very common-place phenomenon. Let me, then, show you the kind of aspect it presented to one or two observers of imagination and genius. Sixty years ago a young poet of Jewish race and of brilliant faculty visited London, the far smaller London of that day, and this is what he said of it: "This stern reality of things, this colossal uniformity, this machine-like motion, this sour visage worn by joy itself, this high pressure of London life, weighs down the fancy and rends the heart asunder. It appeared to me as if all London were a Beresina bridge, where every man, in feverish anxiety in order to save a few breaths of life, endeavored to struggle through: where the dashing rider trod down the poor foot passenger, where he who fell to earth was forever lost, where men trampled on each other as they clung to the bridge, ere they sank down into the icy pit of death." So wrote Heinrich Heine. And you will see what struck him most was the wild competition, the rampant and reckless selfishness which met him on every side. To him all these millions seemed to be living, not for heaven, not for Christ, not for their neighbor, but for their bodies, their animal wants, their money, their comforts—for themselves. He was inclined to say, with another poet,—

In the street the tide of being
How it surges, how it rolls!
God! what base, ignoble faces,
God! what bodies wanting souls.

Again, fifty years ago, a young Scotchman came to London from the wilds of Annandale to make his home here for the rest of his days. His name was Thomas Carlyle, and he wrote of London as "a wild, wondrous, chaotic den of discord." "I am awe-struck," he said, "to wander along its crowded streets

and hear the roaring torrent of animals and carriages and wagons and men, all rushing they knew not whence, we know not whither." What struck Thomas Carlyle was the enigma and the perplexity of life, its littleness, the paltriness of its aims amid eternal realities, and under the azure vault of heaven; the thought that we are forever chasing bubbles whose colours fly in a moment; the thought what shadows we are and what shadows we pursue. These have been the words of men who have passed away; let me quote the descriptions of two other men of genius, a great poet and a great man of science, who are still among us. How full of warning and of prophetic sadness are these lines of the Poet Laureate!

Is it well that while we range with science, glorying in the time,
City children soak and blacken soul and sense in city slime?
There among the gloomy alleys progress halts on palsied feet,
Crime and hunger cast our maidens by the thousand on the street;
There the master scrimps his haggard sempstress of her daily bread,
There a single crowded attic holds the living and the dead,
There the smouldering fire of fever creeps along the rotted floor,
And the crowded couch of incest in the warrens of the poor.

Every line of the dark picture is fatally accurate. You will see what chiefly strikes the great poet is the squalor and the wickedness, the children passed through the fire to our national Moloch of drink, the horrible prostitution, the rotting tenements, the neglected masses, the fever-stricken rookeries, the sweater's den. Once more let me repeat to you the sad testimony of one of our foremost men of science, Professor Huxley. He told us not long ago that he spent some of the earlier years of his life in an Eastern parish of London, and over and above the physical misery, what struck him most with an undying impression was the astonishing dullness and deadness of the existence of these poor people. Over this parish might have been written Dante's inscription, "All hope abandon ye who enter here." There was no amusement to diversify the dull round of life but the public-house; there was nothing to remind the people of anything in the whole universe beyond their miserable toil rewarded by slow starvation. He tells us that shortly afterwards he made a voyage around the world, and saw savage life in all conceivable conditions and savage degradation; "but I can assure you," he says, "that in this experience of mine I saw nothing worse, nothing more degrading, nothing so hopeless, nothing nearly so intolerably dull and miserable as the life I had left behind me in the East-end of London; and had I to choose between the life of one of these people in the East-end and the life of the savage I would distinctly choose the latter. Nothing, not even the discovery of a new truth, would please me more than to contribute to the bettering of that state of things which, unless wise and beneficent men take it in hand, will tend to become worse than savagery—a great Serbonian bog which in the long run will swallow up the surface crust of our civilization." You will see that what struck Professor Huxley was the horror of animal degradation and moral death and intellectual gloom. And I bring these pictures and this evidence of others before you, though I could myself quite as easily speak of that which I do know, and testify as to that which I have seen. If these colours seem to you dark and lurid, I can tell you that they could be made much darker and much more lurid with perfect truth; but because you cannot escape from the consequence of anything that I might tell you by some idle remark that clergymen exaggerate, I have purposely preferred to set before you the evidence of laymen, of poets, of agnostics, of men of science. They have no charity to plead for; they, at least, have no conceivable interest in painting the facts otherwise than they themselves have seen them. But I think the bare, bald statistics are enough.

What are the general facts about London? First, you all know that it is the most stupendous city in the world. The world has never seen, and has never even dreamed of seeing, so vast an aggregation of human beings. Its mere daily provisionment, without any centralised or public organization, yet without hitch or hindrance, by the mere natural laws of supply and demand, always seems to me a daily miracle. What can I tell you which will enable you at all to realise what London is and what London means? It has 7,400 streets, which if laid continuously, would extend 260 miles; its area is swept by a radius of fifteen miles. Yearly it adds to its vast extent many miles of new streets; yearly hundreds and thousands of human beings are settled where but a short time ago, were green fields. It has doubled its size in fifty years. Think, secondly, of its human multitude. It has four and a half millions of souls in its crowded space—nearly as many inhabitants as the whole of Ireland, Wales, and Scotland, more than Berlin, Paris, Vienna, and St. Petersburg combined. It has in it more Jews than Palestine, more Roman Catholics than Rome, more Irish than Belfast, more Scotchmen than Aberdeen, more Welshmen than Cardiff. Every day 240 souls are added to its population; every few minutes in this city a human being is born; every six minutes a human being in this city dies. Since we have met in this cathedral at least ten immortal souls in this city have sighed their last sigh on earth, have flickered away from the region of shadows and illusions to another world where all is judged of truly. Then think of its extreme wretchedness and social waste, the flotsam and jetsam flung on the rotting wharf of oblivion by its corpse-encumbered waves. Think of its multitude of struggling sempstresses--

With fingers weary and worn,
With eyelids heavy and red,
A woman sat in unwomanly rags,
Plying her needle and thread.
Stitch, stitch, stitch,
In poverty, hunger and dirt,
And still with a voice of dolorous pitch—
Oh, that its tones would reach the rich—
She sang the song of the shirt.

And the song is as much needed now as when it was written. Thousands there are of such. The common lodging-houses have 27,000 inhabitants, and into them drifts the social wreckage of every class. There is an army of some 100,000 paupers; there are as many on the verge of famine as twice over the inhabitants of Nottingham; there hundreds of deserted children who live by prowling about in the markets, the slums, the railway arches.

In ancient cities there were the gladiators and the slaves, but here in modern and Christian cities there is also a mass of crushed and unreclaimed humanity, the canker that feeds on the exhuberance of luxury, and perforates it with misery and decay. Then think, fourthly of its guilt. The known number of the criminal classes in London would fill a city as large as Huntingdon; the fallen women—most wretched of all the wretched victims of men's debased and callous selfishness—would fill a city as large as Norwich. Behind our temples and palaces, aye, here under the very shadow of your Abbey and your Houses of Parliament, lurk hundreds of festering ills—the prison, the penitentiary, the asylum, the thieves' lodging, the drunkards' cell, the penny gaff, the harlots' rendezvous, the youth-corrupting music-hall, the tens of thousands of places where men may purchase liquid fire and liquid death. Then look, fifthly, at its increase. Every year it adds an enormous circle —a city as large as Exeter, a population of 70,000 souls —to its immense extent, and that rate of increase is ever augmenting, and there seems to be no limit to the reckless and seething vitality which threatens to deluge and destroy the country with a hideous tide of over-population. Consider, sixthly, that this increase means the increase mainly of its squalor, its wretchedness, and its guilt. The increase has been described as the survival of the unfittest, and it is the increase mainly not among the prosperous, but among the destitute; an increase ten per cent. more rapid in the slums and rookeries than in the parks and squares. It is the increase caused, to a great extent, by the disgracefully early and immature marriages of those who marry, as it has been said, within half-a-crown of starvation; it means the increase of those classes which are completely under the demon sway of drink, whose only paradise is the grimy pandemonium of the public-house: it is the increase of a pauper class living on alms and rates and odd jobs in the misery of a chronic indigence and the sansuality of a Godless despair. Some of these gin shops have been described, not by me, not by any clergyman, not by any temperance reformer, but by a champion of the liquor trade, by the President of a liquor Defense Association. They have been described—I will quote his own words—as seething hells of immorality and vice, whose purifying existence is supported solely by millionaire brewers; as pestifierous sores, which destroy the moral vitality of a great body of the people; as miserable dens—I am still quoting his words—to which guant men and ragged women with starving and diminutive children are encouraged to resort that they may spend on a pennorth of gin the last coin that they have earned, begged, or stolen. And in the nineteenth century of Christianity, after such houses have been denounced for well nigh five centuries in the statute book of England, we are so shamefully not in earnest, so utterly dead and insincere, so flaccid of moral modern fibre, so intimidated by the bloated prosperity of a trade which imperils the souls and bodies of myriads of our fellow-countrymen, and disgraces our name and fame all over the wide world, that we can find nothing better or more just to do than to create vested interests in the causes of human ruin. With spurious sensitiveness and with tinkering timidity we deal gingerly with a curse which is now our ruin, and which, unless at the eleventh hour we awake to some degree of moral earnestness, I am fully convinced will be England's destruction. Our fathers faced the lion, but we crouch and cower before the wolf.

I have pointed to London in some of its more serious aspects, but here is yet another St. John in the Apocalypse, recalling what he had seen, perhaps in Rome or in Ephesus, describing a city full of "merchandise, of gold and silver, and precious stones, and pearls, and fine linen, and purple and silk, and scarlet, and citron wood and ivory, and cinnamon, and odors, and horses, and chariots, and slaves, and souls of men." Is not London just such a city? But besides the coëxistence of abnormal wealth and abysmal poverty, there is in London a double aggravation —the contrasts are particularly glaring; and poverty is massed together, for the most part, in crowded and dismal areas.

Look first at the wealth of London. Wealth in this country, according to Mr. Gladstone, has increased more from 1800 to 1850 than during all the centuries from Julius Cæsar to 1800, and more from 1850 to 1870 than from 1800 to 1850. The annual savings of this country are estimated at £130,000,000. London alone spends annually at least £200,000,000. Walk through the west-end of London; see the shops full of precious stones, and gorgeous flowers, and exquisite fabrics, and richest fruits, and delicate dainties from every conceivable mart. There art and science and nature minister to "the lust of the flesh, and the lust of the eyes, and the pride of life" to an extent to which Babylon and Tyrus never dreamed. Walk in the parks and gaze on the superb equipages flashing to and fro, with their blazoned heraldry and richly dressed servants, and the bright apparel of their occupants. Enter those stately houses, to which the inhabitants come for only a few months of the year from castles by the sea or heathy moors, or green pleasaunces where the purple shadows of the cedars fall on the smooth, green turf, and the swans float double on the shining meres, and wonder at the fairy land which can be created by luxurious taste and the command of illimitable wealth. Does not this city "glorify herself and live deliciously?" Aye, but hard by are the dark shadows always flung by a brilliant civilization, the gloom which ever gathers on the edge of the glittering wave. Leave all this and go to the East-end or to the South of London, where misery seems to spread inward in concentric rings. How they swarm in the streets, those ragged, diseased, depraved children, those dirty, slipshod, unwomanly women, those drunken, blas-

pheming, dehumanized men, those bleared and blighted youths who, with dirty pipes forever in their mouths, hang about the bars of the gin shops, and the thievish corners of the streets—the gin shops and the streets which, through our fault and through our callous worldliness have made them what they are, and have wrecked all that splendid immortality. These sons and daughters of misery, of the multitude ready to perish, have no home but filthy lairs, no amusement but obscenity and intoxication. When God returns to judgment, will he not ask us any questions about these things? Will Christ smile pleased approval at this wholesale ruin of those for whom he died? Will he be perfectly satisfied with all the costly gewgaws of our fashionable churches when these are the images which we have made of him?

And I ask you, is there no danger in this state of things? Is it right? Is it natural? Is it safe? Is there no danger to the rich themselves, lest luxury and extravagance, lassitude and callous selfishness, vice and corruption, "pride, fulness of bread, abundance of idleness," should follow boundless wealth, which cares naught for its duties and its responsibilities? That gilded youth who bets and gambles, and lives a life of dissipated worthlessness, and puffs away in smoke every day as much as would feed an honest family; that fair girl—is it enough that she is rich and she is noble, and she treads the crimson carpet, and she breathes the perfumed air, while her heart, under the lace and the diamonds, is as cold as ice and as hard as the nether millstone, while she is spending £600 a year, perhaps, upon dress, never dreams of spending so much as £6 a year on good works for the glory of God or for the good of man? Extavagant and luxurious societies have perished often enough in the past of their own pleasant vices? Oh! if my voice could reach the wealthy of England, I would earnestly plead with them for soberness, for simplicity, for self-denial, lest the day should come when, in the words of St. James, the rust of their riches should eat into their souls like fire; for, as Edmund Burke said, "Reform delayed is revolution begun!" Miracles are never wrought to avert the natural retributions of history. "Since things alter for the worse spontaneously," says Lord Bacon, "if they are never altered for the better designedly, the evil is not likely to stop." "The social relation between the different classes of society," says an eminent civil engineer, "are too intolerable to last long; they must be timely cured, or they will speedily cure themselves."

And will the rich, as they listen, perhaps with indifference, to the voice of neglected warning, dare to say, "Am I my brother's keeper?" Will they dare to plead that selfish answer of guilty Cain, the murderer of his brother? Well, they may ask, what can we do? I will tell them in passing, one thing which they may do—they can give their gifts. Perhaps the gifts of all of us, but certainly the gifts of the majority of the rich as a class, are shamefully inadequate. We do not for one moment say to them: "Sell all that thou hast and give to the poor;" no one in the least dreams of interpreting that as a universal demand. Let them keep their riches and use them as the stewards of them in the name of God; but when every year one reads of sales of ormolus, and bric-a-brac, and furniture, which in two days realize £76,000; when one reads of 600 guineas being given for a pair of candlesticks, and several thousands of pounds for bits of china, it is little short of monstrous that in such a city as London only £1,500 should have been contributed from these bursting coffers for the spiritual needs of this great city. Will they give only two mites to God, and myriad talents to luxurious superfluities? The rich have their immense responsibility in the matter, and woe to them and woe to their children, if they do not recognize it. But most of us are far from rich, yet we do have our proportionate responsibility, for we are members of the Church of Christ, and the Church of Christ, if she be faithful and not dead, is the only force which can cope with these colossal and menacing problems. And by the Church I mean every one, be he Romanist, Baptist, Quaker, or what he may, who loves the Lord Jesus Christ in sincerity and in truth. It is not by Church arrogance, or Church exclusiveness, or Church rubrics, or finical and fantastic superstitions, or any rosewater of that kind that this mighty work can be done. It cannot be done now as it would have been done by such means eighteen hundred years ago in the world of heathendom; it must be done by your generosity. But it must also be done far more by your individual earnestness and your individual work; it cannot be done by cliques and parties, and pedantic theologies and religious factions; it must be done by Christians, by all Christians because they are Christians.

TREES AND TREE-PLANTING.

In planting, the greatest care is exercised; when the soil is not naturally good, holes are dug two feet deep and nine feet in diameter, and filled with good rich loam. The trees are lifted from the nursery with the greatest care, to preserve as far as possible the roots, and in transit to prevent them from drying or freezing. In planting, the soil is packed closely around the roots, and one copious watering is given. A tree protector is at once placed around them, for the purpose of preventing them from being shaken by the winds or gnawed by horses, and perhaps what is most important of all, to shade the stems of the trees until their own foliage is sufficient to do so. For this last reason, the best and cheapest tree protector yet used is one made of wooden strips placed three inches apart, and bound with iron hoops; this gives the necessary shade to the stem, and at the same time allows free circulation of air. The best height for the tree box is six feet. This shading referred to is all-important; when trees are growing in forests or in the nursery, they shade one another, and it must be evident, if set out without any protection from the blazing sun in the streets of a city, they must suffer. Many thousands of deciduous trees, both fruit and ornamental, perish annually the first year of planting through this cause. When taken from the closely planted nursery-rows, and exposed to the full sun and air, the change is too great, and

unless the season is especially favorable, however carefully the planting may have been done, large losses must ensue unless the stems are shaded. Trees in orchards and other enclosures can be shaded by wrapping the stems up to the lower branches with straw or anything that will shade the trunk from the sun; but for trees in streets and elsewhere, exposed to injury, the slatted box is the best method of shading. The grand success in planting the avenues in Washington is, no doubt, due largely to the persistent use of this precaution, for it is never omitted, and the results attest its value. All trees for two years after planting are cultivated, just as if they were a crop of corn or potatoes, by the soil being stirred by a pronged hoe for four or five feet from the stem in all directions. . . . . .

The success with one tree used in Washington is a matter of interest to all cities where soft coal is used. The Carolina poplar is found to be one of the most vigorous growers, and one of the most beautiful in leaf and form. It is similar to the Lombardy poplar in shape, but the head is fuller, its foliage is thick, and the leaves large, dark, and glossy. It grows rapidly from cuttings, and it is found that it will flourish even where a pall of coal smoke is thick enough to darken the atmosphere. In addition to these valuable if not wonderful characteristics, it is regarded as an anti-malarial tree, because of its great capacity for absorbing water from the soil. Mr. Smith has named it the "American eucalyptus," and has used it most extensively in the lower portions of the city, and has given many thousands of it for planting on those sections of the Potomac flats which have been reclaimed.

The Tree Commission have also discovered a method of cultivating another tree, which will flourish in Western cities in spite of smoke, but which has been generally abandoned on account of the disagreeable odor given out when it is in bloom; this is the ailantus, which is semi-tropical and beautiful in appearance, but disagreeable in odor. The simple operation of cutting back the branches every second year, thus preventing it from flowering, removes the whole difficulty. It is therefore in contemplation to restore it to the streets of Washington.

Such is the effect of the wonderful growth of the street trees, seen from the Capitol or other high buildings, that it to some extent presents the appearance of a city built in a forest. Many streets are now completely arched by trees throughout their entire length. Malaria, once such a bane to Washington, has been materially checked, and the night temperature during summer, that used to be almost unendurable, has now been materially lessened. The unprotected sidewalks open to the direct rays of the sun stored up heat during the day, which was rarely exhausted before morning; but now the shaded pavement absorbs little heat, and the nights are comparatively cool.—*Peter Henderson, in Harper's Magazine.*

A GREAT mind observes great laws, broad inward principles, guides its conduct by fixed and determinate methods; while a weak mind sets order at defiance and imagines itself to be free when it is simply lawless.—*Menzies.*

WHAT A HIGHER EDUCATION MEANS.

WHEN a "higher education" is demanded, for any class of persons—as women—it means that it has become desirable to train their faculties for more difficult work than that traditionally assigned to them, and also that it is desirable to enable them to get more enjoyment out of any work that they do. The necessary correlative of the possession of powers is the opportunity for their exercise. The existence of a larger class of effectively educated women must increase their demand for a larger share in that part of the world's work which requires trained intelligence. Of this, literature and other art is one and only one portion. The work of the professions, of the upper regions of industry, commerce, and finance, the work of scientific and of political life, is the work appropriate to the intelligences which have proved themselves equal to a course of training at once complex and severe. A person destined to receive a superior education is expected to develop more vigorous mental force, to have a larger mental horizon, to handle more complex masses of ideas than another. From the beginning, therefore, he must not merely receive useful information, but be habituated to perform difficult mental operations, for only in this way can the sum of mental power be increased. The order, arrangement, and sequence of the ideas he acquires must be as carefully planned as is the selection of the ideas themselves, because upon this order and internal proportion his mental horizon depends. He must be trained in feats of sustained attention, and in the collocation and association of elementary ideas into complex combinations. Since ideas are abstractions from sense-perceptions, he must be exercised in the acquisition of accurate, rapid, far-reaching, and delicate sense-perceptions, in their memorization, and in the representative imagination which may recall them at will, and be able to abstract from them, more or less remotely, ideas. Habits of rich association of ideas must be formed, and of pleasure in their contemplation. And very early must be offered to the child problems to be solved, either by purely mental exertion, or by that combined with manual labor.—*Dr. Mary Putnam Jacobi, in Popular Science Monthly.*

THE TEACHING OF PEACE.

AT Gothenburg, in Sweden, there was recently held a convention in the interests of peace, at which representatives from the Scandinavian States, Sweden, Norway, and Denmark were present. An extended discussion took place on the subject of Pacific Education, and the importance of influencing children and young persons generally, in schools and at their homes, to take an interest in opposing the war spirit. One of the speakers remembered with pleasure the insertion, about fifty years ago, of some of Elihu Burritt's "Olive Leaves," in the Stockholm leading journal, the *Aftonblad.* (An encouragement, this, to our members to carry out the recommendation contained in the Address on War, lately issued by the Meetings for Sufferings of the Philadelphia Yearly Meeting, relative to the insertion, in journals, of our testimony on peace.) Another speaker regretted the

almost exclusively martial tone of every historical book placed in the hands of the young. Hallgren called attention to "the enthusiastic admiration which, throughout Sweden, is everywhere encouraged for the exploits and career of the warrior-king Charles XII. He would not have anything which was really noble in King Charles, or other warriors, depreciated or ignored, but, at the same time, he would urge parents and teachers to set before their children the barren results, or even the mischievous consequences and disasters caused by these dazzling feats of merely physical heroism. The peace cause is not helped by depreciating the lives of soldiers, but rather by showing their inferiority to moral and religious achievements."

As having a practical bearing on the part of the topic just referred to, it will interest our readers to learn that Charles Shieldstream, of Palmer, Nebraska, a Swede who is greatly attached to Friends' principles, holding with us the unchristian character of carnal warfare, has in manuscript a history of the times of Charles XII., which he is anxious to have published. The Scandinavian element in the Northwest having a very large representation, it would appear as though such a work might be one to bring some of that people to a new apprehension concerning the "glory" of war. It is to be hoped that any who would like to forward the undertaking by conditionally subscribing for the book, or by otherwise assisting to a larger extent, will promptly communicate with the author, as above. He has a very good knowledge of our language, and the proposed book would, no doubt, be of general interest.—*J. W. L., in The Student.*

SEEKING A SITUATION.

When seeking a situation, do not propose to take an advanced post. Ask for a chance to *work*, beginning at the bottom. You may be considered qualified for something better, yet be placed at the foot to test your temper and fidelity—to ascertain if you will be "faithful over a few things," as a qualification to become "a ruler over many things." If you sweep, make fires, dust, do anything and everything promptly and cheerfully; you will be advanced so fast as you are seen to have mastered your allotted position. Grumbling at your lot, and asking to be put forward, will disgust your superiors, who are perhaps planning to obtain some one to fill your place that you may be put forward. Men like to manage their own business—dislike to have boys make suggestions as to their own occupation or pay. Plants are not put in large pots until, by healthy growing, they seemed to have filled the small ones. If a puny plant were to tease the gardener for a large pot, or open air planting, he would wisely say, "Fill the place you occupy first, and thus show your adaptation to a larger one;" or, in disgust, he would jerk out the feeble starveling and put a vigorous successor in its place. Many a boy has lost his situation because he whined for a post of duty beyond his present capacity to fill.

He who, in store or shop, begins at the bottom and learns how to do everything, and is competent to every duty, has his position and ultimate success in his own keeping; and he will be sought after by many, if it is known he is at liberty to accept of a new engagement. We have seen a faithful boy take a selfish man's place in a shop or store, having, of course, increased responsibilities, a more elevated position, and better pay than before.—*From "Choice of Pursuits."*

HE REMEMBERED.

Many years ago Abram Dodge, of Ipswich, Mass., owned a beautiful horse which was the pet of the family. He was admired by all who knew his playfulness and good qualifications. In the summer it was Mr. Dodge's habit occasionally to have a frolic with his horse in his barnyard, then let him out alone, and he would go to the river, which was about one-third of a mile distant, where he would bathe, then go to a common and roll on the grass, then start for home; his stable was renovated for him while he was gone, and his breakfast put in his crib. If he met his master he would show some coltish pranks, run for the stable, pull out the wooden pin that fastened the door with his teeth, and rush to his manger to find his food. One night the horse was stolen from the stable. After the expiration of sixteen years Mr. Dodge was at the tavern when a man drove a horse up to the door. Mr. Dodge at once recognized his horse and told the driver his reason for believing it to be his; the man told his story of whom he bought the horse, and that he had owned him for several years. It was finally agreed, that if the horse would, on being taken to his old stable, go through the habit of bathing, rolling on the grass, and pulling the pin from the stable door as above described, that Mr. Dodge should have him. When the horse was let out into his old yard he viewed the premises for a moment, then started for his old bath tub, then for his green towel on the common, then to his old stable, pulled the wooden pin, won for himself a good meal, and his old master his favorite horse. These facts are vouched for by reliable residents of the beautiful, picturesque old town, and show conclusively the long memory of our noble animal.—*Lowell Courier.*

Two sensations I had in Windsor Park, or forest, for I am not quite sure of the boundary which separates them. The first was the lovely sight of the hawthorn in full bloom. I was surprised to see it looking at a distance like a young apple-tree covered with new fallen snow. I shall never see the word hawthorn in poetry again without the image of the snowy but far from chilling canopy rising before me. It is the very bower of young love, and has done more than any growth of the forest to soften the doom brought upon man by the fruit of the forbidtree. Presently I heard a sound to which I had never listened before, and which I have never heard since —Coooo—coooo! Nature had sent one cuckoo from her aviary to sing his double note for me, that I might not pass away from her pleasing show without once hearing the call so dear to the poets.—*Oliver Wendell Holmes.*

THE PHYSIQUE OF THE SAVAGE.

[The following interesting article by Dr. Given, of the Carlisle Indian School, appears in the monthly journal published there, *The Red Man.*]

THERE is a general impression that savagery means high physical health and that in former ages men's strength and stature were greater than now. What have we to-day, we ask ourselves, to compare with the athletes of Greece and Rome?

Yes, what? What has best developed the human body, the life of the ancients or of the moderns?

The trend of testimony goes to show that both in stature and prowess the moderns have the advantage. They can lift heavier weights, and they are not behind in speed or agility. A short time since a student of the California University made a running jump of more than nineteen feet, a record difficult to beat by Greek or Roman athlete. Among evidences of the greater size of men in modern times the *North American Review* asserts that the suits of armor in the Tower of London would to-day cramp a boy of sixteen, and that the old Greek sarcophagi are half a head too short for the average man of the nineteenth century.

The civilization that has the Great Physician for its founder has learned that spiritual growth, mental work, that great preserver of health, the lessening of human misery in physical conditions at least, the immense gain in shelter, heat and food, have brought about better physical development and a longer average of life than any training possible to the savage.

The uncivilized man has not a good physical constitution. Indifference to exposure, utter disregard of all sanitary laws, irregular habits, alternations of gormandizing and fasting, consanguineous marriages, all tend to physical deterioration.

These habits, belonging to the Indian in common with all savage races, make him in this state less healthy than in civilization.

In proof of this assertion come the statements of those who have the best means of knowing, the agents and physicians on the different reservations.

The agent from Standing Rock Agency, Dakota, in his report for 1887, says:

"Out of a population of about forty-five hundred there were one hundred and ninety-nine deaths resulting chiefly from scrofula and consumption."

From the report of the physician, Quapaw Agency, Indian Territory, comes the statement that in winter pulmonary diseases prevail, and owing to the fact that many of these Indians are afflicted with phthisis, in some of its stages, pneumonia and bronchitis are quite serious and often fatal. "Among the Modocs and Quapaws" he says "we have strumous diseases in all their varied forms almost universally."

Among these two tribes more deaths have occurred from consumption than from all other diseases.

The agent from the Fort Peck Agency, Montana, in the report for the same year says:

"There has been little sickness other than chronic affections and consumption, which have prevailed among the Indians more or less for many years."

From Klamath Agency, Oregon, the physician says in his report for 1887:

"The prevailing disease among the Indians is consumption. The number of deaths this year has been in excess of the births."

Reports like these which might be quoted by scores make it evident that scrofula and consumption are the diseases of the Indian.

The testimony of missionaries, explorers, travelers, and of others who have studied the subject as it is presented in foreign countries, shows that among savage races everywhere there is this same predisposition.

With the Indian, in addition to the inheritance of savagery, comes the indolence of the reservation. There is no longer the healthful exercise of the chase, there is no longer the consciousness that they must find this food or starve, and hunger is the earliest and the most unremitting stimulus to exertion, which is probably the reason why the human race has a stomach. The Government has given him abundance of indolence, and, lest through wearying of this he should try to join in the activity about him, it has drawn around him a cordon which watched over by the jealous eyes of the settler has proved to him as fatal as the death line of Libby and of Andersonville.

This enforced indolence is the death lethargy of the race. To come away from the miasma that induces it, to break through this cordon is the only hope of life.

All legislation and education should have for its object the destruction of the tribal and reservation systems and the incorporation of the Indians into the body of our national life.

The best health conditions among the Carlisle students are found in those who are out on farms, the constant demand upon their physical powers and the varied diet of the farmer being conducive to the development of good physical systems. The stronger the body can be made the better able it is to resist inherited tendency, and the better the brain will be.

O. G. GIVEN, School Physician.

YELLOWSTONE NATIONAL PARK.

THE teachers of the United States in connection with their annual meeting July, 17th to 20th, at San Francisco, will be offered the grandest excursion imaginable, and at rates extremely low considering the long distances to be traveled, which will average west of the Missouri river and St. Paul nearly 5,000 miles.

It is the general feeling among the teachers, that while the west bound trip may be made via Kansas City, Council Bluffs, Atchison, or Pacific Junction and any one of the Southern Transcontinental lines, the return trip must be made by the great Yellowstone Park and dining car route—the popular Northern Pacific railroad,—the Yellowstone Park being the point towards which all eyes are directed. The recent completion of the all-rail route between San Francisco and Portland, Ore., called the "Shasta Line," as well as the completion of the Cascade division of the North Pacific from Tacoma to Pasco, the point of junction with the old route along the Columbia river, will make this the favorite line for the return trip.

Teachers en route to the meeting should see for themselves that the return portion of the transconti-

nental excursion ticket, which will be issued them at St. Louis, New Orleans, or some one of the Missouri river points named above, reads for the return trip via Portland, Ore. and the Northern Pacific railroad. The side trip from Tacoma to Sitka, Alaska, is one of the principal attractions possessed by this route.—*Educational News.*

NEWS AND OTHER GLEANINGS.

—The Pope has issued a long encyclical on the slavery question. After referring to the teachings of the Bible, he urges the abandonment of slave-dealing in Egypt, the Soudan, and Zanzibar, and reiterates his condemnation of the practice. He demands protection for missionaries in Africa, and praises Dom Pedro for abolishing slavery in Brazil.

—The Yale faculty have just passed a law which forbids absolutely the use of intoxicating liquor in any shape whatsoever in any of the societies or organizations of students of the university. A member of the faculty said recently that the law had not been passed on account of any especial excesses among the students, but as a matter of general university policy. The action will affect in the academic department the sophomore societies, the junior societies, and two of the senior societies. All the societies of the Sheffield Scientific School will be more or less affected.

—A telegram from Duluth says the recent heavy rains have caused the greatest flood ever known in Northern Minnesota. Along the banks of logging streams tributary to the St. Louis river, millions of acres of land are overflowed, and loss of life is feared. Part of the village of Cloquet is completely submerged. The immense saw mills are flooded and abandoned, and in the booms 80,000,000 logs were jammed on the morning of the 17th instant, and by night the number had swelled to over 200,000,000. All country bridges were carried away. The village of Fond du Lac is under water. At Cloquette, Wisconsin, on the 13th instant, several million feet of logs broke loose from the booms and went tearing down the stream to an island on which several hundred people lived. Eleven houses were carried away, and about forty other buildings are surrounded by water eight feet deep. The Duluth railroad at Fond du Lac, is under two feet of water, and the depots and other buildings have been abandoned. The loss to lumbermen at Cloquette will be very heavy. The damage thus far is estimated at $500,000.

—The miners and colliers of the north of England were once very superstitious. Less than fifty years ago the miner thought it a baleful augury to meet a woman on his pitward path in the morning. The evil omen was heightened if the woman was bare-footed. Red hair was the superlative feature of bad luck. It is said the women turned the prejudice to comfortable account. They dare not, in fact were not expected to, leave their beds till all the workers had been safely and snugly engaged with the "cleek." Nowadays the miner's wife is the first to sound the work alarm in the morning.

—The returns of the accidents on British railways for 1887 show a rate of mortality which is far beyond any figures of American railways. During the year 919 persons were killed and 3,590 injured. This, however, includes persons passing over the roads at level crossings and trespassers on the tracks—among these there being 70 suicides. But to the figures above given are to be added accidents which occurred on the premises of railway companies but were not caused by the movement of the companies' vehicles, which make the total number of personal accidents reported to the Board of Trade by the several railway companies for the year aggregate 977 persons killed and 7,747 injured. This is equivalent to an average of 24 persons every day of the year, or one every hour, either killed or injured in connection with or as the result of the operations of the railways in Great Britain. Yet the total mileage of these railways is only about 20,000 miles, or less than one-seventh of the railway mileage of the United States.

—The New England Yearly Meeting of Friends, (Orthodox) recently in session at Newport, R. I., adopted a memorial to Congress, praying that body, in the exercise of the authority vested in it by the Constitution, to regulate commerce with foreign nations, "to take prompt and effective measures to suppress the exportation of all intoxicating liquors to the continent of Africa, and to endeavor to secure the coöperation of other nations in this righteous act."

—There was one session of the Concord School of Philosophy this year, held Sixth month 16th. It was devoted to the memory of the late A. Bronson Alcott, and there were addresses by Professor W. T. Harris, the Rev. Dr. Bartol, and others.

—The new prohibitory law in New Jersey provides that the local option elections shall not be held within sixty days of a general election. In four or five of the counties the petitions for elections were presented in time for the courts to have ordered the elections to take place this summer, but in two of them ex-Governor Abbett, the attorney of the liquor dealers, managed to consume so much time in the examination of witnesses that the election had to be postponed. In one of these counties, Camden, public indignation ran so high that in the city of Camden the Council has increased the license fee from $250 to $1,000.

—On the 19th inst. the Philadelphia Sanitarium, in its new quarters at Red Bank, on the Delaware, formally opened the twelfth season of its good work. During the day 1,552 persons, 662 of whom were adults, passed through the entrance, by far the largest number that has ever been present at an opening. In previous years the number was usually in the neighborhood of 500. From this time on during the season the institution, with its delightful surroundings, will accommodate every day, except Sunday, all the mothers with ailing children who desire to avail themselves of the advantages offered, and who are gladly welcomed to enjoy the liberal hospitality of the place.—*Public Ledger.*

—On the 20th inst. the first woman to be admitted to membership in the Philadelphia County Medical Society was elected in the person of Dr. Mary Willits, an 1881 graduate of the Woman's Medical College, (and a graduate of Swarthmore College), by a vote of 107 to 39. The question of the admission of women has occasioned discussion for years, the majority up to this time having been adverse to favorable action.

—Mrs. Emma W. Hayden has given to the Academy of Natural Sciences of this city in trust, the sum of twenty-five-hundred dollars, to be known as the Hayden Memorial Geological Fund, in commemoration of her husband, the late Prof. Ferdinand V. Hayden, LL.D. According to the terms of the trust, a bronze medal, and the balance of the interest arising from the fund, are to be awarded annually for the best publication, exploration, discovery, or research in the sciences of geology and paleontology, or in such particular branches thereof as may be designated. The award, and all matters connected therewith, are to be determined by a committee to be selected in an appropriate manner by the Academy. The recognition is not to be confined to American naturalists.—*The American.*

CARPETINGS.

THE CHOICEST STYLES OF THE MARKET ALWAYS HERE.

WE carry a full assortment of BIGELOW and LOWELL BODY BRUSSELS, also Lowell Ingrains. These makes are well known to be superior to all others.

We would call attention to our BARGAIN DEPARTMENT where off patterns and remnants go quickly at marked-down prices.

The patrons and friends of THOS. C. LIPPINCOTT, recently of 1307 MARKET STREET, will find him here and ready to give all who call his best attention.

BEE HIVE CARPET STORE.*

CARPETINGS.

AXMINSTERS, ... $1.50
MOQUETTS, . . . $1.10 to $1.50
BODY BRUSSELS, 90 cts. to $1.35
TAPESTRY " . . 60 to 85 cts.
INGRAINS, . . . 40 to 75 cts.
China and Japanese Mattings by the roll, of 40 yards, . . $6. to $20.

LINOLEUMS AND OIL CLOTHS.
WINDOW SHADES and CURTAIN POLES

We furnish a good spring roller shade, made 6 ft. by 3 ft., for 35 cts. each.

THE BEE HIVE CARPET STORE,
JAMES R. THOMPSON,
1220 Market Street, Phiad'a.

Equitable
MORTGAGE COMPANY.

CAPITAL SUBSCRIBED, ... $2,000,000.
PAID IN (CASH), ... 1,000,000.

—— DEBENTURES ——

Bearing 6 per cent., running ten years, and based exclusively upon Western Farm Mortgages, and held in trust by the American Loan and Trust Company of New York for the benefit of the bondholders. Their safety, time to run, and rate of interest make them the most desirable investment now offered. Also

GUARANTEED FARM MORTGAGES.

OFFICES:

NEW YORK, 208 Broadway. | PHILA., S.E. cor. 4th & Chestnut.
BOSTON, 23 Court Street. | LONDON, ENGLAND.

SEND FOR PAMPHLET.

Are you going to have any Paper Hanging Done this Spring? If so, observe these prices for newest patterns, perfect, full length.

Lustres or Mica Papers, . . 6 Cts. Roll.
Beautiful Gold Papers, . . 15 Cts. Roll.
Felt or Cartridge Papers, . . 20 Cts. Roll.
Heavy Embossed Golds, . . 35 Cts. Roll.

We'll send free to any address in the country, a full line of samples with borders to match.

A. L. DIAMENT & CO., - 1206 MARKET STREET.

RICHARDS & SHOURDS,
CARPENTERS AND BUILDERS.

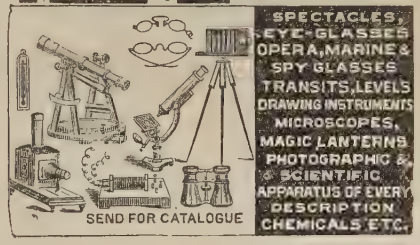
JOBBING ATTENDED TO.

1125 Sheaff St., first street ab. Race,
PHILADELPHIA, PENNA.

R. RICHARDS, 1541 N. 12th St.
THOMPSON SHOURDS, 2212 Wallace Street.

HENRY C. ELLIS,
HOUSE AND SIGN PAINTING,
112 N. TENTH STREET, PHILADA.
Residence, 404 N. 32d St.

QUEEN & Co. 924 CHEST. St PHILADA.



LYDIA A. MURPHY,
PLAIN and FANCY MILLINER
ESTABLISHED 30 YEARS.
537 FRANKLIN STREET, PHILADELPHIA.
(2 doors below Green.)

WILSON JUNIOR PEDIGREE BLACKBERRY,

The largest, best, and most productive Early Blackberry, 3¼ inches around from seed of selected Wilson's Early.



Kieffer Hybrid Pear Trees,
100,000 Peach Trees,
Strawberries, Grapes,
Blackberries, etc., etc.

CATALOGUE WITH COLORED PLATES FREE.
WM. PARRY, PARRY P. O., N. J.

MY SELECTION OF PATTERNS
* * *
FOR THIS SEASON COMPRISES ALL THE LATEST STYLES AND COLORINGS IN MOQUETTE, BRUSSELS, TAPESTRY, INGRAIN, AND DAMASK CARPETS. OIL CLOTHS, LIGNUM AND LINOLEUM WINDOW SHADES, MATS, RUGS, ETC., AT THE LOWEST MARKET PRICES.

BIGFLOW BRUSSELS.
LOWELL BRUSSELS.
LOWELL INGRAINS

BENJAMIN GREEN,
33 N. SECOND STREET, PHILA.

PENNHURST,

TELEPHONE No. 118.

MICHIGAN AVENUE, NEAR THE OCEAN,

JAMES HOOD. *ATLANTIC CITY, N. J.*

THE MANSION HOUSE,

SARATOGA SPRINGS, N. Y.

Opens June 1st. HANNAH T. PAUL, 1317 FILBERT STREET.

PRESTON'S SUNNYSIDE, WERNERVILLE, PA.

On South Mountain, elevation 1,000 feet, in the midst of an extensive woodland park overlooking a wide and diversified landscape; invigorating air; table and appointments excellent

Open April 1st to November.

JAMES H. PRESTON.

CONSTANTLY ON HAND

—AN ASSORTMENT OF—

PRICES REASONABLE.

CLOTHS AND CASSIMERES

SUITABLE FOR

PLAIN AND FASHIONABLE GARMENTS.

GUSTAVUS GOLZE, TAILOR, 109 N. 10TH STREET, Philada.

TEA AND COFFEE.

If $3.00 is sent to me I will send 2lb real good Tea, Black, Green, Japan, or mixed, and 8lb of fine Coffee, roasted. Express charges prepaid in the following states: Pa., New York, New Jersey, Del., Md., Va., W. Va., D. C., Ohio, Ill., Wis., Ind. And I will refund the cost of registered letters when the goods are shipped.

WM. S. INGRAM, 31 N. SECOND ST., PHILADELPHIA, PA. ESTABLISHED —1856.—

MILK CREAM, AND BUTTER ALWAYS ON HAND.

LUKENS WEBSTER,

120 S. FIFTEENTH ST.

Butter delivered twice a week to all parts of the city and surrounding country. We are dealing with the most reliable dairies. Orders by mail solicited and promptly filled.

LARD OF THE VERY BEST QUALITY A SPECIALTY.

WM. HEACOCK,

UNDERTAKER,

No. 1508 Brown Street,

PHILADELPHIA.

Clement A. Woodnutt,

UNDERTAKER AND EMBALMER,

1226 NORTH FIFTEENTH STREET, PHILA.

CARRIAGES TO HIRE

ABINGTON FRIENDS' BOARDING AND DAY SCHOOL,

Near Jenkintown, Pa., North Penn and Bound Brook R. R. Ten miles from Philadelphia.

Next school year begins Ninth month 10th, 1888. Courses of study arranged to furnish a thorough English education and to prepare for college.

Board and tuition $145 to $175 per school year. Tuition alone $25 to $55. For further information address,

ARTHUR H. TOMLINSON, Principal, Jenkintown, Pa.

Or CYNTHIA G. BOSLER, Sec., Shoemakertown, Pa.

SWARTHMORE COLLEGE

OPENS NINTH MONTH THIRTEENTH.

Thirty minutes from Broad Street Station, Philadelphia.

Under the care of Friends, but all others admitted.

Full college course for both sexes; Classical, Scientific, and Literary.

Also a Manual Training and a Preparatory School.

Healthful location, large grounds, new and extensive buildings and apparatus.

For Catalogue and full particulars, address

EDWARD H. MAGILL, A. M., President, Swarthmore, Penna.

FRIENDS' BOARDING SCHOOL.

NEWTOWN SQUARE, PA.

Terms, $150 to $175 per year.

Apply to HANNA R. CALEY, Principal, address, during vacation), Media, Pa.

Or to

THOMAS P. BARTRAM, Newtown Square, Pa.,

CLEMENT M. BIDDLE, 815 Arch Street, Phila.

FRIENDS' ACADEMY,

A boarding and day-school for both sexes. Thorough courses preparing for admission to any college, or furnishing a good English education. The next school year will begin Ninth month 13th, 1887. Terms for boarding scholars $150 per school year. The school is under the care of Friends, and is pleasantly located on Long Island, about thirty miles from New York. For catalogue and particulars address,

FREDERICK E. WILLITS, Sec., Glen Cove, Long Island, N. Y.

CHAPPAQUA MOUNTAIN INSTITUTE,—

A Boarding School for both sexes under the care of Purchase Quarterly Meeting. The present building is new and much enlarged, and has perfect sanitary arrangements. Excellent corps of instructors. Prepares for Business or College. Healthfully and pleasantly located near the Harlem R. R., one hour from New York city. For catalogue and particulars, address,

SAMUEL C. COLLINS, A. M., Prin., Chappaqua Institute, N. Y.

The use of the INTELLIGENCER AND JOURNAL *as a medium for advertisements will, we think, be found very satisfactory. A careful supervision is exercised, and nothing known to be unworthy is admitted. The paper now goes to about 3300 persons, reaching, say, 15,000 readers, and its size and shape, and the character of its contents give special weight to each advertisement.* ☞ *When our readers answer an advertiser, please mention that they do it upon seeing the advertisement in this paper.* ☜

FRIENDS' INTELLIGENCER AND JOURNAL.

INTELLIGENCER Vol. XLV. No. 27. | PHILADELPHIA, SEVENTH MONTH 7, 1888. | JOURNAL. Vol. XVI. No. 806.

ONWARD AND UPWARD.

KEEP striving: The winners are those who have striven
And fought for the prize that no idler has won;
To the hands of the steadfast alone it is given,
And before it is gained, there is work to be done.

Keep climbing: The earnest and steadfast have scaled
The height where the pathway was rough to the feet;
But the faint-hearted faltered, and faltering, failed,
And sank down by the wayside in helpless defeat.

Keep hoping: The clouds hide the sun for a time,
But sooner or later they scatter and flee,
And the path glows like gold to the toilers who climb
To the heights where men look over landscape and sea.

Keep onward—right on, till the prize is attained;
Front the future with courage, and obstacles fall.
By those, and those only, the victory's gained
Who keep faith in themselves and in God over all.

—*Eben E. Rexford.*

Editorial Correspondence Friends' Intelligencer and Journal.

AMONG FRIENDS IN NEBRASKA.

THE weather for several days has been very hot, tempered somewhat by the cooler breezes of the night; rains are frequent, usually accompanied with thunder and lightning that would be fearful were it not so common that the people do not seem to mind such things. There is, however, a sense of danger shared by all when these storms approach with the wind in certain directions. Cyclones and such phenomena are, however, less frequent as the country becomes settled, and the trees, which are the first consideration of the settler, grow of sufficient size to form wind-breaks around his buildings.

First-day morning (17th) is clear, the heat unabated, and the wind, always an active factor in the temperature of these parts, without a breath of coolness. Yet it is bearable, though moisture stands on the forehead and trickles from the limbs. The First-day school is held before meeting. About 10 o'clock the teachers and children begin to gather, but it is past the hour before the exercises are entered upon.

The meeting-house, which Friends of this meeting through the generous aid extended them have been enabled to erect, is a very neat, substantial edifice, capable of seating 200, and stands on a lot donated by George S. Truman adjoining his farm. The vestibule is large enough to hold the library, and a nice enclosed case has been placed therein. As the library increases other cases will be needed. The interior of the house corresponds with its outward appearance. The seats are of hard-wood with reversible backs to accommodate the classes in the First-day school; the gallery seats are about the same as in other places.

The lessons prepared by direction of the General Conference are used. All appear to be interested in the work, either as teachers or learners, but the distance at which many live from the meeting-house and the necessity of caring for stock and other farm matters, interferes with prompt assembling. Yet all are on hand in good time for the meeting, on this occasion about sixty in number, counting the children, and most of them Friends or professors with Friends. As we gathered into the stillness of this quiet Sabbath morning a sense of the peace of God that passeth understanding seemed to pervade the assembly, and the spoken word was an earnest appeal to all to listen to the Divine voice in the soul.

They who were conscious of having strayed from the heavenly enclosure were earnestly exhorted to repent and seek forgiveness.

Our relationship to the Father was dwelt upon. His readiness to forgive the erring who, like the "Prodigal Son" remembered the home from which he had strayed and resolved to return, was presented with a fervent appeal to all to be faithful to every monition of duty, being assured that the promise of the master, "Come unto me all ye that labor and are heavy laden, and I will give you rest," will be realized in the individual experience of every one who accepts the invitation.

At the close of the meeting a short recess was taken, after which the monthly meeting was held. The report of committees and the consideration of the subject of circular meetings with the appointment of a committee to have the matter in charge, covered about all the business transacted. The reading of your correspondent's minute, granted by Green Street Monthly Meeting, called forth expressions of unity and of willingness to aid in the accomplishment of the mission undertaken, that were very precious and reassuring.

Truly could it be said "The way of the Lord" was already prepared, and the blessing, promised to those who come in his name, realized. After the meeting arrangements for the visiting of the families

composing the meeting were made. Several of these live forty miles distant, near Garrison, a town on a Burlington and Missouri Valley branch road.

An old lady, now 76, came forward and was introduced. In the conversation that followed, she said her early years were spent among Friends, that in her marriage she had gone out from the Society, and removing to this Western land among the earliest settlers, she had been entirely cut off from association with them, and had united with another religious denomination, but her heart still turned to the faith in which she was reared, and it had been very comforting to her spirit to meet with Friends again. "Will you not appoint a meeting at my son's?" she asked. "They are Methodists, but they will be glad to invite their neighbors in, and I want them to have this opportunity to see and hear about Friends." Her earnest appeal could not be resisted, and as the residence of her son was not much out of the line of visits for the early part of the week, Third-day, at 4 p. m., was appointed for the meeting.

Second-day morning was given to the Indian school at Genoa. Great improvements have been made in the appearance of things within the last year or two; the main building, instead of broken windows, and dilapidated doors, and a yard overgrown with weeds, presents a very attractive outside, every surrounding shows thrift and neatness, new buildings for industrial purposes have been added, and altogether one feels that the contrast speaks well for those in charge.

A new building of ample dimensions is nearly completed; it is to be used for a dining-hall and kitchen, the upper rooms to be appropriated to increase the accommodations of the girls' department. We were shown the work of the boys in the shoe and the tailor shops, both in charge of competent instructors, and can bear testimony to the excellence of the work, the button-holes being especially good, and done by hand. There are many points in connection with this school that it would be pleasant to note; but this much must suffice. The principal teacher, with whom I had some conversation, said the greatest need he felt for the children is the want of a library. They are very fond of reading, and while all necessary school books are supplied, no money can be used for other books. What an opportunity is here offered for the friends of Indian education amongst us to gather up from our homes and our First-day school libraries the books that have served their purpose, and been replaced by others, and send these to the young aspirants after knowledge among our swarthy brethren of the West. It would be conferring a great favor upon this excellent teacher, whose interest in his flock leads him to seek their advancement in every good and noble endeavor, and the evidence they give of the success of his labor, is a most gratifying testimony to his fitness for the position he holds.

In the afternoon a visit was paid to a family of Friends who reside in the town of Genoa; here we found four generations represented. A young mother on a visit to the home circle, speaking of her having united with another religious organization, gave as a reason, the need she felt for Christian fellowship,—she was living too far from a Friends' meeting to be a regular attender, and a Congregational church was very near,—the minister and his wife were excellent people and she felt it would be helpful to her to cast in her lot there, but she added "I am still a Friend, and would be glad to live where I could attend their meeting." She was a sweet, tender-spirited woman, and no word but of encouragement went out to her.

Social and religious visits were made with every family of Friends living within a radius of six miles, and the meeting appointed for Third-day afternoon held to the satisfaction of all. The neighbors were invited and our own Friends living near were in attendance, so that a good-sized company met together. The heart of the dear old mother overflowed with gratitude, and we could say in truth, it was good to be there. These visits occupied a whole week, dining with some, taking tea with others, and when it was convenient, lodging at the more distant places, so that none were passed by or overlooked. Looking over these opportunities of mingling with Friends at home with their children around them, it is no little comfort to believe they are all striving to be true to their religious convictions and anxious to sustain by their presence and their efforts the Meeting, and thankful that through the assistance they received from Friends elsewhere, they are in possession of so neat and comfortable a meeting-house.

On Seventh-day we bade farewell to the kind friends who had so kindly aided in carrying out the object of the undertaking and made it possible to fulfill a religious concern that for years has awaited this opportunity.

Benjamin F. Nichols and wife were at Genoa when we reached there. A few words of greeting and we parted, to meet a few days later at Garrison from which point this is written. L. J. R.

Garrison, Neb., Sixth month, 28, 1888.

REALISM IN EDUCATION.[1]

During my life as a teacher I was impressed with the fact that as a rule children awaken very slowly to a realization of the object of education. Few of either sex see the importance of the training to which they are subjected before the twelfth year; the majority do not see it before fourteen. Some, of course, never realize any value in school work and shirk it by every means in their power.[2] Can not most persons recall an epoch when for the first time a *meaning* attached to the words and rules they had been committing to memory on faith heretofore? I can say unblushingly that the real significance of many formulæ set down for the guidance of the youthful mind, only dawned on me when it became my duty to explain them to my own pupils. And further, that even the superior light of a college education brought to bear on some others failed to reveal their hidden recesses. The *labored* simplicity of numerous books invented by mature minds for the immature I found admirably adapted to mystify both teacher and pupil, and

[1] An address to the Alumni of Swarthmore College, Sixth month 19th, 1888, by Frances Linton, M. D.

[2] I have queried if this failure to appreciate their advantages is not due in part or whole to false methods of instruction.

experienced greater difficulty in explaining the explanations of simple truths than making the pupils understand them without the elaborate demonstrations.

Simplicity has been the laudable aim of recent school publications for several years. This has lead to a multiplication of books and a division and subdivision of branches of study with, in some cases at least, a questionable improvement on the axiomatic character of the school books of our parents. Looking back at the methods of teaching pursued in my childhood, they appear to have been based upon theory exclusively. The studies that pretended to deal with tangible objects were taught in such a manner that they became intangible and glided into the realm of memory and imagination to be quickly displaced by more vivid pictures. The senses, certainly intended to be our most potent aids in the acquisition of knowledge, were uncultivated except by hearing and seeing *words, words, words!*

Now words may be things in poetical parlance, but as a matter of fact they are merely the *symbols* of things, and the idea of the thing should precede the word. The word c-a-t shown to a young child conveys no idea whatever to his sensorium, but show him the animal and his instant desire to investigate the mechanism thereof clearly shows that it has given rise to many ideas. Thereafter the spoken word will suggest the object; the written word remains a hieroglyphic till the characters composing it are familiar to the eye.

The most difficult of all studies seems to me to be that of language because it is so purely arbitrary, yet the old system of education *began* with that and to a large extent this plan is still pursued. Memory, the faculty which this method aims especially to cultivate, is weakened by the enforced over-feeding before the mind can digest and assimilate the food. The question arises, Is the primary object of education to teach us to read and write, or is it to teach us to *think?* As the means of communication between man and man, language ranks high in importance and the mental training involved in masking it is of still greater importance; but surely the need for *written* language comes after the mind has learned to formulate ideas. Spoken language is readily acquired and is all that is needed in the earliest school years. As the necessity for symbols to express its thoughts dawns upon the child, learning them will be a comparatively simple matter.

Teachers meet with the greatest success when they depart from the beaten *verbal* rut and take up subjects that appeal directly to the senses. The average child would not care a button about the parts of speech if not stimulated to their mastery by a desire to stand well in class. Only an unusually *dull* child cannot be interested in an object lesson drawn from nature. Occasionally in the experience of every teacher a mind is met with that absolutely refuses to retain the pabulum which she earnestly strives to force into it, till she hits upon *the* subject alone capable of awakening interest; when this is found she holds the key to the proper training of that mind.

Such a case occurs to me as I write;—the rivers of knowledge of the ordinary branches of a common-school education rolled by and left a lad stranded at the same spot year after year. Botany was taken up, when lo! the dreamer awoke and found his avocation! Such dullards often develop into great scientists, whilst others have "attained the right of eminent domain" in literature in spite of, not because of their early teaching. Does not this suggest the advisability of presenting a broader outlook to the child and the unwisdom of strictly bookish instruction? The imagination is exceedingly active in most children; they people the earth, the air, all common things, with marvelous shapes. Unless properly directed this faculty becomes a source of weakness. Not that we should follow the example of Dickens' man of facts, Gradgrind, unless we desire the same disappointment; but we should divest *real* things of the mystery which too often obscures them, by allowing the child to investigate and learn by the aid of his senses all that he is capable of understanding concerning them.

Nature is full of wonders, many of them within the comprehension of a child. The animal kingdom, vegetation in its myriad forms, the treasures of the earth and water,—what a rich mine of knowledge might be opened to his vision! And how infinitely fuller, deeper, broader, would be his enjoyment of life if from early years he were taught to find instruction and amusement in these every-day objects surrounding him! At the same time he would acquire the power of close, accurate observation, so sadly lacking when the imagination is left untrained.

Often a child exhibits early a desire to work with tools or to examine every piece of machinery he sees; such an one should be encouraged in this predilection and given advantages for cultivating it. I was told recently of a young man who was by every indication a natural inventor and machinist, but because his father was a clergyman and his family of the upper ten he was not permitted to indulge this inclination but was consigned to the counting-room. He has gone from one position to another, a success at none, and it is fair to suppose never will be, unless he takes his life into his own hands and exercises his natural talent. A few persons are born bookworms, many more seem born with a distaste for books. Are the latter necessarily of inferior intellectuality? By no means, as the career of many eminent literati will testify. The genius which moves the world comes oftenest from the latter class, from the ranks of those who study their time and their kind more closely than they study books.

Books are indispensable to the acquisition of culture; no one can properly be said to be cultured who has not a wide knowledge of them—neither can any one be called cultured who knows nothing outside of books. Books do not develop character, the proper use of them does. The meaning of a book remains sealed to us, though we know the words *verbatim*, till *experience* touches it with a finger of light. Then it becomes a part of the fabric we have partly inherited, partly acquired from our environment which we call our character.

I think every graduate who has passed from the

sacred precincts of our Alma Mater into the outer world and there begun the struggle for bread in the school-room, the counting-room, the machine-shop, on the farm, or in any other capacity, must have experienced a season of discouragement when it seemed to him that the years spent in college had unfitted him for actual living.

The prestige which attaches to a collegiate education in literary circles accounts for little or nothing when placed side by side with a practical working knowledge of any trade or profession. The college-bred man goes forth to earn his living in a sternly realistic world which demands for every shilling expended its value in brain or hand work. What has been his preparation for the contest? During his college life he regarded those who had not enjoyed his educational advantages with pity or a supercilious disdain which raised a barrier between himself and them. This did no particular harm to any one whilst guarded by the college walls; but it becomes an obstacle to success when he comes into competition with others for his daily bread, which *must* be surmounted before he has an equal chance with them. He finds very quickly that these unfortunates have enjoyed another sort of education of which he knows nothing—a business education; in that they are vastly his superiors and the sooner he acknowledges this and is willing to learn of them the sooner he will succeed.

The *classical* alumnus is not even a good teacher unless nature has endowed him with the qualities which constitute one; and his training has prepared him for no other occupation. He goes armed with A. B. into the school-room, generally to teach the branches he left in the common school when he entered college, and ten to one he will not teach those branches as well as the person who "knows little Latin and less Greek" but has taught the rudiments for the four years that *he* has given to gaining his diploma. In teaching, as in every other profession, years of drudgery generally precede any decided promotion and these are all the more irksome for the heights that beckon the student beyond.

Perhaps authorship should be mentioned as a profession for which the classical alumnus is somewhat prepared by his drill in writing theses and abstracts. He has the mechanical skill required, but if not especially gifted he has a long, wearisome struggle to anticipate before he is rewarded by popularity. Would I therefore discourage a student from taking the regular classical course? No, if his youth permits such a course to be but the stepping-stone to other studies, or if he is able and content to wait long for self-support, or if this will never be necessary, a broad general education is an excellent basis for a specialty, and much pleasure is to be had from a knowledge of literature in any position in life. But if it is desirable or necessary to obtain remunerative occupation immediately after leaving school or college, the studies should be chosen with this in view, and so directed that the pupil shall be prepared for *some definite calling*. If more attention were paid to the individuality of the child there would be little difficulty in ascertaining the field in which he would be most likely to succeed, and if instruction were more practical his tastes would be more easily and quickly decided. It is *mechanical education* which makes *machines* of children! It may be objected that marked inclinations might not be developed early; this does not excuse the parents from providing their child with a means of earning his living if they expect to throw him upon his own resources as soon as they have (in popular parlance) educated him. Think how many years of really aimless drifting might have been spared many young men and women if some effort had been made in their childhood to ascertain the natural bent of their minds, then to direct their training in this line! Years spent probably teaching, carrying on the routine which had made machines of *them*, because, forsooth, they had been prepared for no *other* occupation!

No curriculum can be arranged to meet the special need of each student, and every college desires as many regular graduates as possible, so that college authorities are not always the best counsellors on this subject; and to the ambitious student there is an honor and *eclát* attached to winning a degree which impels him to take the regular course, only to find after winning the much-coveted prize that an elective course would have better fitted him for his future career.

If he is to follow in the footsteps of his father, a careful consideration of that business, whatever it may be, will show by what studies he can best prepare himself to promote its interests. Often some particular language will render his assistance invaluable. If intending to start on an independent career, better go to some trusted representative of that business or profession and ask advice upon the course to pursue. On entering upon the study of medicine I saw clearly how my "instruction might have been bettered" as a preparation for this work had I sought advice of those competent to give it.

Does some one say this plan would result in a narrower education than the usual method? That each one would be a specialist? Better understand one thing thoroughly than half-a-dozen partially. *Few* of us can do more than one thing *well*. But *does* the intelligent pursuit of one branch of learning result in narrowness of mind? The student who has felt "the joy of deliverance," so to speak, which comes with the formation of a definite resolve to accomplish a definite purpose, can truly say that with the resolve his whole horizon broadened, and as he progressed in the direction of his object he saw the path thereto gradually widen till it seemed to embrace all knowledge.

Money is a good thing, but contentment is better. The only advantage of wealth, is power; and this, it sometimes, with poetic justice, turns against its possessor. Cultivate contentment, at all events. If cash comes after that you will be able to bear it.

God's ways seem dark, but, soon or late,
They touch the shining hills of day.—*Whittier.*

Secure on God's all-tender heart
Alike rest great and small.—*Whittier.*

THE WEEPING THINKER.

[Extracts from a discourse recently delivered by Prof. D. A. Swing, of Chicago, Ill.]

Tears do not fall in any northern zone as readily as they do in the lands nearer the sun. Nor do all races weep with one facility. The German or French peasant would cry aloud when an American man of the same grade in education would maintain a calm silence. Wealth is not the only thing that is unequally distributed. The rainfall of tears is heavier in Asia than in England, and was greater in the Palestine of Christ's day than it is in America. In one of the Greek campaigns the soldiers all wept much when their leader was killed in battle and they were without a general, far from home and in a hostile country. The quantity of tears does not depend wholly upon the sensibility of the mind, but upon the mind's willingness to let its feelings be known. The Germans are more open-hearted than the Americans. They seldom attempt to conceal their feelings of grief or joy. They do not hide their soul in a napkin, like the Bible miser, but they put it out at compound interest, and after some years of accumulation have passed that soul has a richness of laughter and tears of which the English and Americans know but little. . . .

This comes in part from that modern wisdom which will not follow a line of thought which must in the end break up the fountains of the heart. We could and should all cry should we attempt to think over all the details of a misfortune. No one can think long over a homeless child, or the grave of some idol of the hearthstone, without becoming a weeper. We give some money to help the child, we place some flowers upon the grave, and then turning away we say to each other: "It is a bright afternoon. Were you at church this morning? How beautiful is the lake in May!" Thus do we avoid those thoughts which would only raise a storm in the heart and send torrents down the cheeks. Feeling is to be found in the American mind; but it is less willing to go onward and onward in that open expression which marks the German country. The deeds of kindness which mark this Nation, the thoughtful faces of its philanthropists, the marks in the features of its great heroes of the former generation, tell what deep emotions swayed all those great leaders of the people. As in hot countries there is many a rainfall in the night which the sleeping natives do not hear or see, but of which they see abundant proof in the morning's sweetness, so in the great American minds there is many a tear-fall inside the heart away from the gaze of the crowd. It is to be detected in the richer life which follows the unseen storm.

In the little histories of some of the days of Christ, he wept twice, but outside of this history he must have wept many times. All those around him were often a tearful group. . . . . .

The writer of the Thirty-ninth Psalm said that while he was musing or meditating the fire kindled up in his heart. Up from his thought came a conflagration. Thus from the sober soliloquy of one come tears, of another come deeds of true heroism; as though man were made for a life of thought, and thought were made to be a pilot upon life's dangerous sea. Thought and human destiny are thus strangely related. The partnership is as beautiful as it is vital. No capital in early life is more valuable than a fund of wise thought. Out of such a form of wealth come the smiles of hope, the tears of reform, the fires in the heart.

The educational forces of our country ought to be bringing more of thought to bear now upon life than was bestowed upon it in former periods. If education strengthens mind and if education has been made more general it must be inferred that the quantity of affection consumed upon society has become more and more enlarged and serious. It is difficult to compare two ages because one of them is always absent. Science can compare two forces, electricity and steam, or two machines, because both can be present in the same street or field; but no science can compare two centuries. . . .

In the absence of demonstration it must be claimed that our age surpasses all its forerunners in the quantity of thought it is pouring into the problems of man's career. This must be the reason why so many fires are burning in the soul and why so many find the tears more abundant in their eyes. In his natural recklessness and perhaps moral imperfection Peter thought that a quick and bold falsehood would meet his entire need. But he underrated the occasion and overrated his act of denial. It is almost certain that society has dashed on in a similar rashness and has expected to find permanent safety in a free sowing of falsehoods. And if now at last we have come to more tears it must be because some power has come to awaken more thought. . . . Modern civilization has gone so far beyond barbarism that it cannot hope from an untruth the assistance the ancients drew from such a source. All the peace and safety of a lie are taken away by that public culture which is liable to think afterward and to weep bitterly.

The slave-trade and slave-labor went on smoothly enough all the way from the Egyptian and Hebrew Kings up to the edge of this century. When deeper thought began to come tears of pity began to fall. Early in this century benevolent masters began to free slaves and transfer them in bulk to some farm or village in a free State. There is a large town in Ohio now quite surrounded by African families whose masters established them upon rich land long before the writing of "Uncle Tom's Cabin," and before the tumult which finally passed from gulf to lakes. That institution which followed mankind through Egypt, through the religious empire of the Jews, through the literary and æsthetic States of Greece, through the military republic and empire of Rome, and then through the Christian dispensation for 1,800 years, met in the nineteenth century its arrest and overthrow. The world thought and wept, and the old falsehood, like the oath of the old novel, was blotted out by these angel tears. The student of history can see this thought growing if he will examine the great open field of church and state. In Athens for the 40,000 model and free æsthetic Greeks, there were 400,000 slaves; but to the Athenians, Homer was say-

ing: "That a slave was not half so valuable as a free man;" another was saying, "No man was ever born to be a slave; that condition comes only as a calamity;" but these little seeds of justice cannot be said ever to have opened into a bud or even a leaf until the coming of George Fox and the Friends, two hundred years ago. These were the first Christians who ever threw against the wrongs of mankind, the doctrines and Church of Jesus Christ. England was soon abounding in these Quakers and from them came the genius of the Methodists and the restless intercession of Wilberforce.

One of the most amazing things in human history is found in the fact that the world could have lived so long and have thought so little.

The questions which arose for discussion were few and those were irrelevant. The omitted themes of study were many and tremendous. The wife, the child, the slave, the drunkard, the plow, the field, the orchard, the home, the school-house, the citizen, the government, rights, and liberty seemed unworthy of public or private debate. Doctrines of heaven and hell seem to have been the only commodity of which the public had a never-failing supply. Far away from this general apathy our Nation has sailed in its adventurous ship, and to the land of thought it has come; and therefore to the land of smiles and tears. Its thought makes the fires burn and the emotions rise high in joy or sink low in sadness.

Two of the clergymen of this city were reported recently as having preached the idea that mankind had made no moral progress since the Middle Ages. With what eyes they read history or read the visible world is unknown, but they are eyes that can not see that vast movement called "The Renaissance," when, in the fifteenth century, literature turned away from fables, from ghosts, fiends, knight errantry, wonder-working saints, and sighing lovers, to deal with real truth, real goodness, real beauty; can not see that second vast movement called "The Reformation," where religion ceased somewhat from the making of ecclesiastical aristocrats and began the manufacture of simple honesty and simple piety, such as made plain Presbyterians, Quakers, and Methodists; that vast movement called human rights, which began at the Magna Charta and quickened its pace daily for hundreds of years; that vast movement called science, which has given to the millions labor, food, clothing, and homes; that still greater movement called education, which has transformed a black midnight into the dawn of a blessed day. To enumerate these great events and then declare no progress appears only a guilty trifling with what seems the guiding hand of a kind God. It seems almost impiety to gaze at the history of Europe and America, and then declare that no progress has come since the times of the Borgias, the dissolute popes, and the Inquisition. The Roman Church herself has made of late years such moral progress that were some of her popes and bishops of the Middle Ages to return in their old habits they would be put into a common jail rather than be employed in their old sacred offices at the altar.

There are three times as many persons in Christendom as were present in the dark ages, and therefore there is more room for the phenomena of virtue or vice, and he who looks at only the sin of society will find an amount too great; but had our times the mental and moral degradation of the past, our age would be monstrous in its crimes and vices.

. . . . Thought alone is not in itself a great progress, for the Greeks and Romans were thinkers. In intellectual power and brilliancy they were an impressive company from Hesiod to Tacitus, a thousand years. But the themes of that illustrious line of men were not great enough, not humane enough to create a noble and permanent society. Christian thought was peculiar in its direct application to man's welfare. Its analysis of human need was searching. It was a diagnosis of disease and a profound study of a cure. Over the study-room of some deep Greek thinker was the motto: "He who loves geometry may study here," but over the little home in Nazareth blazed the words: "Come, all ye who labor and are heavy laden," and in the doorway might have been seen the other words: "They that are whole need not a physician, but they that are sick."

Such mottoes as these had never before been inscribed on the banners of thought. Noble ideas had been uttered long before Christ, but they had not been made the soul of a system, the inspiration of all mental activity. Christian thought does not claim originality; it reveals only that wonderful judgment which could assemble all those ideas which would be most powerful in carrying the human heart toward more of virtue and more of happiness. Christianity did not make its roses; it sought out and gathered the scattered roots and grouped them in its own rich garden. In other literatures these flowers "wasted their sweetness on the desert air," but in the philosophy of Jesus every breath of perfume entered a window and each rose and lily lay in peace upon some human heart. When this system of truths which had been abstract became warm with the breath of a Divine life, God became more of friend, man more spiritual, death a part of a progress, society the unfolding of a wise plan of the Creator, the relations of men to men those of a brotherhood. . . . .

But what is to be the outcome of such a form of deep and continuous meditation? Will that force which has outgrown many gigantic wrongs and vices in the last four centuries pause here and leave untouched the existing foes of the State and the home? Will such an evil as intemperance escape the dissolving touch of that thought which contains tears? It cannot be. The human race strongly held its peace for many generations over the chains of slaves, but when once that peace was broken nothing could call back the scattering eloquence; the same race was long silent over the subjection of men to a throne, and over the divine right of kings, but when the shout of liberty began to rise, it could not be recalled; it passed from statesman to plowman, and from plowman back to patriot and hero, until a whisper became the voice of mighty thundering, expanded until the throne of England has become the affair of only one more generation; so the dissent raised against intemperance has not been raised to be withdrawn after a few summers and winters shall have

passed, its eloquence is growing eloquence, and as the sympathy for the slave ceased only when the slaves were made free, so this latest glow of speech will pass away when we shall have to learn in history about a drunkard's life, a drunkard's home, and a drunkard's grave. All modern evils will pass into this ordeal of sympathetic thought and be abraded by its wearing, as rocks are worn away by the sea.

This emotional thought pertains not only to the reform of nations; it deals not simply with vast evils and sins; but it stands as the most powerful form of philosophy which can fill up the chambers of the individual spirit. The rising generation will find no intellectual pursuit so valuable as that which takes up life and ponders over it with mingled emotion of smiles and tears. The propositions of Euclid and Sir Isaac Newton are beautiful and great, but they are cold as ice compared with the questions: Why am I here? Why do I miss my life with intemperance, or frauds, or cruelty, or with vanity?

Blessed day for our Nation and for our youth when the modern intellectual power so rapidly unfolding in quantity shall become colored all through and through with sympathy and pathos, and shall contemplate the great human landscape not with a haughty coldness, but with the deep emotion of smiles and tears. As Jesus was too noble and too kind to be denied in peace by Peter and Judas, so the world of each heart is too sublime to admit of any sentiment except a daily veneration. Its cradle and grave are divine and pathetic.

SCRIPTURE LESSON, No. 27.

SEVENTH MONTH 15, 1888.

TOPIC: GOD'S PRESENCE.

GOLDEN TEXT: "Lo, I am with you alway, even unto the end of the world."—Matt. 28: 20.

READ Exodus 33: 12-23.

THE people of Israel had forsaken Jehovah, and given themselves over to the folly and wickedness of idol-worship. The heart of their leader, Moses, was greatly troubled, and he called Aaron to account for the part he had taken in the rebellion. They had been shown how greatly they had sinned; Moses laid their case before the Lord, and pleaded for their forgiveness. He asked that his own name might be blotted out from the book of remembrance, for their sakes. The same desire for the welfare of Israel in his day is seen in the declaration of the Apostle Paul, when he said, "I could wish that I myself were anathema from Christ for my brethren's sake." (Rom. 9: 3.)

My presence shall go with thee. This was a promise that the Divine Spirit would not leave Moses without a witness of its continued guidance. To the people the outward manifestation was the flame of fire that, through the day, was carried before the moving hosts of Israel to lead the way, forming a pillar of cloud. The flame of fire became a symbol to the emancipated bondmen of Egypt of the "Presence" of which Moses needed no visible representation to assure and satisfy him.

The ignorant multitude needed more, and to meet their low condition this was the only form that could be given them. Moses was leading them out and away from the false notions of God that had been their inheritance for many generations. Now he would allow of nothing that the hand of man had fashioned to represent the living Presence.

What Idolatry was, and is, Isaiah, centuries after, vividly portrays (Isaiah 44: 6-20.)

Wherein shall it be known, etc. The testimony of Moses that the evidence of the separation of the Israelites from all other peoples was to be known in that Jehovah, the God of their fathers, was with them. This had been claimed by no other people. The patriarchs in their wanderings had set up their pillars, and builded their altars, and received continued evidence of the nearness of the Invisible One, and in these their descendants were to find help and protection from the same divine source.

Moses had no thought of the direct presence of the Lord to guide and help him with these people who were "stiff-necked." He had appeared to him as a cloudy pillar just before the opening of this reading, and many times before.

Prior to the exodus he had heard the voice of the Lord from the burning bush. At another time He was in thick darkness. The Hebrews were not ready to understand a spiritual presence; Moses himself could not, and his race less; they could not grasp that idea, and the voice seeming to speak must be associated with some natural object prominent at the time.

The Indians see God in the clouds and rising storm, or hear Him in the rolling thunder and rushing winds.

Moses had learned the necessity of a higher power to guide him, as indicated in the 12th verse where he says, "Thou hast not let me know whom thou wilt send with me." Now he shows his willingness to be guided, and his request was for what we feel today is vouchsafed to all, this voice of God in our souls, directing, guiding, and controlling us. He was looking for an outward guide.

When we have perfect faith that a Higher Power is over all, and sustaining all, and that through joys and sorrows alike, if we are guided by the voice we may hear, we will be at rest. When we are in oneness with the Spirit there is no contention, no striving with the will; for will and action will reach out in parallel lines, and a restful contentment or quiet routine of work will be the result.

It is so wrong to picture to children that the life of the Christian is a constant warfare, in the only sense they can understand that word. Rather tell them it is a life of very great joy and rest when each hour they do just what they feel to be right.

A child taking its first steps can do it much better when one is near it, or when some object is near it that it feels it may grasp. Men and women are but children of larger growth; they feel the need of something to support them all through life, and this constant reliance and dependence on the Higher Help promised, aids in all daily labor. When we feel that there is a power within us that will warn us when we are deviating, or will sustain us when we are in the right, all our daily duties are better done.

This continued presence has always been one of the fundamental principles of Friends. When George Fox admonished his hearers to "Mind the Light," he but embodied the same thought. We have many names, but one faith for all.

INTELLIGENCER AND JOURNAL.

HOWARD M. JENKINS, *Managing Editor.*

ASSOCIATE EDITORS:

HELEN G. LONGSTRETH. LOUISA J. ROBERTS.
RACHEL W. HILLBORN. LYDIA H. HALL.

PHILADELPHIA, SEVENTH MONTH 7, 1888.

THE AIM OF FIRST-DAY SCHOOL TEACHING.

As it is now very generally conceded that First-day schools have become a necessity in the Society of Friends, it concerns us all to be well informed as to what is the aim and the end that is to be accomplished by the teachings therein given. It is not to be expected that every one interested or engaged in this comparatively new work amongst us, realizes its full scope and responsibility. But that very many do is evidenced by the earnestness that has characterized their patient and prayerful labor in this field, and there should be watchful care over the one class, and cheerful encouragement extended to the other, by concerned Friends everywhere, so that the result may be a deepening of the religious feeling in our natures.

There is one point upon which all should agree, and that is that First-day schools are not to have for their aim simply intellectual culture, but should be positive in the desire to cultivate the spiritual, religious, and moral nature in the children. This may be said to be such a foregone conclusion, that it does not need to be mentioned in this connection; but experience teaches us that such conclusions need often to be brought to the front, if only to be sustained by the facts showing that such teaching is the rule and very seldom the exception. To advance children along this line is to so broaden and deepen character that the intellectual will be stimulated to keep in harmony therewith, and it is never too early to begin this nurture. Indeed long before the child has reached the school—at the mother's knee, and while the infant's uncertain steps are being guided by a tender father's hand,—this virgin soil should have been so stirred that the seed implanted there by the Creator of all, should have already germinated.

When Jesus said of the little ones, "of such is the Kingdom," he uttered a truth so grand that it is strange we so slowly realize it. If we did we should more patiently and gently watch the unfolding of the tender germ, and so try to strengthen both root and branch of the divine within that mature growth will be strong and vigorous in the direction of righteousness.

But we are slow to rid ourselves of the traditional idea that religious life must necessarily be one of much sorrow, and we shrink from too early requiring a child to conform thereto, unmindful or unimpressed that within its own nature is the angel side that can overcome sorrow and sin, and lead it to happiness and heaven. A noted divine, in a few strong words, thus pictures youth without religious attributes: "How deplorable a young soul without wonder, without reverence, without tenderness, without inspiration; with superficial mirth, and deep indifference; standing on the threshold of life's awful temple, with easy smile, without uncovered head, or bended knee, or breathless listening! Is that the time, do you say, for enjoyment? Yes;—and for enthusiasm, for conviction, for depth of affection, and devotedness of will; and if there be no tints of heaven in that morning haze of life, it will be vain to seek them in the staring light of the later noon.'"

Is there not in these words the key-note to the direction in which our teaching should tend? Awaken wonder at the greatness of God and his creations, and most youthful souls will be filled with reverence and awe, while at the same time his boundless compassion and tender mercy can be so impressed that the "bowed head" and "bended knee" of the spirit will manifest itself in pure enjoyment of life, and a keen sense of its duties. Clearly, then, the aim of the First-day school must be to inspire a love for all things religious, using the word in its broadest and fullest sense. And that it shall accomplish this end, is or should be the concern of all that love the Society and this important work that the present time has developed as needful to be performed.

DEATHS.

ALLEN.—At the residence of his daughter, Mary G. Smith, in Hoopeston, Ill., Fifth month 18th, 1888, Jehu Allen, at the ripe age of 84 years.

In the calling home of this dear, aged Friend whom, to know him was to love him, the Society, as well as his children and grandchildren, has sustained no common loss. To review his life and standing in society for many years in a long eulogy would be most fitting: but we will briefly say, to content ourselves with the belief, that his light shone on each side of his pathway to the extent required by his Master whom he lived to serve; an attempt at eulogy would seem to those who knew him as but a pale reflection.

He was born in Shenandoah, Virginia, in the year 1804, moved with his parents to Wrightstown Meeting, Belmont county, Ohio, in 1811, where he was raised and received his education and fixed principles of our Society. In 1849 he removed to Duck Creek Meeting, Henry county, Ind., re-

maining there until the year 1865, when he came to Benjaminville Meeting, Ill., where he resided a faithful elder in Society until six weeks before his death, when he came to Hoopeston, Ill., to visit his children and grandchildren on the 53d anniversary of his marriage, having survived his wife about seven years. He was a faithful attender of meetings, having attended all of Illinois Yearly Meetings except one, and never missing his home meetings when well enough.

During his last sickness (which lasted about four weeks) his untiring patience and fortitude under great suffering gave evidence that an upright life with an undying faith had not been in vain. When nearing his close, at intervals between the severest pains which he described as the "slow breaking of a bone," he spoke of his delightful visions of the future, closing by exclaiming, "Beautiful! Beautiful! It's all well! It's all well! I will bear it all patiently, for it will soon be over and I will be in that beautiful Kingdom." Still nearer the end, he came out of a delirium of pain and repeated from Pope in a muffled, weak tone, but clearly audible, the following:

"Oh the pain, the bliss of dying!
Cease, fond nature, cease thy strife;
And let me languish into life.

Hark! They whisper: Angels say
Sister spirit, come away.
What is this absorbs me quite,

Steals my senses, shuts my sight,
Drowns my spirit, draws my breath,
Tell me, my soul, can this be death?

The world recedes, it disappears;
Heaven opens on my eyes, my ears
With sounds seraphic ring.

Lend, lend your wings! I mount! I fly!
O, Grave! where is thy victory,
O, Death! where is thy sting?"

When the end came he passed away very quickly and peacefully without pain.

His remains were taken to Benjaminville and laid by the side of his wife in Friends' burying-ground, on the 19th of Fifth month, 1888.

I. T. L.

BEDFORD.—Suddenly, at Springboro, Warren county, Ohio, on the 20th of Sixth month, 1888, William S. Bedford, in his 84th year; a consistent and esteemed member of Springboro Monthly Meeting for 57 years; having removed from Philadelphia—his birth place—to Springboro, in 1831.

DOWDALL.—In New Garden, Chester county, Pa., Sixth month 28th, 1888, Joseph Dowdall, in his 89th year.

ELLISON.—At her residence in New York City, on the 19th of Sixth month, 1888, Annie A., widow of William C. Ellison, in the 81st year of her age.

EVANS.—Suddenly, on the 12th of Sixth month, 1888, at Pasadena, California, Lindley Murray, son of the late Oliver and Mary W. Evans, of Philadelphia; a member of Philadelphia Yearly Meeting. Interred 24th of Sixth month at Fairhill, Philadelphia.

CERNEA.—In Newtown, Bucks county, Pa., on the 25th of Sixth month, 1888, Sarah T. Cernea, widow of the late Dr. Arthur D. Cernea, of Buckingham, in the 75th year of her age; a member of Makefield Monthly Meeting.

GAIGE.—At the home of his son Albert, Maple Ridge, Tioga county, Pa., on the 6th of Sixth month, 1888, Perry Gaige, aged 78 years. He was born in Duanesburg, Schenectady county, N. Y.; a birthright member of Quaker Street Meeting, and was always a firm believer in the Friends' principles, social in his nature, and observing the Golden Rule to do to others as we would have them do to us.

HOOVER.—Near Spiceland, Indiana, on the 23d of the Fourth month, 1888, at 6 o'clock p. m., Margaret Hoover, widow of Levi Hoover, and daughter of Samuel and Rebecca Harvey, aged 76 years and 8 months; a valued member of Fall Creek Monthly Meeting and Indiana Yearly Meeting. She was born in Clinton county, Ohio, the 26th of Eighth month, 1811. She was married to Levi Hoover, of Wayne county, Indiana, in 1827.

When a life has ceased its earthly pilgrimage, and in its departure gives the beautiful evidence of its completeness, it is but fitting to offer a tribute to its memory.

She was an elder and much esteemed at the meeting where she belonged, where she will be much missed, for she was a regular attendant when in health. She was very active in the cause of First-day schools and always ready to minister to the wants of the poor and afflicted, extending the hand of sympathy to all.

Although the summons came suddenly we have good reasons for believing that it found her not unprepared. At her funeral there was a large attendance of sympathizing friends, who with her loving children and grandchildren mourn her loss. Although the ties that held her here were of the strongest, yet such was her faith that she expressed her willingness to go and rest with God, and with words of trust in Him who stilled the waters, that he would bear her safely to a home more beautiful than her earthly one, she passed triumphantly through death which, with her, was transition unto life eternal.

"Life's blessings all enjoyed,
Life's labor done." M. K.

MALONE.—At the late residence of her nephew, Watson M. Trump, on Third-day, Sixth month 26th, 1888, Hannah I., widow of Seneca E. Malone, in her 72d year.

MARPLE.—At the residence of his step-father, Richard S. Dare, Olney, Philadelphia, Sixth month 26th, 1888, John H. Marple, in his 21st year, a grandson of the late Isaac Bradway.

SMITH.—In Brinton, Allegheny county, Pa., on the 27th of Twelfth month, 1887, LeRoy Smith, aged 2 years and 9 months; and at the same place, on the 26th of Sixth month, 1888, Edward H. Smith, aged 9 months; children of Edward H. and Carrie E. Smith, and grandchildren of the late Dr. Benjamin Smith, of Newtown, Pa.

TRUMP.—At his residence, near Hestonville, West Philadelphia, Sixth month 25th, 1888, Watson Malone Trump, in his 47th year; a member of the Monthly Meeting of Friends of Philadelphia.

WHENE'ER a noble deed is wrought,
Whene'er is spoken a noble thought,
Our hearts, in glad surprise,
To higher levels rise.—*Longfellow.*

TRUTHS, however they are known and understood, if they are not at the same time *lived*, are nothing but inanimate truths; and inanimate truths are, as it were, lifeless statues.—*Swedenborg.*

HOLD faithfulness and sincerity as first principles. Have no friends not equal to yourself. When you have faults, do not fear to abandon them.—*Confucius.*

For Friends' Intelligencer and Journal.

LETTERS FROM EUROPE.—XXI. A SURVEY OF THE ENGLISH SITUATION.

LONDON, June 2, 1888.

A CYNICAL reviewer advises travelers to express their opinions of a strange country as soon as they enter it, because when they come to know it thoroughly they will find it difficult amid the multiplicity of facts to form any opinion at all. This was, I think, apropos of the recent strictures of Matthew Arnold upon American manners, and I intend to follow the advice, not however for the reason assigned, but because I am persuaded I have at hand all the facts necessary to sustain the very limited views I am about to announce. They may be summed up in the opinion that England is the worst governed nation in all Europe. And I will try to show that from its constitution it must be so, and in fact is so.

I must premise that I use the term England in preference to the correct one,—of the United Kingdom of Great Britain and Ireland,—both because it is less cumbersome and because in fact Ireland, Scotland, and Wales are mere appendages to the larger kingdom which far overbalances them all combined, and manages all matters at its own will.

The constitution of England, which is that of the United Kingdom, nominally vests the supreme authority in the King, Lords, and Commons, constituting their independent orders; but in fact the Commons govern alone. Two hundred and forty years ago the House of Commons was powerful enough to put the King to death, and abolish the House of Lords, and establish a so-called republic, and it could probably do the same thing to-morrow. Nominally the sovereign can veto absolutely any act passed by Parliament, but for more than a century, I believe, no king has ventured to do so. Indeed it is a maxim that "the King reigns but does not govern." The true governor is the prime minister, for the sovereign is bound to act entirely by his advice, and without him is nothing done that is done. The minister is appointed by the sovereign, but in making the appointment the sovereign is bound to select a man acceptable to the House of Commons, and when he ceases to be acceptable and the House indicates the fact either by a resolution to that effect, or by rejecting some measure proposed by him, he must forthwith resign. Thus the sovereign—at present the Queen—is ruled by the minister, and the minister in turn is ruled by the House of Commons. This would not be so bad if the House was entirely free to select a minister, but in fact the House has no means of making known its wishes, and the Queen, by a custom which is nearly a part of the constitution, is bound whenever a minister is voted out, to select as his successor the leader of the party which defeated him. This often leads to the most absurd consequences. It may be illustrated by a review of the present condition of things in Parliament. The Earl of Salisbury, the present premier, has a clear majority in Parliament of about eighty votes, and has been supported by that majority in all the measures he has proposed except one. He has introduced a bill to constitute certain elective bodies to administer the business of the counties, and to these councils, as they are called, is given authority to license houses where intoxicating liquors are sold, and it is provided that if the Council shall refuse to continue the license of any existing house, the owner thereof shall be compensated at the expense of the county for having, as it is termed, been deprived of the means of making a living. The proposition has been met with intense hostility on the part of the temperance people and religious societies generally, and the opposition party, (who are called Liberals, the party in power being Conservative), have seized upon it as a probable means of defeating the minority. If, with the aid of the popular feeling they can muster votes enough in Parliament to reject the measure, the ministry must retire, and the leader of the opposition, who is Mr. Gladstone, must be made prime minister. Now Mr. Gladstone is committed to the policy of Home Rule for Ireland, and has made himself highly obnoxious to the majority in Parliament, while Lord Salisbury is entirely acceptable to that majority, who are willing to sustain him on every question save this of compensating the liquor sellers. So that a leading Conservative defines the question for Parliament to be, whether it is best to run the great national risk of re-admitting Mr. Gladstone to power, or as the lesser evil to pay off the publicans at a pecuniary sacrifice. But the absurdity is that parliament cannot reject Lord Salisbury's proposition and yet retain him in power, as a large majority gladly would do. To affect that object they will have to turn Lord Salisbury out and bring Mr. Gladstone in, and then turn Mr. Gladstone out and bring Lord Salisbury back. But meantime Mr. Gladstone when he gets in can dissolve the Parliament and subject all the members to the risks and expenses (which are enormous) of a new election. So the prospect is that the dissatisfied members will sacrifice their convictions to their political interests and vote the compensation which some persons compute will cost the people more than a thousand million dollars.[1]

I think your readers will agree with me that under a constitution which thus places members of Parliament under powerful personal inducements to enact bad laws, and which must also frequently compel them to place in power men of whom they disapprove, bad government is inevitable. There is much in the condition of affairs in England to show that the government is bad. And its worst measure is free trade.

I mentioned in my February letter what had been said in Parliament respecting the decline of Agriculture in England: that farmers were working at a loss and sinking their capital; that many farms were unoccupied and great areas of land uncultivated; that the wages of farm laborers has fallen, being from $1.75 to $2.25 per week, and great numbers had gone to seek employment in the cities. In fine, "the condition of the agricultural districts is terrible." Another debate in the following month supplied some additional particulars. The depreciation in the value

[1 Since our correspondent wrote, the Government have withdrawn the compensative clauses from the bill, and so avoided probable defeat at this point.—EDS. INTELLIGENCER AND JOURNAL.]

of land in the last ten years was stated to be $3,000,000,000. More than 2,000,000 acres of good wheat land were abandoned. Landlords were suffering and tenants hopeless. The purchasing power of the agricultural community was said to have decreased $200,000,000 a year. At least a third of all the food consumed in the kingdom was imported.

So much for agriculture: with manufactures the case is little better. A writer in the *National Review* says that mills and factories are being closed in all directions. That some branches are entirely given up. The silk industry some time ago came to an end and the last sugar refinery has just closed. Meantime the imports of foreign goods are rapidly increasing, while exports increase indeed also, but very slowly,—the increase of imports being as 474, while that of exports is but 32. The loss of wages represented by the excess of imports over exports has amounted in ten years to $200,000,000. And it is charged that British manufacturers who have gained a reputation for certain articles have goods with their trade mark made abroad and sent into England for sale.

Now, certainly the idle manufacturers would be glad to make clothing for the idle agriculturists, if the latter would give them food in return; and the agriculturists would be glad to cultivate the vacant land and make food for the manufacturers; and the law-makers ought to be able to bring these two producing powers into harmonious activity. The obvious means of effecting this is a protective tariff, but no one ventures to propose this, and Lord Salisbury said plainly that the imposition of duties on imports of food would almost produce civil war.

And again: the seas around the British Isles abound with fish, and enough might be taken to feed a great part of the almost starving population, but for the cost of transportation by rail from the accessible ports. A recent article alleged that the freight on herring from Penzance to London (260 miles) was a half-cent, which, if six herring make a pound, would be equivalent to 23 cents per ton per mile—about ten times the fair rate. In consequence of these charges, a thousand tons of herring were at one time thrown back into the sea, and a successful mackerel fleet after selling 40,000 mackerel for manure, threw away 40,000 more. The London *Times* said recently that off the east coast of Ireland more fish were thrown overboard than would feed all the unemployed in London, who are counted by hundreds of thousands. The Scotch fishermen are said to lose $1,000,000 a year for want of means of carriage to market. A bill is before Parliament to remedy this wrong, but can hardly by possibility pass.

A conspicuous failure of the Government is apparent in its inability, after eight hundred years of possession, to reconcile the people of Ireland to the English rule. Still an enormous standing army is required, aided by a numerous constabulary, to enforce the laws of Parliament in that island, while famine and emigration in the last fifty years have reduced the population by a half. The so-called Coercion Act makes crimes in Ireland of acts which are lawful in England. To report in an Irish newspaper the proceedings of a meeting of the National League, is a crime punishable by imprisonment with hard labor; but those proceedings may be lawfully published in every other newspaper in the kingdom. So to address a public meeting in Ireland held to discuss Irish grievances is punished as a crime; but the same meeting held in England for the same purposes may be addressed with impunity. And so it is with a variety of proceedings which are resorted to in order to procure a redress of grievances.

It is disgraceful that so important a portion of the country should remain in a condition of chronic discontent. A government which cannot or will not satisfy the people, ought to abdicate or be displaced. A few days ago an address was presented to Mr. Gladstone, as the leader of the friends of Ireland, condemning the course of the government and encouraging him in his opposition thereto. It was signed among others by twelve hundred persons who described themselves as members of the Society of Friends. This has drawn forth a protest from a small number of Friends (105 in all) who deny the right of any part of the Society to use its name to give weight to their political views, and criticise as "subversive of the just principles of morality" a paragraph in the address declaring it to be "unwise and unjust to the Irish people to stigmatize as crime that which does not commend itself as such to their moral feelings." This declaration the protesting Friends regarded, and perhaps correctly, as tacitly and perhaps unwittingly supporting the "Plan of Campaign," and boycotting, which though supported by the occasional use of the shot gun or even more dangerous weapons, probably does not commend itself as crime to the moral feelings of the Irish. The paragraph in the address is, I think, unfortunately worded. Certainly it cannot be admitted that no act shall be declared a crime or punished as crime which the moral sense of the perpetrators or of the community in which they live does not regard as crime. Such a doctrine would protect polygamy in Utah. But the protesting Friends are hardly more fortunate in their version of the obligation of the citizen. "We have [they say] ever maintained that it is our duty to obey all the enactments of civil government except those by which our allegiance to God is interfered with." Now as the moral sense of the individual is the sole judge of what interferes with his allegiance to God, it is his moral feelings after all that must decide what laws he will obey and what not. The early Friends thought it inconsistent with that allegiance to pay tithes, which were a part of the rent of the land which the owner had devoted to the support of the church. Now it seems to me the Irish might with equal reason deem it inconsistent with that allegiance to pay rent to a landlord whose only right to it rested on conquest and the spoliation of the original possessor, and who would use it to maintain himself in idleness and luxury and in many cases in gross debauchery, an object not a whit more moral than the maintenance of a "hireling" minister or the repair of a "steeple-house."

The result of all this misgovernment is the creation of a class of wretches such as exists nowhere else in the world. And as authority for this extreme opinion I transcribe from Canon Farrar's sermon on

London Life (which I sent you a few days ago) the following passage. [Our correspondent here quotes from Canon Farrar's address published in the INTELLIGENCER AND JOURNAL of last week, the testimony of Professor Huxley. It is given on page 412, first column, beginning with the words "once more," and closing with "I would distinctly choose the latter."—EDS.] I have seen numbers of the people described by Lilly and referred to by Huxley. They may be seen everywhere, even mingling in the well-dressed crowds in Hyde Park. Their rags and filth are disgusting, but what strikes you with horror is the aspect of their faces, from which, as Lilly truly says, "Everything purely human has been erased." There is no appealing look, they don't beg, they notice nothing as they pass, but wander aimlessly along, and I doubt whether a blow would rouse in them any feeling of resentment or bring a human expression even of pain to their countenances. I think I have in some earlier letter spoken of the stolid and hopeless expression on the countenances of the German women who were drawing wagons on the streets, harnessed alongside a stout dog. That was sad enough, but those women had at least an air of determination; the will power was not dead in them. It is otherwise with the London wretch. He has no vital force for good or evil. There is but one thing that can rouse human feeling in his exhausted frame, and that is a dose of spirits. By the aid of that he may, if only for a few moments, be a man again and forget the dead misery of exhausted nervous energy. In my judgment he is no more to be blamed for snatching a fleeting taste of the only comfort left to him in life, than is the tortured neuralgic patient for seeking temporary relief in ether or chloroform. But below this depth there is still a lower deep. I read in an article on this subject that women offered themselves in the public streets "in order to avoid a deeper degradation." I could not conceive what this might mean until I read in Farrar's sermon, Tennyson's verses.

Just before writing the last few lines I was called away to go see a demonstration in Hyde Park. I have mentioned above the bill pending in Parliament to give the people substantially local option in regard to the liquor trade in each county by giving to a council elected by them, the power to grant or refuse licenses to sell liquor, coupled with the provision that if a license be refused to one who has hitherto enjoyed it he shall be compensated.

The temperance people believe this provision will render the option negatory, as the county authorities will rather grant licenses than pay for the privilege of refusing them; and they made what is here called a demonstration against it in Hyde Park. It consisted of an immense procession of teetotalers, two miles long, with banners and mottoes and brass bands, ending in some speech-making which I did not wait to hear and which probably is not yet concluded. There was nothing which may not be seen at home except six vans filled with little children under six years of age, waifs from the East End, in their daily dirt and rags, representing, and perhaps in part, being the neglected children of drunken parents. Their vans bore the inscription: "Who will compensate these?" The sight was overwhelmingly pathetic, and not the less so that the little creatures were in high glee enjoying the ride and the sight of the lovely park which probably not one of them had ever seen before; and some of them plied their accustomed trade, holding out their hands for pennies, which so far as I saw, none of them got. And there was presented a scene which could not have occurred elsewhere in the world. The procession entered Hyde Park about five o'clock, just when the Park was crowded with the carriages of the aristocracy, filled with lords and ladies, the proudest, richest, and most luxurious on earth. These carriages drew up on one side the road to let the procession pass, and the occupants gazed within three yards into the faces of the offspring of the wretched creatures described by Lilly and Huxley and Tennyson as degraded by their tyranny beneath the level of the Australian savage. Near me was an open carriage blazoned with ducal arms; in it were a gentleman and lady, and on the box a coachman and a footman in faultless livery, with wigs and cocked hats. I had just before seen one of the Prince of Wales' carriages with a young lady who was probably one of the princesses, attended by a lady in waiting. Interspersed among the carriages were little ladies of 8 to 15 years on spirited ponies, each attended by her groom. And all this splendid company gazed at the little dirty waifs whom they knew to be predestined at birth to a life of crime and shame, without the slightest expression, and, as I believe, without the slightest feeling of compassion. I am sorry to say that the crowd of onlookers displayed very little more. Some essayist's writing of the manner of the middle ages, when the lord of the castle kept his prisoners, whether enemies, debtors or criminals, in the cellars or "dungeons" below, while his family dwelt above, remarks how blunt must have been the sensibilities of the lords and ladies of that time who could live undisturbed by thoughts of the wretchedness so near them, which, he says, would be impossible in our day of refined susceptibilities. But we are true children of our fathers. The only difference is our dungeons are not underneath, but next door.

J. D. MCPHERSON.

P. S. June 3. I attended this afternoon service at Westminster Abbey. The preacher, Canon Furse, resumed the subject of Arch-deacon Farrar's discourse on London Life, and handled it boldly. He laid the blame of the wretchedness of the poor upon the rich, and denounced in strong terms the apathy of the occupants of the gilded palaces of the West End, which, he said, were too often haunts of licentiousness as well as of luxury. He censured, too, the failure of the church to take a proper stand in favor of the removal of the evil, and announced his intention to treat the matter in a series of discourses. From other pulpits, dissenting and Catholic, the same tone is heard. But I have no idea that organized Christianity will produce any effect. Possibly the extended suffrage may enable the people to right themselves peaceably: otherwise they will at no distant day do so with red hands. J. D. M.

NEWS OF FRIENDS.

On the 10th of last month the meeting in the new house at Westland, Ohio, was a very interesting one. Some of the neighbors had often suggested a "dedication" of the house and that our ancient Friend, Rebecca Wells, who is an approved minister, should preach the sermon. They were informed that was not Friends' way and we could not guarantee anything being said. But "they could not understand why Friends should be so different from other people." They, however, concluded to go to meeting that day and spread an invitation, so that the house was nearly filled with a very quiet and attentive audience, during which R. W. felt called on to address them, and was greatly favored to hand forth what seemed required of her, and it was well received. After meeting the happy good feeling prevalent was very encouraging; each seemed ready to say that it was good to be there. One not a member, who had come several miles to attend, said if he lived near to 'Quaker meeting" he would go every time. Such a 'meeting seems rather peculiar and the hope is entertained that it will tend to encourage a better attendance. M.

—The writer was present at Friends' meeting in Chicago, on First-day, Sixth month 17th. It is held in the second story of the Athenæum building, on Dearborn street, between Lake and Randolph. The hour of meeting is 10.45. The day was extremely warm, and some of the elder members were probably deterred from attending on that account. There were nineteen present, of whom five were women. Among the strangers was Stephen R. Hicks, of Long Island, who was about returning home from a family visit, and Jonathan Smith, of Bucks county, Pa., who was visiting his son in Chicago. The meeting was held very decorously, and there were communications from J. W. Plummer and two other Friends. Afterward, the Bible Class, under charge of Hannah A. Plummer, spent an hour in the study of the First-day School Lesson for the day.

SILENT WORSHIP.

How oft the heart can feel an inborn union,
An ever-close companionship with God,
As if we hold with Him that sweet communion,
That Enoch knew when by His side he trod!

And wander on wrapt only in the feeling
"To live with Christ and gain is in the grave;"
Though dangers round our paths are ever stealing
His voice will comfort and His arm will save.

And though His love may always seem as dearer
Than all the love our earthly friends can show,
At times He seems to draw His children nearer,
And showers His richest blessings here below.

As though at times the thoughts that bind to Heaven
Would let us gaze upon His holy face,
As though the cup of love that He has given
Must overflow with mercy and with grace.

And where is this? Is it when night is stealing
Over the earth and in the dim-lit room?
The voice of prayer where children's forms are kneeling,
Rises so gently through the dusk and gloom?

Or in thy home, when evening lamps are burning,
And all thy friends meet round the fire's bright cheer,
And one the page of Scripture slowly turning
Reads the old story that we love to hear?

Or is it where the hymn of praise is swelling
And thousands gladly join the well-tuned song,
When one tumultuous burst of thanks is welling
From heart and soul in the great churches' throng;

And all the ministers' aisles repeat the voices,
And the loud organ-peals roll through the hall,
And we can feel that every heart rejoices
And God our God is glorified in all?

Yet nearer still; there is one place yet nearer,
The voice of prayer is sweet, the songs of praise,
And Scripture's words are clear to us; yet clearer
His lamp of love at times shines on our ways.

'Tis where the solemn silence is unbroken,
The world forgot with all its toil and care;
Where though no words by mortal tongue be spoken
All join together in one heartfelt prayer;

Where though no strains of music are ascending
The angel-songs of love by all are heard;
And hearts and souls in unity are blending,
Though none may interchange one thought or word;

Where though no outward sign or deed is telling
How deep may run the stream of mercy's tide,
All, all can feel His love within them dwelling
And walk, like Enoch, by their Master's side;

And simply resting on His will and pleasure
Have heavenly blessings freely on them poured,
And making Him their greatest joy and treasure
Find heaven on earth by waiting on their Lord.

—*Albert E. Bull, in British Friend.*

COMPENSATION.

The truest words we ever speak
Are words of cheer.
Life hath its shade, its valleys deep;
But round our feet the shadows creep,
To prove the sunlight near.
Between the hills the valleys sleep,—
The sun-crowned hills;
And down their sides will they who seek
With hopeful spirit, brave, though meek,
Find gently flowing rills.

The snow-star, melting as it flies,
Involves a life,
A joy, and beauty that shall be
When summer with glad feet and free,
Treads earth with blossoms rife.
The seed that in its furrow lies,
Awaiting spring,
And winds that blow, and clouds that rise,
And night that gems with stars the skies,
A hope, a promise, bring.

For every cloud a silver light!
God wills it so.
For every vale a shining height,
A glorious morn for every night,
And birth for labor's throe!
For snow's white wing a verdant field,
And gain for loss!
For buried seed the harvest-yield;
For pain a strength, a joy revealed;
A crown for every cross!

Mary Johnson, in Christian Register.

GOD'S HIDDEN ONES.

SILENTLY—shadowly—some lives go,
And the sound of their voices is all unheard,
Or, if heard at all, 'tis as faint as the flow
Of beautiful waves which no storm hath stirred.
Deep lives these,
As the pearl-strewn seas.

Softly and noiselessly some feet tread
Lone ways on earth without leaving a mark,
They move 'mid the living, they pass to the dead,
As still as the gleam of a star thro' the dark.
Sweet lives those
In their strange repose.

Calmly and slowly some hearts beat,
And none may know that they beat at all:
They muffle their music whenever they meet
A few in a hut or a crowd in a hall.
Great hearts those—
God only knows!

Soundlessly—shadowly—such move on,
Dim as the dream of a child asleep;
And no one knoweth till they are gone
How lofty their souls—their hearts how deep.
Bright souls these—
God only sees.

Lonely and hiddenly in the world—
Tho' in the world 'tis their lot to stay—
The tremulous wings of their hearts are furled
Until they fly from the world away,
And find their rest
On "Our Father's" breast.

Where earth's unknown shall be known the best,
And the hidden hearts shall be brightest blest.

Father Ryan, in Words of Faith.

THE METLAKAHTLAN INDIANS.

A WRITER in the *British Friend*, residing in British Columbia, gives the following interesting account of these Indians, who have lately removed from that place to Alaska. She says:

"I thought you might like to hear the latest accounts from Metlakahtla, Alaska. Mr. Duncan's good companion and co-worker, Dr. Bluett, was here, *en route* for Portland, Oregon, the other day. He had to see to some business for the village, as Mr. Duncan was kept busy teaching school. He could not bear to leave his pupils, as he finds they have (owing to their unsettled state, moving, etc.) been neglected long enough. They will not be able to attempt the canning this summer, or indeed any other home industry, so much money would be required for such a large undertaking, and they cannot borrow, as they have no security to give. They are all living as yet in very temporary abodes, and will have of course to do so until they can earn enough at the neighboring canneries to erect more substantial ones, as well as build roads, make side-walks, and indeed make all the other public and private improvements which go towards constructing a proper village. This will no doubt take years to do, and if Duncan is spared it will be done. The poor Indians suffered great hardships this winter. They left the old mission at a stormy time, and took their household treasures with them, across the most dangerous sound that is known up there. Seventy miles on a rough sea in small canoes, and with constant storms of bitter wind and rain is bad enough, but when you realize they were leaving forever their old homes and the land of their forefathers, and, like Abraham, going to a strange land they had never seen and knew nothing of, and when on landing they had no shelter from the inclement winter but calico tents, earthern floors, and sodden wood to dry and burn, we must allow that the outlook was not very cheerful or encouraging. Several young children have died from cold, and it was reported that one or two old people have also succumbed, yet no murmur or complaint escapes them; they toil on in faith and hope, at any rate free from the persecution and provocation which made their lives a burden. They have completed a large building which they hold service in at present until their real church is built, when it will be used for the cannery. They will have a hard struggle for the next few years, as everything is strange to them, both by sea and land. At the old Reserve every tree, rock, stream, and stone was familiar to them from childhood. Each spot had its haunts for the different fur-bearing animals, on which so much of their prosperity depends; but in Alaska all is new and strange, and will be for many a day. They find it dangerous going about in a totally unexplored forest—as should a hunter get lost, his case would be hopeless. They do not know as yet the best places for the different fish. The greatest deprivation of all to which they are to be subjected, is the taking away of the use of the "Volachan," a beautiful silvery fish something like the smelt. It is called "The Candle," because the natives dried and used them for lighting their huts on occasions. They are only known to run in two or three rivers—the Frazer, Ness, and Columbia, and the run only lasts three weeks. The Indians are then kept hard at work, fishing, drying, mixing with berries, etc., and packing in boxes for use during the whole year. One box will bring as much as 36 dollars. This oil means life, health, medicine, and money to the Indians up north, and we hear that influence is being used with the government to prevent their going to these rivers to obtain this staple commodity. I suppose Duncan's men could go quietly and secure the oil or fish, but they would not like to do anything illegal, so they are in a sad plight. This Volachan oil is the great cure for consumption—much better, purer, stronger than cod-liver,—and the Indians suffer terribly from lung troubles, which makes the loss of it very serious indeed.

"The Indians of New Metlakahtla are a brave and independent people, and in their direst need they have made no direct appeal for help. They are industrious, and will become self-supporting in the new settlement as they were in the old one. So far from being a burden to others, they formerly supported native missionaries to other Indians. But their present needs continue to be pressing. Deprived of the land which had been theirs by descent, from remote times, their property also withheld, they had to start the world afresh with most of their capital,

the fruits of past industry, taken from them. They are not exclusively a body of able men: they are burdened with their proportion of sick and aged, of women and children. It is touching to note they cannot even borrow money, for in their present condition they have no security to offer. Contributions continue to flow in, and it should be known that further help will be most thankfully received, and information readily supplied, fuller in its detail than can seek insertion in this paper. Friends wishful to write direct may address William Duncan, New Metlakahtla, Alaska, care of Ladd & Tilton, bankers, Portland, Oregon, U. S. A.

"The needs of the Indians are mainly to be kept in prominence; but without wishing to judge individuals, we must recognize that this sad case of expatriation and suffering is the outcome of the indiscreet administration of a hierarchial system. This native Christian Church is pastored by a layman, and the difficulties have arisen largely from his unwillingness in the present state of the converts to administer the bread and wine. This naturally arouses our sympathy, and it is to be hoped that some Friends will feel drawn to visit this colony and see if it has no special claim on our Society.

"There are many points in this story which specially seem to call out the sympathy of Friends toward these Indians—their religious scruples and escape from ecclesiastical tyranny—their absolute refusal to resort to warlike measures of defense—their abstinence from all spirituous liquors—their determination to suffer temporal loss for spiritual freedom—and their abandoning the land of their forefathers for a strange land—Britain for America (as our early Friends also were compelled to do)—where they sought a new home where they could worship God in peace, and possess their lands and their goods in security."

A FLOATING CAPITAL.

Next to Korea, the hermit kingdom, Siam, the land of the white elephant, has been one of the last to open her shut-in ports to Western civilization and the Bible. Fifty years ago, almost all that Europeans knew of it was that it was the native land of the Siamese twins. The Great Wall of China was not more difficult to scale than it was to break down the barriers which prejudice and fanaticism had built around the fair peninsula.

But all that is changed now. The late king Chon-Fai-Yai, seeing something of the working of English ideas in the neighboring kingdom of Hindoostan, borrowed an adviser from England, and imported an English lady as governess for his harem. The leaven worked—as leaven always will. Now the young Prince Chula-Lang-Kom—Royal Hair-Pin, as the name signifies in Siamese—is on the throne, and is putting in practice the liberal ideas he learned in his youth. He gives the missionaries full liberty in the land, though not allowing the Bible to be used in the government schools.

A curious incident, however, has showed us how the good hand of the Lord is guiding all things. The old king, who had a great desire for educating the people and establishing a library, had imported from England a quantity of text-books, and among them were a number of readers; for some reason they had been packed away and never used. When the head teacher came to the present ruler for English books for the government schools, he ordered the old ones to be brought out. In common with many readers, they were filled with extracts from the Scriptures; so, although the Bible as a whole is interdicted, yet in parts it is taught in all the schools in Siam.

The American missionaries who are holding the fort in this out-of-the-way corner of the world are a noble band of men and women, and the seed they are sowing with a lavish hand is already bringing forth fruit. There are some very pleasant features in Siam as a mission field. The climate is a delightful one. The country is narrow, and the Bay of Bengal on one side, and the Gulf of Siam on the other, keep it refreshed with sea-breezes. The vegetation is a marvel, the flora exquisite, and the fruits and vegetables are of infinite variety and delicious flavor. All, it seemed to me, that we had ever known, and many more of which we had never heard, were represented on the table. "I thought you missionaries out here lived on rice," I said; "but you fare much better than we do at home."

From being one of the least known and least visited countries in the world, Siam has come to be a stopping port for almost all around-the-world tourists. When we sailed up the river Meinam, which is the great artery of the country, we turned so many tortuous curves that I did not wonder at the name of "the time destroyer," with which the missionaries have christened it. It is their only means of locomotion through the country; the time draws out drearily that is spent in and out among the winding of the stream,—particularly when the work to do is so great, and the laborers are so few. "Men and money for Siam" is the cry all along the line.

When the last sharp tack had been made on our way to Bangkok, a wonder scene lay spread out before our eyes. Venice is the city in the sea, but Bangkok is the city on the sea; for while the queen of the Adriatic is built on foundations which rest on the solid ground, the Siamese capital has no foundations, but actually floats on the water, rising and falling with the tide that comes in from the sea.

During the last century the city stood farther up the river, and on the banks; but the dense population, and the utter absence of all sanitary measures, together with the annual overflow of the river, and the miasma arising from the deposit of liquid mud, caused such frightful visitations of cholera that a remedy was imperative; and some De Lesseps of the East conceived, and carried out, the idea of the floating city. And so successful has it proved that not an epidemic of cholera have they had. And certainly a more unique and interesting scene cannot be presented in any part of the world. Huge bamboo rafts have been constructed, and then lashed together in groups of four or five with enormous chains. On these are built the city, consisting of rows and rows of tastefully decorated houses, between which run broad canals. The king's palaces, the temples,

the houses of the nobility and of the foreign residents, are on the river bank, fronting the water, while behind stretch the beautiful gardens; but all the city proper rests on the broad bosom of the clear stream.

All communication must be by boat; there can be, as in Venice, no footways and no bridges across, and the tiny canoes ply incessantly from one raft to another. They are manned by one rower, often a young girl; for the Siamese, unlike other Eastern nations, do not shut their women up, nor veil their faces. The shops go around from door to door; one boat will be filled with fish, whose silvery scales glitter in the sunlight; others with luscious fruits, whose dewy freshness and absurdly low prices tempt us irresistibly. All sorts of craft are carried on in the little vessels: in one you will see a Chinaman stirring his rich soup over a hissing charcoal-pan, with one hand, as he rows himself with the other, on his way to deliver your dinner; another is baking rolls over a mite of an oven, in order to have them "hot as hot" for his customers; others have cargoes of goats, and it was comical to see them stop before the doors, and draw the milk fresh into the measures brought out to them. Sometimes you will see an embroiderer bending over his lap, where he is weaving gold threads in and out in so marvelous a design that you think only fairy fingers could have executed it. A more peculiar, picturesque, and brilliant panorama cannot be imagined than one sees before his eyes. And at night, when the colored lanterns, hung out of the door of the houses, are all ablaze with light, and every ray is duplicated a thousandfold in the water, the effect is indescribable.

In the midst of the little boats moored about the houses are Chinese junks, painted over with yellow dragons and curious monsters of all sorts. As soon as one arrives fresh from the China seas, a gaily striped awning is stretched over the deck, cases of goods are brought up, tables are spread out, and when we went on board we found displayed all sorts and conditions of goods.

There was a strange sense of insecurity in going shopping in a floating bazaar, which gave an added zest to the purchasing, and an added fascination and value to the "antikas," as the Orientals call all kinds of curios, which we picked up. The lotus lilies float upon the river, and cast their dreaminess over us till the spell settles down, and we are loath to leave.—*Sara Lee, in S. S. Times.*

OUR FATHER, WHO ART WITHIN.

He pervades, penetrates our souls. . . . We do not discern him because he is too near, too inward, too deep, to be recognized by our present imperfect consciousness. And he is thus near, not only to discern, but to act, to influence, to give his spirit, to communicate to us divinity. This is the great paternal gift of God. He has greater gifts than the world. The very attributes from which the earth and heavens sprang, these he imparts to his rational offspring. Even his disinterested, impartial, universal goodness, which diffuses beauty, life, and happiness, even this excellence it is his purpose to breathe into and cherish in the human soul.

In regard to the spiritual influence by which God brings the created spirit into conformity to his own, I would that I could speak worthily. It is gentle, that it may not interfere with our freedom. It sustains, mingles with, and moves all our faculties. It acts through nature, providence, revelation, society, and experience; and the Scriptures, confirmed by reason and the testimonies of the wisest and best men, teach us that it acts still more directly. God, being immediately present to the soul, holds immediate communion with it, in proportion as it prepares itself to receive and to use aright the heavenly inspiration. He opens the inward eye to himself, communicates secret monitions of duty, revives and freshens our convictions of truth, builds up our faith in human immortality, unseals the deep, unfathomed fountains of love within us, instils strength, peace, and comfort, and gives victory over pain, sin, and death.

This influence of God, exerted on the soul to conform it to himself, to make it worthy of its divine parentage, this it is which most clearly manifests what is meant by his being our Father. . . .

And when the Father's presence is felt like that of a visible friend, and the parental love of the All-Perfect penetrates his inmost being, suffusing his eyes with tears of thankfulness, and lifting them upwards with immortal hope,—in such high moments, whence does he consciously derive his unutterable joy? By experience he then knows, as well as feels, that this peace past all understanding is the influx of the Peace of God. With mingled gratitude and awe, he recognizes then, that above, upon, within his own spirit is moving the Divine Spirit, bringing the Light of an eternal day. Thenceforth the truth, written in his heart by the finger of God himself, becomes a glorious reality, that to all who ask for his Holy Spirit, the Father gives.—*W. E. Channing.*

One great principle which we should lay down as immovably true is, that if a good work cannot be carried on by the calm, self-controlled, benevolent spirit of Christianity, then the time for doing it has not come. God asks not the aid of our vices. He can overrule them for good, but they are not the chosen instruments of human happiness. . . .

The moment a man parts with moral independence; the moment he judges of duty, not from the inward voice, but from the interests and will of a party; the moment he commits himself to a leader or a body, and winks at evil, because division would hurt the cause; the moment he shakes off his particular responsibility, because he is but one of a thousand or million by whom the evil is done,—that moment he parts with his moral power. He is shorn of the energy of single-hearted faith in the right and the true. He hopes from man's policy what nothing but loyalty to God can accomplish. He substitutes coarse weapons, forged by man's wisdom, for celestial power.—*W. E. Channing.*

We judge ourselves by what we feel capable of doing, while others judge us by what we have already done.—*Longfellow.*

THE MANUAL TRAINING QUESTION.

[From an article by Henry R. Russell, in *Education*.]

If manual training is to be introduced into our schools generally, as enlightened public sentiment seems to be demanding, it must be done largely in the school-rooms as they are at present arranged, in connection with the studies as they now exist, and by the teachers to-day employed. It is true there are a few well-organized manual-training schools, with well fitted up workshops, with courses of study arranged with special reference to shop-work, and supplied with teachers educated for this particular kind of work. Such schools will turn out some trained teachers to carry on similar work in other schools, and they may open their doors to give to our regular teachers short and comprehensive courses in manual training during the vacations. Normal schools will, doubtless, make provision for giving their graduates the benefits of a manual-training course, and summer schools may do something in the way of helping a few here and there into the theory and practice of hand-training; but the great work must be done by the great body of teachers who are already working hard enough, and who are already exacting enough from their pupils. There must be some readjustment, some modification of the courses of study, some more intelligent direction of the energies of both pupils and teachers, so that all may be able to do their work well and feel a delight in the exercise of their powers. . . . In some cases, especially in large schools, the work will be conducted by specialists, as is now done in drawing; but, as in drawing, much of it will be done by the regular teachers, and be done, too, without there being any feeling of an imposed burden. It will be so connected with the regular work as to elucidate it and enrich it. If the child has gone to a kindergarten before his real school-life commences, provision has already been made for his proper beginning in the manual-training course. If he has not been so fortunate, then his first introduction into the school should conduct him into a systematic and intelligent course of training for the hand: but it should be so skillfully done as not to create any prejudice in the mind of pupil or patron against it. The exercises introduced need not even be called manual training. They are as much mental as writing and drawing, and they may be made to contribute quite as much to the mental and moral development of the young as any branches of study that can be introduced into our schools or homes. Wherever manual training has been properly introduced and conducted, the results have been highly satisfactory. Anticipations as to its benefits have been more than realized.

This, however, need not surprise any one. * * We all know how much more we are all interested in some things than in others, and it would be strange if children were not so too. One of the first things, then, in order to secure the benefits of manual training to the children is for the teachers to become interested in the subject, and to know how to present it to their pupils so as to interest them. While skill in the use of various tools is desirable, it is not essential, though some practical knowledge of drawing and construction is necessary. An intelligent teacher, however, may soon acquire enough insight into the work to make a proper beginning and continue it in the right direction, with a fair assurance of a good degree of success. This may be done with no appliances except a knife, a lead pencil, a ruler, a pair of compasses, a pair of scissors, and some manilla paper and cardboard. With these a series of interesting and instructive lessons and exercises may be given in the school-room to children of the primary grades, occupying a good deal of time, covering a great deal of ground, and laying a broad and firm foundation for subsequent work, both in drawing and construction. Drawing, itself manual training, must ever lie at the foundation of all school manual training worthy of the name. It may be made exceedingly interesting to boys and girls alike. They are fond of using drawing instruments, as every teacher must have observed who has seen how busily they will often occupy themselves in decorating the covers and fly-leaves of their books. * * A course of instruction of this kind in manual training, with no instruments, tools, and materials other than those mentioned above, could be carried on so as to give the pupils a great many of the leading facts in plane geometry; teach them how to draw all the figures, erect perpendiculars, divide lines, bisect arcs and angles, determine areas; get glimpses of the uses of the triangle in measurements; make testing squares and divided rulers and protractors; cut out of cardboard all the plane figures in elementary geometry, and out of paper kindergarten materials for paper-folding, mat-making, number work, and color study, and do many other things that the fertile brain of the teachers and children themselves will readly suggest, and it will be found to be a truly excellent process of awakening and developing the child. Perhaps no subject is better suited for the purpose of making a proper beginning in manual training than geometry. If it is logically presented, concisely stated, and so worked out as to call into use with precision the pencil, the ruler, the compasses, the scissors, and the knife, the power of thinking and doing will both be promoted, and soon pupils so trained may be set to work from dictation written upon the board, and be left to work alone while the teacher is engaged with other classes. * * The class might sometimes be resolved into a whittling class, using the pocket-knife in shaping soft wood into regular forms; and clay-modeling might come in occasionally, as teachers have time and ability to direct. As pupils get older the work can be made more difficult, taking in the drawing and construction of paper models of solids and more advanced work in clay and with wood and the pocket-knife.

The Christianity which is now and hereafter to flourish, and, through its power in the circles of inner thought, to influence ultimately, in some manner more powerfully than now, the mass of mankind, must be filled full with human and genial warmth, in close sympathy with every instinct of man, regardful of the just title of every faculty of his nature, apt to associate with and make its own all, under whatever name, which goes to enrich and enlarge the patrimony of our race.—*Gladstone.*

SELF-DENIAL.

Self-denial, for the sake of self-denial, does no good; self-sacrifice for its own sake is no religious act at all. If you give up a meal for the sake of showing power over self, or for the sake of self-discipline, you are not more religious than before. This is a mere self-culture, which, being occupied forever about self, leaves you only in that circle of self from which religion is to free you; but to give up a meal that one you love may have it, is properly a religious act—no hard and dismal duty, because made easy by affection. To bear pain for the sake of bearing it has in it no moral quality at all; but to bear it rather than surrender truth, or in order to save another, is positive enjoyment, as well as ennobling to the soul. Did you ever receive even a blow meant for another in order to shield that other? Do you not know that there was actual pleasure in that keen pain far beyond the most rapturous thrill of nerve which could be gained from pleasure in the midst of painlessness? Is not the mystic yearning of love expressed in words most purely thus: Let me suffer for him? This element of love is that which makes this doctrine an intelligible and a blessed truth. Sacrifice alone, bare and unbelieved, is ghastly, unnatural, and dead; but self-sacrifice, illuminated by love, is warmth and life; it is the death of Christ, the life of God, the blessedness and only proper life of man.—*F. W. Robertson.*

The flashy and trashy, the vulgar, the vile, the pernicious,—such is the literature that trains a superficial and sensational generation, who substitutes skimming for reading, excitement for thought. What alcohol is to the body, this literature is to the mind. It vitiates the taste, it destroys digestion. A single reading intoxicates; habitual reading dissipates. Pupils in this school demand sensational preaching from the pulpit and sensational editing in the press; and this school is the world with more pupils in it than any other under the sun. The common sense and solidity of the past is superseded by the common nonsense and superficiality of the present. The demand is not for meat, but for milk; and the more it is watered, the better it is liked, hence the great army of intellectual babes and weaklings.

Fear no man, high or low, rich or poor, taught or untaught. Honor all men; love all men; but fear none. . . . Let your words breathe a heroic valor. . . . Having deliberately, conscientiously sought the truth, abide by your convictions at all hazards. Wait not to be backed by numbers. Wait not till you are sure of an echo from a crowd. The fewer the voices on the side of truth, the more distinct and strong must be your own. Put faith in truth as mightier than error, prejudice, or passion, and be ready to take a place among its martyrs. Feel that truth is not a local, temporary influence, but immutable, everlasting, the same in all worlds, one with God, and armed with his omnipotence.—*W. E. Channing.*

True blessedness consisteth in a good life and a happy death.—*Solon.*

NEWS AND OTHER GLEANINGS.

—It is anticipated that the Government exhibits at the approaching Cincinnati Exposition will cover forty thousand square feet of space.

—Prior to the war the United States produced about 4,000,000 bales of cotton, while since the abolition of slavery about 7,000,000 bales of cotton have been produced in a year.

—The number of immigrants arriving at the ports of the United States from the principal foreign countries, except from Canada and Mexico, for the eleven months ending Fifth month 31st, 1888, was 471,343.

—On the 28th of last month, the new training school for male nurses, built at a cost of $100,000 on the grounds of Bellevue Hospital, New York city, was formally turned over to the city by the donor, D. O. Mills. Chauncey M. Depew made the address and read the letter of presentation from Mr. Mills. Mayor Hewitt accepted the gift on behalf of the city.

—Three thousand sand crabs, so it is stated, have been sent to Europe by a lady living in Asbury Park, N. J., whose son, a student at the Berlin University, was deputized by the faculty of several German colleges to secure specimens of the crabs, so that they can be properly studied. They are packed in jars, and an effort is to be made to get some of them to their destinations alive.—*Public Ledger.*

—It is Thomas A. Edison's intention to take a record of the strength of his baby's lungs every three months. "I will preserve the record," said he, "until the child becomes a young lady. Then the phonograph can be operated for her benefit; and she can see for herself just what kind of a baby she was, and won't have to take her mother's and the nurse's word for it."—*Lowell Times.*

—The Children's Aid Society and Bureau of Information, 127 South 12th St., (Philad'a,) received during the month of May five children from the Department of Charities and Correction (Bureau of Charity); three were brought by mothers; one came from the Perry County Children's Aid Committee; and one came alone. Nine children were placed in private families on trial, and suitable boarding accommodations were provided for fourteen children. There were two cases of adoption. One hundred and forty-five visits were made to children during the month. Service places were found for forty-seven women, each taking one child with her. Enquiries should be addressed to Mrs. Anna T. Wilson, General Agent.

—It will be remembered that a few months ago a large timber raft which was being towed down the coast by a steamship, broke the tow-rope in a storm and went adrift. The whereabouts of the logs since then has become an interesting problem, both because of the danger to navigation presented by their wide dispersion, and also because their present positions would show the effects of the currents and storms of the North Atlantic during the past three months. Numerous reports have been received at the Hydrographic Office at Washington from navigators who have encountered the logs in small or large masses and singly, and these seem to show that most of them had drifted in a direction about east by south, and the greater part of them are now in the region between the 33d and 38th parallels and 30th and 50th meridians. Very few, if any, have drifted north of the 40th parallel. A great deal of timber has been reported farther north, to the westward of the 20th meridian, but from the descriptions given, does not seem to be part of the great raft.—*The American.*

—The family of General Harrison, the Republican candidate for President, consists of a wife, a son, and a daughter. The daughter was married a few years ago to J. R.

CARPETINGS.

THE CHOICEST STYLES OF THE MARKET ALWAYS HERE.

WE carry a full assortment of BIGELOW and LOWELL BODY BRUSSELS, also Lowell Ingrains. These makes are well known to be superior to all others.

We would call attention to our BARGAIN DEPARTMENT where off patterns and remnants go quickly at marked-down prices.

The patrons and friends of THOS. C. LIPPINCOTT, recently of 1307 MARKET STREET, will find him here and ready to give all who call his best attention.

BEE HIVE CARPET STORE.

CARPETINGS.

AXMINSTERS, ... $1.50
MOQUETTS, . . . $1.10 to $1.50
BODY BRUSSELS, 90 cts. to $1.35
TAPESTRY " . . 60 to 85 cts.
INGRAINS, . . . 40 to 75 cts.
China and Japanese Mattings by the roll, of 40 yards, . . $6. to $20.

LINOLEUMS AND OIL CLOTHS.
WINDOW SHADES and CURTAIN POLES

We furnish a good spring roller shade, made 6 ft. by 3 ft., for 35 cts. each.

THE BEE HIVE CARPET STORE,
JAMES R. THOMPSON,
1220 Market Street, Phiad'a.

S. F. BALDERSTON & SONS,

WALL PAPERS. CEILING DECORATIONS. WINDOW SHADES.

NO. 902 SPRING GARDEN STREET, (One square from 9th and Green Station), PHILADELPHIA.



WM. H. JONES,

The Dealer in **Agricultural Implements, Seeds and Fertilizers.** Removed to **2043** and **2045 Market St.**, Philadelphia, Pa. Cheapest and largest variety. Every conceivable implement of farm use, harness, seeds and fertilizers. It is a curiosity, and of great interest to every utilitarian to see the establishment. If you cannot get here, write for wants. I am in commuuication with all the Agricultural implement builders in the U. S.

ALWAYS A SPECIAL BARGAIN ROOM.

WILSON JUNIOR PEDIGREE BLACKBERRY,

The largest, best, and most productive Early Blackberry, 3¼ inches around from seed of selected Wilson's Early.



Kieffer Hybrid Pear Trees,
100,000 Peach Trees,
Strawberries, Grapes,
Blackberries, etc., etc.

CATALOGUE WITH COLORED PLATES FREE.

WM. PARRY, PARRY P. O., N. J.

The use of the INTELLIGENCER AND JOURNAL *as a medium for advertisements will, we think, be found very satisfactory. A careful supervision is exerciseed and nothing known to be unworthy is admitted. The paper now goes to about 3300 persons, reachiny, say, 15,000 readers, and its size and shape, and the character of its contents give special weight to each advertisement.* ☞*When our readers answer an advertiser, please mention that they do it upon seeing the advertisement in this paper.*☜

FOR DRY GOODS

——THE BEST PLACE IS——

STRAWBRIDGE & CLOTHIER'S,

MARKET
EIGHTH
FILBERT
} STREETS.

One of the largest buildings in the city, and the largest Establishment in America devoted exclusively to

DRY GOODS.

The stock includes Silks, Dress Goods, Trimmings, Millinery, Hosiery, and Underwear, Gloves, House-Furnishing Goods, Carpets, Ready-Made Dresses and Wraps, and everything that may be needed either for dress or house-furnishing purposes. It is believed that unusual inducements are offered, as the stock is among the largest to be found in the American market, and the prices are guaranteed to be uniformly as low as elsewhere on similar qualities of goods.

QUEEN & CO. 924 CHESTNUT ST



PENNHURST,

TELEPHONE No. 118.

MICHIGAN AVENUE, NEAR THE OCEAN,

JAMES HOOD. *ATLANTIC CITY, N. J.*

THE MANSION HOUSE,

SARATOGA SPRINGS, N. Y.

Opens June 1st. HANNAH T. PAUL, 1317 FILBERT STREET.

PRESTON'S SUNNYSIDE, WERNERSVILLE, PA.

On South Mountain, elevation 1,000 feet, in the midst of an extensive woodland park overlooking a wide and diversified landscape; invigorating air; table and appointments excellent.

Open April 1st to November.

JAMES H. PRESTON.

CONSTANTLY ON HAND

PRICES REASONABLE.

—AN ASSORTMENT OF—

CLOTHS AND CASSIMERES

SUITABLE FOR

PLAIN AND FASHIONABLE GARMENTS.

GUSTAVUS GOLZE, TAILOR, 109 N. 10TH STREET, Philada.

TEA AND COFFEE.

If $3.00 is sent to me I will send 2lb real good Tea, Black, Green, Japan, or mixed, and 8lb of fine Coffee, roasted. Express charges prepaid in the following states: Pa., New York, New Jersey, Del., Md, Va., W. Va, D. C., Ohio, Ill., Wis., Ind. And I will refund the cost of registered letters when the goods are shipped.

WM. S. INGRAM, 31 N. SECOND ST., PHILADELPHIA, PA. ESTABLISHED —1856.—

MILK CREAM, AND BUTTER ALWAYS ON HAND.

LUKENS WEBSTER,

120 S. FIFTEENTH ST.

Butter delivered twice a week to all parts of the city and surrounding country. We are dealing with the most reliable dairies Orders by mail solicited and promptly filled.

LARD OF THE VERY BEST QUALITY A SPECIALTY.

WM. HEACOCK,

UNDERTAKER,

No. 1508 Brown Street,

PHILADELPHIA.

Clement A. Woodnutt,

UNDERTAKER AND EMBALMER,

1226 NORTH FIFTEENTH STREET, PHILA.

CARRIAGES TO HIRE

DARLINGTON SEMINARY FOR YOUNG LADIES. WEST CHESTER, PENNA.

The Thirty-third School Year will commence on the 17th of Ninth month next. Location healthy and beautiful; Grounds extensive; Course of Study thorough and full; Diplomas granted.

TERMS; $180.00 PER SCHOOL YEAR.

For Catalogue, giving full particulars, address the Principal.

RICHARD DARLINGTON, PH. D.

ABINGTON FRIENDS' BOARDING AND DAY SCHOOL,

Near Jenkintown, Pa., North Penn and Bound Brook R. R Ten miles from Philadelphia.

Next school year begins Ninth month 10th, 1888. Courses of study arranged to furnish a thorough English education and to prepare for college.

Board and tuition $145 to $175 per school year. Tuition alone $25 to $55. For further information address,

ARTHUR H. TOMLINSON, Principal, Jenkintown, Pa.

Or CYNTHIA G. BOSLER, Sec., Shoemakertown, Pa.

SWARTHMORE COLLEGE

OPENS NINTH MONTH THIRTEENTH.

Thirty minutes from Broad Street Station, Philadelphia.

Under the care of Friends, but all others admitted.

Full college course for both sexes; Classical, Scientific, and Literary.

Also a Manual Training and a Preparatory School.

Healthful location, large grounds, new and extensive buildings and apparatus.

For Catalogue and full particulars, address

EDWARD H. MAGILL, A. M., President, Swarthmore, Penna.

FRIENDS' BOARDING SCHOOL.

NEWTOWN SQUARE, PA.

Terms, $150 to $175 per year.

Apply to HANNA R. CALEY, Principal, address, during vacation), Media, Pa.

Or to

THOMAS P. BARTRAM, Newtown Square, Pa.,

CLEMENT M. BIDDLE, 815 Arch Street, Phila.

FRIENDS' ACADEMY,

A boarding and day-school for both sexes. Thorough courses preparing for admission to any college, or furnishing a good English education. The next school year will begin Ninth month 13th, 1887. Terms for boarding scholars $150 per school year. The school is under the care of Friends, and is pleasantly located on Long Island, about thirty miles from New York. For catalogue and particulars address,

FREDERICK E. WILLITS, Sec.,

Glen Cove, Long Island, N. Y.

CHAPPAQUA MOUNTAIN INSTITUTE,—

A Boarding School for both sexes under the care of Purchase Quarterly Meeting. The present building is new and much enlarged, and has perfect sanitary arrangements. Excellent corps of instructors. Prepares for Business or College. Healthfully and pleasantly located near the Harlem R. R., one hour from New York city. For catalogue and particulars, address,

SAMUEL C. COLLINS, A. M., Prin.,

Chappaqua Institute, N. Y.

LEHIGH AND SCHUYLKILL COAL.

BEST QUALITY. CAREFULLY PREPARED.

AQUILA J. LINVILL, 1244 North Ninth Street.

FRIENDS' INTELLIGENCER AND JOURNAL.

INTELLIGENCER Vol. XLV. No. 28. | PHILADELPHIA, SEVENTH MONTH 14, 1888. | JOURNAL. Vol. XVI. No. 807.

STRIVE, WAIT, AND PRAY.

STRIVE; yet I do not promise
The prize you dream of to-day
Will not fade when you think to grasp it,
And melt in your hand away;
But another and holier treasure,
You would now, perchance, disdain,
Will come when your toil is over,
And pay you for all your pain.

Wait; yet I do not tell you
The hour you long for now
Will not come with its radiance vanished,
And a shadow upon its brow;
Yet far through the misty future,
With a crown of starry light,
An hour of joy you know not
Is winging her silent flight.

Pray; though the gift you ask for
May never comfort your fears,
May never repay your pleading,
Yet pray, and with hopeful tears;
An answer, not that you long for,
But diviner, will come one day;
Your eyes are too dim to see it,
Yet strive, and wait, and pray.

—*Adelaide Proctor.*

Editorial Correspondence Friends' Intelligencer and Journal.

AMONG FRIENDS IN NEBRASKA.—V.

STARTING from Genoa at noon of the 23d, Lincoln is reached in due time, which might be less by one-half were it not for the detention caused by having to make connections. There are many short roads that run off to centres of agricultural interest, and bring remote sections into communication with Omaha and the East through the great artery of commercial enterprise for this section—the Union Pacific R. R. In making these connections there are from one to four hours, as the case may be, lost to the traveler who finds little of interest in many of the towns that have grown up around the "junctions." The weather, which changed after the rains of the early part of the week, has continued to be most delightful, just cool enough to make a fan unnecessary, and to give invigoration to the body.

A much larger company assembled at the residence of Chas. P. Walter, on the morning of the 24th, than on the previous occasion, word having been more fully extended to those who live at a distance. The meeting gathered into the customary stillness, which brought a feeling of solemnity over the little company, under which the message given was handed forth in the earnest desire that some word, like a good seed, might find lodgment in soil prepared for its reception. At the close, an appointment was made for a meeting on the following First-day, as Benjamin F. Nichols expected to be in the city and wanted to meet Friends. After meeting your correspondent went home with Friends who live six miles out of Lincoln, not far from Woodlawn Station, a branch road of the Burlington and Missouri Valley R. R., in a well-improved agricultural district. Here was real farm life. A fine dairy where butter such as the best that comes to Philadelphia market is made, a hundred pounds a week, and the most of it finding ready sale in Lincoln at very fair prices. Then there were the calves and the pigs; what a sight it was to see the great cans of milk fed to them, and nowhere do we find finer pasture for the cattle or more abundant water of excellent quality, the saline district about Lincoln not extending in that direction. In this family there are three generations. They come from Eastern Pennsylvania, and have their membership still at the old home in Western Quarter.

The following day these friends took me in their comfortable family carriage to visit another family of Friends who live a little farther out, but who attend the meeting when the weather is favorable. Here we found a most interesting group of children, five in number, all bright and intelligent and availing themselves of the advantages that the school system of Nebraska furnishes her children. It was a visit that will not soon be forgotten. A large barn, much more capacious than are usually seen among the farmers hereabouts, was in process of erection. The stone used for the foundation are huge boulders and fragments of rock gathered up on the farm; some that look as if they were a ton in weight and might have been brought down from the distant mountain in a pre-glacial age. Points of rock are seen jutting out in many of the fields similar to these, but too large to be removed by the ordinary farm implements.

Arrangements having been made to hold a meeting at Garrison, where several families belonging to Genoa Monthly Meeting reside, it was necessary for me to leave this pleasant neighborhood before all the Friends had been visited who live out in that direction.

Taking the early afternoon train on Third-day, Garrison was reached in due time. There a disappointment awaited us. The train upon which Benj. F. Nichols and wife were to come had not arrived. The meeting had been gathered in the little chapel belonging to the Methodists, and only a short distance

from the station. After waiting until considerably past the hour, the little company settled into the quiet of a Friends' meeting though many in attendance had never sat in such a meeting before. A brief explanation of our manner of worship was given, followed by a gospel message that was felt to be appropriate to the occasion, and was received with evident feelings of unity to which satisfactory expression was given at the close. Just then the sound of the whistle announced the arrival of the train, and in a little time our friends were with us.

There being a great desire among the people for another meeting, it was agreed that we attend with our Methodist brethren on Fifth-day evening, which was the usual time for holding their evening service.

Fourth- and Fifth-days were spent in making family visits. All except one family live on farms, and are very comfortably situated; they are mostly from northern New York and Canada, and are earnest, consistent Friends, uniting with their neighbors in Christian work but maintaining the distinctive testimonies of the Society.

It would be a great boon to this little settlement to have a meeting of their own, and when the young life in their midst comes into active service there may be a realization of their earnest desire. The meeting on Fifth-day evening was held according to appointment, the attendance being somewhat larger than on the previous occasion. The spirit and tone of the services as shared by the members of the church, were noticeably in harmony with what we are accustomed to in our own devotional gatherings. We could feel the presence of the great Master of assemblies, and as our brother B. F. N., gave forth in clear, concise statement the ground of our hope and confidence as Christian believers, the truths he uttered were felt to be so plain and simple that all who heard him must have received it as a divine message.

Sixth-day morning we bade farewell to the kind Friends who had so cordially welcomed us among them, and after a detention of nearly two hours, caused by an accident to the engine, were fairly on our way back to Lincoln, hoping to reach there in time to finish up the family visits to Friends in that vicinity. This was not accomplished, and we rested quietly until First-day, making, meanwhile, a few calls in Lincoln.

The meeting was held according to appointment, at the house of Charles P. Walter, where, as was before stated, Friends have been accustomed for the last year or more to gather on the 2d and 4th First-days of every month. It might be helpful to other Friends similarly situated to give some account of their plan of holding these meetings, when no minister is in attendance. After gathering into worshipful silence for a time which is longer or shorter, as the feeling seems to indicate, some one who has been so impressed produces and reads an essay or sermon previously selected from the FRIENDS' INTELLIGENCER AND JOURNAL, or some other standard publication in harmony with the views of Friends or the writings of Friends. Thus the hour is felt to be profitably spent and the younger portion of the little company have some word of gospel truth, worthy to be treasured up, to carry home with them.

On the present occasion Benjamin was favored to present the plain path of Christian duty, and as the gathering was composed of Friends and Friendly people, to press home the obligation of obedience to the Divine Will as made known to the individual conscience. Other similar and confirmatory testimony to this great truth was handed forth, and near the time for concluding Benjamin opened the matter of establishing a meeting of record in Lincoln, which was favorably received, several expressing great unity with such a measure. It resulted in the appointment of a committee to give attention to the subject and take the necessary measures to organize a meeting. Benjamin gave an account of the manner in which Marietta Monthly Meeting was estabtablished, as being a good plan to be adopted by the Friends of Lincoln, who are similarly situated.

The announcement was made that the meeting next First-day will be held at the residence of Dr. H. K. Painter, when the subject will be further considered.

An appointment was made for holding a circular meeting at Lincoln, under the direction of Prairie Grove Quarter, sometime in Eighth month, the date to be given hereafter. L. J. R.

Seventh month, Fifth, 1888.

LETTERS FROM JOHN COMLY TO A COUSIN.

[A friend at Norristown, Pa., has sent us the following letters of John Comly, of Byberry, Pa., not before published, as we understand.—EDS. INTELLIGENCER AND JOURNAL.]

BYBERRY, Eighth month 6, 1818.

THY very acceptable letter of 6th inst., was duly received, and afforded peculiar satisfaction in the accounts of your family, the parting of thy uncle and aunt, thy attendance of the Yearly Meetings, and passing thy leisure hours in reading. I much desire thy encouragement; I know by experience the great advantage of thus endeavoring to set out right in the days of youth. For our Heavenly Father beholds his children in their desires and endeavors to walk in his fear, "and marks them for his own." His eye is over them for good, and though they meet with trials, and sometimes let in discouragements, yet as they cleave to him, he will sanctify all their troubles, and teach them patience and humility. Thou hast been favored to see the beauty of the Truth, and to feel the preciousness of a calm and quiet mind, devoted to follow the leadings of the Heavenly Shepherd,—may none of the seducing allurements of vanity and gaiety ever divert thy mind from a steady pursuit after those joys and unfading pleasures which flow from obedience to the openings of Divine light upon the mind. Heaven has favored thee with understanding and the precious visitations of Divine Love, thou hast many favored relations, whose example and counsel are a blessing that calls for gratitude to the Giver, thy situation is much more guarded, and less exposed to various kinds of temptations than many others of thy age. Oh, what a favor! Go on, then, dear one, in faithfulness to what is made known unto thee, as consistent with the will of thy Heavenly Father. It rejoices the hearts of thy parents and others to behold their children and youth,

thus early choosing like Mary, "that good part," which the blessed Jesus declared should not be taken from her. Trials we shall meet with. The cross to our own wills must be borne. It is alone the way to the crown. But those who begin early, and willingly bear the yoke of restraint, on their own wills, find the easiest work, and the greatest source of real happiness, in this world. Thy example may do much good to encourage others of thy relatives and acquaintance. Thy watchful care over thy little brothers and sister may be a great help to them, and afford thee much peace. Then be encouraged, dwell in love, keep a quiet, calm mind; that the blessing of preservation may attend thee, is the desire of thy assured friend, JOHN COMLY.

BYBERRY, Second month 7th, 1821.

I don't know that I am indebted to my dear cousin on the account of letter writing, but, that as it may be, a renewed feeling of love and good will lays me under some obligation to spend a little time in conversing with her on paper. In attending to the state of my own mind, I have often found that whenever I become willing to retire into the closet of my own heart, and shut the door, I can find something to do there. So I believe it was formerly, when man was innocent, he was placed in the garden of Eden to dress it, and to keep it. Now, my dear cousin, if when innocent man had such a work to do, surely we have as much, and may we not say more, to do in our gardens. How is the garden of thy heart dressed and kept? Suppose we call watchfulness and plainness the hedge or enclosure, dost thou my dear one keep the hedge up, so this language or description may apply to thee, "A garden enclosed is my sister, my spouse." For where a good fence is kept up round a garden, what encouragement there is to work in it, to dress it, and keep it clean, and can we not always find something to do in such a garden? yes, and not in vain, for it produces fruit, and abundantly rewards our labor, under the blessing of the sun and rain of heaven. My dear cousin can read the allusion to her own mind, and oh! how I wish for her encouragement in industry, well knowing it is the diligent hand that maketh rich, not the slothful and idle.

Now, in our attention to the state of our minds, and when we wish in all things to be found doing right and pleasing our Heavenly Father, I am sensible the humble mind often has its provings, and sometimes gets into discouragement under its trials, that require a renewal of patience and resolution to hold on in striving against evil things. But it will not do to give out, because the work seems hard; nor be discouraged, because we seem to make slow progress, and sometimes none at all. Yet let us press forward, do our best, and leave the rest, since he

> "Who does the best his circumstance allows
> Does well, acts nobly, angels could no more."

So says Young, and what can any do more than the best their state and circumstance allow! Jesus bore this encouraging testimony of a poor, humble woman formerly, "Let her alone, she hath done what she could." Oh may my dear cousin be encouraged to hold on her way in well doing, be industrious in keeping clean the garden of her preciously visited mind, and also by example and admonition encourage others, and as a means of improvement, I would suggest writing me a letter once in a quarter at least, and fill it up with whatever comes to mind, for thus it is that we truly partake of the fruit of one another's garden. Affectionately thy friend,

JOHN COMLY.

BYBERRY, Second month 2d, 1823.

My Dear Cousin:

I have now nearly done copying Job Scott's precious writings, and expect to have a little more leisure to converse with my friends on paper. This laborious undertaking has been much the cause of my getting so much in debt in the letter way. But I can say in sincerity of love to my dear cousin, "Have patience with me, and I will pay thee all." Thou will recollect this quotation from the precious Scriptures, and how it shows us, in the parable, the long suffering and patient waiting of our Heavenly Father towards us poor creatures, when we endeavor to amend our ways, and strive to live near the Truth. For thus it is that he forgives all that return to and serve him with full purpose of heart. "Go and sin no more," is his gracious language to the contrite-hearted ones. What an encouragement! I some years ago kept a daily account of the state of my mind, and every evening reckoned with myself accordingly, and though it was a very poor account, yet it was a useful exercise. I have often had to recommend to young people and others, such a daily examination, as "short reckonings make long friends." It tends to excite us to much watchfulness over our words and actions, and this is the great business and duty of a Christian from day to day. May thou, my dear friend, be encouraged to persevere in this blessed, though for a time laborious, way of the cross. It will assuredly lead thee to the enjoyment of the crown of peace. My——friends are yet dear to me, I should rejoice to see and spend a little time with them, if my Heavenly Master should see meet to give me leave, or again send me among them. It is a precious feeling when we can really love one another. "A new commandment" (says the blessed Saviour) "I give unto you, that ye love one another as I have loved you." Now we know that he loves us, even when he rebukes and chastens us for our sins. It is all in love to our souls, and we ought also to love one another, as he commanded, even them that do not love us, that we may be like him "who maketh his sun to shine on the evil, and on the good," and "sendeth rain on the just and the unjust."

But now in conclusion, I wish my dear cousin to hold on her way, that she may see her duty, and do it in all things faithfully, then I am sure she will be blessed with that "blessing that maketh rich, and whereunto no sorrow is added."

Farewell, and remember thy friend, whose love is to the family, and dear grandmother, especially,

JOHN COMLY.

ONLY one judge is just, for only one knoweth the hearts of men; and hearts only are guilty or guiltless.—*Edwin Arnold.*

THE INWARD REVELATION OF CHRIST.

[Extracts from a sermon by Dr. Richard S. Storrs,) Congregational) Brooklyn, N. Y.]

When it pleased God. . . . to reveal his Son in me.—Gal. 1 : 15, 16.

The outward phenomena attending the conversion of Paul on his way to Damascus were so vivid and signal they sometimes hide from our attention that subsequent revelation of Christ in the apostle's own soul which was the real inspiration of his fervor and the secret of his success in his missionary work. The two were coincident, but the second revelation, though simultaneous with the first visible and overpowering manifestation, was continuous, abiding,and progressive through life, consummated only in heaven. The first might have been given alone, but then it would have meant only a transitory, dazzling, aerial phenomenon, productive, perhaps, of no permanent results. But the second, this revelation of the Son of God in the heart and experience of Paul, was the vital element of his wonderful power and triumph.

Furthermore, we do not realize that this is true of all the disciples of Christ—that it is this discovery of him in the believer's soul which imparts incitement and unwasting vigor to the Christian life. We listen to an outward appeal when we study the work, the miracles, the teachings of our Lord; when we come under the influence of the speech and life of Christ's friends; when we enter the service and observe the sacraments of the church which set forth the leadership and mission of Christ to the world; when we trace him in history through all the troubled centuries; and when we reflect upon the results of the gospel in the vast development of liberty, education, inventive arts, commerce, and all the processes by which the world is fitted to be the arena of grace.

We may discover Christ in any of these ways or in all combined as in one supernal and entrancing vision. There are degrees of sensibility. Some, as on the road to Damascus, may only hear a sound or notice the light, while another sees the very Christ. But all this is only an introduction to a silent, subtle, vital disclosure of the Lord in the personal experience of the believer, which is to be to his unfolding life its impulse and its joy.

Now, there is nothing mysterious about this. Have we not all felt this inward revelation of Christ?—a discovery, larger, sweeter, and more and more luminous, of this nature and work, which enters and is woven like a thread of gold into the fabric of thought and character. The disciples doubtless had a conception at first of the Saviour as a general benefactor to the race and his teachings as generally helpful to men; but after their characters began to mature they came to understand the personal, individual, and vital relationship between him and them.

Again, in the silent government of the soul's activities we recognize Christ revealed in us. We all feel the check to the gratification of individual impulse and inclination which society, usage, and a regard to the feelings of others impose; but there is the restraint of a higher and more ubiquitous law that regulates the soul in which Christ dwells. There is realized the grasp of a hand unseen on the helm of life, and the authoritative voice of him who gives the rule of higher rectitude than the world teaches. We recognize inward impulsions that are not born of us, but of a resident and daily more regnant power that is working through our own volitions. In labor and worship, in acts of beneficence and in all the service of life, we feel the silent government of the indwelling Master. Now we refuse what once we accepted, and take up what we would reject but for Him who dwelleth in us. We bear sacrifices patiently, consciously sustained by a power which we feel is not our own, and not the fruit of human resolution, but of a divine Helper.

With these inward revelations and spiritual intuitions we are guided in the duty. We do not find, nor do we need, in the New Testament minor rules, a rubric dealing with details. Christ gives us guidance by the inward motion of his will on our own will. What is now called "Christian consciousness" as a discerning power must always be subject to the written word of Christ. If it transgress this it is vain and false. But the mind of Christ does reveal the truth to us, and gives us an aptitude of mind. Truth is verified in our vision, because it is illuminated by Him who is the light of the world. We have a conception and conviction of the solemn truth that life is a discipline and struggle for a great future. Christ's mind reveals it to our mind. So the law of love is seen to be the law of his spiritual universe. He formulates it for all his children. Sin is the transgression of that law. It was a great crisis that brought the Son of glory from heaven. We believe in the final judgment and in the future irreversible destiny of men according to the character formed on earth. We rest in the providence and grace of God, because their truth is revealed to us by Christ who spoke in Palestine, and speaks as articulate to us as if in audible tones. He who shined in darkness shines in us, giving us a knowledge of the Son of God and of his truth.

Christ finds a home in our affectional nature. At first we feel that we ought to love Christ more than all else—parents, friends, or treasure; but it is hard to do this, and our obedience is apt to be mechanical until the inward grace and subtle sense of the indwelling Helper comes to be recognized. It is as indefinable a sense as the odor of the lily and rose that perfumes our dwelling, yet we know it to be a reality. We see bane changed to blessing and a spirit of nobleness begotten in us, so that we come naturally, that is, reasonably and by the tutelage of his grace, to love him better than all things else. This love toward Christ as he is within us testifies of the divine indwelling, and it is a love which he will crown and glorify.

In the joyful assurance of the future we find evidence of this revelation of Christ in us. He satisfies and gratifies us every hour by these revelations to us. Men of the world wonder at us. They call our confidence, credulity and superstition. Nay, it is the dictate of our assurance of Christ in us. Were the

assurance founded on some outward promise alone it might with some be less pronounced and assuring a confidence; but if God be in us, then the same power works in us that wrought the miracles of old. We are assured of his friendliness. If I approach a father carrying a babe in my arms he will not meet me with anger, and if I carry Christ in my soul will not the Infinite Father welcome me as I pass through the portal of pearl? The mother in her pang of pain, the prisoner in the desolation and darkness of his dungeon, the martyr in the flame—all these have felt this joyful assurance of the future. It is the old story repeated, the bark on the stormy sea, yet peace within it; of disaster written on the thunderous clouds, yet serenity filling the soul.

The text illumines other utterances of Paul. When Jesus was revealed not only to him, but in him, then he was ready to preach his gospel among the heathen, not conferring with flesh and blood. He who persecuted now preached the faith. The life he lived was the life of Christ in him: "I, yet not I." Thus was fulfilled the promise, "We will make our abode with him." As the branch is in the vine, so is the believer vitally united to the Redeemer. Here is the eternal incarnation of Christ in the world, a solemn and impressive truth, the perverted shadow of which gives majesty to some of the rites of Papal Rome.

OUR SOCIAL DUTIES.[1]

Friends of the Somerville:—In considering social duties and the way they are regarded now, the first thought which comes to my mind is the changed feeling concerning them which has crept into many circles in the last generation. Women have found a new place in the world and have assumed new duties. Thanks to the champions of their higher education, a new era has been ushered in; and those earnest workers, whose eloquent pleading and untiring efforts have brought about this change, must look with pride and delight on the college girl of to-day who is in a measure their creature. She is a creature of high resolves and earnest purposes, conscientious and zealous, whose whole being is quickened with the hope of accomplishing a good work in the world, or her ambition stirred with the thought of gaining an independent livelihood. The character and purpose of a girl's education being thus changed it follows that her social aims and duties must have changed also. Formerly, society was her whole field of action, and to shine in society her sole ambition; to-day there is hardly a department in the world's work which woman has not entered; her field of action has enlarged so that it now includes all the professions and many trades.

With this changed condition of things has grown among the now earnest college-bred girls something of contempt for social life—partly, I suppose, because it is the nature of literary people, both men and women, to shrink from general society and to revel in their books and in the companionship of a few congenial friends, and partly because it is the nature of reformers when they start on a new course to see before them in their ardent enthusiasm only one good.

In speaking, then, of our social duties, I shall try to recall them from the contempt into which they have fallen, by showing that they are as real and important as any which claim us, and that the social life rightly lived calls forth beautiful virtues and develops most lovely traits of character. Of course for the woman who has to earn her daily bread there are few social duties; to succeed in her work she must enter into it so heartily and so completely that there remains neither time nor strength to go out among people. But there are many who, after college life is over, are so situated that they may enter social life to a certain extent; this I would have them do, nor need they feel in doing it that opportunities and talents are being wasted, nor that it is nobler to turn from the social life and devote time and talents to what is called self-improvement.

For what, let us now inquire, are our social duties? Of course they vary with the varying circumstances of each individual, but first and always comes the one great duty, which left unfulfilled makes social life a failure, the duty of self-sacrifice. This must be ever the guiding principle. Forgetting self, pleasing and helping others, must be the constant rule. The very choosing of the home life may have to be done at some sacrifice of taste and inclination, for in that choice much must be abandoned which is pleasant and under other circumstances good—the systematic study of literature, or science, or music, or art, cannot be indulged because the social life must be lived from day to day, nay, from moment to moment; there can be no planning or appointing of time to self, the unexpected calls of family and friends preclude all possibility of regular work; though they do not prevent the enjoyment and knowledge of what is passing in the literary, musical, or artistic world, and the political world too, (for as I recall my ideal society woman I remember she could talk with charming grace upon all the topics of the day), neither is shut out the possibility of passing many moments in the substantial world of books, among the poets with their "nobler lores and nobler cares." To say that systematic self-culture must be abandoned for social duties may seem to some a hard saying, but I am sure if it is abandoned in the true spirit, the culture which comes in its place will be acknowledged by all to be a flower of rare beauty and sweeter fragrance. For self-culture is not an excellent thing when it is gained at the sacrifice of something nobler. When for its obtaining, duty to parents, or husband, or friends is forgotten, it grows ugly.

Our society girl, then, having accepted and fulfilled the first duty of making home bright for parents or husband, her next thought is to open its doors and share its happiness with others. And in doing this she finds a wide field for her talents—poetry, music, art, politics—she may summon them all to her aid and offer a true feast to those she invites. She must be able to brighten all who come within her influence, to sympathize with all, to give to each what suits his need, and to encourage those

[1] A paper read at the annual meeting of the Somerville Literary Society of Swarthmore College, Fourth month 14, 1888, by Caroline E. Hall.

who falter by speaking her word for the right. To do this perfectly she must never let go the real things of life, but live in sincerity, simplicity, and self-forgetfulness; being, not seeming—her watchword, others,—her care and self-sacrifice, her habit.

There are many, I think, to whom the term society woman suggests one ruled by petty, even vulgar ambitions—whose chief desires are to outshine her neighbors, to win the smile of some one just beyond her in the social scale, to be flattered and admired. These women who live for self are too common, those whom I have described as living for others are by no means so rare in society as some would have us think, and as the ranks of society are filled more and more from our colleges let us trust the number of the good will grow. You all know examples of these women; generous, warm-hearted, and womanly, who know how to be bright and sunny when cheerfulness is hard, women whose contact with all kinds of character gives them a gracious ease, a ready sympathy, a fine tact not often found elsewhere, women who have the courage to defend what they believe right and good, where it has few or no defenders, and to do it so gracefully that its cause is won.

In thinking of the fundamental differences in these two types of women there appear two differences especially important; one we have already noticed in speaking of the duty of self-sacrifice, our best type is always generous; her other distinguishing mark is that she is always real. This brings us to our second great duty in society—to be true to ourselves. The woman we admire never apes another nor assumes to be what she is not nor to know what she does not. She suffers neither sham nor affectation. Perfect simplicity in manner and living mark the well-bred woman. We have then discovered the two great duties of social life—to be generous and to be genuine.

It seems to me that next to these in importance comes the duty of taking a stand against vulgar display. Let the hospitality which you offer be solid and in accordance with your means. It is pitiful to see a pinching in necessities that a certain entertainment may be given with the adjuncts which the style of the day dictates. The root of all evils of this kind is that weakness of our nature which leads us to consider what other people will say or think of us. These considerations nowhere lead to a more disastrous end than in society. Witness as another result the heartburnings and jealousies which come from real or imagined slights. Let us then consider only what is good and true and real and not give entrance to the thoughts of how the world will regard our action. It is vanity which prompts the question, and to try to answer it means the death of all serenity and peace of mind.

It is only necessary to remind you of the social duty so much spoken of, so hard to follow—of abstaining from all gossip and detraction, better "silence, long, barren silence," than that. Good society demands that its conversation be pure and peaceable.

These, then, are the duties we must observe, no matter where our lot may fall, whether among the great or with the humble; whether our social pleasures are those of city or country, taking people as we find them and opening our doors to them and offering what we have to give to all within our circle, never raising the question of congeniality or of what they will give us in return, and these social rules followed out must surely make the world better, and make a society worthy of respect, one whose best pleasures consist not in the great ball and extravagant dinner, but in pleasant intercourse between man and man, in genial exchange of hospitality, and in such social gatherings as will make better men and women of those who enjoy them. And the woman who by giving herself to others has made a social success in the best and truest sense, may feel that she has improved her talents as truly as if by long years of study she would astonish the world with her learning. For it is our aim which makes life mean or great. The recluse can delight in meditation and the scholar in poring over the thoughts of the past, but the man or woman who realizes in this life the result of the meditation and lives the thoughts which animate the book, is a more perfect being. We may be in the world and yet no more of it than is the recluse. We may mingle with our fellow beings and yet draw our inspiration as certainly from the source of all good. Among all the perils and temptations of life in the world we may still have "a secret channel of communication with the Most High" which will keep our lives pure and strong and fresh; and the steadfast, loyal heart, the generous giving, the brave word spoken for the right, and best and brightest of all, the life given for others, is found as often in society as in the world of workers—while joined with the virtues are the more delicate and gentle ones which the hard knocks one receives in the struggle for a livelihood often destroys. Let none then despise their office if there fall to them no greater nor loftier work than that of living a true life in society, and of carrying abroad from a true home the sweet influence which lifts the world as surely and steadily as the more ambitious efforts of professional or literary life.

SCRIPTURE LESSON, No. 28.

SEVENTH MONTH 22, 1888.

TOPIC: WILLING SERVICE.

GOLDEN TEXT: "God loveth a cheerful giver."—2 Cor. 9: 7.

READ Exodus 35: 20-29.

THE tent or tabernacle of the leader of a host in Eastern countries was always placed in the centre of the camp. It was a special object of interest, and the armies marched and counter-marched around it. This must be borne in mind as we consider the lesson before us. In the lesson which precedes it, Moses receives the promise that the Divine Presence will go with them. That the people may realize this, the directions are given for the gathering up of material for the construction of a tent for this invisible Presence, Jehovah—the God of their fathers, in which shall be placed the sacred treasures of the camp, and over which the cloudy pillar, the flame of fire, symbol of his glory and greatness, shall abide. As in the construction of the tent for the captain of the host, the

best of all that the camp affords, or the nation can procure, is willingly offered, and where he is honored and revered, each vies with the other in the value of his offering, so, in this tabernacle for Jehovah, the free-will offerings of the people came in abundance, as the enumeration shows. Gold, silver, precious stones, tapestries of rare and of great value; also woods that were precious, everything, in short, that would be necessary, or would add to the beauty of the structure.

Every one whom his spirit made willing. It was the willingness of the offering that made it acceptable. What we give willingly for any good object increases our interest in the object or cause.

And all the women that were wise hearted. Here a qualification is acknowledged. Not all the women of the nation were willing to spin and weave, to labor over the frames, to spend themselves in designing and executing the elegant tapestries, so tedious and costly Doubtless there were women then, as now, who thought more of their own personal adorning than of giving into the treasury of the Lord. In all the ages since the Christian church has existed, as well as in the more ancient times, there have been wise-hearted women, and these have been recognized as a prominent and powerful factor in the work and service of the church.

And the rulers brought. All were interested in this work. The offerings came from every class of the people. The precious stones, the spicery, and the oils were articles of great commercial value, and only those who were among the governing classes could make such gifts. In the spiritual Tabernacle there is a place for all. The gifts and graces of the Holy Spirit are bestowed without respect of person, and each, however small, has its place in the Holy Tabernacle, the Spiritual building.

We all know well the double value of prompt and willing service, over that which is hesitating, even if the amount be just the same. Very often we have been obliged to ask a favor of a friend, and we did not fear refusal, but we feared hesitation. How our hearts have bounded when the answer has come, "Certainly I shall do it gladly." When assistance is volunteered, it often seems as if great loads become light through sympathy.

Recently, looking from the window in early morning, two masons were perceived laying a sidewalk. They had a very large flagstone to put to its place, and it seemed to be beyond their strength. Suddenly one looked up and called, "Say, John, wont you give us a lift?" "To be sure," came the reply, and a young fellow came running to them, with as much alacrity and as cheerful a face as if bidden to a feast. He helped place the heavy stone, had a few merry words the while, and was soon running down the street, to make up his lost time. He did not stop very long, the exertion did not seem to tire him; but how many men would have come so cheerfully and have gone so merrily. The observers felt that a great lesson had been given.

A late valued Friend was accustomed to say, when giving his annual contribution to a little benevolent society in New York City, "If you need more, come again." The encouragement derived from those words can scarcely be estimated. The society felt that not only had money been given, but sympathy as well.

We see in the reading that everyone whose heart was willing, brought what he had; some one thing, some another, some gold, some precious stones, some the work of their hands. As was the duty then, so is it now, to give what we have. The poor man is not directed to give gold, the sick man is not to give bodily service, but each individual has something to hand out for the world's benefit, and he must not hold it back. The willing service to those around him is what God asks of each one, and we all know the words, "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

For Friends' Intelligencer and Journal.

AN EXHORTATION.

"Wash you, make you clean, put away the evil of your doings from before mine eyes, cease to do evil; learn to do well."

"Come and let us reason together," saith the Lord: "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

These gracious promises of Him whose arm is not shortened that it cannot save, have been presented to my mind at different times, with the impression given to write down the same, for the help and encouragement of those who may have strayed from the path of rectitude, and have not obtained the peace the soul at times craves. Wash ye, make ye clean, not with elementary water, which only cleanses the outside; but under the baptizing influence of the spirit of God within, by which the work of regeneration is carried on, and all old things are done away, and all things become new. A new heaven and a new earth, wherein dwelleth righteousness, and the peace of God that passeth understanding is realized. It is written: All have sinned and fallen short of the glory of God. Many, very many, in the course of their lives, may discover errors and short-comings for want of watchfulness and the spirit of prayer; but the mercy of the Lord endureth forever. It will not fail to them who are willing to return, repent, and live. "Let the wicked forsake his ways and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

In the exercise I have felt for the welfare of my fellow creatures, I have been constrained to offer these few remarks, if happily they may find a lodging place in the mind of any who are seeking for the pearl of great price, the peace which the world with all its disguise can never give. It is a hidden treasure within the heart, bearing the soul immortal to a glorious rest when passing from the fading things of time to unite with the redeemed who surround the throne of God in praises, throughout the endless ages of eternity. Rebecca Price.

Sixth month, 1888.

INTELLIGENCER AND JOURNAL.

HOWARD M. JENKINS, *Managing Editor.*

ASSOCIATE EDITORS:

HELEN G. LONGSTRETH. LOUISA J. ROBERTS.
RACHEL W. HILLBORN. LYDIA H. HALL.

PHILADELPHIA, SEVENTH MONTH 14, 1888.

THE INWARD REVELATION.

THE interesting sermon which we print elsewhere under the caption "The Inward Revelation of Christ" is one among the many evidences which continually appear to show that the heart of Christianity turns ever more and more to the sound foundation of faith. Dr. Storrs, the preacher, is an "orthodox" Congregationalist, and one of the ablest in the religious body to which he belongs. Yet the substance of this discourse is such as Fox or Penn might have declared, —and many times did declare. Looking inward, he says, "we realize the grasp of a hand unseen on the helm of life," "we recognize inward impulsions that are not born of us." He does not use, it is true, the same descriptive language that Fox or Penn might have employed, and he does not cite those notable passages of the Scripture which prove that in the ages past our highest exemplars, and most inspired writers, realized the existence of a divine power within them, but the thought, as he works it out and illustrates it, is the same as that which underlies not merely Quakerism but all sound Christianity,—the same rock to which men find themselves forced to repair in order that they may meet successfully the sharpest assaults of Doubt and Difficulty. That "inward impulsion" which is "not born of us," that "authoritative voice" within, is not confined to any rank or class, or nation or people; on the contrary, as John declared, "there was the true light which lighteth every man that cometh into the world." Dr. Storrs and his co-workers, confronted by the problem of the unconverted "heathen," and embarrassed by the speculations of their own theologians, have had to turn to this as their escape from the alternative of theories like those of Andover.

The reservation will be observed that this "Christian consciousness" must always be "subject to the written word of Christ." If he means, here, to say broadly that the Christ power in the consciousness of men must be secondary to injunctions found in the printed volumes of Scripture, how can that be maintained? For, as Barclay declares, the divine Power is the fountain itself, but the Scriptures are but the stream which flows from the fountain. Barclay said that Quakerism would willingly be tried by the Scriptures, and that whatever any professed inconsistent with them might be accounted a delusion. Yet even this presents no difficulty. For the Scriptures are the record of that religious faith to which ours is the fellow and the successor. What was true to holy men of old, in the broadest and highest sense, is true for us. The communion of man with his Creator, then as now, was the greatest of all truths in religion. And as the Scriptures hand down to us the experiences of those who in their day most felt and submitted to the voice of God in their souls, so it is that we may appeal with confidence to them. Barclay knew the Scriptures well—no man better—and he did not shrink from their test, because he knew that, like every faithful witness, they declare the universality of God's love, and that his light is spread abroad in every soul. He did not leave to them the *proof* of the existence of an Inward Light: this he found in the experience of man: as Dr. Storrs declares, "we recognize Christ revealed in us," or as preachers among Friends have said a multitude of times, "we come to know" this power. But the Scriptures said the same; they confirmed experience now by the testimony of former experience. To them it cannot be unsafe to appeal as confirmation, unless fundamental truth could change its nature.

Nor did Barclay submit himself and his faith to the test of detached passages, or of human construction, or of fallible translation. He challenged the translations as they stood in his time, at more than one point, and he swept away much of the ensnaring dogmatism which burdened the Christianity of the seventeenth century. It was to the Scriptures in their entirety, and in their highest expression, that he was ready to submit. And so do we. Not to any subtle constructions of theology, nor to any minor or secondary passages which seem to controvert the great thought. But to that thought itself, we can bring our faith for confirmation. For the idea of the Divine revelation to every one is primary. It conceded, all else follows as secondary. Whatever may seem doubtful or obscure must be tried as to its consistency with this. When we have conceived of God and his power and his attributes, the conception that he speaks in the soul of each of his creatures is the vital thought upon which faith must build.

DEATHS.

BRADSHAW.—In Philadelphia, Seventh month 1st, 1888, Lewis Bradshaw, aged 64 years. Interment at Abington.

BROWN.—On the 24th of Sixth month, 1888, at Zanesfield, Ohio, Susanna Brown, wife of John Brown, aged 78 years and 38 days. She was striken with paralysis Tenth month 9th, 1887, and since that time has been quite helpless, yet patiently and uncomplainingly she bore her affliction as if only awaiting the call of the Father. She was a consistent member of Green Plain Monthly Meeting of Friends.

ENGLAND.—Suddenly, at Glen Riddle, Pa., 2d of Seventh month, 1888, Thomas H. England, in his 69th year. Interment at Middletown ground.

ROBERTS.—At Sandy Spring, Md., Sixth month 18th, 1888, Mary L. Roberts, relict of B. Rush Roberts, and daughter of the late John Needles, of Baltimore, in the 77th year of her age; a valuable and useful member of the Society.

TROUPE.—Departed this life Seventh month 3d, 1888, at their residence, near the Relay House, on B. & O. R. R., Raymond Bowes, twin son of Calvin F. and Hattie Hull Troupe, and grandchild of William and Caroline R. Hull, aged 1 year and 2 days.

THE LIBRARY.

A Brief History of Proceedings in the Medical Society of Pennsylvania, to Procure the Recognition of Women Physicians, [etc.] Philadelphia: 1888.

This pamphlet of forty pages relates to two phases in the history of the movement to place women physicians on the same professional plane as those of the other sex. The first of these is their admission to membership in the medical societies, the second their appointment as physicians-in-charge of women patients at the insane hospitals.

These movements cover about thirty years of time. In 1858 the Philadelphia Medical Society adopted a report of its Board of Censors recommending the "members of the regular profession to withhold from the faculties and graduates of female medical colleges all countenance and support," and further declaring that they could not, "consistently with sound medical ethics, consult or hold professional intercourse with their professors or alumni." And the following year, this action was approved by the Medical Society of Pennsylvania, no one apparently dissenting. But a year later, the Medical Society of Montgomery County began the utterance of an emphatic protest against this course. The Montgomery County Society contained some liberal and broad-minded men, and at the meeting in May, 1860, nine members present, seven of them,—including Dr. Hiram Corson and his brother William, (the latter now deceased),—voted for the adoption of a series of resolutions, (submitted by Dr. Hiram Corson), dissenting from the views adopted by the Philadelphia and the State societies. They declared the belief that "the time has fully come when women should not be excluded from the medical profession, but, if properly educated and observant of the code of medical ethics, should receive the same treatment from the male members of the profession as is accorded to the male members thereof;" and that "it is selfish and unjust to refuse women admission into our best colleges, and then, when by great sacrifice and perseverance they have graduated at a college of their own establishing,—which compares favorably with many medical colleges for men,—withhold from them our recognition of their rightful rank as members of our profession."

This declaration was the keynote to an effort which continued for eleven years, and ended in the complete triumph of the principles laid down by the Montgomery County Society. Immediately after its meeting, the State Society met, (at Philadelphia, June 1860), and Dr. Corson, a delegate, introduced the Montgomery resolutions. He was, however, excitedly rebuked, and one other only, Dr. Levergood, of Lancaster, had the courage to support so unpopular a movement; the resolutions were at once laid on the table. Dr. Corson then, to test the question whether the opposition was on account of sex, or was really because of the alleged imperfect medical training and instruction of women professors and physicians, offered another series of resolutions, so worded as to make this distinction, and upon these considerable discussion ensued, ending however, with the adoption of a substitute, declining fellowship with the women, "inasmuch as some of the professors are irregular practitioners, and all of these [female medical] colleges are ineligible to representation in the American Medical Association."

During the war the subject lay in abeyance. In 1866 it came up again in the State Society, Dr. Corson having once more a series of resolutions, including an appeal for recognition from the Female Medical College of Pennsylvania, (signed by T. Morris Perot, and Joseph Jeanes, for the Corporation, and Dr. Ann Preston and Emeline H. Cleveland, for the Faculty). Dr. Corson had secured a friend to second his resolutions, but the friend, after talking with other delegates, excused himself, but Dr. Winthrop Sargent, (in 1866 a Philadelphian, but previously a member of the Montgomery County Society), cheerfully consented to fill his place. A letter from the venerable and distinguished Dr. William Darlington, of Chester county, was read, supporting the claims of the women, and on the proposition to rescind the resolution of 1860, Dr. Traill Green, Dr. Washington Atlee, and Dr. Ezra P. Allen, three eminent members of the Society, came forward gallantly to the aid of Dr. Corson. Finally, when the vote was taken, while there were 27 against rescinding, there were 23 in the affirmative,—a most encouraging growth. But in 1867, there being a larger attendance, the vote was 55 to 29. In 1868, it was less unfavorable,—46 to 38. In 1869, the subject did not come up. In 1870, the question being the same in substance, but on a collateral formulation, 48 votes were cast for recognition, and 62 against it, the result, as the author of this pamphlet says, giving the confidence of coming victory to the friends of women physicians. And so it proved, for at the meeting of 1871, the attendance being scarcely less than a year before, 55 voted to rescind the resolution of 1860, and only 45 voted in the negative. So far as the action of the State Society could effect it, the recognition was accorded, and the efforts of the Montgomery county liberals had met with a complete and most gratifying triumph.

The appointment of women physicians to the full charge of female patients in the hospitals for the insane is a movement akin to that already detailed, but reaching farther and deeper. The present pamphlet describes with a vivid and absorbing interest the progress made in Pennsylvania,—embodied in the Act of the Legislature of 1879 authorizing the Trustees of the State Hospitals to appoint women chief physicians for the female insane. It is under this law that

Dr. Alice Bennett (a graduate of the Women's Medical College of Philadelphia), was appointed in 1880 chief physician of the women's department of the great Eastern Hospital of Pennsylvania, at Norristown, where she now has entire medical charge of over eight hundred patients. The hospital, says the pamphlet under notice, "in all things that pertain to the health, comfort, and management of the patients, is not surpassed by any one in the world. The fitness of women doctors to have charge of the medical management of the insane of their sex has been grandly illustrated in the Eastern Hospital, under the exclusive care of Dr. Bennett, the first woman who ever undertook such a duty." "Nowhere else in the civilized world are insane women under the exclusive care of physicians of their own sex," and this exceptional instance and its success are largely due to the exertions of Dr. Corson, who in both the movements described in the pamphlet was so earnest, so persistent, and so broad-minded. The reception tendered him, in Philadelphia, a few weeks ago, (Sixth month 6,) by many physicians of both sexes, in commemoration of his sixtieth year of professional labor, was a fully merited honor, though the beneficent results of the work he has performed in philanthropic fields will be his highest testimonial.

H. M. J.

Correspondence Intelligencer and Journal.

LETTERS FROM CHICAGO.—II.

CHICAGO, Seventh month 2, 1888.

DURING the week of the Republican Convention, we were favored with the company of a number of visitors,—among them, at one time, were one of the editors of your paper; Benj. H. Miller and wife, of Sandy Spring, Md.; Mercy J. Hammond, (formerly Griffith, of Mt. Pleasant, O.), on her way with her husband, Bezaleel Hammond, to their home at Wichita, Kansas. These, with two of our old and cherished friends, C. and F. Roberts, dined and spent an evening with us. It was a beautiful moonlight evening, and as we sat out upon the porch and steps in the shadow of the elm trees, with a slight lake breeze coming upon us occasionally, we formed a congenial party, talking of the various questions of the day, Politics, Philanthropy, Suffrage, Temperance, Society, etc. It was so rare a treat to us that it was with sincere regret and reluctance that we saw our little social conference break up as the evening waned. Where there are large bodies of Friends, with frequent chances of meeting socially there can hardly be realized an appreciation of the pleasure and comfort we find in these "few and far between" opportunities.

The "Woman's Club" of this city make a point of giving receptions in their club parlors to notable women, listening to an address or talk, and asking questions, followed by tea and social converse. They gave one to Susan B. Anthony and the Baroness Grippenburg of Finland, after the Convention. S. B. A. was much affected by the occasion. After so many years of "hand to hand" conflict, of contumely, derision, and false report, and even personal attack, because of her firm and persistent advocacy of equal place and opportunity for women with men, to see the cause advancing, and a large body of educated, influential women taking hold of the subject and championing it bravely and successfully, gave her a comfort and encouragement which brought tears and a broken voice to a courageous woman, who had passed with apparent indifference through hardships and abuse almost inconceivable, blazing the way for the more delicate and refined workers who were to follow. Age is creeping on her, and she said she felt glad to be able to lay her work upon younger shoulders. She was an able, dedicated, far-seeing general, with a small band of soldiers, but they planted the banner of freedom under the "star of empire" and held it there till relieved by the army of recruits that are coming to their aid. May we never let it trail in the dust! That the Father's children are "born free and equal" is a truth that was boldly proclaimed by the founders of our Society, and that the fathers and mothers were equally responsible for the condition of the world around them, and the advancement of the truth seemed to them a "self-evident truth" in their Religious Society. Not taking part in government affairs, (being under a monarchical government in their rise), the subject of civil rights for women was not considered. But now, being under a democratic instead of an aristocratic government, we all have individual responsibilities, and the ability to do well increases with responsibility. When we have to act, we have to think *how* to act.

A young man recently asked a woman, "What do you want to vote for?" She replied, "For the same reason you do,—to do good, or what seems good." This morning's paper reports that our Governor Oglesby has just appointed two women on the State Board of Education. One of them is a daughter-in-law of our old friend, Alexander Young, deceased, well known I think to many readers of your paper, a bright, capable woman, who will no doubt do good, faithful work, Matilda B. Corse. She was lately placed upon our County Board, and Ellen Mitchel upon our City Board. An old German who was on the County Board presented his resignation, but when he saw M. B. Corse and how she took hold of the work, he withdrew it, being so well pleased that his prejudices were overcome.

On the 23d of Sixth month we went to visit our children living in Dixon, Illinois, about ten miles from the little settlement and meeting of Friends of East Jordan.

On First-day morning, we drove over to meet with them. The drive was an event in our lives. It was one of the "perfect days of June" which Lowell has so vividly described in his poem of "Sir Launfal." The Rock river, upon which Dixon and Sterling are situated, is a wide, blue stream, running through most beautiful rolling country of fine rich farms. The fields of grain in various shades of green, the dark wheat, the light barley, and graceful corn, separated by well trimmed hedges, lighted by the brilliant sunshine and swayed by the gentle breezes, enlivened by the songs of robin, thrush, and other musical and brilliant birds, formed an enchanting contrast to our noisy, smoky city streets and walls.

One of the interesting features of the ride was the large number of stock, fine horses and cows browsing so comfortably and peacefully, many of them with their baby colts and calves gamboling about them, with no reflections upon the past, or fears of the future. (Why can't we live a little more that way?)

We reached the meeting-house in time to witness most of the exercises of the First-day school. The Superintendent, M. A. J., and a few others, are faithfully keeping alive the Truth in that part of the vineyard. The meeting and school are composed of her mother and several brothers, with their children, and one or two other families of Friends. One of the exercises of the school seemed very impressive to me. They all stood, and teachers, visitors, and children repeated in concert Pope's "Universal Prayer." My mind went back to my childhood, when we had no First-day schools, but instead my mother took down the "English Reader," and read that prayer to me, and asked me to commit it to memory, which I did, and to this day it has been a strong influence in my life. It was recited with earnestness and deliberateness, and with evident understanding of its meaning. The lines:

"What blessings thy free bounty gives
Let me not cast away,
For God is paid when man receives,—
To enjoy is to obey.
To Thee, whose temple is all space,
Whose altar, earth, sea, skies!
One chorus let all beings raise,
All nature's incense rise."

seemed full of meaning, in view of the charms and privileges of the day. It made me also regret that I had not been more careful to store the minds of our children with such strong, true verses while they were yet free from other and more worldly things, and like a pure sheet of paper ready to receive impressions and to hold them, as their memories will not in later years. I wish I might impress this upon young mothers whose little children are still around them. Instead of reading so many stories to them, good though they may be, I believe it would be better to select good standard, even classical poems, and patiently teach them to understand and commit them. Even if they do not comprehend fully, at first, that will come later, and some sentiment be often brought vividly to remembrance with force and power in time of need.

We dined at Sarah John's in company with several of her children and grandchildren, and some of our old Richmond friends and schoolmates, N. Wilson and wife and sisters, spent a pleasant afternoon out in porch and yard under the pine trees planted many years ago by father Johns when he settled in that "new prairie country," emigrating from Pennsylvania,—then quite a serious undertaking,—now so easy.

A beautiful ride home to Dixon toward evening, good roads, with banks of wild roses along the roadside, the birds singing their vespers, the sun setting in beauty behind us, the moon rising before us, the wide rolling prairie with its greenness and beauty and odors around, and the sky spread out like a vast blue dome above us, was an inspiring sight to those who so love nature and see so little of it; not least of all was the pleasure of reunion with our beloved children, from whom we had been much separated for several years past. It was a full day, and we lay down to rest with thankful hearts for all "His benefits."

H. A. P.

SWARTHMORE NOTES.

The great empty college building makes the place seem a little lonely through the two summer vacation months. But those who remain at their homes, near or on the college grounds find Swarthmore a very charming summer residence, scarcely surpassed by any among the mountains or by the sea.

—Although the students are absent, the tennis courts on the front lawn are not always deserted on these summer evenings.

—The list of new entries for next year is advancing. Most expect to enter the college classes.

—The few students not promoted are mingling with their summer pleasures preparation for the fall examinations.

—The contributions of Swarthmore to the recent meeting of the College Association in Philadelphia were a paper by Prof. W. P. Holcomb on "The Place of History in a College Course," and one by the President upon "The True Province of the College, in contradistinction from the Universities on the one hand, and the Academies, High Schools, and other institutions for secondary instruction on the other." The next meeting of the Association is to be held in Philadelphia in the autumn of next year.

NEWS OF FRIENDS.

The *Daily News* newspaper of Lincoln, Nebraska, in its issue of Seventh month 2, under the heading, "A Friends' Awakening," says: "An unusually interesting and prolonged meeting was held yesyesterday under the leadership of Benj. F. Nichols, of Illinois, who is chairman of the committee appointed at the quarterly meeting held at Prairie Grove, Ia., whose privilege and duty it is to visit the various churches in Nebraska, and adjoining states, arouse and strengthen the brethren, also to arrange for a series of circular meetings which are to be held in Lincoln, Omaha, and Genoa. C. G. Littlefield was chosen clerk, also a committee of seven to work up the interest in the society by securing better accommodations in the way of a public hall in which to hold regular meetings, etc. Louisa J. Roberts, also of Philadelphia, was present and spoke very earnestly, urging upon the society the importance of united efforts and laboring together for a common end and purpose, promising the aid and coöperation of Friends in the East."

The good we do to others
Shall never miss its meed;
The love of those whose sorrows
We lighten shall be ours,
And o'er the path we walk in
That love shall scatter flowers.
—*William Cullen Bryant.*

METHODISTS AND FRIENDS.

[The following good-spirited article is from the *Christian Advocate*, New York, the leading journal of the Methodist Episcopal denomination. It is of interest, in several particulars,—among others in the fact that it recognizes very distinctly that Quakerism is not found in those departures of so-called Friends who are returning to the forms and rituals of the churches.—EDS.]

SPEAKING of the annual assembly of "the Quakers in their meeting-house at Rutherford Place," a daily paper says it was the smallest assembly and the most quiet. There were intervals of absolute silence. This silence "was in wonderful contrast to the clamoring for the floor by the Methodist brethren at the Metropolitan Opera House."

This is true, and everything else of a visible nature exhibits the same contrast. The Methodists sing; the Friends do not. Some of the Methodists shout; the Friends do not. The Methodists baptize with water; the Friends do not. The Methodists administer the Holy Sacrament of bread and wine; the Friends do not. The Methodists hold services with the definite understanding there shall be public speaking; the Friends do not. The Methodists sit with their hats off in the house of God; the Friends do not. The Methodists are governed by parliamentary rules in their proceedings; the Friends are not. The Methodists have a thousand times as much business to do as the Friends. One represents the Church militant, the Church energetic; the other, the Church meditative.

The same paper says: "The Quakers are becoming fewer every year. No other ecclesiastical body makes propositions to unite with them or absorb them." We have the greatest possible respect for them. Their benign influence extended over the community where the writer was brought up, and some of the most profitable meetings in a religious way that he ever attended were when sitting in silence for more than an hour—not a syllable from human voice falling on the ear from the beginning to the close. The Methodists and the Friends agree in attaching great importance to the Inner Light, to the influence of the Holy Spirit.

Methodists are divided into two general classes—those who live an outward life with too little meditation and inner devotion; the other class consists of those who still pray in secret, commune with God, are willing to mingle in the activities, not to say the fray, of modern life, but who retreat as often as they can to "the Spirit's secret cell, where song and prayer forever dwell." Without this latter class confusion and death would follow.

So the Friends are divided into two general classes—those who retain their primitive simplicity and spirituality, and those who, with the garb and accent of Friends, are among the shrewdest of the shrewd, and steadily accumulate large fortunes. It was the opinion of one of the wisest Friends that the affinity between the best Methodist and the best Friend is greater than between any other types of Christians. Yet the accidental differences presented above are so great that hardly any more striking contrast can be found than the subdued quietness of a Friends' meeting and the energetic demonstrations of a Methodist revival.

Friends have undergone considerable modifications. They have a society in Brooklyn where they sing, and where quite a demonstrative revival was in progress a few years ago. Over this a pious Friend grieved, remarking to the writer that he could not "fellowship" their proceedings. He believed in being one thing or the other, and if he were going that far he would leave the peculiarities of the Friends behind.

We are sorry to see them declining in numbers. Recent statements in the papers show that in the West they are growing; but where they grow they are assimilating to other religious bodies. Their early history is among the most romantic in the annals of Christianity; they bore testimony against kings and priests; were ready to die for their faith; practiced the most astonishing self-denial without retiring to cloisters or monasteries; and without starvation or set fasts of a severe nature, they brought their bodily appetites and passions under subjection, and attained the quietness and composure equal to that of the most devout mystic. Their relations to the early history of the United States were peculiarly beautiful. They witnessed a good confession when many other professed Christians poured out libations to Bacchus, and bore their testimony against slavery when almost a whole nation bowed down before the golden calf. But, as in the early Church the Lord recognized Nathaniel as an Israelite, indeed, in whom was no guile, and Peter and John, though sons of thunder, as his disciples, so there is room to-day for the gentle spirit and unobtrusive life of the consistent Friend, and the energy and devout zeal of the most characteristic Methodist.

"UNLEAVENED BREAD."

ABOUT a week before the Passover, several families join in the making of this so-called "bread," which is to be the chief article of food for the whole paschal week. The male members—both adults and boys—meet very early at the appointed house, where certain rooms on the lower floor are already cleansed and set apart for the occasion. However wealthy a man may be, he would not forego the privilege of lending a hand in this holy work, as it is considered a great blessing. No women take part this day. In faithfully grinding and preparing the finest wheaten flour, packing it in new sacks made by themselves, the ladies have done their share. The Arabian Jews use for this purpose none other wheat but that sold by their own people, who testify that Hebrews supervised the thrashing, and that no water or moisture ever touched the grain. This of course tends to make the Passover bread much more expensive than the ordinary staff of life. The services of two or three professional Jewish bakers are secured for the day. They do the baking, and guide their fellow-men in the handling, shaping, or making of these thin, round biscuits, somewhat in the shape of large pancakes. Strictly speaking, they should be termed thin wafers, or crackers, and are intended to keep over for several

weeks. No alien should take part in this sacred work. The oldest member of the company is designated to read aloud portions of the Exodus account, both from Scriptures and from rabbinical legends. The others silently proceed with their work. None would open his mouth while he had a portion of the dough in his hands, for fear of its being desecrated by his breath and saliva. All perspiration should be carefully wiped off; the hands must be scrupulously washed; and the long, flowing sleeves tied together on the back of the neck, so as not to come in contact with the dough. They usually manage to finish the baking in one day, so that towards night each householder takes his portion home. It is deemed meritorious to make the unleavened bread thus in a sort of joint-stock company, as it offers a favorable opportunity for helping the needy in a delicate manner. The rich bring extra quantity of flour, and leave the surplus for those who have less.—*Ezra Isaac, in S. S. Times.*

MAKING SHOES.

In his little hut by the rocky shore,
Where the waters ever with changing hues
Creep in and out with a drowsy roar,
Sits an old man fashioning babies' shoes;
His face is wrinkled, his hair is white,
His form is bent with his years of care,
But always the old man's heart is light,
And he sings to himself as he labors there:
"Pegging away
All the long day,
Stitching ever till set of sun;
Tides ebb and flow,
Hours come and go,
Rest comes after the work is done!"

Through the window, glistening far away,
He watches the white sails out at sea
As they slowly fade from the shining bay,
Chased out by the west wind light and free;
And a far-off look in his faded eyes
Reveals that his thoughts are drifting far
With the gleaming sails where the sea gull flies,
And he sings with his heart o'er the harbor bar:
"Pegging away
All the long day,
White sails drifting across the sea;
Tides ebb and flow,
Tides come and go,
Voyage soon over for you and me!"

He turns to his work, and his rough old hands,
As honest as human hands can be,
Draw out the threads with their twisted strands,
And stitch the crooked seams faithfully.
For babies' feet must be shod with care,
And old age carries the work along,
And shoes are better by far to wear
When pegged and stitched with a little song:
"Pegging away
All the long day,
Infancy, childhood, youth, and age;
Tides ebb and flow,
Years come and go;
Life is only a written page!"

And thus he toils, while the days go by,
Spring turns to summer along the shore,
The summers fade and the roses die,
And snow-drifts whiten the headlands o'er;
And, day by day, as the seasons run,
He sings and toils in a thoughtful use,
His thread near wasted, work almost done,
An old man fashioning babies' shoes:
"Pegging away
All the long day,
Shine and shadow, spring and fall:
Tides ebb and flow,
Men come and go;
God the Father is over all!"

—*F. S. Cutler.*

CHILD-LOVE.

Oh, to recall the days when, on the road
That led me, cheerful or depressed, towards home,
My little timid son was wont to come
Within my ken, not far from my abode!
On seeing me his eager joy he curbed,
Uncertain of my mood. He peeled his stick
With anxious mien, while casting glances quick
To learn my humor; if I seemed disturbed
As I drew near, he loitered by my side—
A thought behind—and looked intent on work;
But if I smiled—then, with a sudden jerk,
His stick flew far, and such a whelming tide
Of love burst forth, in smiles and misty tears,
And pressure of his loving little hand, and eager confidence of hopes and fears.

Oh, that we did not fail so oft to find
God's angels in our children! How our eyes
Are holden, while we deem that we are wise;
Whereas we are but very dull and blind!
For what are trifling faults—a noisy tone,
A broken platter, or a missing hat?
Can we not foster love so passionate,
Yet gently chide? Alas! why be so prone
To silence lips so loving, or to make
The little heart e'en for a moment ache
Because our nerves are jarred? How soon we lose
Perception of the treasure of its love!
Shock our fastidious sense, and we refuse
The love that fills the little heart with joy—the solace that could half our griefs remove.

—*The Spectator.*

LOUISA ALCOTT'S CHILDHOOD.

A few weeks before her sudden death, Louisa M. Alcott prepared for the *Youths' Companion* an account of her youthful reminiscences. It has since been published in the *Companion*, and will be of new and touching interest, as one of the last pieces of work from the pen of that beloved writer. She says:

One of my earliest memories is of playing with books in my father's study, building towers and bridges of the big dictionaries, looking at pictures, pretending to read, and scribbling on blank pages whenever pen or pencil could be found. Many of these first attempts at authorship still exist, and I often wonder if these childish plays did not influence my after-life, since books have been my greatest comfort, castle-building a never-failing delight, and scribbling a very profitable amusement.

Another very vivid recollection is of the day when running after my hoop I fell into the frog pond and

was rescued by a black boy, becoming a friend to the colored race then and there, though my mother always declared that I was an abolitionist at the age of three.

During the Garrison riot in Boston the portrait of George Thompson was hidden under a bed in our house for safe keeping, and I am told that I used to go and comfort "the good man who helped poor slaves" in his captivity. However that may be, the conversion was genuine, and my greatest pride is in the fact that I have lived to know the brave men and women who did so much for the cause, and that I had a very small share in the war which put an end to a great wrong.

Being born on the birthday of Columbus, I seem to have something of my patron saint's spirit of adventure, and running away was one of the delights of my childhood. Many a social lunch have I shared with hospitable Irish beggar children, as we ate our crusts, cold potatoes, and salt fish on voyages of discovery among the ash heaps of the waste land that then lay where the Albany station now stands.

Many an impromptu picnic have I had on the dear old common, with strange boys, pretty babies, and friendly dogs, who always seemed to feel that this reckless young person needed looking after.

On one occasion the town crier found me fast asleep at nine o'clock at night, on a door-step in Bedford street, with my head pillowed on the curly breast of a big Newfoundland, who was with difficulty persuaded to release the weary little wanderer who had sobbed herself to sleep there.

I often smile as I pass that door, and never forget to give a grateful pat to every big dog I meet, for never have I slept more soundly than on that dusty step, nor found a better friend than the noble animal who watched over the lost baby so faithfully.

My father's school was the only one I ever went to, and when this was broken up because he introduced methods now all the fashion, our lessons went on at home, for he was always sure of four little pupils who firmly believed in their teacher, though they have not done him all the credit he deserved.

I never liked arithmetic or grammar, and dodged these branches on all occasions; but reading, composition, history, and geography I enjoyed, as well as the stories read to us with a skill which made the dullest charming and useful.

"Pilgrim's Progress," Krummacher's "Parables," "Miss Edgeworth," and the best of the dear old fairy tales, made that hour the pleasantest of our day. On Sundays we had a simple service of Bible stories, hymns, and conversation about the state of our little consciences and the conduct of our childish lives which never will be forgotten.

Walks each morning round the Common while in the city, and long tramps over hill and dale when our home was in the country, were a part of our education, as well as every sort of housework, for which I have always been very grateful, since such knowledge makes one independent in these days of domestic tribulation with the help who are too often only hindrances.

Needle-work began early, and at ten my skilful sister made a linen shirt beautifully, while at twelve I set up as a doll's dress-maker, with my sign out and wonderful models in my window. All the children employed me, and my turbans were the rage at one time to the great dismay of the neighbors' hens, who were hotly hunted down, that I might tweak out their downiest feathers to adorn the dolls' headgear.

Active exercise was my delight from the time when, a child of six, I drove my hoop around the Common without stopping, to the days when I did my twenty miles in five hours and went to a party in the evening.

I always thought I must have been a deer or a horse in some former state, because it was such a joy to run. No boy could be my friend till I had beaten him in a race, and no girl if she refused to climb trees, leap fences, and be a tomboy.

My wise mother, anxious to give me a strong body to support a lively brain, turned me loose in the country and let me run wild, learning of nature what no books can teach, and being led, as those who truly love her seldom fail to be,

"Through nature up to nature's God."

I remember running over the hills just at dawn one summer morning, and, pausing to rest in the silent woods, saw, through an arch of trees, the sun rise over river, hill, and wide green meadows as I never saw it before.

Something born of the lovely hour, a happy mood, and the unfolding aspirations of a child's soul seemed to bring me very near to God, and in the hush of that morning hour I always felt that I "got religion," as the phrase goes. A new and vital sense of His presence, tender and sustaining as a father's arms, came to me then, never to change through forty years of life's vicissitudes, but to grow stronger for the sharp discipline of poverty and pain, sorrow and success.

Those Concord days were the happiest of my life, for we had charming playmates in the little Emersons, Channings, Hawthornes, and Goodwins, with the illustrious parents and their friends to enjoy our pranks and share our excursions.

Plays in the barn were a favorite amusement, and we dramatized the fairy tales in great style. Our giant came tumbling off a loft when Jack cut down the squash vine running up a ladder to represent the immortal bean. Cinderella rolled away in a vast pumpkin, and a long black pudding was lowered by invisible hands to fasten itself on the nose of the woman who wasted her three wishes.

Little pilgrims journeyed over the hills with scrip and staff and cockle-shells in their hats; elves held their pretty revels among the pines, and "Peter Wilkins's" flying ladies came swinging down on the birch tree-tops. Lords and ladies haunted the garden, and mermaids splashed in the bath-house of woven willows over the brook.

People wondered at our frolics, but enjoyed them, and droll stories are still told of the adventures of those days. Mr. Emerson and Margaret Fuller were visiting my parents one afternoon, and the conversation having turned to the ever interesting subject of education, Miss Fuller said:

"Well, Mr. Alcott, you have been able to carry out your methods in your own family, and I should like to see your model children."

She did in a few moments, for as the guests stood on the door steps, a wild uproar approached, and round the corner of the house came a wheelbarrow holding baby May arrayed as a queen; I was the horse, bitted and bridled and driven by my elder sister Anna, while Lizzie played dog and barked as loud as her gentle voice permitted.

All were shouting and wild with fun which, however, came to a sudden end as we espied the stately group before us, for my foot tripped, and down we all went in a laughing heap, while my mother put a climax to the joke by saying with a dramatic wave of the hand:

"Here are the model children, Miss Fuller."

My sentimental period began at fifteen, when I fell to writing romances, poems, a "heart journal," and dreaming dreams of a splendid future.

Browsing over Mr. Emerson's library I found "Goethe's Correspondence with a Child," and was at once fired with the desire to be a second Bettine, and making my father's friend my Goethe. So I wrote letters to him, but was wise enough never to send them, left wild flowers on the door steps of my "Master," sung Mignon's song in very bad German under his window, and was fond of wandering by moonlight, or sitting in a cherry tree at midnight till the owls scared me to bed.

The girlish folly did not last long, and the letters were burnt years ago, but Goethe is still my favorite author, and Emerson remained my beloved "Master" while he lived, doing more for me, as for many another young soul, than he ever knew, by the simple beauty of his life, the truth and wisdom of his books, the example of a good, great man untempted and unspoiled by the world which he made nobler while in it, and left the richer when he went.

The trials of life began about this time, and my happy childhood ended. Money is never plentiful in a philosopher's house, and even the maternal pelican could not supply all our wants on the small income which was freely shared with every needy soul who asked for help.

Fugitive slaves were sheltered under our roof, and my first pupil was a very black George Washington whom I taught to write on the hearth with charcoal, his big fingers finding pen and pencil unmanageable.

Motherless girls seeking protection were guarded among us; hungry travelers sent on to our door to be fed and warmed, and if the philosopher happened to own two coats the best went to a needy brother, for these were practical Christians who had the most perfect faith in Providence, and never found it betrayed.

In those days the prophets were not honored in their own land, and Concord had not yet discovered her great men. It was a sort of refuge for reformers of all sorts, whom the good natives regarded as lunatics, harmless but amusing.

My father went away to hold his classes and conversations, and we women folk began to feel that we also might do something. So one gloomy November day we decided to move to Boston and try our fate again after years in the wilderness.

My father's prospect was as promising as a philosopher's ever is in a money-making world, my mother's friends offered her a good salary as their missionary to the poor, and my sister and I hoped to teach. It was an anxious council, and always preferring action to discussion, I took a brief run over the hill and then settled down for "a good think" in my favorite retreat. It was an old cart-wheel, half-hidden in grass under the locusts, where I used to sit to wrestle with my sums, and usually forgot them, scribbling verses or fairy tales on my slate instead. Perched on the hub I surveyed the prospect and found it rather gloomy, with leafless trees, sere grass, leaden sky and frosty air; but the hopeful heart of fifteen beat warmly under the old red shawl, visions of success gave the gray clouds a silvery lining, and I said defiantly, as I shook my fist at fate embodied in a crow cawing dismally on the fence near by.—

"I *will* do something by-and-by. Don't care what, teach, sew, act, write, anything to help the family; and I'll be rich and famous and happy before I die, see if I won't!"

Startled by this audacious outburst, the crow flew away, but the old wheel creaked as if it began to turn that moment, stirred by the intense desire of an ambitious girl to work for those she loved and find some reward when the duty was done.

I did not mind the omen then, and returned to the house cold but resolute. I think I began to shoulder my burden then and there, for when the free country life ended the wild colt soon learned to tug in harness, only breaking loose now and then for a taste of beloved liberty.

My sisters and I had cherished fine dreams of a home in the city, but when we found ourselves in a small house at the South End with not a tree in sight, only a back yard to play in, and no money to buy any of the splendors before us, we all rebelled and longed for the country again.

Anna soon found little pupils, and trudged away each morning to her daily task, pausing at the corner to wave her hand to me in answer to my salute with the duster. My father went to his classes at his room down town, mother to her all-absorbing poor, the little girls to school, and I was left to keep house, feeling like a caged sea-gull as I washed dishes and cooked in the basement kitchen where my prospect was limited to a procession of muddy boots.

Good drill, but very hard, and my only consolation was the evening reünion when all met with such varied reports of the day's adventures, we could not fail to find both amusement and instruction.

Father brought news from the upper world, and the wise, good people who adorned it; mother, usually much dilapidated because she *would* give away her clothes, with sad tales of suffering and sin from the darker side of life; gentle Anna a modest account of her success as teacher, for even at seventeen her sweet nature won all who knew her, and her patience quelled the most rebellious pupil.

My reports were usually a mixture of the tragic and the comic, and the children poured their small

joys and woes into the family bosom, where comfort and sympathy were always to be found.

Then we youngsters adjourned to the kitchen for our fun, which usually consisted of writing, dressing, and acting a series of remarkable plays. In one I remember I took five parts and Anna four, with lightning changes of costume, and characters varying from a Greek prince in silver armor to a murderer in chains.

It was good training for memory and fingers, for we recited pages without a fault, and made every sort of property from a harp to a fairy's spangled wings. Later we acted Shakespeare, and Hamlet was my favorite hero, played with a gloomy glare and a tragic stalk which I have never seen surpassed.

But we were now beginning to play our parts on a real stage, and to know something of the pathetic side of life with its hard facts, irksome duties, many temptations, and the daily sacrifice of self. Fortunately we had the truest, tenderest of guides and guards, and so learned the sweet uses of adversity, the value of honest work, the beautiful law of compensation which gives more than it takes, and the real significance of life.

At sixteen I began to teach twenty pupils, and for ten years learned to know and love children. The story writing went on all the while with the usual trials of beginners. Fairy tales told the Emersons made the first printed book, and "Hospital Sketches" the first successful one.

Every experience went into the caldron to come out as froth, or evaporate in smoke, till time and suffering strengthened and clarified the mixture of truth and fancy, and a wholesome draught for children began to flow pleasantly and profitably.

So the omen proved a true one, and the wheel of fortune turned slowly, till the girl of fifteen found herself a woman of fifty with her prophetic dream beautifully realized, her duty done, her reward far greater than she deserved.

SIDNEY HOWARD GAY.

Sydney Howard Gay—a well-known journalist and writer, and an active Abolitionist—died at his home West New Brighton, Staten Island, on the 25th ult., in his seventy-fifth year. He had been for several years partly paralyzed, and his death brought relief from much suffering. He was born at Hingham, Mass., and entered Harvard College at fifteen, but was obliged to relinquish his studies before graduating, on account of ill health. A biographical sketch in the New York *Evening Post* adds: He spent some time in travel and in a Boston counting-house, after which he began the study of law in his father's office, but he soon abandoned it from a peculiar cause. Believing the institution of slavery to be iniquitous, he felt that he could not conscientiously take the oath to support the Constitution of the United States, which recognized the system as legal, and he was therefore morally barred from practising in the courts. He had to a notable degree the "courage of his opinions" upon all moral and political questions, and he joined the Garrisonian abolitionists at a time when their numbers were very weak and their views most unpopular. In 1842 he became a lecturing agent for the American Anti-Slavery Society, and from 1844 till 1857 he edited the *Anti-Slavery Standard*, published in this city.

Then he became a member of the editorial staff of the New York *Tribune*, and from 1862 to 1866 he was the managing editor of that paper. Mr. Gay was warmly in favor of the most energetic and persistent prosecution of the war for the Union, and his pen was forcible in the advocacy of his principles. In 1867 he removed to Chicago, and till the great fire of 1871 he was the managing editor of the Chicago *Tribune*. During the winter following the fire he acted with the Relief Committee, and in the spring of 1872 he wrote the first public report of their important work.

Afterwards, for two years, Mr. Gay was the managing editor of the *Evening Post*. In 1874 the late William Cullen Bryant, then the editor of this journal, was invited by the publishing house of Charles Scribner's Sons to undertake the preparation of a "Popular History of the United States," and he consented to aid in the work on condition that Mr. Gay should be its author. Mr. Bryant wrote the preface to the first of the four volumes, and Mr. Gay wrote the history itself, with some assistance in special chapters, for which credit was given in the prefaces. The work treated American history upon a new plan, and was received with much public favor. Mr. Gay afterwards wrote a "Life of James Madison," (Boston, 1884), and when disabled by illness was engaged upon a biography of Edmund Quincy for the "American Men of Letters" series. He leaves a widow, one son, and two daughters.

Self-forgetfulness in love for others has a foremost place in our ideal of character, and our deep homage as representing the true end of our humanity. We exact it from ourselves, and the poor answer we make to the demand costs us many a sigh; and, till we can break the bonds that hold us to our centre, and lose our self-care in constant sacrifice, a shadow of silent reproach lies upon our heart. Who is so faultless or so obtuse as to be ignorant what shame there is, not only in snatched advantages and ease retained to others' loss, but in ungentle words, in wronging judgment within our private thoughts alone,—nay, in simple blindness to what is passing in another's mind? Who does not upbraid himself for his slowness in those sympathies which are as a multiplying mirror to the joys of life, reflecting them in endless play?—*A. P. Peabody.*

There's things go on in the soul, and times when feelings come into you like a rushing mighty wind, as the Scripture says, and part your life in two a'most. . . . Those are things you can't bottle up. . . . That shows one there's deep, speritial things in religion. You can't make much out wi' talking about it, but you feel it.—"*Adam Bede.*"

Night brings out stars as sorrow shows us truths. —*Bailey.*

WHAT WE OWE TO THE SLEEPLESS.

It is because there are others who will not sleep, that we have the privilege of sleeping in restfulness and in safety. And it is because of the wakeful watching of those who cannot sleep, that our wakeful hours have much of their added cheer and helpfulness. Sleeping and waking we are indebted to those who wake while others sleep; and it behooves us to be mindful of our multiplied obligations to the sleepless.

In our city or our village homes we go to our sleep at night with a feeling of security because of the wakefulness of policemen and of other watchers, who guard our persons and our property while we sleep. Riding across the country by railroad at night, we lie down to sleep as restfully as in our homes, because of our confidence in the sleepless watching of engineer and of brakemen on the train, and of guards at the bridges and the switches along our track. Crossing the ocean, we seek rest in our berths without anxiety, because we know that at the pilot-house, on the deck, at the lookout, and in the engine-rooms below, there are keen eyes that will not sleep. And so on land or sea, at home or abroad, in the ordinary course of busy life, we have reason to realize our indebtedness to those who wake while others sleep.

From the beginning of our troubled life to its fevered close, our safety pivots on the willing sleeplessness of those who watch in our behalf. It is because the loving mother will not give way to sleep, when her tired body and her throbbing head long for it, and she keeps awake only by the exercise of all her firm will, prompted by the best impellings of her whole true heart, that the helpless child is brought safely through the varied trials and ills of infancy. It is only as the devoted wife or sister, or as the skilled nurse, watches in tireless wakefulness by the bedside of the strong man struggling with acute disease, that he on whom the family, the community, or the nation leans is held to continued life, and is raised to renewed activities in health. It is, indeed, by the sleeplessness of the sleepless, that the sleeping and the waking of those who sleep and wake bring rest and refreshing, and are guarded from unnumbered perils. . . . .

There is, in fact, no promise of God's loving fidelity to those who trust him which is more precious as it stands, or for which we have more reason to be grateful, than the promise of his tireless sleeplessness as the watcher over his dear ones:

> "He will not suffer thy foot to be moved:
> He that keepeth thee will not slumber.
> Behold, he that keepeth Israel
> Shall neither slumber nor sleep."

Therefore it is that the Psalmist says, and therefore it is that every one of us can say:

> "In peace will I both lay me down and sleep:
> For thou, Lord, alone makest me dwell in safety."

Yet how little prominence has this thought in our minds as a cause of unfailing rejoicing!

But it is not alone those who wake and watch on their own choice, as a matter of duty, to whose sleeplessness we are indebted for much that we have reason to be grateful for. Those who *cannot* sleep are, in many an instance, enabled by their very sleeplessness to be a means of good to us beyond all that they could compass in our behalf if they slept as others sleep. There are sorrows and sufferings which forbid sleep, but which enrich the soul of the sleepless one; and out of such sleeplessness there comes a blessing to all who are within the sweep of its beneficent influence. Paul and Silas, with their smarting backs and fettered feet in their inner dungeon at Philippi, could not sleep, but in their sleeplessness they could sing God's praises with such added sweetness and power that the strains of their rejoicing filled the ears of their heaviest-hearted companions in bondage, and transformed the gloomy prison-house into a sanctuary of light and peace in Christian believing. And the song-filled sleeplessness of weary prisoners of grief and pain is one of the potent forces of good in the universe of God to-day.

And because of this loving, grateful service of God's sleepless worshippers, we who sleep and rest are sharers in the blessing which their devotion brings.

It is in the hours of sleeplessness from sorrow and pain that the faithful heart grows tenderest toward God and toward God's dear ones; and it is only through these experiences in sleeplessness that any God-inspired comforter of those who mourn or who suffer acquire his chiefest power of comforting. He who has never been so racked and tried that he could not sleep, cannot speak intelligibly to the heart of hearts of a sleepless sufferer. And he whose words come home to every aching heart like strength-bringing balm, is sure to be one who has waked and watched involuntarily while others slept restfully. To realize this truth is inevitably to give us a new sense of our indebtedness to those who have acquired their power to help us at the cost of wearying sleeplessness. They need our grateful sympathy, and they deserve it.

There is comfort in this truth to those who cannot sleep. Since there is new power for good through waking and watching while others sleep, then that sleeplessness which is unwelcome for its own sake can be welcomed for Christ's sake. When we must count the long hours of darkness drearily, through pain or sorrow that will not let us sleep, we can thank God that by this means we are gaining an insight of his love, and a nearness to himself that shall enable us to minister in his name to those whose needs can be met only through our wise use of sleeplessness. It is a privilege that God grants to us, when he permits us to be sleepless sufferers, in order that we may wake and watch for those who are dear to himself.—*S. S. Times.*

Inclination may run in the same direction as duty; but the direction of inclination does not in itself decide the direction of duty. When duty runs in the opposite direction, the only safe thing to do is to go in the opposite direction from that of inclination. In other words, it is often the case that one must have a care to do what he doesn't want to do, and not to do what he does want to do.—*Sunday School Times.*

SINS OF MEMORY.

A QUAINT English worthy prayed, "Lord, forgive the wickedness of my memory, that it is incontinent of good things, and keeps only what is bad."

Many a man has had the same trouble. The severest punishment for listening to profane and indecent jesting is the officiousness with which memory obtrudes the offensive thing, at the very time when we are endeavoring to join in some serious or holy occupation. But inasmuch as we must often, of necessity, see and hear evil, it is wise to keep in mind also the path to a Lethe, which can drown the recollection, and wash away the stain. The only natural means, which is at all efficacious, is to abstain, if we may borrow the photographer's term, from developing the picture. The impressions of an event received at the moment, like the impressions of light upon the sensitive plate in the camera, do not constitute a picture, but only the foundation for one. They can be developed and fixed only by an act of our own minds; the act of attention to them. Hold the attention resolutely upon something else, and the impressions fade into forgetfulness. It is not the mere hearing that makes the impression, it is the listening; it is not merely seeing that fixes the image, it is the looking at the object. It is unfortunately true, that sometimes the very hatefulness of a thing compels your attention, and then the ugly memory of it may long cling to you. Yet the general law is really a universal one; we can fix the remembrance of what is good by persistently holding the attention to it; and we can banish the memory of evil by resolutely keeping the attention on something else. These are the natural means of keeping the heart pure, upon which we can ask the blessing of God in full faith of final success.—*Dr. T. Hill.*

SUNNY HUSBANDS.

VERY much has been said about the obligation of wives, in regard to wearing perpetual smiles, but it seems as if our literary talents have never once thought it worth while for the "man o' the house" occasionally to don a smile when at home in his own family circle.

It certainly is just as essential to domestic happiness for a man to be sunny and good-tempered as it is for the woman.

We often doubt whether the male head of a family really appreciates the opportunity he has for diffusing sunshine at home, or comprehends how much of gloom he can bring into the family circle by entering its sacred precincts with a frown on his countenance. The wife and mother is within four walls from morning till night, with but few exceptions; and must bear the worriment of fretful children, inefficient servants, weak nerves, and many other perplexities; and she must do this, day after day, while the husband goes out from these petty details of home care, has the benefit of the pure, fresh air, meets with friends, has a social, good time, which altogether acts as a charm upon the physical man, and, if he does as he should, he will come home cheerful and buoyant, and thereby lighten the household life for his wife, and drive dull care and gloom from her careworn brow. Some men can be all smiles away from home, but at home they are as cross as bears; and yet we hear it said, on every side, "Wives, meet your husbands with a smile."—*Aunt Jane, in Homestead.*

LET patience have her perfect work and bring forth her celestial fruits. Trust to God to weave your thread into the great web, though the pattern shows it not yet.—*George MacDonald.*

"O, WOE to those who trample on the mind—
That deathless thing! They know not what they do,
Nor that they deal with. Man, perchance, may bind
The flower his step hath bruised; or light anew
The torch he quenches; or to the music wind
Again the lyre-string from his touch that flew;—
But for the soul, O tremble and beware
To lay rude hands upon God's mystery there!"

DUTY performed is a moral tonic: if neglected, the moral tone and strength are weakened, and the spiritual health undermined.—*Tryon Edwards.*

NEWS AND OTHER GLEANINGS.

—E. P. Duplex, a colored justice of the peace, has been elected mayor of Wheatland, Cal. It is said that he is the first of his race to fill such a position on the Pacific coast.

—Harriet Beecher Stowe wishes it distinctly understood that no one but her son is in possession of letters and papers to serve as a basis for an authorized version of her life. Mrs. Stowe has no interest in the biography now being written by Florine Thayer McCray, of Hartford, Conn.—*Exchange.*

—Degrees were conferred upon four Japanese students by Yale College. "One of them," says the *Christian at Work,* "is Shinkichi Shegimi, of the Scientific School. He is a typical Japanese, four feet tall, and weighs ninety pounds. He came to this country without money or friends, drifted to Yale, was taken in charge by President Dwight and members of the faculty, and now graduates with honor."

—It is reported from Chicago in regard to Western crops that corn in Eastern Colorado, Kansas, Nebraska, Iowa, and Illinois could not look better. In Western Kansas, where they had a failure last year, the outlook is superb. The roads are muddy in Colorado, and good corn is to be seen in the eastern part of the State, grown without irrigation. The wheat crop is much improved, and the grass crop is something wonderful. Even the high hills between Kansas and the Rocky Mountains are green with grass. It is believed there will be the old yield of 23,000,000 bushels of corn this year.

—An exhibition of devices for the prevention of accidents has been planned to take place in Berlin from April to June, 1889. The Prussian government has permitted the gratuitous use of the large exhibition place in that city near the Thiergarten and the Lehrte Depot. A report of the U. S. consul-general to the Department of State, says:

"The articles to be exhibited are to consist in machinery, apparatus of all kinds now in use to guard against accidents, in tools, working pieces, and working materials; in models; in plans, drawings, photographs, and specifications; in copies of regulations, rules for factories, statutes, and printed matter relating to accidents and to their prevention, as far as they come under the province of trades



WM. H. JONES,

The Dealer in **Agricultural Implements, Seeds and Fertilizers.** Removed to **2043** and **2045 Market St.**, Philadelphia, Pa. Cheapest and largest variety. Every conceivable implement of farm use, harness, seeds and fertilizers. It is a curiosity, and of great interest to every utilitarian to see the establishment. If you cannot get here, write for wants. I am in communication with all the Agricultural implement builders in the U. S.

ALWAYS A SPECIAL BARGAIN ROOM.

The use of the INTELLIGENCER AND JOURNAL *as a medium for advertisements will, we think, be found very satisfactory. A careful supervision is exerciseed and nothing known to be unworthy is admitted. The paper now goes to about* 3300 *persons, reachiny, say,* 15,000 *readers, and its size and shape, and the character of its contents give special weight to each advertisement.* ☞ *When our readers answer an advertiser, please mention that they do it upon seeing the advertisement in this paper.* ☜

MILK, CREAM, AND BUTTER ALWAYS ON HAND.

LUKENS WEBSTER,

120 S. FIFTEENTH ST.

Butter delivered twice a week to all parts of the city and surrounding country. We are dealing with the most reliable dairies Orders by mail solicited and promptly filled.

LARD OF THE VERY BEST QUALITY A SPECIALTY.

FRIENDS' CALENDAR FOR 1888

NOW READY.

A handsome lithographed card bearing a tablet, giving a carefully selected quotation from Friends' writings for each day of the year. Price, 50 cents. By mail, 55 cents.

FRIENDS' ALMANAC FOR 1888.

Containing an account of the times and places of holding the meetings of Friends on the continent of America. Price, 10 cents each. $1.00 per dozen.

FRIENDS' POCKET ALMANAC FOR 1888.

Price, 10 cents each. $1.00 per dozen.

FOR SALE BY

FRIENDS' BOOK ASSOCIATION,

S. W. Cor. 15th and Race Sts., Philadelphia.

QUEEN & CO. 924 CHESTNUT ST

SPECTACLES AND EYE GLASSES — OCULISTS ORDERS FILLED.

Branch, 403 Chestnut St.

LYDIA A. MURPHY,

PLAIN and FANCY MILLINER

ESTABLISHED 30 YEARS.

537 FRANKLIN STREET, PHILADELPHIA.

(2 doors below Green.)

FOR DRY GOODS

——THE BEST PLACE IS——

STRAWBRIDGE & CLOTHIER'S,

MARKET, EIGHTH, FILBERT } STREETS.

One of the largest buildings in the city, and the largest Establishment in America devoted exclusively to

DRY GOODS.

The stock includes Silks, Dress Goods, Trimmings, Millinery, Hosiery, and Underwear, Gloves, House-Furnishing Goods, Carpets, Ready-Made Dresses and Wraps, and everything that may be needed either for dress or house-furnishing purposes. It is believed that unusual inducements are offered, as the stock is among the largest to be found in the American market, and the prices are guaranteed to be uniformly as low as elsewhere on similar qualities of goods.

SAFE INVESTMENTS

Capital, $750,000
Surplus, $355,016

Principal and interest both fully guaranteed by Capital and Surplus of $1,105,016. In seventeen years of business we have loaned **$11,494,600,** paying from **6% to 12%** interest. $7,056,800 of interest and principal have been returned to investors without delay or the loss of a dollar. Real Estate First Mortgage and Debenture Bonds and Savings Certificates always on hand for sale—In Savings Departments, in amounts of **$5** and upward; in the Mortgage Department, **$300** and upward. Full information regarding our various securities furnished by

J. B. WATKINS LAND MORTGAGE CO.

LAWRENCE, KANSAS; or

New York Mang'r, HENRY DICKINSON, 319 Broadway.

AMOS HILLBORN & CO.,

Furniture, Bedding, Curtains.

PARLOR, DINING ROOM, LIBRARY AND CHAMBER FURNITURE, CURTAINS AND FURNITURE COVERINGS MATTRESSES, BEDS, FEATHERS, SPRINGS, SPRING COTS, ETC., ETC.

No. 1027 Market Street, Philadelphia.

Equitable MORTGAGE COMPANY.

CAPITAL, $2,000,000.00.

S. E. Corner Fourth and Chestnut Streets.

SIX PER CENT. DEBENTURES.
Guaranteed Farm Mortgages.

STATEMENT FISCAL YEAR ENDING JUNE 30, 1888.

RESOURCES.

Real Estate Mortgages on hand,	$ 704,753 27
Real Estate Mortgages deposited with trustees to secure Debentures and Bonds,	2,875,134 45
United States Government Bonds, 4s,	25,000 00
Railroad Bonds,	84,000 00
Other Bonds and Stocks,	93,910 43
Accrued interest and premiums on securities,	19 264.01
Furniture and Fixtures,	10,580 06
Real Estate,	13,767 06
Bills Receivable,	48,548.27
Interest remitted, but not paid to us,	5,306 12
Sundry Ledger Balances,	14,499 84
Cash,	141,182.01
	$4,035,945 52

LIABILITIES.

Capital Subscribed, $2,000,000.00.	
Paid in (cash),	$1,000,000.00
Surplus,	50,000 00
Undivided Profits,	65,444 72
Debentures and Bonds outstanding,	2,555,200.00
Time Deposits,	149,293 92
Bills Payable,	50,000 00
Money rec'd in payment of Loans not yet delivered,	7,861.48
Due Borrowers on uncompleted Loans,	39,579 87
Due to Branch Offices,	118,565 53
	$4,035,945 52

PENNHURST,

TELEPHONE No. 118.

MICHIGAN AVENUE, NEAR THE OCEAN,

JAMES HOOD. *ATLANTIC CITY, N. J.*

THE MANSION HOUSE,

SARATOGA SPRINGS, N. Y.

Opens June 1st. HANNAH T. PAUL,
1317 FILBERT STREET.

PRESTON'S SUNNYSIDE, WERNERSVILLE, PA.

On South Mountain, elevation 1,000 feet, in the midst of an extensive woodland park overlooking a wide and diversified landscape; invigorating air; table and appointments excellent

Open April 1st to November.

JAMES H. PRESTON.

TEA AND COFFEE.

If $3.00 is sent to me I will send 2lb real good Tea, Black, Green, Japan, or mixed, and 8lb of fine Coffee, roasted. Express charges prepaid in the following states: Pa., New York, New Jersey, Del., Md, Va., W. Va., D. C., Ohio, Ill., Wis., Ind. And I will refund the cost of registered letters when the goods are shipped.

WM. S. INGRAM, 31 N. SECOND ST., ESTABLISHED
PHILADELPHIA, PA. —1856.—

LADIES' FINE SHOES, HAND-SEWED.

Orders taken and executed with promptness.

S. DUTCHER,
915 Spring Garden St., Phila.

DARLINGTON SEMINARY FOR YOUNG LADIES.

WEST CHESTER, PENNA.

The Thirty-third School Year will commence on the 17th of Ninth month next. Location healthy and beautiful; Grounds extensive; Course of Study thorough and full; Diplomas granted.

TERMS; $180 00 PER SCHOOL YEAR.

For Catalogue, giving full particulars, address the Principal.
RICHARD DARLINGTON, PH. D.

ABINGTON FRIENDS' BOARDING AND DAY SCHOOL,

Near Jenkintown, Pa., North Penn and Bound Brook R. R Ten miles from Philadelphia.

Next school year begins Ninth month 10th, 1888. Courses of study arranged to furnish a thorough English education and to prepare for college.

Board and tuition $145 to $175 per school year. Tuition alone $25 to $55. For further information address,

ARTHUR H. TOMLINSON, Principal,
Jenkintown, Pa.

Or CYNTHIA G. BOSLER, Sec.,
Shoemakertown, Pa.

SWARTHMORE COLLEGE

OPENS NINTH MONTH ELEVENTH.

Thirty minutes from Broad Street Station, Philadelphia.

Under the care of Friends, but all others admitted.

Full college course for both sexes; Classical, Scientific, and Literary.

Also a Manual Training and a Preparatory School.

Healthful location, large grounds, new and extensive buildings and apparatus.

For Catalogue and full particulars, address

EDWARD H. MAGILL, LL. D, President,
Swarthmore, Penna.

FRIENDS' BOARDING SCHOOL.

NEWTOWN SQUARE, PA.

Terms, $150 to $175 per year.

Apply to HANNA R. CALEY, Principal, address, during vacation), Media, Pa.

Or to

THOMAS P. BARTRAM, Newtown Square, Pa.,
CLEMENT M. BIDDLE, 815 Arch Street, Phila.

FRIENDS' ACADEMY,

A boarding and day-school for both sexes. Thorough courses preparing for admission to any college, or furnishing a good English education. The next school year will begin Ninth month 13th, 1887. Terms for boarding scholars $150 per school year. The school is under the care of Friends, and is pleasantly located on Long Island, about thirty miles from New York. For catalogue and particulars address,

FREDERICK E. WILLITS, Sec.,
Glen Cove, Long Island, N. Y.

CHAPPAQUA MOUNTAIN INSTITUTE,—

A Boarding School for both sexes under the care of Purchase Quarterly Meeting. The present building is new and much enlarged, and has perfect sanitary arrangements. Excellent corps of instructors. Prepares for Business or College. Healthfully and pleasantly located near the Harlem R. R., one hour from New York city. For catalogue and particulars, address,

SAMUEL C. COLLINS, A. M., Prin.,
Chappaqua Institute, N. Y.

LEHIGH AND SCHUYLKILL COAL.

BEST QUALITY. CAREFULLY PREPARED.

AQUILA J. LINVILL, 1244 North Ninth Street.

FRIENDS' INTELLIGENCER AND JOURNAL.

Intelligencer Vol. XLV. No. 29. | PHILADELPHIA, SEVENTH MONTH 21, 1888. | Journal. Vol. XVI. No. 808.

PURE RELIGION AND UNDEFILED.

He whom Jesus loved hath truly spoken :
The holier worship which he deigns to bless,
Restores the lost, and binds the spirit broken,
And feeds the widow and the fatherless.

O brother man, fold to thy heart thy brother!
Where pity dwells, the peace of God is there.
To worship rightly is to love each other—
Each smile a hymn, each kindly deed a prayer.

Follow with reverent steps the great example
Of him whose holy work was "doing good;"
So shall the wide earth seem our Father' temple,
Each loving life a psalm of gratitude.

—*J. G. Whittier.*

Editorial Correspondence Friends' Intelligencer and Journal.

AMONG FRIENDS IN NEBRASKA.—VI.

On Second-day, the 2d inst., Benjamin F. Nichols and wife left Lincoln on an early train for a point in Kansas, he feeling quite unwell and not able to go to Beatrice, forty miles directly south, where a meeting had been appointed for the evening. This was a great disappointment to us all, but we felt that the meeting must be held, and as our kind host, C. P. W. and his wife were willing to bear your correspondent company, we started on an early afternoon train, arriving at the station in due time. Friends were there to meet us, and we were soon made welcome at the home of Albert L. Green, where we were surprised to meet Mary B. Lightfoot, the mother of Albert's wife, and well known through her useful work among the Indians some years ago.

The basement of a Presbyterian church in the neighborhood had been engaged for the meeting, which was appointed for eight o'clock. At the hour a small company gathered, including the three families of Friends who reside in Beatrice. It was an occasion of weighty responsibility, shared as it was by our beloved M. B. L., whose loving spirit was helpful and strengthening. The message given was handed forth with an earnest desire that it might find a welcome in the hearts of the hearers. It was mainly a summary statement of the doctrine and testimonies of the Society of Friends, based upon the declarations of Jesus as given in the New Testament, and the spiritual interpretation of what are known as the sacraments of the church, and the nature of true worship were emphasized. The close attention of the audience to the word spoken was very encouraging, and the expressions of interest in what had been said, when the meeting closed, led to the hope that Friends and their faith would be better understood by those present for the opportunity of being thus gathered together in "His name."

It might be well to say, just here, that there is a great openness in this Western land for the ministry of the Word, as it is understood by Friends of our branch, but there is need of great wisdom in handing it forth, that the inquirer may be led along step by step as the truth is revealed, often in the littleness of the babe in Christ. Our principle and the testimonies based upon it have nothing to fear from the plainest presentation, when couched in the language of the Master, and when the diviner meaning which his words have for us to-day is made clear! The question is often asked, "In what, then, do Friends differ from other religious bodies?" and it is not difficult to make answer: "It is the Christ that never was crucified, but liveth and abideth forever, that is the Saviour of the world." To this Jesus himself bore testimony when he said, "And I, if I be lifted up, will draw all men unto me,"—lifted above the earthly, material understanding of his life and mission into the true meaning and significance of that other testimony, "It is the spirit that quickeneth, the flesh profiteth nothing."

Third-day was devoted to social visits; two other families, Samuel Green's and Bradley Taylor's are all the Friends that live in Beatrice.

A family of Russian Mennonites present at our meeting extended an invitation so cordial that we accepted and found them most delightful people to visit. There is quite a settlement in the neighborhood, and a meeting-house in which regular service is held. They hold to the usages of their sect with great tenacity, though some of the young people find their customs burdensome in many particulars.

This part of Nebraska is well settled, and the soil unsurpassed for fertility. Vegetation is from one to two weeks in advance of the northern countries, and the rains have been timely so that every indication favors a plenteous harvest.

Beatrice is a city of about 12,000 inhabitants, beautifully located on rising ground, presenting from the surrounding country a charming picture. Its growth is almost unparalleled even in this rapidly developing country. This is due to a way they have out here of advertising the new cities, large sums varying from five thousand to twenty thousand dollars being raised for this purpose. In all parts of the East, and wherever indeed people may be found who are wanting to improve their worldly condition these advertisements, setting forth in glowing terms the advantages to be gained by coming to the newly laid

out city, are published in magazines, farm journals, and newspapers at great cost. "But it pays," said one who had much to do with the building up of the city. "It brings to our place an intelligent class of citizens, and with the coöperation of the railroad corporations, which are always ready to extend branch roads where there is a prospect of remunerative traffic, the development of our resources is assured, and the debt incurred is not burdensome upon any."

This may or may not be the testimony of all concerned. I know that the tax-rate of Lincoln is regarded as very high, though the percentage was not given, and doubtless the same might be said by many others who are not engaged in the speculative enterprises which advance the price of land without materially improving the condition of the actual settler.

We are in the cars by six o'clock the next morning (the 4th) intending to stop for a few hours at Crete, the Chautauqua of Nebraska, situated about half-way between Beatrice and Lincoln. The grounds are beautifully laid out in a fine grove overlooking the Big Blue at a widening of its stream, which forms a pretty lake, upon which pleasure boats invite to a sail over its tranquil waters.

The main pavilion, which is cool and inviting, is large: it will seat, I was told, so many as four thousand persons, while the platform itself will accommodate about two hundred. The day's exercises were already begun when we reached the grounds, and, as it was the nation's holiday, and there was to be a commemoration of it in the afternoon, the exercises at this time, including the singing of the national airs, bore relation to the day. At ten o'clock we repaired to the pavilion of the Women's Christian Temperance Union in another part of the grove, where Mrs. Saxton, one of the prominent workers of that organization, spoke for about an hour, with great force and earnestness, pressing home upon parents the solemn obligations that rest upon them, and the great duty of training the children to the habit of willing obedience as the first step towards good citizenship, expressing the belief that there is a lamentable defect in this particular in the home training of our people. National Prohibition was the theme of her discourse; all else was incidental, but so much to the purpose that it is well worthy of mention.

Outside the grove the day was sweltering as we found when we left, at 2 p. m. to return to Lincoln; crowds of people were going and coming, and the white tents that dotted the encampment presented a most animated appearance.

The plan of work is similar to other summer resorts of like character.

A brisk shower late in the evening cooled the air, and made comfortable sleep possible. The next day a ride of 18 miles to fulfill an appointment at Bennet, where several families of Friends reside, was undertaken, an attender of the Meeting at Lincoln, who lives seven miles in that direction, having kindly offered to take me in his carriage. He was prompt to the hour, and although the sun was very believed herself excused from present service in that hot, the air was cool and invigorating, which made the ride exceptionally pleasant. We halted at his house for dinner and a little rest. Here again Nebraska farm-life was seen, with the immense fields of corn and oats, varied by the gold of the rye which stands uncut in some fields and in others in shocks ready for the harvester. Millet diversifies the picture, and hay-harvest adds to the changes from the deepest green to the gold of the ripened grain. The wide expanse, dotted over with the white and red of the farm buildings, and the groves in which they mostly nestle, present a view nowhere else to be seen. One can but ask, What will the next century with all the improvements and appliances that it holds in store, not do for these fields? The wildest dream of a hundred years ago falls far short of what has been realized and the work of development is yet in its infancy.

Resuming our journey, the first stopping place was reached late in the afternoon, and to our disappointment we learned that the word in reference to having a meeting at Bennet that evening, had not reached its destination, and no appointment has been made. The farmers were in the press of their work, and had not been to the post-office. In these remote places, this often happens, and it is only as word is taken from one to another that there is any certainty of its being received. All that could be gotten together on so short a notice were invited to meet us at the house where we stopped, and quite a number came, though the hour was late. The little company gathered into stillness and a message of loving encouragement was handed forth, which to them was grateful, such opportunities being very rare are greatly prized by our friends who are so remotely situated. They were encouraged to be faithful to what they felt to be required of them, and to try to hold a meeting among themselves as is done at Lincoln. But there is need that some one take the initiative, with a firm resolve to press forward through every obstacle; whether such an one is there remains to be seen. It is so much easier to fall in with that which is already established and invites to a participation than to mark out a way for ourselves in the plainness and simplicity of our profession.

Leaving these isolated ones at an early hour the next morning, we returned over the same road we had come, and stopped to dine with a family eight miles out of Lincoln, who attend that meeting whenever it is possible for them.

Thence back to Lincoln in the cool of the afternoon, and the visits in that part of the State were accomplished.

The long rides and the extreme heat of the past few days, made the going to Omaha on Seventh-day with a holding of a meeting on the afternoon of the First-day following, a question difficult to solve. The undertaking, with the visiting of families that it called for, seemed too great for one who had been so constantly on the wing, yet it was hardly felt to be right to put this work all upon Benjamin F. Nichols and his wife.

But after weighing the matter with an earnest concern to be in her right place, your correspondent,

direction yet willing, if way opens, to meet with the Friends living there, at a future time.

And now for the rest and recuperation that the next four weeks may bring. The work has been so in harmony with the best desires of my life that it has not been other than soul-satisfying, yet the weariness of the body cannot be ignored; we find that now as formerly the spirit may be willing but the flesh weak; and while we are in these clay tabernacles we must be subject to their infirmities.

Parting with the good friends who had been so helpful, and had entered into all my plans with a heartiness that gives assurance of continued interest in the work of the Society in that place, I enter the cars for an all day journey of 170 miles directly north, arriving at Creighton just as a shower which we had been following for an hour or more, passed over the town, leaving the air cool and refreshing.

I am soon at home, and with the little ones, whose joy finds expression in loving words of welcome. L. J. R.

Creighton, Neb., Seventh month 12, 1888.

LETTER FROM EDITH W. ATLEE.

[As we learn that some Friends were disappointed in not finding this letter in the published Extracts of our late Yearly Meeting, we herewith insert it that those who were not present may have the privilege of sharing it. Trusting that the deep concern for her Society, which from the couch of suffering she felt to reach out to her people, may find a resting place in some hearts and be as "Seed sown in good ground."—EDS. INTELLIGENCER AND JOURNAL.]

To Philadelphia Yearly Meeting of Women Friends,

BELOVED FRIENDS:

Although I am unable to participate in the proceedings of this Yearly Meeting, yet I am so bound with you in affectionate interest, I feel impelled to communicate in this form some of the exercises of my mind.

Surely we can unite in fervent gratitude to our Heavenly Father, that he continues to bless us with his guiding Power, and by the operations of his spirit within each heart, cements us in loving fellowship. We should humbly confess our innumerable errors and deficiencies; but let us, without ceasing, hopefully strive for the attainment of approval from our Divine Master in all our actions, endeavoring faithfully to follow him in the work of regeneration, accept the written injunction, "Take my yoke upon you and learn of me, for I am meek and lowly of heart," in the faith that we will be favored to receive the promised results of "Peace" unto our souls.

We are, dear friends, a spiritual household, and earnest is my solicitude that the maternal bond shall be firmly preserved while the development of the children is progressing. I feel assured that many of the youth in our Religious Society are now viewing with tearful eyes the vacant places of honored mothers, and with the same tender feeling observe the tokens of future bereavements. With unfeigned love they call to remembrance the faith and frequent exhortations of these "To lay up in store for ourselves a good foundation for the time to come, that we may lay hold of eternal life."

Beloved young friends, cherish this affectionate veneration for the experience of Christian wisdom, which will be among the agencies to hold you steadfast in every disturbing element.

At all seasons, remember this injunction, "Be not ashamed of the testimony of our Lord."

The salutation of gospel love is affectionately extended to those who may be appropriately termed "Mothers in our Church," and fervent is my desire that their faith in the "Eternal Word and Power of God" may continue firm through all the changes that we may be permitted to see in our Religious Society; and that they may be favored with renewed ability to give freely of what they have conceived from the Treasury of the Lord to feed the hungry. The encouraging words of Jesus may be offered to every class, "Blessed are they who hunger and thirst after righteousness, for they shall be filled."

Affectionately your friend,

EDITH W. ATLEE.

For Friends' Intelligencer and Journal.

SEEKING FOR TRUTH.

"But what is Truth? 'Twas Pilate's question, put to Truth itself, that deigned him no reply."—*Cowper.*

WE often hear it asserted that this is an age of inquiry. The same might have been said, and probably has been said, of every age for the last five centuries. Great advances have been made in science, in the arts, in general education,—in fact, in all that pertains to civilization. Accompanying this march of intelligence, has been the increasing demand for civil and religious liberty.

The manifestations of this demand may be seen in the tendency to call in question the authority which proclaims the law, or lays down the tenet, and to inquire whence comes this authoritative statement. Inquiries of this character are shaking the Papal throne, divorcing Church and State, undermining the platforms in theological seminaries, bringing pulpits to the level of the floor, and converting formulated creeds and catechisms into waste paper. Sects are increasing in number rather than in membership; new ones being formed, and the old continuing to divide and subdivide, until we are ready to inquire have they found, or are they likely to find, any limit to their theological polemics? and have they anything of religion left except the bare name?

But amid all this turmoil,—this confusion of tongues, working of intellects, and clashing of opinion,—it is to be hoped that there is still preserved a remnant who have chosen "the better part," and who,—having known the power of vital religion,—can retire to the closets of their own hearts, and renew their strength, even though the strife of tongues be fierce around them. These have learned that controversial theology can do no more than amuse the intellect, excite the brain, and rouse the passions; while vital religion has power to preserve from temptation, to comfort in affliction, and to purify the heart. All who have passed beyond the argumentative stage, and arrived at one that is more satisfying,—whatever may be their name to religion,

—will admit, even though they cannot appropriate, the sentiment of the poet:

"His hand the good man fastens on the skies,
And bids earth roll, nor feels her idle whirl."

When men of combative tendencies are in the fulness of health, and possessed of both physical and mental vigor, they are prone to inquire, to argue, and if possible to vanquish an opponent. They like to trip a clergyman, to pick a flaw in a sermon, or to find—what may seem to them—a discrepancy between different portions of Holy Scripture. They usually claim to be very charitable, and are particularly fond of saying that they are "open to conviction." It will be found, however, that their charity is for skeptics and cavillers, and their conviction is that *they* are right, and that *their* view is the only rational one to take of the subject in question. Such persons regard faith as a synonym for stupidity; honest conservatism they treat as if it were dogmatism; and if a brother should feel most easy to walk in a straight and narrow way, they call it going in a rut; or if he be seriously inclined they may charge him with being morbid, or dyspeptic. They are skilful in discovering the traditional walls, and ready to raze them; but after having laid waste the enclosure to the ravages of intruders, they have no protection to offer, and no substitute to supply the place of what they have taken away. It is recorded of Thomas Paine that he felt the bitterness of remorse in his last days for this kind of devastation. Not only was he left without support for himself, but he felt the guilt of having disturbed the faith of others.

The contrast drawn by Cowper, in his poem of "Truth," between the vanity, the unrest of Voltaire, and the trustful contentment of the lace-knitter, is a striking picture of the difference between learned skepticism and simple faith.

That voluminous writer and man of the world, Walter Scott, when near his end, said to his son-in-law: "There is only one book to read from"; he referred to the Bible.

I once heard a minister,—not of our denomination,—say that men in health liked to *argue* about religion; but when they came to die the subject presented itself to them in a very different light.

"Men may live fools, but fools they cannot die."

We all know how wide is the difference between denominational appreciation and sectarian bigotry; and without a trace of the latter, may we not rejoice at the thought of the beauty, the simplicity, the inwardness, and the individuality of our "Quaker Faith?" The wrangling of the schools we may hear as distant thunder; but it need not, and it should not, disturb us in the quietness of our meditations. Our fathers in the church proclaimed no new way to the kingdom; but merely called their follower to the simplicity of early Christianity, and to the precepts of its Founder and his immediate disciples. Their mission and their message corresponded with it—it was to call back to first principles. More than two hundred years ago they declared, with innocent boldness, that the Truth is unchangeable, and that the only way to true peace, is the old way of self-denial and the daily cross. As William Penn expresses it, "The bent and stress of their ministry was conversion to God, regeneration, and holiness." Having themselves experienced these three conditions, they were prepared to call others to "Come, taste, and see" what *they* had found.

But when we reflect on the responsibility that this faith imposes upon us, we are almost ready to shrink from the profession of it, and either to seek out a man-made ministry, with its prepared catechism, or else to turn rationalists, and conclude that we will reason out things for ourselves. Simple obedience offers so little to satisfy our human desires for activity, and the way of the cross is such a hard way for the worldly-minded, that we would fain devise something more pleasing to self.

This devising is sometimes called inquiring, or *seeking for truth*; but all depends upon whether we are seeking within or without. If the former, we shall be likely to be still, serious, humble, prayerful; but if the latter, the conditions will all be reversed, and there will be a tendency to activity, levity, pride, and reasoning. A careful and impartial self analysis will enable any one to determine whether he is sincerely seeking for light to walk by, or whether he is merely devising something for the gratification of self, or for intellectual entertainment. The inward seeker, as he abides in faith and patience, will be likely to receive the promised reward, "Seek and ye shall find"; but the outward inquirer will be likely to grow more and more worldly, until he loses every trace of the Friend, except perhaps the name, and the claim that he *believes* in the inner light.

When those who have tasted and known the reality of the inward principle turn to the world and its activities, seek for the truth by the light of reason instead of faith, substitute good works for the religion of the cross, and look out instead of inquiring within,—they may be said to have removed from Jerusalem to Babylon, and before they can return to the quiet habitation they must experience both the poverty and the humility of the Prodigal Son. While feeding the swine, and hungering for some husks, they may well adopt the language of the same poet, whose lines stand at the heading of this article:

"What peaceful hours I once enjoyed,
How sweet their memory still;
But they have left an aching void
The world can never fill."

H. *

Seventh month 7, 1888.

When a deed is done for Freedom, through the broad earth's aching breast
Runs a thrill of joy prophetic, trembling on from east to west,
And the slave, where'er he cowers, feels the soul within him climb
To the awful verge of manhood, as the energy sublime
Of a century bursts, full blossomed, on the thorny stem of Time.—*Lowell.*

It may be said that the hardest thing in the world is to do right one's self; and the easiest thing in the world is to see where others fall short of doing just right.

GENESEE YEARLY MEETING.

By some confusion of arrangements which we supposed had been made, our usual report of Genesee Yearly Meeting failed to reach us, and we copy, therefore, the following from *Young Friends' Review* for Seventh month, contributed by our friend, Samuel P. Zavitz, of Coldstream, Ontario:

A little past midnight on the morning of the 8th of Sixth month, we started by private conveyance for London, 16 miles from home, in order to catch the 4.45 a. m. train for Hamilton, Toronto, and Trenton, on our way to Bloomfield, 275 miles away, to attend Yearly Meeting. We made good connections, and shortly after 2 o'clock p. m. were at our destination and mingling with the Friends who for the next week so kindly entertained us. At Trenton, 25 miles from Bloomfield, we joined quite a large company of Friends, mostly from Western New York, who had crossed the lake during the night from Rochester to Port Hope and had preceded us by train an hour or so earlier. Later in the day or rather on in the evening a number of Friends belonging to New York Yearly Meeting, among whom were Isaac Hicks, and Daniel Underhill wife and sister, of Long Island, Robert and Esther Barnes, and Tacy L. Ward, of Rochester, and Mary E. Davis and mother of Albany, accompanied by some of our own who had been in attendance at Philadelphia and New York Yearly Meetings arrived from the east, crossing in boat from Cape St. Vincent to Kingston and from Kingston to Picton, 5 miles from Bloomfield. Next day the different trains augmented our yearly meeting to its usual size. Select meeting on Seventh-day was largely attended and words of encouragement and council were handed forth.

A shower early on First-day morning settled the dust, which had been deep, and cooled the air, making the day favorable for the public meetings which were largely attended and deeply interesting. In the morning after a short silence John J. Cornell arose and in a clear and lengthy discourse defined the distinctive principles and practices of our Society, showing where we differ and why we differ from much that is taught in the Christendom of to-day. The discourse was an able one and was listened to with interest and attention by the large audience. In the afternoon Sunderland P. Gardner was alike favored to uphold the pure and simple religion of truth as taught by Jesus of Nazareth, and spoke long and eloquently to the edification of an interesting assembly.

On Second-day the business of the Yearly Meeting commenced. Reports from our different quarterly and half-yearly meetings were read. A minute of unity for Isaac Hicks, of Long Island, was presented, whose company, as well as other Friends without minutes, was acceptable. Epistles from New York, Philadelphia, and Baltimore were read, which were found deeply interesting and the practical nature of these as well as of those from Ohio, Indiana, and Illinois, which were read on Third-day, made them truly profitable. Expressions of pleasure were given for their practical worth, and sympathy and encouragement extended to work in the different fields opening up to us for elevating and bettering the condition of the sinful and needy, the oppressed, the unfortunate, and the ignorant.

The usual committees were appointed, and one appointed to search after and extend encouragement to our isolated Friends.

On Second-day afternoon a large and interesting session of the First-day School Association was held, at which reports from a number of our schools were read and epistles from some of our kindred associations. Samuel P. Zavitz and Alberta Wilson were appointed clerks, and a number of delegates appointed to attend the approaching general Conference. The association was unanimous in its desire to have our "Lesson Leaves" follow the International series of lessons.

At its session on Third-day the Yearly Meeting approved the appointment of Jonathan D. Noxon and Rebecca Wilson for clerks as recommended by the representatives; read the remaining epistles and took up the consideration of the state of the society brought out by the reading and answering of the queries. No unusual discouragement to notice and much to encourage. Our freedom from the use of intoxicants was highly gratifying while the usual complaints of the small attendance of some of our meetings brought with it regret. The Temperance meeting in the afternoon was much enjoyed. No abatement was manifested in interest in the work of ridding our land of the devastating hand of alcohol. Short addresses were given by J. J. Cornell, Letitia Yeomans, the well-known and successful temperance lecturer and worker, Isaac Wilson, and others. Two recitations were also given which were well rendered and well received. Especial stress was placed by the speakers on the dangerous habit of the use of cider.

Public meeting on Fourth-day and the Youths' meeting in the evening were interesting occasions. In the former, John J. Cornell's exercise occupied most of the time; in the latter many gave utterance to their feelings, and the meeting, which will long be remembered, deepened in life and power to the close.

The closing session of the Yearly Meeting on Fifth-day was taken up by reports of different committees, the reading of the minute of exercises, and the reading of the epistles prepared to send to other yearly meetings. It was also proposed and united with that an enumeration of our members be taken, and the meeting's compliance in the request to publish with its usual extracts the business of the First-day School Association and to defray its expenses renewed its manifestation of sympathy in the work, and its grant of seventy dollars to help bear the expense of publishing the *Young Friends' Review* showed again its willingness to encourage and promote useful work within its borders. With feelings of gratitude for the blessed privilege of thus mingling together when the presence of the Divine was around and about us and so near, drawing us in nearness of feeling to each other and to Him, the meeting closed in the hope of meeting again next year. One of the most encouraging features of our meetings, and one that was plainly manifest, was the large and deeply

interested company of young people who attended all its different sessions. A large proportion of the real work of the Yearly Meeting rested upon their shoulders and the work was not only willingly taken up by them but was ably done. How gratifying such a sight is and how encouraging to see our Society willing to place its confidence more and more on the younger members. It is awakening a newness of interest in them and a newness of life in Society.

If this growth goes on and permeates every nook and corner of our heritage we will see rising up on every hand a band of young workers, willing, strong, and dedicated to the promotion of our Society, and to the spread of its blessed principles.

In an editorial article commenting upon the Yearly Meeting, the *Review* says:

The great I AM manifested his power and presence also in raising up servants to perform his will and in qualifying them to declare his truths unto the people. They were led to review the fundamental principles of the Society, which, we believe, are also the fundamental principles of Christ's Christianity, with unwonted clearness and power, showing that they accepted them not as inherited or traditional beliefs merely, but because they felt a living sense of their soundness and sacredness by their being indepen dent revelations from God to their own souls. The necessity of our Society seems to call us to declare charitably, yet fearlessly and more broadly than has been our modest custom, whatsoever God has revealed to us. Our simple faith, to be accepted more widely, needs but to be known.

Another most prominent and promising feature was the great interest manifested by the younger people. They seemed zealous for the welfare and honor of the Society, with a zealousness tempered with that wisdom and propriety that springs alone from rightly dedicated hearts. No more do we hear the lamentation, "Oh where are the standard bearers coming up to fill our places," accompanied by a hopeless, sorrowful visage that would tend to chill back in every young aspirant the tender hope that was already growing; but the outlook is more promising to-day, and the word from the higher seats is, "Keep the faith, and there will be nothing to fear or mourn over." . . . . .

Then there was a harmony in thought and act that flowed through the whole Yearly Meeting. There are times when opposition seems to be necessary; but such times are always painful. There appeared to be no need for such now. We never attended a yearly meeting where so much life was accompanied with so much unity. We rejoice that all can thus advance together in meeting the new demands of the advancing years.

AND what is this good instinct but the Spirit of God within you seeking to will and to do its own good pleasure?—*Selected.*

A RELIGIOUS hope does not only bear up the mind under her sufferings, but makes her rejoice in them. —*Addison.*

JAMES FREEMAN CLARKE.

AT the close of a sermon recently delivered in Boston, Phillips Brooks said:

"Still and forever the Church is the great Christian power, and the epistles of the Lord are human hearts.

"Where shall I seek my illustration? I need not look far abroad to-day to find it. For, as I was writing these last words, the tidings were running through the town, and came to me, that one of our best and purest and noblest Christians, one who had long made a part of the religious history of our city, and had represented to more than a whole generation of souls the power of Christ in a Christian life, had passed away from earth. I cannot stand here to-day without paying a tribute of affectionate and reverent remembrance to Dr. James Freeman Clarke, the minister of the Church of the Disciples, the friend and helper of multitudes of souls. How much that name has meant in Boston these last forty years! When I think of his long life; when I remember what identification he has had with all that has been noblest in every movement of the public conscience and the public soul; when I recall how in his earliest youth he felt the inspiration of that great spiritual movement which woke New England from its lethargy; when I remember how he carried the spirit of that movement into the Far West, and left it in distant Kentucky, where it still survives; when I see how, in the days of the great national struggle, from first to last, he was not merely true to freedom, but a very captain in her armies, and a power of wisdom and inspiration in her councils; when I think what words of liberty the slave and the bigot have heard from his lips; when I think how his studies have illuminated not merely our own faith, but all the great religions; how he has shown, as almost no other man among us has shown, the spirit of tolerance, instinctively and instantly in all that he held to be ever the living heart and germ of truth; when I see how much of Christ was in his daily walk among us, in his unswerving truthfulness, his quiet independence, his tenderness, and strength, his pity for the sinner and his hatred for the sin, his spirituality and innocence, his loving communion with his God, his patience with and never-failing belief in man; when I think how he loved Christ,—when all this gathers into my memory at the tidings of his death, the city, the country, the Church, the world, seem emptier and poorer.

"He belonged to the whole Church of Christ. Through him his Master spoke to all who had ears to hear. Especially, he was a living perpetual epistle to the Church of God which is in Boston. It is a beautiful, a solemn moment when the city, the Church, the world, gather up the completeness of a finished life like his, and thank God for it, and place it in the shrine of memory, to be a power and a revelation thenceforth so long as city and Church and world shall last. It is not the losing, it is rather the gaining, the assuring, of his life. Whatever he has gone to in the great mystery beyond, he remains a word of God here in the world he loved. Let us thank our Heavenly Father for the life, the work, the inspiration, of his true servant, his true saint, James Freeman Clarke."

SCRIPTURE LESSON, No. 29.

SEVENTH MONTH 29, 1888.

TOPIC: THE TABERNACLE.

GOLDEN TEXT: Behold, the tabernacle of God is with men.—Rev. 21: 3.

READ Exodus 40: 1-16.

THE tabernacle, or tent of Jehovah, who, as we have already learned, was claimed by the Israelites as their leader, was called by other names,—as sanctuary, and tent of meeting, and was the central part of the tent of meeting, which seems to have been constructed for the purpose of protecting the tabernacle, or most holy place, in which the tables of stone containing the ten commandments, the ark, and other sacred treasures, were preserved. It was constructed of curtains of fine linen, while the tent that enclosed it was covered with a cloth woven of goats' hair, and impervious to water.

The tabernacle served as an object lesson to the Jews in the low spiritual condition which their long bondage in Egypt had brought them. It was necessary that they should have some visible manifestation that Jehovah was their leader and in the midst of them, and his tabernacle made his "presence" a reality to them.

The world in its highest enlightenment has not yet passed beyond the bonds of this necessity, has not yet come fully to understand what the Apostle meant by "the true tabernacle, which the Lord pitched, and not man." (Hebrews 8: 2.)

Every part of the furniture of the tent of meeting and of the tabernable had its allotted place.

The anointing oil. Anointing was a ceremony by which everything devoted to a sacred use was to be set apart. The oil used for this purpose was doubtless pressed from the fruit of the olive tree, which was abundantly cultivated in that country.

The laver was made from the mirrors of the serving women who served at the door of the tent of meeting (Ex. 38: 8), and was of brass. It was a large basin in which Aaron and his sons washed their hands and feet before offering sacrifice. This custom of frequent washing was observed by all the people, not so much as a necessity to preserve the purity of the body as it was made a religious rite. Jesus reproved the people to whom he spoke because of their having given so much thought to the washing of "cups, and pots, and brazen vessels, holding the traditions of the elders, and leaving the commandmentof God." (Mark 7: 1-13.)

The altar of burnt offering. This was made of wood overlaid with brass, and was the place where the animals for sacrifice were offered. The first altar spoken of in the Bible was raised by Noah after the flood had abated. Though generally built for sacrifice there appear to have been those in the earliest times who built them as memorials only—non-sacrificers—men of peace, not blood, of whom Melchisedec was an example.

The original thought of the tabernacle was, the place where man meets his God, the Holy of Holies.

There it was that the spirit came upon the elders and they prophesied. This tabernacle was a movable structure; its position was central, the tribes of the east and south in front, those of the north and west in the rear. Smith's Bible Dictionary says that each march involved the breaking up of the whole structure, all the parts being carried on wagons by the three Levite families. And wherever there was difficulty to he met, thither the people came to bring their cause, for upon it still rested the symbolic cloud, which was dark by day and fiery red by night. And when the cloud moved the host knew that it was a signal for them to go forward.

Tabernacle, a place bearing record of spiritual experience, tending to lead men upward to it, to lead them to the thought which they most need,—of a Divine Presence never absent from them, protecting, ruling, judging. Our lesson to-day is one of *deep* instruction, and of firm assurance of the Divine Father's presence at all times and under all circumstances. And it is beautifully significant, representing as it does, spiritual truths by outward and visible things, giving us the implicit faith that the dear Father will always illuminate our minds according to our needs and our ability to receive. Thus when the outward sunshine is shedding its light about us, the cloud is seen; and when our spirits are covered by discouragement, as the darkness of night, and we look towards this tabernacle, the appearance of fire is there that we may have a sure guide under all circumstances.

DUTY A DIVINE SUGGESTION.

THE voice of Duty,—what is it, if it be not the suggestion of God? Is it the mandate of your own fancy, imposed upon yourself,—the mere imperative mood in the soliloquies of your own will? Not so; for were the law of your making, you might forgive its violation, and the thought that set it up might take it down; yet you feel its authority above your reach, and your boast of indifference to be a sad pretense. Is it a mere echo of men's opinions,—a deference to their arbitrary demands? Not so; for how often does it lift you above that opinion, nerve your heart to withstand the injustice of a crowd, and fight the good fight though in the forlorn hope alone! As well might you persuade me that my own eyes created the daylight, or that the sunshine was the gift of public opinion, as that the sense of right was anything but the direct illumination of God, the piercing ray of the great Orb of souls. Not more certainly does Perception teach us what is external to our senses, than Consciousness what lies beyond our personality; and that the authority of Justice, Purity, and Truth is no manufacture of my own, but is imposed upon me by a Divine source above me; I am no less sure than that the stars are not twinklings of my vision and the thunder is no rumbling in my brain.—*Martineau.*

NOBLE souls, through dust and heat,
Rise from disaster and defeat
The stronger;
And conscious still of the divine
Within them, lie on earth supine
No longer.

—*Longfellow.*

INTELLIGENCER AND JOURNAL.

HOWARD M. JENKINS, *Managing Editor.*

ASSOCIATE EDITORS:

HELEN G. LONGSTRETH. LOUISA J. ROBERTS.
RACHEL W. HILLBORN. LYDIA H. HALL.

PHILADELPHIA, SEVENTH MONTH 21, 1888.

LOVE FOR OUR RELIGIOUS ORGANIZATION.

To pursue further the line of thought expressed in a recent editorial on "The Aim of F. D. S. Teaching," we desire to emphasize in this connection, the need of cultivating in our youth love for their own religious home, *i. e.*, the meeting to which they belong, or to which their training and inclination tends. To make a good member of any society there must be strong love for it. And here is a legitimate aim that can be pursued by teachers, who should themselves be firm in their allegiance to the body in which they engage to give moral and religious instruction. They should by precept and example show that they love and value the religious service thereof, and respect and honor the rules and regulations that govern it. This need not necessarily imply that these are perfect and beyond improvement for all homes, both secular and religious should recognize in themselves the elements of growth; but the welfare and success of any religious body make it imperative that its members love it and manifest a willingness to work for its advancement. The young should be very early influenced to attend its meetings, both for worship and discipline, and if this is judiciously done there will be fostered a love for it. They should never be wearied by too long meetings. Indeed, none should be wearied by being kept in a meeting after it has lost the life. This, however, is a condition almost ideal when we consider the varied needs of all assembled. But the little one in this, as in other things, soon catches from parent or teacher the feeling of love and reverence for the service, and oft-times comes to realize the blessing of assembling for social worship. If weariness occurs it is usually evanescent, unless, as is too often the case, the child is sympathized with to its own hurt; when it soon assumes the attitude of a "martyr" and the good influence of many a quiet hour is lost.

In our Society it has always been felt to be a grave thing to profess belief and request membership. So weighty has this been in time past that many a concerned Friend has been deterred from application to fellowship religiously with us, because of our high standard. And we would in no wise lower it. But we believe it would be wisdom to more fully encourage such as give evidence of some degree of spiritual growth, to enter the fold and therein seek to complete the work. We have sympathy with these words of one interested in another branch of the Christian church: "Membership should be extended to all such adult persons among us, well known for their interest and service, as may simply make a declaration of their *desire* for it, it being understood that the life lived is the real confession of faith, and that whoever with earnest heart and unblamable aims casts in his lot with us strengthens our cause and helps build us up with imperishable good."

Let us note well the words, "the life lived is the real confession of faith," for herein we desire no abatement from the high aim of following the pure example of the Master, remembering his gracious words, "If ye keep my commandments, ye shall abide in my love: even as I have kept my Father's commandments and abide in his love." But we all owe a duty to our youth ere they reach the "adult" age, and greater care should be extended to foster their love for religious association. We know how very difficult this is in a society granting so much of liberty in thought and action. We can see where with some, this liberty has tendered to license, where all restraints have been cast aside to the injury of the individual, and to the humiliation of the meeting. The great question is, where is the remedy? For a remedy there must be, else our great fundamental principle of direct guidance, and freedom of conscience is a delusion. Our love is not strong enough for our meeting. We have not faith enough in the good that it does for us. We hold too lightly and traditionally, many of us, to our membership. We fail to realize what we should have been without its fostering care; else we should try harder to enoble it and turn more confidently to the young seeking to inspire in them respect for its wholesome restraints.

In order to win their love during the age when their aspirations are high and their souls are so susceptible to influences of purity, justice, and truth, we should, as individuals composing the body, put forth our strength to enrich our characters, cultivating all of our faculties, acknowledging them as good gifts of God, yet letting our "moderation be known unto all men." In professing to abhor bigotry close watch should be kept lest we become "illiberal liberals" and proscriptive in our judgments. Restraining the greed for gain that unselfishness be developed; holding reverent converse relative to the things of the spirit, at the same time respecting the private emotions and experiences of each soul; in short, show them by our daily lives that we do approach the Christian standard, making it further manifest by the interest we express in their welfare, both

materially and spiritually, thus shall we be able to win them to love to mingle with us.

On the other hand, is it not well to expect something of them? To establish a period to which they can look, when they will be required to choose their religious home; to say whether they will or will not worship, after the manner of their fathers. Having received instruction at our hands, should they not accept their obligations and enter upon the performance of their religious duties as men and women? Do we not count it joy to arrive at the period of citizenship with its rights and privileges? Might we not experience a higher joy when we in some form acknowledge our right to enter upon the full privilege of religious fellowship? If happily these efforts to lead "in the way of good," results in the blessing of a full measure of the grace of God, we may look forward to a succession of standard bearers, dedicated ones, who shall love our faith and carry it forward to a brighter and better future.

DEATHS.

COMLY.—On the morning of Seventh month 13th, 1888, in the Adirondacks, N. Y., Charles F., son of Seth I. and Emma R. Comly, of Philadelphia, and grandson of the late Thomas Ridgway, in his 22d year; a member of the Monthly Meeting of Friends of Philadelphia.

GILLINGHAM.—Seventh month 10th, 1888, Jonathan, son of the late John W. and Alice A. Gillingham, in his 41st year; a member of the Monthly Meeting of Friends held at Green street, Philadelphia.

HARNED.—Suddenly, Seventh month 14th, 1888, Jacob L. Harned, in his 71st year; a member of the Monthly Meeting of Friends of Philadelphia.

JOHNSON.—In Greenwood township, Clearfield county, Pa., on the 21st of the Sixth month, 1888, Elah Johnson, in the 77th year of his age; a member of West Branch Monthly Meeting.

THE LIBRARY.

MEMOIR OF FLEEMING JENKIN. By Robert Louis Stevenson. 12mo. Pp. 302. New York: Chas. Scribner's Sons.

THIS memoir was originally prepared as an introduction to a memorial edition of the essays and correspondence of Prof. Jenkin, which was published in England, soon after his death, by his family and friends. It is published in this country without the accompanying matter, and rests its claim to attention on the portrayal probably as much as on the person portrayed. For Fleeming Jenkin was not a man of wide note. He was one of those men who impress their friends as being cheated by accident of their seats among the immortals. But on a moderate scale his life was honorably noteworthy. He was thrown by chance into the field of electrical science, the development of which has been one of the material triumphs of the century, and he bore his part well, but not as one of the main leaders. He was a man of incessant intellectual activity, and his brain contributed a few acknowledged important ideas to the discussions of the period following the publication of Darwin's "Origin of Species." In his later years, as professor of engineering in Edinburgh University, he occupied a position of influence in scientific circles, and kept his name always fresh in the minds of his follow-workers by a constant stream of new and valuable thought. His name occasionally strayed into popular notice on this side of the ocean, and we doubt not there are many whose curiosity was sufficiently established to make them heartily welcome the closer acquaintance which this volume offers.

For after all it was his personality which was his greatness, and which made his friends who felt his greatness in this point, vaguely wonder that he did not impress it more upon the world as intellectual greatness. He was original to the root: acting and thinking from the depths of his own resources: feeling warmly, and impressing himself strongly at every turn. He had in large measure the faults currently ascribed to an overdose of originality;—he was self-assertive and sometimes dictatorial; he was often careless of other people's feelings, and gave offense by his impolitic candor and hasty zeal in correcting their errors and attacking their foibles. He naturally wore off these sharp corners more or less as he went through life, but retained to the end enough of his uncut rock surface to rasp the feelings of chance acquaintances, and perhaps to furnish a still firmer hold for the affections of his friends. Could he have expressed his character in literature, he might have become great to the world; but his scientific writings in no wise express himself, and he will probably receive more of a just fame by this volume than his own works could ever have gained him.

His life was not eventful, at least after his boyhood, and there are few salient points to pick out as outlining his career. He had the beginnings of a liberal education, but owing to the family fortunes failing he entered the machine works of Fairbairn at Manchester, and after various changes of employers finally got into the business of submarine telegraphy, in which he remained until he left commercial life to accept the Edinburgh professorship. He was married at twenty-six to a daughter of Alfred Austin, a brother of Charles and John Austin, and a man of hardly less ability than his more distinguished brothers. The marriage was a singularly fit and happy one, and, as told by R. L. Stevenson, the story of it forms a delightful feature of the book.

But indeed R. L. Stevenson's touches of exquisite literary art are likely to embalm the whole of the memoir. He was himself a pupil of Prof. Jenkin, and draws his portrait with more than literary art. But of every part of the book we may say that it is a constant reminder how rich is the prose of real life to him who has spiritual eyes. We know of nothing more touching in literature than the account of the last years of the mother of Prof. Jenkin when half deprived of her faculties by paralytic strokes, and the tender care taken of her by her husband, who was greatly inferior to her in ability, and whom, in the days of the full possession of her faculties, she had almost despised.

ORTHODOX FRIENDS.

FIGURES OF GROWTH AND DECLINE.

An editorial article in *The Friend*, (Philadelphia), of Seventh mo. 14, presents some interesting figures and suggestions concerning the influences exerted upon Friends by country and city surroundings. It says:

We cannot but regard with concern the unfavorable influence which the change in social position and habits has had and is having on the size of meetings in many of the older settled and more wealthy communities of Friends.

It is a well established fact in social science, that with the increase of riches and the consequent increase in the comforts and luxuries of life, the average number of children born in such a community decreases. This is the aggregate result of many influences tending to the same end. The increase of population in such cases comes mainly from among the poorer classes. This subject has arrested the attention of many thoughtful observers; some of whom have lamented the decadence of the old American families in New England and elsewhere, and the fact that they were gradually being supplanted by the more recent emigrants from Europe, whose numerous offspring fill the vacancies in the population.

This change is not connected with religious profession, but depends on social conditions; and it affects the Society of Friends equally with others. The habits of economy and self-restraint which religion inculcates lead to material prosperity. Hence the average condition of our members is apt to be above that of the people among whom they reside, and as a consequence, the number of their children less. This effect is more marked in the older settlements, where the causes have had fuller opportunities of producing their effects.

In examining the statistical reports of several of the yearly meetings, published in 1886, we find the following statements of gains and losses for the preceding year:

London Yearly Meeting, . . .	Births, 170;	Deaths, 276
Dublin " "	" 25;	" 45
New England Y. M. (larger body)	" 20;	" 106
New York Yearly Meeting, .	" 35;	" 69

We have not the statistics of Philadelphia Yearly Meeting, but we have little doubt that the number of deaths among the members would considerably exceed that of births.

When we come to those Yearly Meetings in which the members are principally engaged in agricultural pursuits, and are in more moderate circumstances, we find a different showing.

North Carolina Y'rly M'ting, . .	Births, 95;	Deaths, 66
Indiana " " .	" 293;	" 186
Western Y. M. (larger body), .	" 207;	" 131
Iowa " " .	" 157;	" 131
Kansas " " . .	" 186;	" 107

It seems to be a general law, imposed by the Ruler of all things, that in proportion as a race or people become luxurious and self-indulgent, they shall die out and make room for more hardy and simply-living successors.

These general laws man is powerless to resist; he must either adapt himself to their requirements, or submit calmly to the consequences.

It is evident from what has been said above, that in the first group of Yearly Meetings referred to, there is a natural tendency to diminish in numbers, independently of any losses or gains by disownment or convincement. But in the second group, there will be a natural increase under the same conditions.

In those meetings where there are not enough young people to take the places of those who are being removed from works to rewards, if a gradual decline in numbers is to be prevented, it must be by additions from outside. In the limits of Philadelphia Yearly Meeting, there has been a shrinking from anything that would seem like a proselyting spirit; and it is deserving of inquiry whether this caution has not been carried to excess. While no strength would be derived from the addition of persons not convinced of our principles; yet the greater the number of those who are truly convinced, the more influence will the Society have in the world. It has seemed to us, that there is an increasing feeling amongst us, of the importance of spreading abroad a knowledge of these principles which are so precious to ourselves; and an increasing willingness to invite others to join with us in their maintenance and diffusion.

Toward those who are so convinced and led, we believe the right-hand of fellowship ought freely to be extended, and they should receive that sympathy and help to which they are entitled, and which they need. A valuable elder in one of our meetings, who himself came into the Society by convincement, recently remarked, that few or none but those who had experienced it knew what an ordeal must be passed through in joining our Society; and he felt that the way ought to be made easier, not, we suppose, by any alteration of the discipline, but by the cultivation on the part of Friends, of a disposition to sympathize with such, and to recognize more fully the sincerity of their motives and desires.

This is especially needful where the persons so convinced belong to a class who are poorer than the average of the members of the meeting which they seek to join. The social difference is in itself a source of discouragement; for they may naturally doubt whether they would feel *at home* among those with whom they have not heretofore mingled on terms of equality, and therefore there should be an increased care to make them feel, that if they are prepared to uphold our doctrines and testimonies, they will be gladly welcomed among us.

LETTER FROM WM. JONES, AN ENGLISH FRIEND.

William Jones, Secretary of the English Peace Society, writes as follows to a Friend of this city (Isaac H. Clothier) under the date of Sixth month 15th, 1888.

. . . . . In the latter part of Ninth month I expect to sail for the Southern Hemisphere in the hope of getting rid of a troublesome throat affection which threatens to become chronic. Yesterday the Friends of my Monthly Meeting (Westminster) saw right to liberate me by minute, though not a recorded

minister but an Elder in our body to attend the coming Conference of Friends in the Australian Colonies at Melbourne, in the Eleventh month, also to visit the settled meetings and to promote the cause of Peace as way may open. The sympathy and concurrence of J. B. Braithwaite and many other Friends in this prospect was very grateful, and I doubt not I shall be favored with the prayers of many Friends on both sides of the Atlantic.

The death of the German Emperor which we are mourning to-day, is very affecting after so long a period of calm fortitude and serene endurance under suffering. May the priceless lesson be blessed to his bereaved consort, his family, and his people. His death removes one of the bulwarks of peace in Europe, and now we are launched upon the unknown. May the sad lesson, in the hands of the Great Disposer of events, soften the hearts and dispose them to seek peace and ensue it.

[A note from another English Friend, Chas. Taylor, to the same Friend in this city, referring to the volumes ("Witnesses for Christ" and "Early Church History," recently sent to this country and distributed among Friends), says: "I saw Katharine Backhouse several times during our Yearly Meeting. She is much gratified that the volumes on which her husband spent so many years, and which he designed for a very general circulation are so acceptable to thyself and thy fellow members. It is entirely the same with thy sincere friend."]

WOMEN PREACHERS AMONG FRIENDS.

[Josiah W. Leeds, of Germantown, Phila., a well-known Orthodox Friend, who has been active in his opposition to War, Impure Literature, etc., prints the following article in the *Episcopal Recorder*.]

James H. Brookes, of St. Louis, in the Fifth month number of his journal, *The Truth*, has quite a lengthy article upon "Woman in the Church," which takes decided exception, upon Scriptural grounds, to the call and qualification of women as ministers of the gospel. Nevertheless, I observe that the editor, though he quotes many passages of Scripture in support of his position, makes two notable omissions: the declaration of Paul that "there is neither male nor female" in Christ Jesus, and the prophesy of Joel, "I will pour out My Spirit upon all flesh; and your sons and your daughters shall prophesy; . . and also upon the servants and the handmaids in those days will I pour out My Spirit." Now this prophecy was surely fulfilled upon the day of Pentecost; we know, also, that it was abundantly verified during the days of the apostles, for the names of not a few women who labored in the gospel are mentioned in the Epistles. If there is still continued in the earth a divinely ordained ministry, how can we say that the qualifying spirit has been withdrawn from women and not from men, in view of the words of Paul that in Christ Jesus "there is neither male nor female?"

The words of Friend Brookes, however, to which I take special exception, occur near the conclusion of this article, where he says: "Thank God, there are thousands and tens of thousands of humble and faithful Christian women in the land who are content with their lot, and have no desire to be *dragged into the glare of notoriety*." Will it be said that it has been the desire for notoriety which has drawn or "dragged" the men ministers of the day into the places which they occupy? Well, to the extent to which this may be so we may confidently aver that, however such persons may have received the authorization of man by the imposition of hands or other process of ordination or recognition, they still lack the one essential for acceptable service as preachers or prophets of the most High God—the Divine commission. Now, inasmuch as it is said that "every tree is known by its fruit," it has occurred to me that the annals of Friends—a people who, from their rise have recognized the equal right of woman with man, to preach, if Divinely qualified, may shed abroad some light on this much disputed subject. The Society of Friends took their rise about the year 1650.

I will first cite the case of Elizabeth Stirredge, of Gloucestershire (1634–1706), the daughter of an honest, zealous, God-fearing Puritan, concerning whom she says: "My father being one of those called Puritans, prophesied of Friends many years before they came. He said: 'There is a day coming wherein truth will gloriously break forth, more gloriously than ever since the Apostles' days, but I shall not live to see it.' He died in the faith of it seven years before Friends came; whose honest and chaste life is often in my remembrance, and his fervent and zealous prayers amongst his family are not forgotten by me." In the year 1670, at a time of great suffering amongst Friends, because of the prevailing persecutions, Elizabeth Stirredge feeling a drawing (a *drawing* of God, mark, not a *dragging* of men) to the ministry, makes a record: "Thus the Lord gently led me toward the service and testimony that He was pleased to lay upon me to bear; which was the greatest trial that I ever met with. My exercise increased, my inward pains grew stronger and stronger, my heart was troubled within me, my eyes were as a fountain of tears, and I cried out, 'Woe is me that ever I was born. Lord, look thou upon my afflictions, and lay no more upon me than I am able to bear. They will not hear me who am a contemptible instrument. And seeing they despise the service of women so much, make use of them that are more worthy.' The answer I received was, 'They shall be made worthy that dwell in my fear.'" And further on she adds: "I can say to his praise, I was so encouraged in all times of persecution, wherein I might bear my testimony for the Lord who had redeemed me out of the pit of misery, that I rejoiced to do the will of the Lord, for it was more to me than all that my eyes beheld, and to stand a faithful witness for Him.

I will next speak of Susanna Hatton (afterward Lightfoot), an account of whom is given in the Journal of James Gough, of Ireland, a minister of excellent repute in the Society of Friends. The narrative opens about 1737, when S. H., at the age of eighteen, came to this country as a *domestic* in the service of Ruth Courtney, a minister. Young in years as she was, she began thus early to speak in meetings. Returning, in the course of a few months to Ireland,

James Gough says of her: "I was very much affected with her inwardness, fervency, and tenderness of spirit out of meetings, as well as her awful [*i. e.*, solemn and powerful] utterances in meetings." At about twenty-three years of age she married a linen-draper and lived in a very humble way, her husband keeping two looms going, and she keeping two cows, and carefully bringing up her family. Her life was one of simple faith, and though at times her outward condition was such that she had not a morsel of food for herself and family, yet when reduced to such extremities, and without making her case known, sudden relief would come in from one quarter or another. When settled in the province Ulster, her narrator, himself a true minister, testified concerning the religious services of this humble and devout handmaiden of the Lord: "Not one in those large meetings rose up with that Divine authority and dignity that she did." Removing to Waterford, and going soon afterward upon a religious visit to Carlow, Mountmelick, etc., the following incident occured as told by J. Gough: "A Friend put four guineas into my hand and desired me to present her with them, which I did; but she refused to accept them, telling me she had others offered before in that journey, but durst not receive them, being under no present necessity." Her confidence that the Lord would provide everything needful was not misplaced. As her children grew up they found friends ready to aid them to good positions; her own circumstances improved, and, her husband dying, she afterwards married an exemplary Friend from America, with whom she returned to this country, and settled in Chester county near Philadelphia.

Mary Dudley, of Bristol, England (1750–1810), was a Methodist, held in much esteem by John Wesley and others in that connection. She was frequently urged to serve as a class-leader, but becoming sensible that it was her religious duty to profess with Friends, she united with them in 1773, and was recommended as a minister four years later. She, however, at first put aside the intimations of the holy command publicly to declare to counsel of God, until the sufferings she endured by her disobedience became great. (Let it be remembered that in this, and the other instances cited, there was no priest, committee, or other human intermediary required to be consulted. The eyes of these women were to the Minister of ministers alone, who hath the key of David, and "openeth, and no man shutteth; and shutteth, and no man openeth.") Upon yielding finally—not to any "dragging" of man, but through the constraining power of God—she says: "Oh! the rest I again felt, the precious holy quiet! unequal in degree to what was my first portion, but as though I was altogether a changed creature, so that to me there was no condemnation. Here was inded a recompense even for years of suffering, but with this alloy, that I had long deprived myself of the precious privilege by yielding to those reasonings which held me in a state of painful captivity."

Another Mary of the same period, a true mother in Israel, was Mary Capper (1755–1845), who was brought up in the established Church of England, having a brother who was a clergyman therein. Having united in membership with Friends, she was recommended as a minister at about the age of forty years. In relation to the beginning of her ministry, which was at London, she says; "I have no distinct recollection as to any serious thoughts of speaking in a religious meeting; it sometimes arose to my view that possibly I might have to tell unto others how I had been taught, and kept from the broad way of destruction, but a few words arising in my mind with something of unusual power, I think at the Peel Meeting, I stood up and spoke them, and was very quiet, nor did I anticipate or foresee that such a thing might ever be again. And thus was I led on from time to time, not knowing but each time might be the last." At eighty, her language of encouragement to another was: "Everlasting mercy and help is on the side of the humble and devoted, though they may have to pass through many tribulations," and, as her spirit peacefully passed away, at ninety: "Oh! how beautiful! to go to a mansion prepared for us!" A devout, childlike, divinely-anointed minister of the Lord fifty and five years, shrinking utterly from anything like "notoriety," who will say that this Mary who loved so to sit at the feet of Jesus was misled or presumptuous, or followed a false guide?

One of the most remarkable characters in modern Quaker annals is Stephen Grellet, a French Romanist (1773–1855), who, after becoming an infidel, if not an atheist, came to this country at the time of the Revolution in France, and took up his abode on Long Island. There his views, through the providence of God, underwent a radical change. Being in a tender, seeking state, he attended a meeting of Friends at which two women ministers from England, Deborah Darby and Rebecca Young, were present. "After the meeting," he says, in his personal narrative, "my brother and myself were invited to dine in the company of these Friends, at Col. Corsa's. There was a religious opportunity after dinner, in which several communications were made. I could hardly understand a word of what was said, but as Deborah Darby began to address my brother and myself, it seemed as if the Lord opened my outward ear, and my heart. Her words partook of the efficacy of that 'word' which is 'quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.' She seemed like one reading the pages of my heart, with clearness describing how it had been, and how it was with me. I was like Lydia; my heart was opened; I felt the power of Him who hath the key of David, no strength to withstand the Divine visitation was left in me. O what sweetness did I then feel! It was indeed a memorable day. I was like one introduced into a new world; the creation, and all things around me wore a different aspect—my heart glowed with love to all. The awfulness of that day of God's visitation can never cease to be remembered with peculiar interest and gratitude, as long as I have the use of my mental faculties. I have been as one plucked from the burning—rescued from the brink of a horrible pit. O, how can the ex-

tent of the Lord's love, mercy, pity, and tender compassion be fathomed!" All this Stephen Grellet says for himself: only the revelations of the last day may show the blessed results to others, both of high and low degree, which followed his religious labors and travels in Gospel service in this and other lands. I know of no more interesting and instructive biography, and rejoice that its value has of late been extensively recognized, and that various editions of his life have been issued. Can any aver that Deborah Darby stood not in her appointed place, in the Lord's ordering, when she delivered that searching, soul-reaching, after-dinner discourse at the house of Col. Corsa? In the writer's possession is a time-stained manuscript letter of this same Deborah Darby and her faithful companion, Rebecca Young. Its language is that of serene and God-loving spirits, content to follow on as they were divinely led, in the highway of holiness, but whose pens, I verily believe, would have fallen from their grasp, at the thought that they were seeker safter, or were being dragged into notoriety.

It has just been told how a minister from England, a woman, was an instrument in the Divine ordering, for the effectual religious convincement of a French-American, Stephen Grellet. On the other hand, it was an American, William Savery, of Philadelphia, who, while on a religious visit to England, was the instrument of similarly influencing the then youthful Elizabeth Fry (1780–1845). Concerning her appearance in the ministry, years afterward, one of her biographers says: "Elizabeth Fry was no stranger to the conflict between a fervent desire to yield in childlike submission to the Divine will, and the fear lest, in admitting a belief that this most weighty and important service was appointed by her Lord, she might be subject to the impulse of delusion. For more than eleven years did she wait ere the prospect, which was presented to her mind in youth, became matured and realized, and she felt strengthened to follow the footsteps of holy women, who, not only under the Mosaic dispensation, but also in the first and purest age of Christianity, exercised the gift of prophecy." Her petition was: "Thou who knowest my heart and all its temptations, be pleased to preserve me, and enable me to do Thy will in strength and in weakness, when it leads into the hardest crosses, as well as in the way of rejoicing." Did this woman, who preached to the consolation of thousands in prison and in palace, mistake her gift and requirement? A German prince who once interpreted a religious discourse for her in a foreign land, was moved to exclaim, "It is the gift of God!" A Christian woman wrote concerning a memorable occasion: "In a full and beautiful prayer, she seemed to bring the blessing of heaven upon us. Oh! may we long retain the power and the blessing of it! Surely, these times do leave a peculiar savor which is not to be forgotten. It adds to the precious seasons which are oretastes of heaven."

The mere gift of speaking well on moral subjects even of "speaking directly to the point," will not suffice to constitute a woman, any more than it will a man, a rightly qualified minister of the everlasting Gospel. With the lengthening of the cords, and the setting forward of the stakes, which now seem imminent, how important the recognition of the Scripture standard concerning the true call to acceptable service in this direction—that it needs to be altogether of God, his constraining, putting forth, drawing, and guiding, and not of man and his willing.

Now, there have been many hundreds of women since the rise of the Society of Friends, who have felt the burden of that inward unescapable requirement, "Woe is me if I preach not the Gospel!" Very faithfully, though ever with shrinking at their unworthiness and insufficiency, have they nevertheless obeyed the mandates of their Lord, "Preach the preaching that I bid thee." The good savor, and often the rich blessing which have attended the public ministrations of these handmaidens, have been attested in thousands of instances, and they themselves have testified with bowedness of spirit, yet with rejoicing lips, that their God is very pitiful, and a rich rewarder of all that put their trust in Him. Thus have they stood as witnesses to the truth of the asseveration of the Apostle Peter, in reäffirming the words of Joel, which the Lord commanded him to speak: "On my servants and on my handmaidens I will pour out in those days of my Spirit; and *they shall prophesy*."

Fifth month 31*st*, 1888.

NEWS OF FRIENDS.

WHITEWATER FIRST-DAY SCHOOL ASSOCIATION.

A CORRESPONDENT in Cincinnati, O., sends at a late date a report of Whitewater First-day School Quarterly Association of Friends, held at Richmond, Ind., on the evening of Sixth month 2d, 1888, prepared by F. M. Robinson. We make room for it, somewhat condensed. The exercises, after the reading of the opening minutes, began with readings and recitations from several persons. Also two essays, one on the Bible, in which the writer pleads most earnestly for more diligent reading and study of the Scriptures. Following this were encouraging reports from all the First-day Schools. Most of these speak of an increase in attendance and there seems to be a growing interest in all. Two new schools have been opened this quarter.

Albert Shute, of Richmond School, an earnest and faithful worker, has been called home from works to rewards. While his loss is deeply felt, it is the universal tribute that a good man has gone to his rest, while his sickle was yet busy in garnering grain in the Master's vineyard.

The question, "Would we not be benefited by participating in the Sunday School conventions of our counties?" claimed attention and elecited much earnest comment.

The chairman then called attention to the meeting of the General Conference in the Eighth month and reminded Friends that reports and names of delegates from each school should be sent to our clerk, Emily P. Yeo. Also urged the Visiting Committee to be more faithful and diligent.

Attention was called to the fact that the views of many of the churches had been greatly modified in recent years, and that from lack of association with them we frequently misjudged them.

Jonathan W. Plummer, of Chicago, made some well chosen remarks, in which he said we should study to know the truth for ourselves. Seeking to gather from any and every source that we can, that which will bring light upon this question of faith, as the spirit of truth within us bears witness. It is well for us to talk together from the standpoints which we variously occupy, and in comparing methods we may find ways more valuable than our own, by which our views may be better imparted. Our phraseology is not easily understood. To teachers he said, "There is, perhaps, no period of life in which the words that are spoken remain more steadfastly in the memory than in the first ten years of existence. Do not fail to consider what the child's life is; what its temptations are; what its aspirations are; what its circumstances are, and try to meet them with some application of that lesson which it can understand. Bring it into its daily experience. Appreciate the fact that the truth applies to every human being in the world. There has been no greater opening for the Society of Friends to give an intelligent exposition to thought, and we must give it in language that will be comprehended by others. Use words that every body understands. Our own views will be stronger and clearer than if we keep them from others. Let us be diligent. Let us gather from every source and develop our powers, and not bury our talents but cultivate them."

After vocal supplication for the divine blessing the meeting concluded under the cover of an impressive silence.

CENTENARY OF PLAINFIELD MEETING.

The Friends' Meeting-house at Plainfield, New Jersey, was first occupied on the 20th of Eighth month, 1788, and, consequently, the one hundredth anniversary of that occurrence will be Second-day, the 20th of next month.

It has been deemed appropriate to suitably commemorate the event, and at a conference of local Friends, Nathan Harper, Aaron M. Powell, Samuel B. Underhill, George R. Pound, Mary Jane Field, Catharine R. Webster, and Sarah Underhill, all residents of Plainfield, were constituted a committeee of arrangements.

It is proposed that the hour of commencement be two o'clock p. m., and the order of exercises as follows:

1. Historical sketch of the old meeting-house, its erection and occupancy, by Nathan Harper.
2. Biographical notes of the early Friends in Plainfield and vicinity, by Oliver B. Leonard.
3. Women in the Society of Friends, by Elizabeth R. Lafetra.
4. The past and future of the Society of Friends as a Religious Body, by Aaron M. Powell.
5. Reading of Whittier's poem, "Quakers of the Olden Time," by Anna R. Powell.
6. Remarks and reminiscences.

The occasion promises to be of great interest, and the company of Friends from abroad will be gladly welcomed. As some who cannot conveniently attend may desire to express their thoughts and feelings in writing, all such communications, addressed to either member of the before mentioned committee, will receive proper attention.

COMPULSORY EDUCATION; OR A PLEA FOR HUMANITY.[1]

It is a fact too well known to need verifiying, that in every city, large or small, there is a class of persons who are not self-supporting. And it is a fact equally true and equally well known that their ranks are being constantly recruited from the children of pauper parents. While there are some belonging to this class who have received an education and who are dependent upon charity because of indolence and bad management, and from choice, they are in the minority, they are the exception and not the rule. By far the largest number are paupers because they were brought up to that and nothing else. They have had no opportunity to learn how to do anything well, but to steal or beg.

What is the remedy for this? Undoubtedly, education.

And who owes them this education? The State. And she not only owes the education to them, but she owes it to herself and to her citizens to see that they do get an education.

Why do we hesitate? Is it because of the cost? Let us consider a moment. These people must be cared for, and every year, as cold weather approaches, comes the agonizing cry, "Help, help or we perish." Does it go unheeded? No. The city makes an appropriation, and the citizens put their hands in their pockets, entertainments are given, etc., and a fund is raised to meet the immediate necessities, and so it goes on, each year the same old story, varied only by the death of the old stagers and the birth of new paupers to take their places.

Now this same money, rightly expended, would educate these children out of pauperism and make them a help instead of a hindrance to a community, and the State should compel every child to obtain this educatoin.

What are the obstructions in the way, at present, of their receiving an education?

1st. Poverty, which interferes in three ways:

a. The children cannot be provided with proper clothing.

b. They are not able to buy books, etc.

c. The services of the children are required to earn their daily bread.

2d. An unwillingness on the part of children to attend school and a carelessness on the part of parents as to whether they do so or not.

3d. Total depravity, (we might term it,) on the part of a certain class of paupers, who would mutilate their own bodies in order to gain the sympathy of the benevolent, and thereby live without working; and who would, as a consequence, think very little of keeping their children in rags and filth in order that they might beg for them with better success.

4th. Helplessness from disease or bodily infirmity on the part of parents, which makes them dependent on their children's labor.

Now, how is the case to be dealt with? It looks formidable at first glance, but if we will only combine our efforts and look the matter squarely in the face,

[1]Read before the Indiana Yearly Meeting's Committee for Philanthropic Labor, Richmond, Ind., Seventh Month 9, 1888.

many of the difficulties (like goblins bravely met) will disappear when the light is turned full upon them.

The laws of our State already do, and have for sometime provided books for those who were unable to buy them.

The unwillingness on the part of children to attend school, and the disposition of parents to train them into vagabonds and beggars I think all will agree, should be met with the stern voice of the law.

Now, we only have left the provision of clothing for the poor, and the case of those children whose services are really needed to provide the necessities of life, and it seems to me that it is only necessary to consider how much help these families already receive, to see that it would be cheaper from a financial standpoint, to train these children to be self-supporting, even if in the meantime we are obliged to give more assistance to the parents.

It has for a long time been my opinion that systematic, organized charitable associations should be formed to help people to help themselves, and that in so doing much more good could be done and with less expenditure of money than is now being made for charitable purposes.

Students and others have proved it to be a success to "club together" to reduce living expenses to the lowest minimum. With the assistance of benevolent associations it would be possible for poor families to club together and enjoy the same benefits. I will not enlarge upon that phase of the subject now, but hope it will be brought up on another occasion.

Certainly all citizens of the United Stated should be required to receive an education in the practical branches of an English education, some manual training, good moral habits, and the ability to support themselves.

Where a child showed a natural ability to go beyond this in any direction that would make his services of more advantage to himself or the world, there would no doubt be some friend of humanity who would put it in his power so to do.

Men of property are taxed for the support of the Public Schools with the promise that their money shall be so expended as to raise the standard of citizenship. The tax is regulated by the number of children entitled to school privileges. Now, statistics show that a large number of children never receive this education for which they are taxed, and when it comes to voting, they are frequently left at the mercy of the ignorant, who out-number them, and they should demand value received for their taxes which they pay with the understanding that citizens shall be made better and more enlightened.

I KNOW my hand may never reap its sowing,
And yet some other may;
And I may never even see it growing—
So short my little day!

Still must I sow—though I go forth weeping
I cannot, dare not stay,
God grant a harvest! though I may be sleeping,
Under the shadows gray.

THE DOVE.

[A Friend sends us for republication (for it appeared in print many years ago) this touching poem written by the late Mary Townsend, of Philadelphia. There are those still living who cherish the memory of her many virtues, and who will reread it with a saddened pleasure. A local paper in which it early appeared says: "It was composed after hearing Edgar A. Poe's 'Raven' read; her own situation of blindness and utter helplessness being most touchingly alluded to and the contrast in the spirit of the two poems is very striking."]

'Twas midnight! solemn, dark, and deep,
And vainly I had courted sleep,
When worn with pain, with anguish tossed,
Hope, faith, and patience nearly lost,
I heard a sound, a gentle sound,
Breaking the solemn stillness 'round.
A gentle, soft, and murmuring sound,
Making the silence more profound.

I hushed my breath, again it came,
My heart beat faster, still the same
Low gentle murmur, met my ear,
Approaching nearer, and more near;
A single sound yet soft and clear,
And strangely fraught with memories dear.

A flood of clear and silver light,
Then burst upon my ravished sight,
Filling my little chamber quite;
And in that light a bird was seen
Not "grim and black with stately mien,"
But purely white and beautiful,
With look so mild and dutiful;
A lovely bird with plumage white,
In that calm, still, and clear moonlight.

Floating a moment round my head,
It rested opposite my bed,
Beside a picture lovelier
Than heathen gods, and holier;
Two beauteous babes, whose sinless eyes
Bespeak them still in Paradise,
Whose loving, soft and gentle eyes
Tell where that land of beauty lies;
There sat the radiant, white-winged bird:
I listened, but no sound I heard,
And then I spoke, "sweet bird," I said,
"From what far country hast thou fled?
Whence cam'st thou, and why cam'st thou here?
Canst thou bring aught my soul to cheer?
Hast thou strange news? Speak, gentle dove."
And the bird answered, "God is love."

"They tell me so," I faintly said,
"But joy is flown and hope is dead,
And I am sick and sad and weary,
And life is long and dark and dreary.
Think not thy words my spirit move."
Still the bird answered, "God is love."

"Some dearly loved are far away—
And some who fondly near me stay,
Are sick and sad and suffering,
While I am weak and murmuring.
Each for the other grieves and tries
To stay the tears that fill his eyes;
Why comes not comfort from above?"
Firmly but mournfully the dove
Distinctly answered, "God is love."

I started up, "The world" I said
"Though beautiful it once was made,

Is full of crime and misery now;
Want sits on many a haggard brow;
The warrior wields his bloody sword,
Slaves tremble at the tyrants' word,
Vice honored, virtue scorned, we see,
Why are these ills allowed to be?"
He raised his head, that soft eyed dove,
As though my boldness he'd reprove,
Then bowed and answered, "God is love."

"Forgive," I said in accents mild,
"I would I were again a child,
I've wandered from the heavenly track,
And it is late to journey back;
My wings are clipped, I cannot soar.
I strive to mount, but o'er and o'er
My feeble wings I raise in vain,
I flutter, sink, and fall again."
In low but earnest tones the dove
Still softly murmured, "God is love."

"Thou movest me strangely, wondrous bird,
My soul is strongly, deeply stirred,
My heart grows lighter—may I still
My mission upon earth fulfil,
Proving my love to God sincere,
By doing all my duty here?
Shall past omissions be forgiven,
And shall the weary rest in Heaven?"
He spread his wings, that radiant dove,
And cheerily answered, "God is love."

"Thanks, heavenly messenger," I cried,
"Remain that picture, still beside,
Surrounded by the light of truth,
Companion meet for sinless youth,
Thou blessed type of love and peace,
My hope and faith thou'lt still increase.
Be ever near me, gentle dove,
I know, I feel, that God is love."

MARY TOWNSEND.

THE MOMENT FOR REVENGE.

[From a Persian translation]

THE haughty favorite of an Eastern king
Paused in mere wantonnèss a stone to fling
At a poor dervish, who, despite his pain
And fury, dare not hurl the stone again,
But caught it from the dust; close hid away
Within his robe he kept it: "Yet the day
For sweet revenge will come! In patience wait
That happy time, no man can hurry fate."

Now the same dervish walking, on a day
Within the year, along the crowded way,
Heard the mad shouting of an angry crowd,
Who chased with jeers and curses loud
A flying victim,—'Twas the favorite rude,
Fallen from the height of favor where he stood
Of late. "Now," cried the dervish, "now's the hour
For my revenge!"

But now his arm lacked power
To cast the stone: "What, strike one sunk so low?
The curs alone attack a fallen foe.
Lo! if our enemy much power enjoys,
The blow we strike ourselves alone destroys;
And if in misery he be sunken low,
Our own hearts bid us spare the fallen foe.
Behold," he cried,—the stone slipped to the ground—
"The moment for revenge no hour brings 'round."

—*Alice Williams Brotherton, in Unity.*

MAKE YOUR DAUGHTERS INDEPENDENT.

WOULD it not be wiser far to induce young girls in thousands of happy, prosperous homes to make ample provision for any and all emergencies that the future may have in store for them? Could a better use be found for some of the years that intervene between the time a girl leaves school and the time she may reasonably hope to marry? The field for woman's work has been opened up of late years in so many different directions that a vocation can easily be found, outside the profession of teaching, that will be quite as congenial to refined tastes, and considerably more lucrative. Book-keeping, type-writing, telegraphy, stenography, engraving, dentistry, medicine, nursing, and a dozen other occupations might be mentioned. Then, too, industrial schools might be established, where the daughters of wealthy parents could be trained in the practical details of any particular industry for which they display a special aptitude. If it is not beneath the sons and daughters of a monarch to learn a trade, it ought not to be beneath the sons and daughters of republican America to emulate their good example, provided they possess the requisite ability to do so.

Two years will suffice to make any bright, quick girl conversant with all the mysteries of the art of housekeeping, especially if she be wise enough to study the art practically as well as theoretically. The management of servants and the care of the sick and children will be incidentally learned in most homes, and can be supplemented by a more extended study of physiology, hygiene, etc., than was possible at school. Sewing need not be neglected either, while leisure will readily be found for reading or any other recreation that may suit individual tastes. Another year, or longer, may be added to the time devoted to these pursuits, if desired. But, above all, let two or three years be conscientiously set apart for the express purpose of acquiring a thorough experimental knowledge of some art or vocation which would render its possessor self-supporting, and consequently independent.

If the tide of public opinion favoring such a course would but set in, many a one would be spared untold suffering and misery in after life. Let the rich set the example in this matter. They can afford to do whatever pleases them, and therefore have it in their power to mold public opinion. Be not afraid, girls, that you will find your self-imposed task irksome. Remember that occupation is necessary to happiness, and that there is no reason why you should not dream while you work.

The cry will be raised that there is danger that such a plan as the one advocated here will tend to give girls a distaste for the quiet retirement of home, but there is little cause for fear. Not one girl in twenty will voluntarily choose a business life in preference to domestic happiness. Indeed, it is absolutely certain that happy marriages would be promoted by this very independence among women. Not being at leisure to nurse every passing fancy, girls would elect to wait patiently until the light of true love came into their lives.—*Open Letter in the Century*

PROTECTION OF BIRDS IN GERMANY.

THE movement for the protection of the singing birds is not confined to our own country. The U. S. Consul-General at Berlin, in a recent report, gives some account of the state of the question in Germany. He says:

The indiscriminate slaughter of birds, so common in many parts of Europe, is one of the most crying evils of the day. If for no other reason than those dictated by æstheticism, these little winged creatures have claims upon human protection. The appeal comes to men from all sides and is made by birds of all varieties. Our song birds, those which once sang glad songs among the blossoms of spring and built their nests among our trees, delighting our little ones, are gone or are fast going. It is only a question of time when the meadow lark, which sprang up in our path in the fields, trilling his notes of ravishing sweetness, delighting the ear long after the tired eye had lost power to follow him into the sky, shall share the robin's fate by disappearing from our fields and gardens. The friends of poor little tom-tit, the most genial of all man's feathered friends, comes to the German Government with an indignant protest, supplemented by an appeal. In the autumn and early months of winter thousands of these gay little fellows are killed and trapped in the Thuringian forests, whence they find their way as delicate tidbits to the tables of gourmands and epicures in large cities. The thrush, fleeing from the cold of a Russian winter and Baltic breezes, finds himself tangled in the meshes of thousands of horse-hair nets and shares the same fate. The northern thrush is classed by ornithologists among our most useful insect and worm destroying birds. Thousands in their flight southward beat their little heads against the light-houses along the coasts; other thousands, landing to rest their weary wings on the island of Heligoland, are brutally beaten to death with clubs. Escaped from the perils of the sea, they seek shelter among the woods of middle Germany. Hundreds of traps are now set for them among the branches of the juniper bushes, whose berries constitute much of their winter food, especially when because of the snow they can find no animal food. Sometimes in one day a hunter bags a hundred thrushes caught and strangled in his horse-hair meshes. Did men but stop to think, when eating these dainty morsels, how little need they have of such, and how much life and freedom means to these little creatures, if one can judge from their glad songs and merry ways, would they not pause and ponder over the sufferings endured by these little fellows, and would they not refuse ever to eat another one? Not only is the thrush caught in these meshes, but great numbers of other birds, notably the red breasts and white breasts, larks, barley birds, and goldfinches. This is easily understood when we learn that the traps are often left to do wanton work, because the bird-catchers have been too lazy to go and remove them after the thrush season has passed. Thus they remain to snare the springtime and summer songsters. People in the country, subject to many inconveniences and money losses from annoying and destructive insects, are indignant at the wholesale destruction of their bird friends, but they are powerless. Time was when newspapers cried out against Tom and Tabby, the barn cats, because in a dearth of mice and rats, caused by their own faithful watching, they took to killing a bird or two. But here is destruction little less than wanton going on by the wholesale. Then again newspapers set up a hue and cry against the destruction of birds in Italy and the Mediterranean country, where they were a necessary article of food. It is time, say German writers, to look at home and do that which is to be done at our own door. So long as Germans eat these little birds as luxuries or delicacies no international action looking to the protection of birds on the shores of the Mediterranean is possible, for there they serve as necessary articles of food. The importance of the trade in such birds is infinitesimal compared with the great injury resulting from their destruction. So from a commercial economic standpoint the destruction of our song birds is attended with incalculable losses. Then what must the effect be upon a nation's finer feelings, the æstheticism of the mind and feelings of the heart, where such wanton cruelty is practiced?

The recent movement in the United States looking to the protection of birds, influenced me in giving some attention to the subject here. The tendency is to find some way of projecting an international law protecting the most useful and pleasure-making friends of mankind.

HABITS.

IT seems to be a common failing among good men who undertake to improve bad men that they consider their work ended when the bad men give expression to virtuous sentiments. But it is the steady, unwavering, unquestioning obedience to law that is the best proof of a man's fitness for a responsible position; and this attitude is not acquired suddenly and impulsively, but is the result of long and severe training. Erratic display of kindly and honest feelings does not demonstrate beyond peradventure that a man is a good man, but the persistent adherence to a right course is the best evidence of such a condition. An engine that runs forty miles an hour and keeps on the track all the time is much to be preferred to an engine that runs sixty miles, but is liable to run off the track. Most of the goodness in this world is, indeed, only a matter of habit. Men act largely on instincts; and these instincts, whether honest or dishonest, are the result of the habits of themselves or their ancestors. By far the larger part of the average man's action is based on habit. A very little effort will start us rightly, and from the performance of little duties we obtain the moral momentum to carry through successfully great and noble plans. Practice makes perfect in the moral and mental as well as in the physical world, and lack of practice results in debilitation and death.—*From the Summary.*

I AM never to lose consciousness of my own importance as an intellectual and moral being. Whoever respects it is my friend. I deserve this respect. —*Channing.*

BREAD DAY IN NORMANDY.

A WRITER in the *Epoch* gives an interesting account of bread-making in a French peasant's family, and it is one which will, no doubt, arouse in the American housewife an increased attachment to her own methods of work.

On calling at the farmhouse, the travelers were offered a lunch consisting of cider, goat's cheese, and hard, heavy bread. The loaf placed upon the table was one of a half-dozen, resembling cartwheels, which had been leaning against the wall, and was cut with a small saw made for the purpose.

These loaves were baked but once a month, bread day in a Norman peasant's family somewhat resembling washing day with us.

After luncheon, the daughter of the house took the visitors to a picturesque stone building where the bread was made, and where several pairs of *sabots*, or wooden shoes, hung against the wall, looking as white as if they had been painted. In one corner of the place was a large enclosure surrounded by boards, which were also snow-white. This was the dough trough.

Once a month the father of the family and his hired man here set the yeast rising. Flour and water are stirred together with huge wooden spades, and when it approaches the proper consistency, the men put on the *sabots*, jump in, and begin kneading.

They hop and prance, stamp and kick, until they have no strength left, and when that process is finished the dough is baked in a hugh oven.

"In America bread-making is woman's work," remarked a visitor.

"Ah," exclaimed the little Norman girl, "how cruel you men are! I would rather shoe horses!"

ONE'S LOT.

THE souls that would really be richer in duty in some new position, are precisely those who borrow no excuses from the old one; who even esteem it full of privileges, plenteous in occasions of good, frequent in divine appeals, which they chide their graceless and unloving temper for not heeding more. Wretched and barren is the discontent that quarrels with its tools instead of with its skill; and by criticising Providence manages to keep up complacency with self. How gentle should we be, if we were not provoked; how pious, if we were not busy; the sick would be patient, only heis not in health; the obscure would do great things, only he is not conspicuous!

Of nothing may we be more sure than this; that, if we cannot sanctify our present lot, we could sanctify no other. Our heaven and our Almighty Father are there or nowhere. The obstructions of that lot are given for us to heave away by the concurrent touch of a holy spirit and labor of strenuous will; its gloom to tint with some celestial light; its mysteries are for our worship; its sorrows for our trust; its perils for our courage; its temptations for our faith. Soldiers of the Cross, it is not for us but for our Leader and our Lord, to choose the field; it is ours, taking the station which he assigns, to make it the field of truth and honor, though it be the field of death.—*Martineau.*

NEWS AND OTHER GLEANINGS.

—In view of articles which have appeared recently on the subject of the wretched conditiom of the London poor, recent compilations show that there are 1024 existing organizations for the distribution of private relief, with an aggregate income of $21,752,695. Some of these benevolent societies are of great antiquity, but most of them are of recent origin. In the matter of ammounts distributed, London is the most charitable city of the world.

—James Russell Lowell is a member of the committee which is arranging for the commemoration of the bi-centennial of Alexander Pope, the poet.

—During the blizzard in Nebraska, last winter, an ingenious woman saved the lives of two men. She heated a flat-iron, and placed it close to a window to keep off the frost, and set a lamp by the window. The men, who had lost their way, saw the light, and were saved.

—There has just been organized in Chicago an underground railway company, the general plan of which is to build and equip twenty-seven miles of road covering the several divisions of the city, the underground roadway to be from one hundred to one hundred and twenty-five feet below the surface.—*Pittsburg Chronicle Telegraph.*

—Gambling is undergoing severe treatment in Canada. The Legislature has passed a law prohibiting contracts for the purchase of stocks with the object of profiting by a rise in their price, without the *bona fide* purpose of acquiring possession of the stocks.

—The growers of Delaware and Maryland unite in the statement that the peach crop this year will be the largest ever known, and that Philadelphians will be able to regale themselves at very moderate prices. It is estimated by good judges that the crop on the peninsula will reach 10,000,000 baskets, and naturally, a greater part will come to Philadelphia. Through the efforts of J. P. R. Polk, of Wilmington, an extensive peach-grower, an organization called "The Fruit-Growers' Bureau of Information and Distribution," was formed to supplement the work of the Fruit Exchange. Owners of nearly a million trees are now represented in the bureau, and they are looking ahead to a profitable season. Arrangements have been made with the railroads to ship direct to the smaller cities throughout the Middle and Eastern States. Western cities, as far as Chicago will be supplied direct from the peninsula. So wide a system of distribution has never before been undertaken, and it is thought great benefit will result to the growers therefrom.—*Exchange.*

—An example of how completely self-sustaining the United States is capable of becoming, when its resources are fully developed, is furnished in the reported discovery of perfect lithographic stone in large sheets within a hundred miles of Austin, Texas. The only source of supply of these stones heretofore has been Bavaria, where the mines have long been worked and where it is believed the supply is gradually becoming exhausted. If the reports from Texas should be confirmed by the production of large and perfect sheets of stone, another important industry will add to the prosperity and development of the New South.

—The *Quarterly Journal of Inebriety* for April says: "The medicinal value of alcohol is slowly vanishing. Here are facts from England and Wales. There are twenty-seven workhouses where intoxicants are not at all allowed. The experience of doctors in these has proved the use of alcohol unnecessary. In 1871 the total cost of intoxicants used in workhouses and infirmaries amounted to £82,554; in 1881 it amounted to £60,303; and in 1885 it was reduced to £44,820. The most marked feature of progress toward so-

Equitable
MORTGAGE COMPANY.

CAPITAL, $2,000,000.00.

S. E. Corner Fourth and Chestnut Streets.

SIX PER CENT. DEBENTURES.

Guaranteed Farm Mortgages.

STATEMENT FISCAL YEAR ENDING JUNE 30, 1888.

RESOURCES.

Real Estate Mortgages on hand,	$ 704,753.27
Real Estate Mortgages deposited with trustees to secure Debentures and Bonds,	2,875,134 45
United States Government Bonds, 4s,	25,000 00
Railroad Bonds,	84,000.00
Other Bonds and Stocks,	93,910 43
Accrued interest and premiums on securities,	19.264.01
Furniture and Fixtures,	10,580.06
Real Estate,	13,767.06
Bills Receivable,	48,548.27
Interest remitted, but not paid to us,	5,306 12
Sundry Ledger Balances,	14,499.84
Cash,	141,182.01
	$4,035,945 52

LIABILITIES.

Capital Subscribed, $2,000,000.00.	
Paid in (cash),	$1,000,000.00
Surplus,	50,000 00
Undivided Profits,	65,444 72
Debentures and Bonds outstanding,	2,555,200.00
Time Deposits,	149,293 92
Bills Payable,	50,000 00
Money rec'd in payment of Loans not yet delivered,	7,861.48
Due Borrowers on uncompleted Loans,	39,579 87
Due to Branch Offices,	118,565.53
	$4,035,945.52

AMOS HILLBORN & Co.,

Furniture, Bedding, Curtains.

PARLOR, DINING ROOM, LIBRARY AND CHAMBER FURNITURE, CURTAINS AND FURNITURE COVERINGS MATTRESSES, BEDS, FEATHERS, SPRINGS, SPRING COTS, ETC., ETC.

No. 1027 Market Street, Philadelphia.

The use of the INTELLIGENCER AND JOURNAL *as a medium for advertisements will, we think, be found very satisfactory. A careful supervision is exerciseed and nothing known to be unworthy is admitted. The paper now goes to about* 3300 *persons, reaching, say,* 15,000 *readers, and its size and shape, and the character of its contents give special weight to each advertisement.* ☞ *When our readers answer an advertiser, please mention that they do it upon seeing the advertisement in this paper.* ☜

FOR DRY GOODS

——THE BEST PLACE IS——

STRAWBRIDGE & CLOTHIER'S,

MARKET
EIGHTH } STREETS.
FILBERT

One of the largest buildings in the city, and the largest Establishment in America devoted exclusively to

DRY GOODS.

The stock includes Silks, Dress Goods, Trimmings, Millinery, Hosiery, and Underwear, Gloves, House-Furnishing Goods, Carpets, Ready-Made Dresses and Wraps, and everything that may be needed either for dress or house-furnishing purposes. It is believed that unusual inducements are offered, as the stock is among the largest to be found in the American market, and the prices are guaranteed to be uniformly as low as elsewhere on similar qualities of goods.



WM. H. JONES,

The Dealer in **Agricultural Implements, Seeds and Fertilizers.** Removed to **2043** and **2045 Market St.,** Philadelphia, Pa. Cheapest and largest variety. Every conceivable implement of farm use, harness, seeds and fertilizers. It is a curiosity, and of great interest to every utilitarian to see the establishment. If you cannot get here, write for wants. I am in communication with all the Agricultural implement builders in the U. S.

ALWAYS A SPECIAL BARGAIN ROOM.

GEORGE W. HANCOCK,

REAL ESTATE,

MONEY TO LOAN ON MORTGAGE.

PROMPT ATTENTION GIVEN TO THE COLLECTION OF RENTS AND GENERAL CARE OF PROPERTY.

OFFICES: { No. 717 Walnut Street, / Fortieth & Lancaster Avenue.



BAUGH'S $25 ANIMAL BONE PHOSPHATE

☞ *Dealers wanted in unassigned territory.*

RAW BONE MEAL, (strictly pure.)
PURE DISSOLVED RAW BONES.
SULPHATE OF AMMONIA.
Muriate of Potash. Nitrate of Soda.
Kainit. Nova Scotia Land Plaster.

☞ *Send for further information.*

Original Manufrs of Raw Bone Phosphate

Manufacturers and Importers.

BAUGH & SONS CO. PHILADELPHIA, PA.

PENNHURST,

TELEPHONE No. 118.

MICHIGAN AVENUE, NEAR THE OCEAN,

JAMES HOOD. *ATLANTIC CITY, N. J.*

THE MANSION HOUSE,

SARATOGA SPRINGS, N. Y.

Opens June 1st. HANNAH T. PAUL,
1317 FILBERT STREET.

PRESTON'S SUNNYSIDE, WERNERSVILLE, PA.

On South Mountain, elevation 1,000 feet, in the midst of an extensive woodland park overlooking a wide and diversified landscape; invigorating air; table and appointments excellent.
Open April 1st to November.

JAMES H. PRESTON.

Investment Securities and Guaranteed Mortgages.

DES MOINES LOAN & TRUST CO.

EDWARD FORSYTHE, Manager,

Rich. E. Carpenter, 703 WALNUT ST., PHILA'DA.
38 PARK ROW, NEW YORK.

MY SELECTION OF PATTERNS

* * *

FOR THIS SEASON COMPRISES ALL THE LATEST STYLES AND COLORINGS IN MOQUETTE, BRUSSELS, TAPESTRY, INGRAIN, AND DAMASK CARPETS. OIL CLOTHS, LIGNUM AND LINOLEUM WINDOW SHADES, MATS, RUGS, ETC., AT THE LOWEST MARKET PRICES.

BIGELOW BRUSSELS.
LOWELL BRUSSELS.
LOWEL INGRAINS

BENJAMIN GREEN,
33 N. SECOND STREET, PHILA.

TEA AND COFFEE.

If $3.00 is sent to me I will send 2lb real good Tea, Black, Green, Japan, or mixed, and 8lb of fine Coffee, roasted. Express charges prepaid in the following states: Pa., New York, New Jersey, Del., Md, Va., W. Va., D. C., Ohio, Ill., Wis., Ind. And I will refund the cost of registered letters when the goods are shipped.

WM. S. INGRAM, 31 N. SECOND ST., PHILADELPHIA, PA. ESTABLISHED —1856.—

MILK, CREAM, AND BUTTER ALWAYS ON HAND.

LUKENS WEBSTER,

120 S. FIFTEENTH ST.

Butter delivered twice a week to all parts of the city and surrounding country. We are dealing with the most reliable dairies. Orders by mail solicited and promptly filled.

LARD OF THE VERY BEST QUALITY A SPECIALTY.

Are you going to have any Paper Hanging Done this Spring? If so, observe these prices for newest patterns, perfect, full length.

Lustres or Mica Papers, . . 6 Cts. Roll.
Beautiful Gold Papers, . . 15 Cts. Roll.
Felt or Cartridge Papers, . 20 Cts. Roll.
Heavy Embossed Golds, . . 35 Cts. Roll.

We'll send free to any address in the country, a full line of samples with borders to match.

A. L. DIAMENT & CO., - 1206 MARKET STREET.

DARLINGTON SEMINARY FOR YOUNG LADIES. WEST CHESTER, PENNA.

The Thirty-third School Year will commence on the 17th of Ninth month next. Location healthy and beautiful; Grounds extensive; Course of Study thorough and full; Diplomas granted.

TERMS; $180.00 PER SCHOOL YEAR.

For Catalogue, giving full particulars, address the Principal.
RICHARD DARLINGTON, PH. D.

ABINGTON FRIENDS' BOARDING AND DAY SCHOOL,

Near Jenkintown, Pa., North Penn and Bound Brook R. R. Ten miles from Philadelphia.

Next school year begins Ninth month 10th, 1888. Courses of study arranged to furnish a thorough English education and to prepare for college.

Board and tuition $145 to $175 per school year. Tuition alone $25 to $55. For further information address,

ARTHUR H. TOMLINSON, Principal, Jenkintown, Pa.
Or CYNTHIA G. BOSLER, Sec., Shoemakertown, Pa.

SWARTHMORE COLLEGE

OPENS NINTH MONTH ELEVENTH.

Thirty minutes from Broad Street Station, Philadelphia.
Under the care of Friends, but all others admitted.
Full college course for both sexes; Classical, Scientific, and Literary.
Also a Manual Training and a Preparatory School.
Healthful location, large grounds, new and extensive buildings and apparatus.

For Catalogue and full particulars, address
EDWARD H. MAGILL, LL. D., President,
Swarthmore, Penna.

FRIENDS' BOARDING SCHOOL.

NEWTOWN SQUARE, PA.

Terms, $150 to $175 per year.

Apply to HANNA R. CALEY, Principal, address, during vacation), Media, Pa.
Or to
THOMAS P. BARTRAM, Newtown Square, Pa.,
CLEMENT M. BIDDLE, 815 Arch Street, Phila.

FRIENDS' ACADEMY,

A boarding and day-school for both sexes. Thorough courses preparing for admission to any college, or furnishing a good English education. The next school year will begin Ninth month 13th, 1887. Terms for boarding scholars $150 per school year. The school is under the care of Friends, and is pleasantly located on Long Island, about thirty miles from New York. For catalogue and particulars address,

FREDERICK E. WILLITS, Sec.,
Glen Cove, Long Island, N. Y.

CHAPPAQUA MOUNTAIN INSTITUTE,—

A Boarding School for both sexes under the care of Purchase Quarterly Meeting. The present building is new and much enlarged, and has perfect sanitary arrangements. Excellent corps of instructors. Prepares for Business or College. Healthfully and pleasantly located near the Harlem R. R., one hour from New York city. For catalogue and particulars, address,

SAMUEL C. COLLINS, A. M., Prin.,
Chappaqua Institute, N. Y.

QUEEN & CO. 924 CHESTNUT ST.

SPECTACLES AND EYEGLASSES. OCULISTS' ORDERS FILLED.
Branch, 403 Chestnut St.

FRIENDS' INTELLIGENCER AND JOURNAL.

INTELLIGENCER Vol. XLV. No. 30. | PHILADELPHIA, SEVENTH MONTH 28, 1888. | JOURNAL. Vol. XVI. No. 809.

HIS WAY.

By cross and by loss our God leads us
Along a mysterious way;
By loss and by cross he reveals it,
As wisest and best, day by day.

By storm and by sunshine he mellows
Our hearts, that his seed may take root.
By sunshine and storm he develops
The beauty and bloom of our fruit.

By gift and by grace he rewards us,
E'en here, with the "finest of wheat;"
By grace and by gift in his kingdom,
At last will receive us, complete.

All praise unto him we would render,
His way leads to holy estate,
His clouds drop the dews of rejoicing,
His gentleness maketh us great.

—*Hannah Coddington, in S. S. Times.*

SERMON BY S. P. GARDNER.[1]

THE mission of Jesus was to the people of the Jews, to raise them to a higher spiritual plane than they were under the law of Moses, and he showed them the highest possible condition by setting before them his own example. In order to distinguish between the religion under the Jewish dispensation and that which he came to promulgate he makes use of the expression, "except your righteousness shall exceed the righteousness of the Scribes and the Pharisees ye shall in no case enter into the kingdom of heaven." And what was the righteousness of the Pharisees and Jews? It was simply founded upon the letter, and laid restraint only upon outward action. It dealt not with the heart. If the man did not commit an outward act it could not reach him. But that which Jesus called to was deeper.

If he did not have the love in the heart, even though he did not commit the act still he was guilty. By the religion of the Jews they could carry out the natural disposition in all its cruelties.

It is a common idea that the Scriptures afford a saving knowledge. To refute this I may bring up the instance of Paul, who was learned in the Scriptures and knew all that Moses had said of God and was zealous in his faith and yet it is evident that he was not acquainted with God or he would not have pursued the course of persecution he did. He was not possessed of the tenderness and brotherly kindness nor fellow feeling that true righteousness inspires, or he would not have destroyed or put to disadvantage his fellow men. In examining the life of Paul we find him going on in the persecuting spirit justified by the law, which admitted of retaliation and the taking of an "eye for an eye, a tooth for a tooth." He was no doubt sincere, but it is not enough to be sincere when the action affects another to his injury. There must be a higher source. On his way of persecution a light shone around him above the brightness of the sun. It was sufficient to show him the condition of his heart as the outward sun could not. He was confounded and fell to the ground. He was acting without Divine authority but when God was revealed to him by the visitations of the Son of Righteousness, which showed him his state, then was he filled with truth and made willing to suffer for the cause which he had persecuted. It is plain that it was not an outward man, but the Son of God which was sent into the world that whosoever should believe on him should have everlasting life. This Son never armed man with authority to destroy his fellowmen.

We can see a parallel case in Job. He was naturally just and benevolent, and directed his steps according to his views of God as he had heard of them through history. But when it came to the proving, it pleased God to reveal himself in his true nature; and Job was made to declare, "I have heard of Thee by the hearing of the ear but now mine eye seeth Thee, wherefore I abhor myself and repent in dust and ashes." Here was the first true and saving knowledge he had of God. Here we must notice the difference in their dispositions, Job had never persecuted his fellowmen yet he had said and done things that he should not say and do. But when the light of divine truth came to his mind he saw his true condition as did Paul. He saw his former course had been wrong, as there is no need of repentance where there was no error. History never gave and never does give a saving knowledge of God as was shown by the course of Paul and Job before their conversions.

Should not those of us who are making a profession carefully examine our faith and see whether we have taken it from tradition, creeds of church and history, or whether we have really witnessed its revelation in our hearts. I do not allude to any profession in particular. I am convinced there are Christians among all denominations. God is not partial. He visits all peoples, instructing them in the way of life and salvation. Our Heavenly Father does not call for any faith further than we are led by the evidence which springs from the manifestations of his own divine nature in our hearts—and that love by which we may overcome the world—working by

[1]Delivered at Genesee Yearly Meeting, at Bloomfield, Ontario, Sixth month 10, 1888. [Report in *Young Friends' Review.*]

faith to the purifying of the heart, and showing the result by our works.

It is widely taught that our good works are as filthy rags. This is a mistake. God commanded us to work. Jesus said, "not everyone that sayeth unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of the Father which is in heaven." *Do* means *to work*. Work and we shall be judged by our works. Jesus makes mention of righteous works and moral works.

Why is it that the sermon on the mount is so lightly touched upon? Because it taught nothing but morality which is worthless in the sight of many, still in my mind it is all important, embracing true principles of religion. Jesus came to teach morality and summed up in this saying: "Therefore all things whatsoever ye would that men should do to you do ye even so to them, for this is the law and the prophets." If men would adopt this rule of life it would do for this generation and all to come. It would do for man what all religion has failed to accomplish. Jesus forbade war, but how is the state of Christendom to-day? As the result of being founded on historical systems is it not going hand in hand with the spirit of the world? Do we not witness our fellowman slain on the field of battle all sanctioned by the authority of Christian nations? Is this a religion of love? Love is the true and native element of living man, and the soul that dwells in God must dwell in love. The office of the Gospel is to restore to that heavenly condition in which we enter the world.

I would not be understood to mean that we suffer from the sin of Adam. We awake to find our passions established in our system of which we had no part or choice. Are we to suppose the natural corruption of man when Jesus calls them unto Him and said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of God." "Take heed that ye despise not one of these little ones, for I say unto you that in heaven their angels do always behold the face of my Father which is in heaven," which could not be if tainted with the sins of Adam. We come into this world pure and innocent, in a heavenly state and condition, and remain so until the law arises in our souls, when our Heavenly Father gives us the choice, and we may continue in this path, and he will lead us if we will follow the dictates of truth, or we are free to turn away to gratify the demands of our lower natures. If we fall from this primordial condition of purity, we need restoring. And in this condition what relation do we sustain with God? We are told God is angry with the wicked every day. This is not the relation given in the New Testament. "God is love," and those who dwell in Him dwell in love. That which is to be known of God is manifest in man. Jesus was made and tempted at all points just as we are, yet without sin. This purity he kept through obedience and was made perfect through suffering, which cannot be said of a being higher than man. There was the divine in Jesus, and being obedient to this he overcame the world. We have the privilege to walk in the same path. We came for the same purpose as he to bear witness to the truth. He was faithful to the end and testifies by saying, "I have finished the work that Thou gavest me to do." They say, "Jesus, you are mistaken, you have not suffered or shed your blood on the cross to let us go free, you have not redeemed the world." They tell us if we do not believe we cannot be saved. Examining this doctrine we find it cuts off three-fourths of the human family from the hope of salvation. Jesus never taught any such doctrine. He said man should enter into the work for himself. They wait not for the reward; they are recompensed for each act of obedience, as also for each sin and transgression they can not escape the results.

I am a full believer in the testimony of Jesus; he was annointed of the Father, He had it not naturrally nor by study, for at thirty years of age he said: "The spirit of the Lord is upon me because He hath annointed me to preach the Gospel," and closing the book, he turned to the people and said, "This day is this Scripture fulfilled in your ears," and further: "This day is this fulfilled before you." And he began to declare the will of God to men. God spake through him, and that constitutes the divinity that dwelt in him. The greatest evidence of the Supreme Being is not to be found in history or study, or to be gained from men, but from the fact that when we do wrong we feel something which disapproves, giving pain and sorrow and grief, and when we do right we feel something which approves, giving peace and joy. My friends, we have it within us; it is the inspeaking word of God. It will even lead us in the path of safety as it did Jesus, even to the overcoming of the world.

What did he mean when he said, "I will give my flesh for the life of the world?" They could not hear the saying in that day. They did not see the deeper spiritual meaning underlying the figure. And again, "Except ye eat the flesh of the Son of Man, and drink his blood ye have no life in you." A little further on he says in explanation, "It is the spirit that quickens, the flesh profiteth nothing, the words that I speak unto you they are spirit and they are life." But we are told to wholly depend upon its merits. Whose testimony must we believe? I will believe in that of Jesus as it agrees with right common sense, and the living evidence in my own heart. Nothing of an external nature can suffice. "Other foundations can no man lay than that is laid, which is Jesus Christ." And for this we must give up the world. What world? Why the hardness of heart, the indifference and carelessness with which we follow our Maker, our wrong preferences, all our unjust dealings with our fellowmen, and all this for the Spirit of God, the Christ. And what constitutes the Christ? Paul says, "when it pleased God to reveal His Son to me," this means no outward man, his attention was turned away from the outward, and he adds, "I conferred not with flesh and blood," and further on he declares that this "Christ which we preach was a stumbling block unto the Jew, and unto the Greeks foolishness, for the Jews required a sign and the Greeks sought after wisdom, but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God." This,

then, is the Christ we preach, the power of God, and the wisdom of God, which is revealed in the soul, and this never was crucified, never could be nailed to the cross. We can reject its counsels, and refuse to receive it, but we cannot destroy it.

Jesus used many parables and figures of speech that were familiar to his hearers to teach them truths that were hidden, and people have come to take the figure for the fact. Thus we wrong the Master. He did not address them to our credulity, but to our reason. And properly used they lighten up the truth in a wonderful manner.

I have often been lead to review that important parable of the Prodigal Son. It is universally applicable to the human need. It starts with the child in the Father's house, meaning as I understand it a heavenly state, a state of innocence ; it sets before us his departure—the result of a free-will choice after the years of judgment come; it follows his wanderings farther and farther from his home, lower and lower into degradation and sin, till it seems all is lost. In this lowest state he comes to his sense of his condition, he feels an aching void within, he finds that sensual things cannot satisfy the spirit, and remembering, not fearing the wrath to come, but remembering the good things in the father's house he said from his aching but repentent soul, I will arise and go to him, and will confess unto him that I have sinned against heaven and before thee. Mark the humility. He came into a condition to meet his father. Do we hear the father saying as some suppose, that before a restoration is made some innocent being must satisfy His honor by bearing the sins and suffering on the cross. No! he knew his suffering, he knew the state of his heart that his repentence was sincere, and the father ran to meet him while yet a great way off, and fell upon his neck; he clothed him with his best robe which was his own spirit, his overflowing love, and there was great rejoicing. And why? Because this my son was dead, and is alive again; he was lost, and is found. He had become dead to everything good as the result of sin. He had dug his own grave in the lusts of the flesh and had buried himself in it, yet after all he experienced a resurrection—the most important that can concern man. It shows a way to come forth even from the lowest depths. I was taught that the wicked would suffer in perpetual fire. I am now otherwise convinced. I believe our hell is a suffering in this life for the wrong done in it.

David was a man after God's own heart as all are in our primordial state. He was afterwards tempted. He fell. He sank down into the lowest hell. Did he remain there? No. "I waited patiently for the Lord and he inclined unto me and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings, and he put a new song in my mouth, even praise unto our God." Here was a resurrection experienced by David; and how? "Sacrifice and offering thou didst not desire, burnt offering and *sin offering* hast thou not required." What *was* required? The Psalmist gives us to know. "I delight to do Thy will, O my God; yea, Thy law is within my heart." That, my friends, is the right ground. To desire to be strictly obedient to that which is written by the finger of God upon the tablet of the heart. The will of God and his laws are manifested inseparably, and as we act or refuse to act up to it, judgment passes upon us here in this life.

Some are looking to the far distant future for a "great day of judgment." This is not an expression of gospel truth. John says, "I saw an angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, kindred, tongue, and people, (mark the universality of it), saying with a loud voice, fear God, and give glory to him; for the hour of his judgment *is* come. It is set in every heart and we may know how our account stands. Our own consciences have kept the record. And we need not *wait* to merit the Kingdom of Heaven, for it may be enjoyed in this life. "It is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." It is a condition of the soul that can be experienced now and here. It is the blessed privilege of each one, and to be gained by governing our propensities, appetites, and desires, which are all right and good in their proper places. Wrong, on the other hand, is an abuse of some blessing that God has given, and through this door sin came and still comes into the world. We cannot trace wrong to any other source. It is maintained by some that once an angel rebelled in heaven and led astray all the rational creation. Now this is not my experience. And what say the Scriptures? "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man; but every man is tempted, when he is drawn away of his own lust, and enticed, then when lust hath conceived it bringeth forth sin!" It is a total giving up to do wrong. This was the condition the prodigal found himself in. And from this condition there is certainly need of a resurrection, a returning home.

Jesus, after he was taken from the world, had a message to be sent back. Coming thus, we might suppose it to be something that most deeply concerns man in this state of being. What was this final all-important message? "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father on his throne." Overcoming as he overcame entitles us to the same privilege. And it is possible. But if the other theory is true, that Jesus came to suffer death, to shed his blood in order that men might be saved by it, then there was no need for this after message laying such stress upon individual labor. My friends, banish that erroneous idea from your minds that all is done for you. We must enter into the work ourselves, and work out our own salvation; we must cultivate the Eden of God. And as we are obedient the Spirit itself will bear witness with our spirit that we are the children of God; and if children, then heirs; heirs of God and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

You, my young friends, you must form your own

character; I entreat you to form it rightly. Be one of the innumerable multitude which John saw, gathered of all the nations and kindreds and people and tongues, which stood before the throne, and before the Lamb clothed with white robes and palms in their hands. "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." These are they who have succeeded in keeping their characters pure, which is your privilege and mine, and is accomplished by means that God has placed within our reach. But we can reject it. We have the freedom of choice. Let us not trifle with error lest ere we know it will bind us down in darkness with adamantine chains. Let us rather take up the cross. It will not be a hard task nor take away from you one pleasure, but will crown you with the blessings of God. Taking the cross is but to lay a proper restraint on your passions that might otherwise become abused and perverted and thus lead to wrong acts. You will find this to be to your advantage and you will become a pillar of truth for God. This is the spring time of your lives, and you know if there are no blossoms in the spring there can be no fruit in the autumn. I know the temptations that may beset you for I traveled the same path; but be faithful to your Divine Master; then you will pass between venomous serpents and they shall not harm you, through the fire and it shall not kindle upon you, and through the waters and they shall not overflow you.

Editorial Correspondence Friends' Intelligencer and Journal.

NEBRASKA LETTERS.—NO. VII.

In this small but ambitious town of less than 800 inhabitants there is little transpiring that affords material of sufficient interest to repay the reading; yet Creighton, in its growth and its resources is a fair index of what enterprise and a little capital can do for the rich prairies west of the Missouri, and in this respect some value attaches to its history, as the history of a multitude of other towns that are springing up with amazing rapidity, pushing out farther and farther westward, till in the near future the wave-washed shores of the Atlantic will be joined to the sunny slopes of the Pacific by a tide of human life surging from the east to the west, as they have already been bound together by the Railway and the Telegraph.

The opening of Nebraska to settlement is of itself a matter of great interest in the development of this vast western land. Any one whose birth dates back to the first quarter of the present century, and who was familiar with the geography of that period, can recall the boundaries of civilization, beyond which lay an "unexplored country, roamed over by immense herds of buffalo, and by tribes of wild and hostile Indians, who lived by the chase and by cultivating small patches of maize." How the imagination of the young aspirant after knowledge and adventure, delighted in filling out this brief picture, is best known by the few who still remember the impressions it left upon the mind.

Yet it was not then an undiscovered country. The feet of the white man had trodden in the trail of the Indian and crossed in his canoe the broad, shining waters of the Platte more than three-quarters of a century before the "Pilgrim Fathers" landed on Plymouth Rock; so it is stated in the "History of Nebraska,"—a folio volume of 1,500 pages, which I find in Dr. R's library. The data is taken from documents edited by M. Margry, in Paris, and now in possession of the United States Government. It was while searching for the mysterious "seven cities of Cibola," in the land of Quivera, that Coronado, a Spanish leader, with a few chosen men well mounted, and some foot soldiers, penetratedthe country to the "fortieth parallel of latitude." Copying from his report to the king: "The inhabitants," he says, "are good hunters, cultivate corn, and exhibit a friendly disposition. The men are large and the women well-formed. The soil is the best it is possible to see for all kinds of Spanish fruits. Besides being strong and black, it is very well watered by creeks, fountains, and rivers. Here I found plums such as I have seen in Spain, walnuts, and excellent ripe grapes." One of Coronado's lieutenants writes: "For a grazing country experience proves that it is admirably adapted, when we consider that herds of bisons and other wild animals, vast as the imagination can conceive, find sustenance here."

This expedition was made in the year 1541. They reached, it is believed, the Platte river in August, where a cross was set up, and the explorers turned their faces southward again. The narrative of this journey is intensely interesting; the pious zeal of the friars who accompanied the army is recorded in the usual extravagant language of those times. One, writing of the country says: "America is a school where one learns perfectly to seek nothing but God, to desire nothing but God, to have his whole thoughts upon God, and to rely only upon the paternal providence of God.

"To live among the missions of the New World is to live in the bosom of the Almighty, and to breathe only the air of his divine conduct. How fragrant this atmosphere; How fine the holy horrors of these forests; What lights in the thick darkness of this barbarism; The joy of having baptised one savage, who, dying soon after, may go straight to heaven, surpasses all which one can imagine of joy in this world. . . . One never encounters the cross, the clouds, and the thorns, but he finds Jesus in the midst of them."

All that is now the State of Nebraska, was included in the French province of Louisiana. It was ceded to Spain, and afterward, by a treaty between France and Spain it again became French territory. In the year 1803 France ceded Louisiana to the United States, and the whole valley of the Missouri even to the Rocky Mountains came under the jurisdiction of our government.

It was not until 1854 that what constitutes Nebraska was organized under a territorial government, which was continued until 1867, when it was admitted into the Union as a State. The geological history of the State is of even greater interest than its settlement, but there is less in it for the general reader, who finds more to satisfy him in the development

and progress of the present, than in all that can be said of this old planet from its first existence as a burning satelite through all the cycles of time inconceivable, to the age in which it became fitted for the abode of the human family.

But to return to the now and here, Nebraska occupies a central position in the family of States. It is a high table land from 1,700 to 3,500 feet above the sea level, and with an acreage of productive soil of the greatest fertility, having less waste land for its size, perhaps, than any other State in the Union. The wild grasses are abundant and most nutritious, the cows feeding entirely upon them give quantities of milk unsurpassed for richness, and where butter is made by one who is painstaking, it equals the best that is brought to our Philadelphia markets.

The town of Creighton, where I am spending a few weeks of restful leisure, is very prettily situated on a plateau overlooking a branch of the Bazile creek. A colony comprising twenty families made the first settlement of the town in the spring of 1871. It is laid out with broad streets, crossing each other at right angles, and has broad sidewalks. Some of the residences are embowered in trees that have been planted and grown into their present size within the last ten years. Seven religious organizations have places of worship. Most of the congregations are small, two worship in the same house, they are German and English speaking Methodists. One cannot but feel how the Church is weakened and its influence for good circumscribed by such petty subdivisions, especially in a newly settled community, where money is scarce and the rates of interest exorbitant. Pastoral support in such cases must be burdensome. Dr. R's is the only family belonging to the Society of Friends within many miles, though several persons here claim descent from Friends. I fully realize the difficulty that our members, who have growing families and live entirely away from any meeting, encounter. The children, as they come to an age to be influenced from the outside, can see no reason why they may not associate with others of their own age in the Sunday-school, the singing-classes, and in religious worship. They have had no training in the customs and usages of our forms of worship and more than all else there is in the youthful mind a sense of obligation to the Heavenly Father that prompts even a very young child to go to meeting when he sees others going, and unless the parents are under the divine influence, and feel so strong a desire to keep their children within the fold, that it will enable them to set apart a time of worship in their own family circle and strictly adhere to it, they had far better go with them to the church that comes the nearest to our faith, than take the risks of their choosing for themselves while they are too immature to choose wisely and well.

I believe that Friends would not find family worship a hard duty to take upon themselves were they fully brought under the discipline of the truth as we understand it. The lessons for First-day School, and the pure and simple precepts of the New Testament, offer material for study and conversation, and the training that a time of quiet waiting, however brief, would give, could not fail to make a deeper impression on the minds of the children than all they might hear from the pulpit. It is family religion after all, that moves and influences our lives. It is because in the home circle we realize and put into practice the precepts of truth that our hearts go out to our neighbors and friends, and we enjoy meeting with them in the public assembly. If I could go to every isolated family in our broad land, my message to them would be set up your altar at your own fireside, gather there with your chileren, and, like the pious Hebrew of the long, long ago, tell them of the Heavenly Father, the Jehovah of the ancient time, who cared for and protected little children then, and is the same loving Father now, who will hear and answer the desires of all who seek his guidance, and help us every one to be strong and true and brave to withstand every temptation.

May our Heavenly Father so touch our hearts with his abounding love, that our chief desire will be to glorify him in all that our hands find to do.

L. J. R.

Creighton, Neb., Seventh month 20, 1888.

From the Sunday School Times.

LIFE MEASURED BY ITS PURPOSES.

It was a rabbinical saying that the perfection of life consists in the attainment of purposes. The sentiment is a profound one. It makes the goal at which life is aimed the test and measure of its quality. No life will ever rise above its aim; it may fall far below it, but it cannot rise above it. The purposes of life form the upper limit of life; and all experience proves that, when they are strong and steady, they lift the whole life more and more into their own sphere and sweep, and thus become the measure of life, determining its attainments, on the one side, and protecting it from unworthy action on the other. The fixed purposes of life hold every energy to its right direction, as the polar attraction holds every magnetic needle to its unvarying position.

Aristotle analyzed the idea of cause into four elements, which he called the formal, the material, the efficient, and the final cause, respectively. The formal cause of a house would be the plan of the building as shaped in the builder's mind; the material cause would be the wood, stone, and other elements which are built into the structure; the efficient cause would be the skill and force of the workmen who put together the materials according to a given plan; and the final cause would be the end which the building was designed and adopted to serve,—the cause which is both cause and end. Every true work of industry and skill involves these four elements in its construction. And of the four causes, the final is the most important, because it is determining for the others. The plan cannot be completed until the end is determined. The materials cannot be chosen except in the light of the purpose which the building is to serve, much less can the workmen proceed with the building. Logically, therefore, the final cause stands before all the others, and decides what they must be.

With equal appropriateness might this analysis

be applied to human life. The plans which are formed, and the ways and means which are devised to execute them, may be called the formal cause. The opportunities of life, its wealth, knowledge, and other resources, correspond to the material which is to be built into the structure. The active powers, vigor of mind, and energy of will, are the efficient cause which combines the materials according to the plans adopted. But what comes last in the order of enumeration comes first in importance. The end which it is proposed to secure in life, is the final cause which guides the working energies, determines the material, and gives character to the plan. Take the case of a life whose aim is ambition, the pursuit of power, or wealth. All the plans of life must be formed in accordance with this end. All lines of action which do not bear upon personal self-advancement must be carefully ruled out. If any are chosen which seem inconsistent with this aim, they must be so bent and turned as to be made to contribute to the great end to which life is devoted. Unselfish efforts must be professed and the impression of disinterestedness produced in order that it may be turned to account in furthering the ends which lie coiled up like a spring within the machinery of every action. This ambition will also make its own use of materials. It requires those which are tractable to its purpose. It will use men of little uprightness because they are such. It will eagerly avail itself of men of strict integrity from whom it can succeed in concealing its true character, in order, thereby, to lend the appearance of virtue to its ends. It has a different language for different men, according to the ways by which it hopes to further its ends with them. This final cause determines what efficient causes it will call into its service. It will have large use for shrewd foresight and small use for conscience. It will employ with great service energy of will, but will make little account of depth or tenderness of feeling. But even these powers of the moral nature it can use indirectly for its ends, for it draws from them ideas and words wherewith to disguise its real purposes. The moral nature thus becomes a great convenience as a wardrobe from which may be derived a fair livery under which the most selfish life may parade before men with great profession of virtue and honor.

The final cause governs all the rest. Purposes determine plans, materials, efforts. The dignity and energy of life rise in proportion to the nobleness of the ends to which life is devoted. Hence the great importance for every life of some worthy fixed purpose which shall lay its strong hand upon every plan, energy, and talent. There need be little fear of men going seriously astray in individual actions, if the great ends of their lives are clearly chosen. These aims tend more and more strongly to determine all individual choices and acts into the line of their own direction and action. It is the man who has no fixed aim in life, who has no settled conception of what he is determined to become, who is in constant peril. There is a deep, underlying consistency in human life, despite all that is said to the contrary. Those lives which are called inconsistent are doubtless consistent with their inconstancy of purpose. They act variably, because they are variable. Men cannot calculate their actions because they cannot calculate them themselves. Their morality depends on varying moods, not on unvarying purposes. They are double-minded,—theoretically right-minded, perhaps, or in some conditions noble-minded; practically weak and vacillating, the sport of passion and temptation,—"unstable in all their ways."

Every observant student of life must find accumulating proof of the truth that the meaning of life is measured by its end. It is obvious that this principle carries our thoughts beyond this present world; for we can never find the utmost limit of our life within the narrow boundaries of time. Here lies one of the deepest meanings of our belief of immortality. It gives range and sweep to life. If these few years were all of life, the most aspiring souls would be but as birds which beat the bars of their prison-house, longing for a larger liberty, a greater sphere for life's growth and perfection. The hope of immortality gives range and sweep to all the noblest purposes which men form and attain in this world. It assures the soul that the shining way of growth and service upon which it longs to enter does not terminate at the tomb, but that it leads through its portal into a larger, freer realm of spiritual life and growth, where the worthy purposes of life, so imperfectly attained here, shall find their full completion. As the purposes for this life which terminate upon character, nobleness, and usefulness, crown and elevate all the activities and employments of life, so does the assumed hope of an immortal life crown and complete all the purposes of this lower life, disclosing their promise and possibilities, and assuring their realization.

The conception of life which is involved in the idea of its perfection as consisting in the attainment of purposes, is a suggestive one. According to this conception, life is an achievement. Its perfection is not found in its conditions, but in its struggles; not in its comforts and enjoyments, but in its conquests and acquisitions. This conception of life banishes at once all maudlin sentimentality about life, all pessimistic praise of unconsciousness as the goal of life, all apology for ennui as life's normal condition. It brands all such conceptions of life as perversions unworthy of our moral nature and noblest aspirations. Its keynote is *achievement*. It says: Have something to do. Do it. Life is heroic; the world is a sphere for training the powers, for subduing the lower and developing the higher. Life is not a meaningless play, nor a stupid farce; it is a reality, an opportunity, a strife for real rewards.

This conception of life cannot be maintained unless it is held in relation to God. The sickly and despairing view of life which declares that it is not worth living is the offspring of a philosophy which has no living sense of God. Instead of the reason, love, and energy of God, "the unconscious" is set forth as the basis and end of the universe. No world that is worth living in, and no life which means anything noble or good, can be based upon such a deification of negation and nonsense. If our modern life is to be strong and healthy, it must be true to faith in a living God who rules the world in

righteousness and love, and who is working out in human life his purposes of blessing for men who are solemnly called to coöperate with him, and to find their true welfare and happiness in the line of his designs for them. The word "life" will mean to men, in the long run, what the word "God" means to them. We cannot long hold our purposes to any very high mark except by holding them in relation to a great divine purpose for the world which embraces, elevates, and gives dignity and meaning to all the truest ends and highest aims of human life. Our lives will lose their greatest strength and inspiration if they are cut off from those high principles and truths which are mingled with the name of God. To know that our feeble plans fit into the plan of the world, to be assured that our purposes are embraced in that great purpose of God which sweeps through time and rules eternity, is the only adequate inspiration to our noblest thought and best endeavor.

SCRIPTURE LESSON, No. .

EIGHTH MONTH 5, 1888.

TOPIC: BURNT OFFERINGS.

GOLDEN TEXT: He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? Micah 6 : 8.

Read Leviticus 1 : 1-9.

THE sense of duty and obligation to a Supreme Being, to whom offerings must be made in acknowledgment of dependence, or through fear; or that his favor may be secured, or from whatever cause the human mind may be influenced, is as wide and universal as are the needs of man. In the earliest records of the race, we find this sense of dependence upon an unseen Power. Cain and Abel made their offerings. Noah built an altar when he came forth from the ark and offered burnt offerings. (Gen. 8: 20.) This would indicate that this form of sacrifice was observed before the flood. When Abraham went into the land of Canaan, he found not only a religion that called for animal burnt offerings, but the worship of Moloch, which required human sacrifices.

The burnt offering was wholly consumed by fire on the altar; nothing was left but that which was unconsumable. The smoke went up or ascended to God in some way, it was believed, as an expiation for sin. An emblem of the offering by the sacrifice of himself, soul and body, to God,—the submission of his will to the Divine will. This thought was paramount in the ritual that Moses established. Very slowly the people, through the teachings of the prophets, came to a truer idea of the sacrifice that our Heavenly Father requires, yet it was not until long after it was declared (Isaiah 1 : 11), "I am full of the burnt offerings of rams, * * * and I delight not in the blood of bullocks or of lambs or of he-goats," that the daily offerings ceased, not indeed until the temple was destroyed, and the beautiful city of Jerusalem laid in ruins.

The new commandment of Jesus, "That ye love one another," called for sacrifice for offering, but it was the sacrifice of every selfish desire, the offering of ourselves for love's sake, that the good of all may be secured. It is only as we rise to the conception of sacrifice and offering in this diviner sense, that we realize the blessedness of self-sacrifice.

If we carefully study any of the religious observances of the ancient Hebrews, we shall discover that they are founded on truth. They were, in many cases, crude comprehensions of the truth, as naturally such primitive conceptions would be; but yet they were the results of intuitive perceptions of the Divine Law that ever has had its influence in the souls of men. In fact, religion is the voluntary obedience of man to the Law of God as it is revealed to him, and its observances are founded upon some perception of that Law. Thus the custom of making offerings, as *sin offerings*, *peace offerings*, indicated a recognition of an *obligation* to God, as well as the necessity of giving up something valuable to *self* for the benefit of another.

There was, indeed, but a glimmering perception of the real nature of the duty that came to the Israelites, who made burnt offerings a service to their God, but it was the beginning of the recognition of a truth that yet remains appreciated *but in part* by the most enlightened and the most spiritually-minded of our race.

The record of the Hebrew Scriptures shows clearly the development of this phase of truth. Under Moses was perfected the most rigid system of rules for making sacrifices, involving some outward token of value, but this was followed by the clearer discernment of the Prophets and Psalmist of the nature of the offering that is most pleasing to the Divine Father. (Please open your Bibles and read Isaiah 1st chapter, 11th to 18th verses, in this connection.) Note the culmination of the prophetic enunciation therein given, "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil: learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.' Again, turn to the 5th chapter of Amos, 21st to 24th verses, and note its allusion to the insufficiency of the outward observances, and the substitution of the nobler thought, "Let judgment roll down as waters, and righteousness as a mighty stream." The words of our Golden Text, too, with its preceding 6th and 7th verses (which should be read to gain the full significance of the lesson), show to what higher levels of truth over the earlier faith of their people the minds of the Prophets had reached.

Contemplating the immense advance in their perception of truth these Prophets had made, to the clear recognition of the duty that man should make his religion consist in his spiritual obedience to God, in his implicit reliance upon the Law of God in his soul, one cannot help feeling humbled at the thought of the little advancement in spiritual understanding the world's best teachers now display. How few in the world to-day seem to have reached the clear perception of truth enunciated by the prophet Micah: "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

INTELLIGENCER AND JOURNAL.

HOWARD M. JENKINS, *Managing Editor.*

ASSOCIATE EDITORS:

HELEN G. LONGSTRETH. LOUISA J. ROBERTS.
RACHEL W. HILLBORN. LYDIA H. HALL.

PHILADELPHIA, SEVENTH MONTH 28, 1888.

RELIGIOUS FELLOWSHIP.

FELLOWSHIP is a necessity of our human existence; we are set in families to meet and satisfy this want of the natural life. The first bonds that knit the race together were those that grew out of, and were developed by the parental relations. How early the feelings and emotions that recognize a bond outside the family, were brought into action, we have no means of knowing. But at a very early age in the history of man he must have felt the impulse of worship, and while solitary and alone he prostrated himself before some visible object that symbolized his Deity, there could not fail to come to him a sense of relationship to the Power to whom his worship was offered, even in the very beginning of conscious existence. In the Scriptural record it is coëval with human history.

With the spread of intelligence, this relationship came to be better understood, and a fellowship was awakened, that, as civilization progressed, led men to form associations based upon unity of feeling in regard to worship, and a fixed belief concerning their obligations to the Being worshipped and to one another.

And this bond was the beginning of the social compact which united families into tribes, and laid the foundation for civil government, each recognizing its own special Deity and prescribing the form of worship to be observed.

It does not detract from the sincerity or devotion of those remote ages, that their great leaders, —the bravest and most honored among them,— represented the God of their worship. The Supreme Being whom we of to-day worship, is our highest ideal of perfection,—of a wholeness, an entirety in which every attribute that exalts and ennobles humanity is represented in its perfectness and without limitation, the Omnipotent, Omnipresent, and Eternal One.

The Christian world worships Jesus as the one being in whom the fullness of the Divine was bodily represented, the greater part, indeed, bestowing upon him the honor and endowing him with the attributes that belong to God. And this must continue until the more exalted idea of worship, which it was his mission to proclaim, gains the ascendency, and men come into a truer conception of the significance of his declaration, "God is a spirit and they that worship him must worship in spirit and truth."

It is an evidence that the spirit and *power* of his teaching is ruling in the hearts of those who bear his name, when they can come together in the fellowship of the gospel, and work in unity and forbearing love, for the well-being of the human family, without regard to race or creed. In this is foreshadowed the nearness of that second advent which "cometh not with observation," because it is within the soul that its manifestation is to be experienced. Every advance towards the kingdom of God, is to be witnessed in the souls of believers, and the second coming, without sin, unto salvation, is *now* and *here* whenever the soul-life rises into the condition typified by the Revelator, "Behold I make all things new!" What is possible for one, is possible for every other individual, who seeks for newness of life with the same earnestness.

And in this newness of life, as it comes to be the individual experience, there is a going forth of feeling and desire towards others, a reaching after these best things for all, and an inviting to a participation thereof that none may fail of his portion but have his share in the "bread that cometh from God out of heaven, the heaven of his peace, that will satisfy the hunger of all his children."

Herein is realized the experience of that little company who met in an upper chamber. They had come together in oneness of spirit without regard to birth or worldly condition. The one desire was communion, the realization of the Pentecostal blessing; and how wonderfully it was vouchsafed! What encouragement it affords to all the after ages! That similar results have so seldom been witnessed since the day of the apostles is doubtless due to the want of the same fervency of spirit, and to an insistance upon the things that scatter and divide, rather than the unity of the spirit that "gathers into one, the whole heritage of God."

ERRATUM.—On page 451, second column, 14th line from the top, read *received* for *conceived.*

THE attention of Philadelphia Friends is directed to the notice elsewhere given of the arrangements made for reaching Valley Meeting, on the occasion of the sitting of Philadelphia Quarterly Meeting. In order to secure the best railroad rate, it is necessary that at least one hundred tickets should be sold.

UNHEARD no burdened heart's appeal
Moans up to God's inclining ear.

DEATHS.

CORSON.—On the 25th of Sixth month, 1888, Ann J. Foulke, wife of Dr. Hiram Corson, of Plymouth, Montgomery county, Pa., in her 77th year.

DEACON.—On Sixth-day, Seventh month 20th, 1888, Anna C., wife of Howard R. Deacon, and daughter of Joseph Tomlinson, in her 43d year; a member of the Monthly Meeting of Friends of Philadelphia.

MULLINEAUX.—At her residence, Mount Holly, N. J., Seventh month 20th, 1888, Rachel Shourds, widow of Thomas Mullineaux, of New Paltz, Ulster county, N. Y.; a member of Mount Holly Monthly Meeting. Interment, Fair Hill, Phila.

PRATT.—At New Garden, Chester county, Pa., suddenly, Seventh month 13th, 1888, in her 29th year, Ellen Janney Worley, wife of Franklin Pratt, and daughter of Hannah M. (now of Media, Pa.) and the late Lewis D. Worley, formerly of Loudoun county, Va.; a member of the Monthly Meeting of Friends of Philadelphia. She leaves a large circle of relatives and friends to mourn her untimely death. Interment from Newtown Friends' Meeting-house, Delaware Co., Pa.

For Friends' Intelligencer and Journal.

NOTES OF A TRIP TO THE PACIFIC COAST.—I.

THE Phœnix tourists, a party composed mostly of Philadelphians, left on the 2d of Seventh month for an extended journey throughout the West, the objective place being San Francisco. Arriving in Chicago *via* Pennsylvania railroad, in due time, a day was spent there viewing points of interest, riding to the parks, etc. Leaving Chicago on the Chicago and Northwestern railway, the ride to Council Bluffs gave the opportunity of a pleasant trip through the fertile State of Iowa. At Omaha we boarded the Union Pacific cars for Denver, which we reached on the 7th. This city of recent note is only twenty years old, and to our astonishment has grown so rapidly in this period that it is far in advance of eastern towns of the same population. Its altitude is 5,364 feet, making a delightful climate; we were told a hot night is unknown there. A few hours ride the next day brings us to Manitou, the so-called Saratoga of the West. The town is nestled in among the Rocky mountains, with Pike's Peak boldly standing out in view from the Cliff House, where our party remained four days. Horseback and carriage riding to many points is universally indulged in by tourists who visit these celebrated springs, and at early morning hours horses are equipped for Pike's Peak trail and other jaunts. We rode through the Garden of the Gods, to Crystal Lake Park, ascended Cheyenne mountains to stand by the burial place of the noted writer Helen Hunt Jackson, and also spent an afternoon in her attractive home at Colorado Springs. From here we take the Denver and Rio Grande railroad again, and pass through the Royal Gorge and Grand Cañon of the Arkansas. The grandeur of this wonderful chasm extends eight miles. The best view can be obtained from the famous hanging bridge, where the walls of the cañon rise to a perpendicular height of 2,600 feet above the track. On approaching Salida, toward the western end, a break in the walls gives us fine pictures of the Sangre de Cristo peaks. Collegiate Peaks, Harvard, Yale, and Princeton are plainly seen from the vicinity of Salida, (where we leave our train for the night.) All of these are over 14,000 feet high, and covered with snow. Much detention of the heavy trains going westward with teachers *en route* to the National Educational Convention in San Francisco, is experienced here. Marshall Pass begins eight miles from Salida. The summit of the Pass has an altitude of 10,852 feet. This is a scenic and scientific wonder; grades of 211 feet to the mile are frequent, and the ascent and descent are made by a series of remarkable curves. The streams of the Pacific flow westward from this summit. Cañons, cliffs, tunnels, falls, mountains, and valleys follow us as we go down this descent to Salt Lake City, and before we reach it off to the right the famous Mormon Temple and Tabernacle come distinctly into view. This city is 735 miles from Denver, and the great objects of interest are Temple Square, Tabernacle and Assembly Hall, etc. Several days could be spent here with pleasure and profit.

S. B. F.

Salt Lake City, Seventh month 14.

FIRST-DAY SCHOOL GENERAL CONFERENCE.

Editors INTELLIGENCER AND JOURNAL:

I HAD hoped, by this time, to be able to send a full notice to the INTELLIGENCER regarding the First-day School General Conference, but have not yet heard from the Railroad Trunk Line Commissioners in regard to my application for reduced fares. Still, as there are many inquiries coming in regarding the General Conference, I think it would be best to have the following notice inserted in the INTELLIGENCER this week.

JOSEPH A. BOGARDUS.

New York, Seventh month, 23d.

The Friends' First-day School General Conference will hold its next session at Yarmouth, Ontario, Canada, on the 20th and 21st of Eighth month, at the time of Canada Half Yearly Meeting. Friends desiring to attend will purchase their railroad tickets to St. Thomas, on the Michigan Central Railroad, where they will be met by Friends and conveyed to Yarmouth. Arrangements are being made to obtain reduced rates of fare, due notice of which will be given.

OHIO YEARLY MEETING.

Editors INTELLIGENCER AND JOURNAL:

OHIO Yearly Meeting. The members of this meeting desire to extend a cordial invitation to Friends residing within the limits of the different yearly meetings, east and west, to meet with us in our annual assembly to be held at Mt. Pleasant the last week in Eighth month, and any wishing information in relation to the various routes may receive particulars by addressing E. G. Evans, J. E. Carpenter, R. E. Roberts, or W. R. Clark, Emerson, Jefferson county, Ohio.

Emerson, Ohio, Seventh month 23.

COMMUNICATIONS.

REGARDING MEMORIALS.

Editors INTELLIGENCER AND JOURNAL:

I FEEL willing to speak of my concurrence with your remarks in some one of the past issues of the INTELLIGENCER AND JOURNAL, concerning obituary notices, and that the same care suggested, perhaps might be extended to memorials; for in either case too much cannot well be observed in defense of the requirements of truth. The too common inclination in the preparation of either is to embrace occurrences and incidents incidental to all moral lives of whatever people.

The object which the Society primitively had in memorializing a member, and which should be the one alone now, was for a tribute considered due to the memory of the departed, and to encourage and influence to renewed strength, the "Burthen bearers" in their search after truth. To this end, then, it would seem that we should only commemorate the lives of the righteous, those whose minds have been awakened to a sense of their condition, and in whom living desires have been raised for admission into the Kingdom of Heaven. In this there is an incentive to the living, to follow after their virtues, seeing that others who have gone before them, by turning in all sincerity to that grace which only can convince them of their sin, and by closely following its guidance, become enabled to obtain true faith in Christ with a sense of union and acceptance with him.

CHAS. A. LUKENS.

Hoopeston, Ill.

EDUCATIONAL.

THE TRUE PROVINCE OF OUR COLLEGES.

["The College Association of Pennsylvania," which was organized last year, held its second annual meeting this month, at the University of Pennsylvania, in this city. The name of the new Association was changed to "The College Association of the Middle States and Maryland." Upon the first evening of the sessions this year an address was delivered by President Magill, of Swarthmore upon "The True Province of Our Colleges." From this address we make the following extracts, which will be of interest to our readers as vindicating the spirit in which the affairs of our own College are directed.—EDS. INTELLIGENCER AND JOURNAL.]

WE have met as the representatives of the Colleges of the Middle States and Maryland, to confer together as to the most effectual means of advancing, not only the individual interests of the various colleges which we represent, but also the general interests of education, of all grades, throughout these commonwealths, and throughout the country at large. There is no surer way to secure this result than by the proper organization and mutual coöperation of the literary institutions of the various grades. Our educational system must ever be fragmentary and incomplete, until the specific work of each and every grade is clearly understood, and distinctly defined, and so completely organized that no one grade is permitted to trench upon the province of another, and thus disturb the general harmony. I propose, therefore, to touch briefly, to-night, upon the true province of the *College* in contradistinction from the universities, on the one hand, and the academies, high schools, seminaries, and all institutions for secondary instruction, on the other. Let us each understand the province in which *we* are to labor, and let us all remember that those will do their allotted work most effectually, always, who confine their efforts to their own proper sphere. We are frequently asked, "What facilities do you offer, in Swarthmore College, or propose to offer, for post-graduate work?" In our earlier years we were, like others, ambitious to offer such facilities, and did it more or less imperfectly, and at the expense, sometimes, of our regular college work. Added experience has corrected this error. For a number of years we have taken pleasure in saying: "We offer no such facilities, nor do we propose to do so. But we always endeavor to inspire, in the minds of our best students, a desire for higher work, and encourage them to pursue it elsewhere, after graduation with us." Thus we escape the interruption to college work, inseparable from any attempt to carry on an extensive course of post-graduate study; and we avoid trenching upon the duties which should be relegated to the University; and what is perhaps more than all, we ensure the placing of our students under new influences, in contact with different minds, and amid other surroundings, for the completion of their studies.

They thus acquire a wider range of thought, and a broader culture than would have been possible had they pursued their post-graduate work within the walls of their Alma Mater. In pursuance of this thought, in the selection of our instructors and professors from among our own graduates, we are more and more careful to secure those who, after graduation, have pursued more advanced work elsewhere, and who consequently bring back their broader views, and thus infuse new life into the departments over which they are to preside.

And while, on the one hand, we should carefully observe the lines of demarcation between the College and the University, we should, on the other hand, keep equally clear the separating line between the College and the fitting or preparatory school. As I would encourage the Colleges to confine their attention strictly to their own line of work, in the courses which they have marked out, and never mar that work by an ambitious attempt to incorporate with it what should belong to the Universities; so I would have our Academies, and our High, and other fitting schools,—(Mark me: I do not include Normal schools, which are an anomaly in our system, as at present conducted, and which, like other professional and technical schools, and even *more* than others, should, whenever practicable, *follow* and not *precede* a college course), I say, I would have our Academies, and our High, and other fitting schools, equally solicitous not to attempt to enter upon College work, nor be ambitious of the name of colleges, but to do well and most thoroughly, the work given them to do in the secondary education. Let me say, in this connection, that those Preparatory schools are doing an irreparable wrong to their students, as a rule, which encourage them to remain beyond the time needed for preparation, and, upon entering college, to

attempt to omit the Freshman Class. I venture to say that, in every well organized college, there is no year so important as the Freshman year; and that, as a rule, students who enter as Sophomores experience a loss for which no subsequent study can ever fully compensate. The fitting schools surely have enough of their own legitimate work to do, compelled, as they must be, to carry on a double course at best,—one a so-called practical and business course, and the other, the course necessary as a preparation for entrance into any of our colleges. All honor to that High School, or Academy, or Seminary, which does not yield to the temptation to superficiality incident to entering upon proper college work, and the conferring of regular College degrees. Pardon a home illustration, which I cannot well omit in this connection with many others,—I have watched with deep and painful interest, the unworthy controversy now pending, with reference to the peculiar and somewhat anomalous position of long standing, of your own Philadelphia High School, in this respect.

I do not, for one moment, admit the lowering of the standard of that excellent school, which has recently been charged upon it.

It is more and more inclined to recognize the true relations of a High School in a system of public education; and more and more disposed to acknowledge its own proper position, as an important feeder to the collegiate part of this University. And this modesty and willingness to occupy its normal place in the educational system is the best possible evidence of growth, of progress, and of development, and should not be assumed as any indication of a lowering of its standard of scholarship in the past forty years. A careful examination and comparison of its work now with what was then attempted, will convince every reasonable person that the progress has been sure and substantial, and such as these times demand. I trust that the time is not far distant when your High School will find its exact place in a well-ordered system of education for your city, intermediate between the grammar schools on the one hand and the collegiate department of this University on the other. The labors of your learned and able superintendent of public instruction, in this city, ever since his accession to his difficult and responsible position, are worthy of all praise, and are daily more and more recognized as such by the most intelligent and thoughtful portion of this community.

You will pardon this seeming digression. The case is so admirable an illustration of my point in favor of keeping the various grades of our educational institutions distinct, that they may accomplish the best result, that I could not well forbear referring to it in this connection.

But, assuming that the Common Schools, the High Schools, Academies, and Seminaries, and the Colleges and Universities, all do their proper work; no one grade interfering with any other; the question still naturally arises for us at this time—what *is* the proper work of the Colleges, during the four years' course. This is too large a question for me even to enter upon at this hour; and it is one upon which we may expect much light to be thrown by the proceedings of this convention before we separate. I may, however, refer very briefly, to the position, which in my own judgment, is demanded of the colleges of to-day. The time was when a comparatively small number of young persons looked forward to a college course, and those, chiefly the future candidates for what were called the learned professions. All of this is now changing, and it is coming to be more and more common to include a college training in the course of every well educated young person, whatever future occupation they may have in view. It is therefore now manifestly necessary to introduce into our curricula more elective studies, holding certain disciplinary ones as required of all. Especially is this addition advisable toward the latter part of the course, allowing such a selection of studies as would have *some* direct bearing upon the student's probable profession or occupation, without, however, interfering with the province of the strictly professional schools. It is clear that the old curriculum, with its invariable round of Latin, Greek, and Mathematics, can no longer meet the modern demand. But its wonderful disciplinary power can admit of no question, and I would be far from setting it aside; but would always make it *one*, and an important one of the courses among which the student might exercise a choice. In our search for the new, therefore, and in yielding to the demands of this modern age, I would not advocate too wide a departure from the ancient landmarks. Truth is more likely to be found between great extremes—

"Medius tutissimus ibis"

is as true now, as in the days of Horace; and Pope, whose polished lines so often contain more wisdom than poetry, expresses well the thought which I would impress to-night, when he says:

"Be not the *first* by whom the new are tried,
Nor yet the *last* to lay the old aside."

ORTHODOX FRIENDS.

[The following article is from *The Friend*, (Philadelphia), of Seventh month 21.]

We have received a copy of the "Friends' Church Directory," of Emporia Monthly Meeting, Kansas, containing a list of the members and officers, and the times for holding the different meetings connected with it. It was prepared, as appears by a card published in it, by a person in the station of a "pastor" to the congregation; and as might have been expected under the circumstances, discards the numerical names of the days and months in general use in our Society.

The Friend who forwarded the pamphlet says in an accompanying letter:

"I understand they are to pay their pastor $600 a year; they have an organ in their meeting-house; they have formal prayer and singing as do other Protestant churches; but few use the plain Scripture language, and but few have any conscientious scruples in taking or administering an oath, or in the use of the heathen names of the days of the week or months; and at the same time they claim that they are reviving 'George Fox Quakerism.' What I have said of Emporia Monthly Meeting, will apply in a

great measure to all of the Progressive meetings in the West.

"I do not send this to thee because it is any satisfaction, for it has weighed my soul down for a number of years; but because I thought it would be right to let thee know more perfectly how innovations are advancing in the West."

Who can be surprised at the disunion and disintegration which have affected some portions of our Society, when such things as are depicted above are becoming widely prevalent? We sincerely desire that Friends *everywhere*, who believe in the principles originally held by this people, may faithfully bear their testimony against such departures therefrom; and that in those places where these changes have not been introduced, none may be tempted by the hope of making their profession more attractive to the world, to imitate the methods of others, whose views on the subject of Divine worship differ from our own. A letter from a Friend in Illinois, dated the 1st of the present month, speaks of those sound Friends who have been staggered at the large apparent results achieved by this "modern activity" of the Church and says:

"It has seemed to me that this has been the first temptation which the enemy presents to such as these; and that when they are ready to accept those apparent results as a solution of the matter, it is not long before they are also prepared to accept any and everything which their human leaders (unto whom they have turned) may propose.

"It has been almost astounding to me to see the rapid ity with which some of my own intimate friends and associates have been carried down this 'stream of ritualism,' when once they have allowed this question of results to take the place of 'the leading of the Holy Spirit."

NFLUENCE.

I DROPPED a pebble in the stream,
It sunk forever from my sight;
A moment in the sun's warm beam
A diamond sparkled pure and bright,
Reflecting far its radiant light.
A circle, small indeed, at first,
Widened, e'en mid the tempest's roar,
Until at last it faintly burst
And vanished on the farther shore.

A frown, a scowl, an angry glance,
A hasty or unguarded word,
A formal bow, a look askance--
These, quicker than a swift-winged bird,
Pierce to the heart like two-edged sword.
Spreading a baleful influence wide,
They cast a murksome shade and gloom
Across life's rough and troubled tide,
And reach unto the silent tomb.

A word, a look of sympathy,
A penny generously bestowed,
A simple act of courtesy,
A kindly influence shed abroad,
And from the soul lift many a load.
These angel-deeds, grand and sublime,
Like ripples on the restless sea,
Sweep o'er the fretful stream of time
And reach unto eternity.

—*Paul Clayton, in Boston Transcript.*

THE STATE OF TULAIT.

IN spite of mamma's reproachful eyes
She was always, always late to rise;
And late at breakfast, and dinner, and tea,
And late at school, and at church was she;
Till at last after going too late to bed
A wonderful dream came into her head,
With stories weird
And with warning great,
Of a place to be feared;
'Twas the State of Tulait,
O dear!
How crazy and queer
Was the careless State of Tulait.

She thought she had strangely and suddenly come
To King Bizzibe in the land of Hum,
Who eyed her gravely, and said "Alas!
She rose too late to look in the glass;
Her buttons are wrong, and her collar is gone,
And, worst of all, there's her night-cap on!
By this I know
Of her horrible fate;
She is bound to go
To the State of Tulait,
Ah, me!
'Tis sad to see
Fair maids in the State of Tulait.

"Would you like to know what the farmers do
In the State of Tulait? I'll tell you true—
They dally and dream in the spring-time sweet,
They plant their crops in the harvest heat,
They hoe their corn in the frosty fall,
And winter finds them with nothing at all.
You'll hunger and thirst,
And want and wait,
And that isn't the worst,
In the State of Tulait,
Oh, no!
And yet you'll go
To the desolate State of Tulait.

"Would you like to know what your fate will be
In the State of Tulait? Ah, listen to me:
You will long in vain for your native land:
Your speedy return will oft be planned;
You'll hurry and strive with might and main,
But you'll never be able to catch the train!
So you'll sob and cry,
And worry and wait,
And you'll live and die
In the State of Tulait.
For nevermore
Can you leave the shore
Of the terrible State of Tulait."

At this she woke, so great was her fright,
And she saw the gleam of the morning light;
'Twas the first pale gleam, but she bravely rose;
And quickly and carefully donned her clothes;
"For oh," she said, "I could never endure
To live in that horrible place, I'm sure!
No longer I'm bound
For the State of Tulait;
And I'd never be found
In the State of Tulait.
No! No!
I never will go
One step to the State of Tulait."

—*Eudora S. Bumstead, in Youth's Companion.*

RACHEL L. BODLEY, M. D.: SOME PERSONAL RECOLLECTIONS.

Many years ago the late Isaac Barton brought to my parents' home a young lady whose acquaintance he had made on a Western tour, and who had come to Philadelphia as a special student of Microscopy and Analytical Chemistry. Mr. Barton wished to introduce his brilliant young friend to a few Philadelphia family circles in which her character and talent would be appreciated and her presence heartily welcomed. Who knew her then recall the dark beaming eyes, the clear complexion, the ruddy hue of health, the brilliant teeth, the rosy lips, the refined mouth, the intelligent lighting up of the face, the delicately formed hands and feet of the stranger from Ohio. To me her incoming was a joy, and from that evening to this fatal June her friendship has been of inestimable value, whilst with the exception of three or four years her residence, since 1860, has been in Philadelphia.

On rare spring days we wandered together along the hill sides on the Schuylkill, or through the forest and swamps of New Jersey. One season we botanized in the vicinity of the Natural Bridge, climbed to the summit of the Peaks of Otter, and visited the springs and valleys of Virginia. Sometimes the plants were examined as we sat on a fallen tree in the forest—sometimes in the assembly room of the Natural History Club of which she was a prominent member. One by one death has taken from that Club Dr. A. Preston, Dr. Emmeline Cleveland, Martha Shoemaker, Susan Roberts and Dr. Rachel L. Bodley—but death cannot destroy the happy memories of the past. The practical results of her earnest studies were shown in the very able and novel Lectures on Cryptogamous Plants of land and ocean and their careful classification, and a popular course on Household Chemistry, explaining the chemical processes taking place in the kitchen, and playing their part in domestic economy. Her fitness for teaching could not long remain unknown, and in 1865 she was elected to the chair of Chemistry and Toxicology in the Woman's Medical College, of which she was Dean from 1874 to 1888. To her work her time and talents were wholly dedicated, so that personal preferences and the delights of social life were often set aside when she deemed that by so doing she could promote the interests of the College. The State Historical Society of Wisconsin, the Academy of Natural Sciences, the Cincinnati Society of Natural History, the New York Academy of Sciences, the American Chemical Society of New York, the Franklin Institute of Philadelphia, elected her to membership. Beyond and above all the charms of History, Philosophy, and Science, the love of God and man led her to heights where her view extended over the whole earth. Her vocation was to benefit, as far as in her lay, the race by elevating woman. In this work she displayed such prudence, such grace, such purity, such devotion, that the reviler, the objector, the prejudiced stood abashed, refuted, converted. Others, better informed, will write her college history, graduates scattered over the whole earth, remember her counsels and her example, the far-off missionary recalls her sympathy, as in the spirit of the Master she endeavors to heal the wounds of the body and the soul.

Her spirit of hospitality knew no bounds. Women of many nations sought her home. As a tender mother she watched over the young Brahmin who was willing to live among strangers in a strange land with a strange religion in order to learn the art of healing. Dr. Bodley was strongly individual, and with a delicate refinement respected the individuality of her guest and so won the love of Mrs. Joshee, whose early death she was soon called to mourn.

Her intercourse with missionaries caused her to grasp warmly the hand of the Pundita Ramabai, and enter with enthusiasm into the effort to educate the girls of India. For and with Ramabai she labored and prayed—she besought the aid of the philanthropic and Christian. Success has so far crowned the effort that Ramabai has turned her face homeward to begin her work of education.

After Dr. Bodley stood in the gallery of the church on Washington Square, when the sermon was preached to the Presbyterian Centennial Assembly in May last we sat together in the quiet of the lecture room of the church and talked of the regeneration of India. Earnestly she deplored the chilling doubts, the narrow conceptions of many professed Christians—the possible unfavorable influence that might arise in the soul of the heroic woman who pleads for her oppressed sisters and asks the prayers of Americans for the outpouring of the Spirit of the Lord upon India. Her remarks suggested the vision of Peter on the house-top at Joppa, the refusal to receive Saul when he came to the disciples at Jerusalem, and the reproof of our Lord when his narrow disciples would send away unblessed those who were seeking Jesus. Thus our last conversation passed away. The bright young friend of early days had matured into the white-haired, ever-busy woman; but love and sympathy only strengthened with her years and kindled anew as she accosted those dear to her.

Once more her path crossed mine. There was somewhat in the tones of the voice in the few words spoken at the Reception of the Assemblies given at the Academy of Fine Arts that seemed like a premonition—a pallor of the face, a weariness of manner that told of physical debility. As my eyes looked upon her for the last time, I little realized that only a few days more were allotted to one so beloved and so useful. What she has done for the medical education of women is a matter of history—what her efforts may lead to in the great land of India the future may reveal.—*C. A. B., in Faith and Works.*

Lake Mohonk, June 22, 1888.

If our heart condemn us not, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God; and whatsoever we ask, we receive of him, because we keep his commandments and do those things that are pleasing in his sight.—*John the Apostle.*

The costliest thing in the world is sin. It costs purity of conscience, and costs the favor of God. It will cost at the last the loss of heaven.

A NEW ERA IN UTAH.

EASTERN friends often ask us, in a tone half inquiring, half incredulous, what we find in Salt Lake City to make life endurable. I am not in the least surprised at this. Utah in general, and Salt Lake City in particular, have been so long associated with Sodom and Gomorrah in the minds of civilized people that the mere mention of them as a place of permanent residence is apt to be received with elevated eyebrow and upturned nose. I well remember how, in 1884, when I was about to leave a staid old town, one of the ancient strongholds of Puritanism in Connecticut, and take up my abode in the Mormon capital, one of my friends wished me "joy of my neighbors."

Salt Lake has hitherto received a vast amount of gratuitous advertisement, but of a very unfavorable kind. Its "peculiar institution" has for forty years been a stench in the nostrils of all Christendom. The domination of the Mormon hierarchy over all other local institutions, the entire union of Church and State, the social, political, and commercial ostracism of "Gentiles" on the part of the "Saints," the almost universal impossibility of obtaining and cultivating land in rural districts without priestly interference with water supply or violence done to person and property, the numerous atrocities which have in by-gone years been committed within this Territory in the name of religion, and the continual reiteration of these things by press and pulpit, had caused this land, as fair and promising as the sun shines on, to be avoided as a plague-spot by the home-seeker, and by almost everybody else except the miner, the speculator, the government official, the adventurer, the curiosity-hunter, and the missionary. There is no region too forbidding for the above classes to penetrate. The worst of it was that many of these reports could not truthfully be denied. Even to day, in this new era of commercial expectation for Utah, when the most radical and outspoken anti-Mormon can journey as safely from Logan to St. George armed with a toothpick as with an arsenal, it must not be supposed that the "irrepressible conflict" between the United States Government and the domination of the Mormon priesthood is a thing of the past, or that the war against polygamy should be abandoned. Even in these halcyon days when leading Mormons and leading Gentiles unite in maintaining a Chamber of Commerce, and invite the enterprise and capital of "the States" to come hither and help develop our resources, it would not do to throw the ægis of Statehood over the existing condition of things. The hope for Utah's final regeneration is based now, as heretofore, on the expectation that polygamy will be crushed out by Federal law, that the hold of the Church upon all civil institutions will be wrenched apart, and that a Territorial system of free common schools will be early established under the watch and ward of the national government.

But let the government do its part, and the signs are increasingly abundant that the natural forces of civilization, together with the great natural attractions of Utah, will rapidly accomplish the rest; that the ancient feud between Mormons and Americans will soon disappear, that advanced ideas and customs will win a peaceful victory, and that this Territory will assume the position in the great inter-mountain region of the New West for which it was destined by the Creator when he uplifted these health-giving and wealth-producing mountains, poured forth this wonderful inland sea and these fresh-water lakes, and spread abroad these charmingly peaceful and fertile valleys.

Much can now be said in favor of Salt Lake City that could not have been said a year or two ago. Until within two years non-Mormons had never succeeded in electing a representative to the Legislature. Last year they elected five, and the salutary measures which these men introduced, some of which were enacted, are in earnest of what may be accomplished when increased loyal immigration, or the disfranchisement of irreconcilables, shall give to American ideas the supreme voice. Two years ago the Mormons had exclusive control of the so-called public schools in each of the twenty-one wards of this city, and no Gentile sent his children to these schools. Last year the non-Mormons obtained the minority representation in two of these wards, and the control of a third. Two of the trustees of the latter, are members of the Congregational Church, the Principal is a Presbyterian, one of the teachers is a daughter of Chief-Justice Zane, and fully half the pupils are of non Mormon parentage. Up to one year ago the non-Mormon tax-payers of this city had never been represented in the Municipal Council. Last winter the concurrence of business Mormons gave them four strong representatives, two of them leading bankers, and one of them the President of the Chamber of Commerce.

Until within a few years it was difficult for a non-Mormon to purchase title to real estate directly from a good Mormon, and the number of real estate transactions was almost inappreciably small. A conservative estimate of the amount of *bone fide* real estate transactions during the last three months in this city is five millions of dollars, and by far the larger number of these transfers have been from Mormons to Gentiles. Two years ago the ostracism of non-Mormons by Mormons extended to a system of commercial boycotting. Now Mormon capitalists are among the most liberal contributors to a fund of ten thousand dollars for advertising the attractions of this city, and a week or two ago an exposition car was finished at the Utah Central (Mormon) Railroad shops, decorated (in part) by Mormon artists with representations of Utah scenery and products, filled with specimens of native ores, building materials, and fabrics, and started over the Union Pacific on a missionary tour through the Middle-West and the New England States. May it prove to be the most successful missionary that has ever been sent abroad to secure converts for Utah!

Excursions from Kansas City, Omaha, Denver, Los Angeles, and San Francisco have, within the last two days, filled our hotels full of real estate speculators, and persons eager to see for themselves the "beauties and commercial advantages of the City by the Inland Sea." That is a promising advertisement,

surely! Full of secularity and indications of commercial prosperity! When these Western "boomers" once take possession of the City of the Saints, let "Zion's Coöperative Mercantile Institution" look to its laurels! Salt Lake has hitherto been regarded as a kind of govermental infirmary by our politicians, and as a big curiosity shop by transcontinental tourists. Even the city hack-drivers have sometimes favored the latter view by interpreting to strangers the cabalistic characters Z. C. M. I. on the big "Coöp Store" as meaning "Zion's Collection of Mormon Imbeciles." But to-day many of the inquiries from abroad concerning Salt Lake are from business men asking as to the chances of investment, and are generally referred to the Secretary of the Chamber of Commerce, whose business it is to furnish full information on such topics, while the first question of the tourist on reaching his hotel is apt to be concerning the prices of real estate.

Straws show which way the wind blows, and these facts, however unimportant in themselves, are of great significance as showing that even the heart of Mormondom, obdurate though it be, can be moved by the common forces of civilization, if only these forces can be brought to bear upon it in sufficient number and power.—*J. Bernard Thrall, in Christian Union.*

ONE SECRET OF STRENGTH.

The interest which men have always taken in the lives of those whom they call great is almost pathetic in its intensity. Carlyle amply justified by facts the great significance which he attached to hero worship. There is often an element of vulgarity in the mere following of great leaders; but that which gives them such attractive power is, after all, something very noble in its appeal. For that which men love in the lives of great men is the realization in these lives of their own ideals; the perception that these great ones have discovered the mastery of the soul over all its circumstances and accidents, and have made it clear that, no matter how many fail to work out their lives to some great end, that possibility always exists.

Great men stand, therefore, for the working out of the ideals of lesser men, and this is the secret of the unfailing and really noble interest which great lives arouse. The services of Paul, for instance, were many and various, but none of them exceeds in value the sense of completeness and conquest which his career furnishes. No other life has more completely demonstrated the essential superiority of the soul over all obstacles, limitations, and sorrows; no other life has more completely proven the unconquerable quality which resides in the will. Paul remains forever an unanswerable witness against those who declare that man is the creature of circumstances and the victim of his age. That which gives Paul's life its magnificent superiority, and which makes it fairly glow with the consciousness of victory, is not the greatness of the man intellectually, although his intellectual power contributes to the general result; it is his moral greatness, and the secret of this greatness is to be found in the tremendous concentration of will which shaped his whole career and made it a coherent whole. We cannot write Paul's epistles, nor preach Paul's sermons, but it lies within the reach of us to catch something of the fire of Paul's purpose. Our lives are half failures simply because our minds are half made up. We intend to make the most of ourselves, but we are not equal to the toil of an aspiring life. Our activity is spasmodic; it burns up brightly at times, and then sinks so low that nothing appears to remain but a bed of ashes. Some stronger nature must impart its impulse to us before the fire rises again. Paul, like all other great men, did not look to other men for his impulse; he was in the habit of giving rather than of receiving. He did not look to the church to sustain and strengthen him, although he was not unmindful that the church could help his weakness. He thought of the church rather as something into which he could pour his own life, to which he could give his own strength. It would be well for church life generally if Paul's spirit could become contagious; if, instead of sitting in the pews and waiting to have our energies lighted by the pulpit, we should realize that our highest joy is to light them for ourselves, and our highest service to contribute to the fire of zeal and of faith, which is the motive power of the church.

In the end that which seems hardest in life is really easiest. There was more of comfort, rest, and peace in Paul's life, laborious, turbulent, and tempestuous as it was, than in the lives of most of the men around him. It requires a great deal of courage to take an advanced position in a time of danger; but when the first act of courage has been performed al the rest is comparatively easy. One escapes on the instant all the pains and perplexities of indecision and cowardice; one gets on the instant all the inspiration of a perfectly defined purpose and a mood which fits it. Most of us suffer constantly the discontent which comes from the consciousness that we are not doing all we ought; that our lives are only half consecrated to duty and action. It would be far easier as a matter of mere comfort, to add the strength and courage necessary to give them completeness, than it is to carry about continually a sense of remorse and disappointment in ourselves. Great responsibilities develop great strength, and great work calls out great powers. The man who sits at his ease, or does only half the work allotted to him, does not really know what his powers are. He is torn by the two-fold feeling of duty and of the sense of failure to respond. Recoiling from what seems to him the impossible work of a really great life, he suffers more from discontent and dissatisfaction with himself than all the added toil necessary to make his life a consistent whole would bring to him.

Moreover, there is in a life that is set to do one thing, and gives all its energies to the doing of it, an impetus which is a mighty consolation in sorrow, loss, and suffering. Paul's career is well worth the study of those who are striving to find some refuge from the sorrows of the world. Most men make an ineffectual effort in some way to avoid the painful things that lie in their paths. It is this vain endeavor which has filled monasteries and driven thousands into self-

chosen exile. But the experiment has never yet succeeded, and never can succeed; no man can escape from himself, and until some man can, this method of escaping from the world will never be successful. The true way to meet the sorrows of life is to have some purpose which lifts one above them, and to make that purpose so engrossing and controlling that it will sustain one as the inspiration of battle carries one almost indifferent to danger and death. Paul did not attempt to elude the troubles of life. On the contrary, he met them face to face; rather, he marched in front of them, so swift and sure was his progress. He felt them as keenly as any other man of his time; there was no insensibility in him: but he was not conquered by them. Life had for him the unfailing strength and the mighty consolation of a purpose which death itself could not defeat or even overcloud. And this is one secret of strength and consolation in a world which shelters no man, but leaves us all open to storm and calamity.—*Christian Union.*

GOING DOWN THE CALEDONIAN CANAL.

At last, as day began to wane, we passed through Loch Aber and the Corran Narrows into Loch Linnhe. And here the mighty spirit of the lakes and mountains took possession of us all, and held that boat-load of merry people silent and spellbound. It was as if we were being borne onward, swiftly and noiselessly, into the inmost holy of holies. Even the captain and the very deck-hands stood like men entranced, overwhelmed by the surpassing splendor. Anything so grand, so weird, so magical, can hardly be imagined, much less described. The rain of two hours before had left the air heavy with vapor, through which the sun now shone gloriously, producing the most marvelous effects. "You might make this trip a hundred times, ladies," said the captain, as he stood uncovered, "and not get the half of what you are getting to-day,—no, nor the tenth of it."

I quote this, lest some of our dear wandering kinsfolk, who have been "down the Caledonian Canal" on some dull, gray day, when the Scotch mists hemmed them in on all sides, and they could scarcely see beyond the decks, should cry out, "how that woman exaggerates!" But we have all seen transformation scenes on the stage, where the effect of light and color, of rapidly dissolving views, and of seemingly supernatural revelations filled us with wordless awe. Now make the stage one vast panorama of shining, sparkling water, as still as a sheet of silver. Dot the surface with islands, dark masses of verdure rising out of the depths, and often picturesquely beautiful with ivy-grown, mouldering towers, broken arches, and here and there a stately monument. Let the nearer hills, sloping upwards from the shores, be cultivated and clothed with living green more than half-way up; make them gentle and homelike by building stately mansions on the broad terraces, and letting small gray cottages, like bird's nests, perch on the sightly cliffs; then, stretching far above these human habitations, let the purple of the wild heather, blending with the soft olives of ferns and mosses, climb to their very tops. Beyond them, tier on tier, not in regular ranges, but jutting out edgewise, and crosswise, and *all*wise, let the mightier hills stretch upwards and onwards, appearing and disappearing; now looming up out of the vapor in cold, blue splendor, then suddenly vanishing like pallid ghosts; changing every moment; presenting constantly new vistas, new cloud marvels, and new openings into far, radiant reaches, through which you seem to see heaven itself. Throw over all this light veils of mist, that soften rather than obscure,—pale gray, dazzling silver, soft rose, translucent amber, purple amethyst,—veils that float, and lift, and waver with every breath and with every motion of the boat, and you will have some faint idea of what our eyes beheld that August evening as we crossed Loch Linnhe and passed into Loch Leven, pausing for a few moments at Ballachulish, and then, turning into Linnhe again, swept on our downward way towards Oban. But you must do still more. You must imagine all this magnificence of cloud and mountain and island so perfectly mirrored in the clear, still waters of the lake that even the changing splendor of color was duplicated and heaven was below as well as above us.

It grew dark and chill at last. The overpowering glory died, and earth was earth once more, but the effect remained. Young men and maidens, old men and children were content to sit in silence, or to speak in subdued whispers, as we watched for the first gleam of the semi-circular cordon of lights that guard the bay of Oban.—*Julia C. R. Dorr, in Atlantic Monthly.*

CAUSES OF INTEMPERANCE.

Before Theodore Parker died he wrote a letter expressing his views on the temperance question. He took the ground that in this country (for he died in Switzerland) we did not understand the management of the question. Judging from experience he was correct.

The real bottom cause of the desire for stimulants lies deeper down and further back than the most of the temperance people are willing to admit.

Thousands of business men as well as women live a life of excitement, exhausting their vitality faster than it is made, thereby cultivating a constant thirst for a stimulant. This also lies at the foundation of the use of tobacco, because it is a sedative and quiets the system. Others drink to drown remorse from the failure of business, and still a larger number of day laborers drink as a gratifying recreation caused by the dull, monotonous drudgery of their lives; and until there is a more enlightened mode of living, the evil and passion for drinking will never be overcome.—*Exchange.*

It is not what a man outwardly has or wants that constitutes his happiness or misery. Nakedness, hunger, distress of all kinds have been cheerfully endured, and even death itself. It is the feeling of injustice that is insupportable to all men. No man can bear it or ought to bear it.—*Carlyle.*

Vain show and noise intoxicate the brain,
Begin with giddiness and end in pain.
—*Young.*

THE LISTENER'S YOUNG FRIENDS.

About a year ago the writer was on her way to catch a train on the Erie road, when she met a young friend who had just left school. The young lady was on her way to the same station, where she expected to meet two friends of her own age. After we entered the train the two friends joined us, and the writer adjusted her cap, spectacles, and cane, hoping she could forget the years that separated her from this bright, interesting trio of girls, and that for the hour she would pass in their company she would be one of them. How the tongues rattled! The old ears of the listener were hardly able to distinguish the words that tumbled over each other. All three talked at once, and yet they understood and answered each other. How happy, how merry they looked! Eyes sparkled, dimples came and went with every word. One was late because she lost her trunk key, and the other "could not get away from 'Fido,' he cried so every time she came out of the room, so at last mamma had to take him for a walk." Then the tribulations and anxieties of those girls! The writer smiles at them now, but when hearing of them she is glad to testify her heart ached in sympathy. One had a pet dress that came home from the dressmaker's with tight sleeves when the order was left for loose ones. How the lines deepened under the golden bang at this misfortune! Another had a blister on her heel, and "could not wear those lovely bronze slippers to-morrow night," and the appeal for sympathy from a pair of lovely brown eyes was irresistible, and the impossibility of wearing those slippers on that particular occasion became a calamity. And the third member "never could keep her hair curled when she danced in summer, and she knew she would look like a fright," and the tremulous lines formed about the sensitive mouth. How the gay little party quieted down for five minutes under the weight of their combined misfortunes! The writer rejoices that the box of Huyler's candy designed for another assuaged their woes and lightened their cares, bringing back the dimples and the sunshine. Again the brook of conversation bubbled on, diverted from self and its trials. A school friend was to be married the next week, and the wedding and all its preparations was a delightful source of conversation. There was a romance connected with the principals in this wedding that was very interesting to the bride's friends. The bride was the daughter of a very wealthy man, and a special favorite with her father. She had been thrown in companionship with a boy about a year older than herself when almost an infant, and declared to these friends that there had never been in her life a moment, that she could remember, in which she had not loved him. The object of this love was poor, and was not a welcome guest at the bride's home after the elders discovered that there was danger of an attachment. The bride evidently had been very frank in discussing her feelings with her friends. "No amount of persuasion could make her change her mind—marry Ned she would." When discussing the matter one day with her friends, she told them quite calmly that she had decided not to wait for anybody's consent, but marry Ned, and live on what he earned. "He gets a thousand dollars a year, and lots of people had no more than that," and the young lady looked about and nodded her head sagely at her companions. "But, Crissy, what would a thousand dollars be for you to live on, brought up as you have been?" "Why, I could do splendidly. Six hundred dollars a year for my clothes, and three hundred a year for board, and that leaves one hundred dollars a year for other things. Of course we could live," and the bright head nodded triumphantly. "But, Crissy, where are Ned's clothes coming from?" A shade passed over the sunny face as she answered, "True enough, where would they?" As the story was told you could see the group, with its love for Crissy and interest in her romance, and now all were rejoicing that Crissy's father had settled money enough on her for Ned and her to set up housekeeping in a style never dreamed of when her mother, at her age, gave her hand to her father in the little village in Pennsylvania. How rich she would have felt if she knew that her Ned would ever have a thousand dollars a year! Crissy did not know the story of the two-roomed, unpainted house, and the struggle of those early years. All was carefully hidden. If Crissy wondered sometimes why she did not have grandfathers and their homes to visit, she was not allowed to question about the mystery.

Was it the memory of the bliss of those early days that made the rich man remove the thorns from the pathway of the loving, headstrong girl, who knew so little of life and its demands that she saw no difficulty in living on one thousand a year, allowing six-tenths of it for her own clothes? She did not know that her father and mother had lived the first five years of their married life on less. All these thoughts ran through the listener's mind as she looked out of the car window, while the chatter in front and beside her ran on. The listener could not help wondering if her young friends would not be happier in the coming years if they had clearer ideas of the value of money. Would not Ned's chances of happiness with Crissy have been greater if she had remembered his share in the spending of the money he earned?

The listener kept her moralizing to herself, and when she had parted with the gay group, and was driving in the early evening along the country road, she startled the driver by saying, "You old hypocrite, you would not say one word, because you did not want to shadow their faces; you are no better than the fathers and mothers you criticise."

"What did you say, mem?" asked the driver, and with shame and confusion the listener had to acknowledge that she was talking to herself. And to this day that man treats her as if she were feeble-minded.—*Selected.*

James Freeman Clarke was once asked what was the secret of his tireless energy, and great accomplishment. He replied: "I have never been in a hurry; I have always taken a plenty of exercise; I have always tried to be cheerful; and I have taken all the sleep that I needed."

AN INSTANCE OF WAR'S SEVERITY.

THE biography of General Skobeleff, a distinguished Russian general, has been written by an enthusiastic admirer, Madam Novikoff, one of his own countrywomen, under the title of "Skobeleff and the Sclavonic Cause," by "O. K." (London: Longmans.) This work contains some things which are not without interest and instruction for the friends of Peace.

For example, one incident quoted by the authoress as a proof of good military discipline, illustrates, on the contrary, the cruelty and injustice of what is termed martial "law." Skobeleff, during a campaign, had been carefully examining the mechanism of a soldier's rifle. He then walked a few paces to another soldier who was on sentry duty, and said to the latter, "And let me see your rifle." The man saluted, but replied, "I cannot, your Excellency." "But I want to see if it is clean," said Skobeleff. "I cannot, your Excellency," again replied the sentry. The General smiled, and passed on. A visitor to the camp, observing this incident, asked Skobeleff what would have happened to the sentry if he had obeyed the seemingly serious order of his General to deliver up his rifle. "He would have been shot," answered Skobeleff, "for disobedience to a previous order." But how terribly embarrassing and confusing such a mode of procedure must be to an ordinary soldier. And how savage and brutal would be the infliction of fatal punishment, or indeed of any punishment at all, upon a poor soldier, for his inability to distinguish between the comparative claims of general orders and special verbal requests, as in this instance, from a high commanding officer. But Madam Novikoff merely sees in this disgraceful confession by Skobeleff of the intrinsic cruelty of militarism, "a grim little trait of the discipline which he maintained in all his campaigns!"

Yet in Russia, as in other countries, the private soldiers, whose lives are thus held so cheap by their Governments and Generals, include many noble fellows of the true martyr spirit. The authoress again remarks: "For the sake of their oppressed brethren, Russians do not mind dying; it is part of our life—of our very soul." There are, indeed, many specially self-sacrificing and heroic men and women, both amongst the soldiery and civil population of that vast Empire. They deserve far better treatment than to be rendered, by wholesale, the victims of military despotism and the poor pawns in the game of war played heartlessly by snug and cowardly diplomatists, at a safe distance from all danger.—*Herald of Peace, (London.)*

EVERY person is, in one way or another, changed by his accidental or his proposed contact with external forms of evil. If he resists or rebukes them, he is purified, strengthened, and ennobled. If he countenances or yields himself to them, he is weakened and degraded. It is not the stone in our pathway that throws us down; but it is our own blindness to it or our disregard of it that causes us to stumble, for the stumbling is only a part of our own motion. We would do well to consider that external evils do not harm us, but that we harm ourselves by our attitude toward and our conduct with relation to them.—*Sunday School Times.*

PETTY PRINCIPLES AND SMALL AFFAIRS.

THERE are men voluntarily delivered over to the work of mere livelihood and gain,—men who, without the sad necessities and redeeming inspiration of affection, dwarf their whole nature to the scale of retail trade; who, instead of withstanding by a noble spirit the littleness of life, fall into it with glee and relish. . . . To such a man all the depth and beauty of life are closed. . . . There is no hell so far from God, no exile so total, as the cares of sordid self-interest. . . . Friends, there is nothing degrading in the humblest and the hardest fate; nothing much nobler in this world than a meek, true soul struggling against the narrow bounds of the sphere assigned it, and faithful to cherish the light of God in the inglorious darkness of a bitter lot. But to find the smallness of affairs a relief from any higher strain, to hug the degradation and make ourselves at home with it, to plead it in excuse for the unresisting meanness of our nature, to preach from its low platform a crusade of blind unbelief against the visions of prophets and the breathings of the devout,—this is a direct betrayal of the post of life, and treason against the holy Providence of all.—*Martineau.*

REST for weary hands is good,
And love for hearts that pine.—*Whittier.*

NEWS AND OTHER GLEANINGS.

—A Kansas maiden of eighteen years has broken the ground and planted forty-five acres of corn this season, which is now growing finely.

—In Finland's system of public schools, manual training is universal. Boys learn to sew as well as girls, and girls also learn carpentry.

—The Committee of the French Chamber of Deputies, on the 14th of Sixth month, passed a resolution, on the motion of Frederick Passy, to enter into a perpetual treaty with the United States for the settlement, by arbitration, of disputes that may arise between that country and France. F. Passy is President of the International League of Peace.

—Among recent railway projects of importance is one to build a line from Scutari, opposite Constantinople, to Bagdad through the heart of Asia Minor. Besides the value of the mineral and grain resources thus made available, the proposed road shortens the time between Europe and India by some nine or ten days, and will render Eastern travelers independent of the Suez canal.—*The American.*

—Governor Oglesby has made an innovation in the educational affairs of Illinois by the appointment of Ella F. Young as assistant superintendent of the city schools of Chicago, to fill the vacancy on the State Board of Education caused by the death of B. Groots, of Tamaroa; and Mary F. Feitchans, of Springfield, to succeed Isaac Lesem, of Quincy, resigned from the same board. These are the first women ever appointed to the Board of Education of the State.

—The death of Henry Carvill Lewis, Professor of Mineralogy at the Academy of Natural Sciences and Professor of Natural Sciences at Haverford College, is announced in a cablegram from Manchester, England. He was in his 35th year, and sailed for Europe with his family on the 3d inst.

—The will of Rachel L. Bodley, late dean of the Woman's Medical College, which has been admitted to probate, bequeathed to the Woman's Medical College all her scientific books, and her herbarium of dried plants, and

AMOS HILLBORN & Co.,

Furniture, Bedding, Curtains.

PARLOR, DINING ROOM, LIBRARY AND CHAMBER FURNITURE, CURTAINS AND FURNITURE COVERINGS MATTRESSES, BEDS, FEATHERS, SPRINGS, SPRING COTS, ETC., ETC.

No. 1027 Market Street, Philadelphia.

GEORGE W. HANCOCK,
REAL ESTATE,
MONEY TO LOAN ON MORTGAGE.

PROMPT ATTENTION GIVEN TO THE COLLECTION OF RENTS AND GENERAL CARE OF PROPERTY.

OFFICES: { No. 717 Walnut Street, Fortieth & Lancaster Avenue.

BAUGH'S $25 ANIMAL BONE PHOSPHATE



☞ Dealers wanted in unassigned territory.

RAW BONE MEAL, (strictly pure.)
PURE DISSOLVED RAW BONES.
SULPHATE OF AMMONIA.
Muriate of Potash. Nitrate of Soda.
Kainit. Nova Scotia Land Plaster.
☞ Send for further information.

Original Manufrs of Raw Bone Phosphate
Manufacturers and Importers.
BAUGH & SONS CO. PHILADELPHIA, PA.

Association of Friends to Promote the Education of the Colored People of the South.

HOWARD M. JENKINS, Chairman, 921 Arch Street, Phila.
SARAH J. ASH, Secretary, 1717 Vine Street, Phila.
LYDIA A. SCHOFIELD, Correspondent, 1717 Vine St., Phila.
HENRY M. LAING, Treasurer, 30 N. Third St., Phila.

EXECUTIVE COMMITTEE—Edward H. Magill, Swarthmore, Pa.; Sarah H. Peirce, Philadelphia; George L. Maris, West Chester, Pa.; Mary Ann Fulton, Wilmington, Del.; Amos Hillborn, Philadelphia; Alfred Paschall, Doylestown, Pa.

WORK OF THE ASSOCIATION.

The work of the Association is chiefly *to raise funds.* These are sent to the support of two schools for colored youth in South Carolina,—the Schofield Normal and Industrial School, at Aikin, and the Mt. Pleasant School near Charleston, in charge of Abby D. Munro.

QUEEN & CO. 924 CHESTNUT ST.

SPECTACLES AND EYE GLASSES — OCULISTS ORDERS FILLED

Branch, 403 Chestnut St.

FOR DRY GOODS

—THE BEST PLACE IS—

STRAWBRIDGE & CLOTHIER'S,

MARKET
EIGHTH
FILBERT
} STREETS.

One of the largest buildings in the city, and the largest Establishment in America devoted exclusively to

DRY GOODS.

The stock includes Silks, Dress Goods, Trimmings, Millinery, Hosiery, and Underwear, Gloves, House-Furnishing Goods, Carpets, Ready-Made Dresses and Wraps, and everything that may be needed either for dress or house-furnishing purposes. It is believed that unusual inducements are offered, as the stock is among the largest to be found in the American market, and the prices are guaranteed to be uniformly as low as elsewhere on similar qualities of goods.

SAFE INVESTMENTS

Capital, $750,000
Surplus, $355,016

Principal and interest both fully guaranteed by Capital and Surplus of $1,105,016. In seventeen years of business we have loaned $11,494,600, paying from 6% to 12% interest. $7,056,800 of interest and principal have been returned to investors without delay or the loss of a dollar. Real Estate First Mortgage and Debenture Bonds and Savings Certificates always on hand for sale—In Savings Departments, in amounts of $5 and upward; in the Mortgage Department, $300 and upward. Full information regarding our various securities furnished by

J. B. WATKINS LAND MORTGAGE CO.
LAWRENCE, KANSAS; or
New York Mang'r HENRY DICKINSON, 319 Broadway

The use of the INTELLIGENCER AND JOURNAL *as a medium for advertisements will, we think, be found very satisfactory. A careful supervision is exerciseed and nothing known to be unworthy is admitted. The paper now goes to about* 3300 *persons, reachiny, say,* 15,000 *readers, and its size and shape, and the character of its contents give special weight to each advertisement.* ☞ *When our readers answer an advertiser, please mention that they do it upon seeing the advertisement in this paper.* ☜

CAROLINE RUE, PLAIN MILLINERY,
(Successor to S. Maddock.)
736 SPRING GARDEN STREET, PHILADELPHIA.
☞ Plain Straw Bonnets a Specialty.

PENNHURST,

TELEPHONE No. 118.

MICHIGAN AVENUE, NEAR THE OCEAN,

JAMES HOOD. *ATLANTIC CITY, N. J.*

THE MANSION HOUSE,

SARATOGA SPRINGS, N. Y.

Opens June 1st. HANNAH T. PAUL,
1317 FILBERT STREET.

PRESTON'S SUNNYSIDE, WERNERSVILLE, PA.

On South Mountain, elevation 1,000 feet, in the midst of an extensive woodland park overlooking a wide and diversified landscape; invigorating air; table and appointments excellent.
Open April 1st to November.

JAMES H. PRESTON.

Investment Securities and Guaranteed Mortgages.

DES MOINES LOAN & TRUST CO.

EDWARD FORSYTHE, Manager,

Rich. E. Carpenter, 703 WALNUT ST., PHILA'DA.
38 PARK ROW, NEW YORK.

MY SELECTION OF PATTERNS

* * *

FOR THIS SEASON COMPRISES ALL THE LATEST STYLES AND COLORINGS IN MOQUETTE, BRUSSELS, TAPESTRY, INGRAIN, AND DAMASK CARPETS. OIL CLOTHS, LIGNUM AND LINOLEUM WINDOW SHADES, MATS, RUGS, ETC., AT THE LOWEST MARKET PRICES.

BIGELOW BRUSSELS.
LOWELL BRUSSELS.
LOWEL INGRAINS

BENJAMIN GREEN,
33 N. SECOND STREET, PHILA.

TEA AND COFFEE.

If $3.00 is sent to me I will send 2lb real good Tea, Black, Green, Japan, or mixed, and 8lb of fine Coffee, roasted. Express charges prepaid in the following states: Pa., New York, New Jersey, Del., Md, Va., W. Va., D. C., Ohio, Ill., Wis., Ind. And I will refund the cost of registered letters when the goods are shipped.

WM. S. INGRAM, 31 N. SECOND ST., ESTABLISHED
PHILADELPHIA, PA. —1856.—

MILK, CREAM, AND BUTTER ALWAYS ON HAND.

LUKENS WEBSTER,

120 S. FIFTEENTH ST.

Butter delivered twice a week to all parts of the city and surrounding country. We are dealing with the most reliable dairies. Orders by mail solicited and promptly filled.

LARD OF THE VERY BEST QUALITY A SPECIALTY.

Are you going to have any Paper Hanging Done this Spring? If so, observe these prices for newest patterns, perfect, full length.

Lustres or Mica Papers, . . 6 Cts. Roll.
Beautiful Gold Papers, . . 15 Cts. Roll.
Felt or Cartridge Papers, . 20 Cts. Roll.
Heavy Embossed Golds, . . 35 Cts. Roll.

We'll send free to any address in the country, a full line of samples with borders to match.

A. L. DIAMENT & CO., - 1206 MARKET STREET.

DARLINGTON SEMINARY FOR YOUNG LADIES. WEST CHESTER, PENNA.

The Thirty-third School Year will commence on the 17th of Ninth month next. Location healthy and beautiful; Grounds extensive; Course of Study thorough and full; Diplomas granted.

TERMS; $180.00 PER SCHOOL YEAR.

For Catalogue, giving full particulars, address the Principal.
RICHARD DARLINGTON, PH. D.

ABINGTON FRIENDS' BOARDING AND DAY SCHOOL,

Near Jenkintown, Pa., North Penn and Bound Brook R. R. Ten miles from Philadelphia.

Next school year begins Ninth month 10th, 1888. Courses of study arranged to furnish a thorough English education and to prepare for college.

Board and tuition $145 to $175 per school year. Tuition alone $25 to $55. For further information address,

ARTHUR H. TOMLINSON, Principal,
Jenkintown, Pa.
Or CYNTHIA G. BOSLER, Sec.,
Shoemakertown, Pa.

SWARTHMORE COLLEGE

OPENS NINTH MONTH ELEVENTH.

Thirty minutes from Broad Street Station, Philadelphia.
Under the care of Friends, but all others admitted.
Full college course for both sexes; Classical, Scientific, and Literary.
Also a Manual Training and a Preparatory School.
Healthful location, large grounds, new and extensive buildings and apparatus.
For Catalogue and full particulars, address

EDWARD H. MAGILL, LL. D., President,
Swarthmore, Penna.

FRIENDS' BOARDING SCHOOL.

NEWTOWN SQUARE, PA.

Terms, $150 to $225 per year.

Apply to HANNA R. CALEY, Principal, address, during vacation), Media, Pa.
Or to
THOMAS P. BARTRAM, Newtown Square, Pa.,
CLEMENT M. BIDDLE, 815 Arch Street, Phila.

FRIENDS' ACADEMY,

A boarding and day-school for both sexes. Thorough courses preparing for admission to any college, or furnishing a good English education. The next school year will begin Ninth month 13th, 1887. Terms for boarding scholars $150 per school year. The school is under the care of Friends, and is pleasantly located on Long Island, about thirty miles from New York. For catalogue and particulars address,

FREDERICK E. WILLITS, Sec.,
Glen Cove, Long Island, N. Y.

CHAPPAQUA MOUNTAIN INSTITUTE,—

A Boarding School for both sexes under the care of Purchase Quarterly Meeting. The present building is new and much enlarged, and has perfect sanitary arrangements. Excellent corps of instructors. Prepares for Business or College. Healthfully and pleasantly located near the Harlem R. R., one hour from New York city. For catalogue and particulars, address,

SAMUEL C. COLLINS, A. M., Prin.,
Chappaqua Institute, N. Y.

QUEEN & CO. 924 CHESTNUT ST.

SPECTACLES AND EYE GLASSES — OCULISTS' ORDERS FILLED

Branch, 403 Chestnut St.

FRIENDS' INTELLIGENCER AND JOURNAL.

PHILADELPHIA, EIGHTH MONTH 4, 1888.

PUBLISHED WEEKLY BY THE

FRIENDS' INTELLIGENCER ASSOCIATION

(LIMITED.)

TERMS.—PAYABLE IN ADVANCE:

One copy, one year, . . $2.50 | 8 copies, one year, $2.25 each.
Single numbers, . . 5 cents | 15 copies, one year, $2.00 each.

SUBSCRIPTIONS MAY BEGIN AT ANY TIME.

WHEN IT IS DESIRED TO DISCONTINUE, NOTICE MUST BE GIVEN. WE DO NOT "STOP" PAPERS, EXCEPT UPON ORDER OF THE SUBSCRIBER.

OFFICES: 921 ARCH ST., PHILADELPHIA.

ADVERTISING RATES.

For transient advertisements, 10 cents per line, one time; 7½ cents per line each insertion, two times. For longer insertion reduced rates, which will be furnished on application.

REMITTANCES by mail should be in CHECKS, DRAFTS, or POST-OFFICE MONEY ORDERS; the last preferred. Money sent us by mail will be at the risk of the person so sending. ☞Draw checks and money orders to the order of Helen G. Longstreth, Treasurer.

CONTENTS OF THIS ISSUE.

POETRY: GOD LEADS, ... 481
NEBRASKA LETTERS —No. VIII., (Editorial Correspondence), 481
AN ALLEGORY, ... 482
THE SEARCH FOR GOD, ... 483
LIFE TRIFLES, ... 484
SCRIPTURE LESSON, No. 31, ... 485
THE BOOK OF LEVITICUS, ... 486
THE VALUE OF SOLITUDE, ... 486
EDITORIAL:
Helping Others, ... 488
DEATHS, ... 488
LETTERS FROM EUROPE.—XXII. OBSERVATIONS OF RELIGIOUS THOUGHT, ... 489
NOTES BY THE WAY: THE CHRISTIANA RIOT OF 1851, . 490
NEWS OF FRIENDS:
Caln Quarterly Meeting, ... 491
Notes, ... 491
EDUCATIONAL:
Friends' Educational Conference, ... 492
Notes, ... 493
A WESTERN EXCURSION, ... 493
TEMPERANCE NOTES, ... 495
POETRY: Waiting; Under the Lighthouse, ... 495
AGRICULTURE IN NORTH CHINA, ... 496
ADVANCEMENT OF ASTRONOMY, ... v.
THE CARE OF BOOKS, ... v.
HENRY CARVILL LEWIS, ... v.
NEWS AND OTHER GLEANINGS, ... vi.
CURRENT EVENTS, ... vii.
NOTICES, ... vii.

THE Committee on Location for the "John M. George School" is prepared to receive offers of property suitable for the purpose. Communications, giving particulars, may be sent to E. WEBSTER, 1156 South Broad Street, Philadelphia.

WANTED.—BY A WOMAN FRIEND, AN unfurnished room with Board in a Friends' family. Terms to be reasonable. Address S. M. A., Care of Friends' Book Association. 15th and Race Sts., Phila.

A MAN FRIEND OF SUCCESSFUL EX- perience, and a Normal Graduate, desires a position as principal or teacher in a Friends' School. Address "Teacher," Box 35, Yardley, Penna.

SITUATION WANTED BY A FRIEND; charge of boys' department, or laundry, or some position of trust. Address "S.," FRIENDS' INTELLIGENCER AND JOURNAL Office

WANTED—A THOROUGHLY COMPETENT principal, either male or female, for Boys' Intermediate School, 15th and Race Sts. Apply to S. R. COALE, 303 Cherry St., Philadelphia, Pa.

WANTED—AN EXPERIENCED WOMAN TO take entire care of the housekeeping department of Swarthmore College, Ninth month 1st. A person of executive ability, and good physical condition required. A member of meeting preferred. Communications addressed "Committee," care of Friends' Book Asso., 15th and Race Sts., will receive attention.

COTTAGE—PLEASANT ROOMS, MODEST terms; near the ocean; on same avenue as depot. Friends' Meeting held at 10.30 on First-days. M. F. PASCHALL, 171 South Carolina Ave., Atlantic City, N. J.

LEHIGH AND SCHUYLKILL COAL.

BEST QUALITY. CAREFULLY PREPARED.

AQUILA J. LINVILL, 1244 North Ninth Street.

L. & R. L. TYSON, 242 SO. ELEVENTH ST., Philadelphia. Staple Trimmings, Embroidery, and Knitting Silks; Materials for Friends' Caps. Caps made, and Plain Sewing and Quilting done to order.

LADIES' FINE SHOES, HAND-SEWED. OR- ders taken and executed with promptness.

S. DUTCHER,
915 Spring Garden St., Phila.

MONTGOMERY COUNTY MILK.—CONSHO- hocken Dairies. Special Attention given to serving families. Office, 603 N. 8th Street, Philadelphia, Pa.

JOSEPH L. JONES.

S. F. BALDERSTON & SONS,

WALL PAPERS. CEILING DECORATIONS. WINDOW SHADES.

NO. 902 SPRING GARDEN STREET, (One square from 9th and Green Station), PHILADELPHIA.

PENN MUTUAL LIFE INS. CO. of PHILA.

This Company furnishes ALL DESIRABLE FORMS of LIFE and ENDOWMENT INSURANCE at actual NET COST. It is PURELY MUTUAL; has ASSETS of THIRTEEN MILLIONS and a SURPLUS of over TWO AND A HALF MILLIONS. ☞ ITS POLICIES ARE NON-FORFEITABLE AND INCONTESTABLE. ☜

Pres. EDW. M. NEEDLES. Vice Pres. HORATIO S. STEPHENS. Sec. HENRY C. BROWN.

INCORPORATED 1836. CHARTER PERPETUAL. CAPITAL, $500,000. SURPLUS, $1,400,000.

THE GIRARD

LIFE INSURANCE, ANNUITY, AND TRUST CO.

OF PHILADELPHIA.

No. 2020 CHESTNUT STREET.

Acts as Executor, Administrator, Guardian, Trustee, Committee, or Receiver, and Receives Deposits on Interest, also Insures Lives, Grants Annuities.

President, EFFINGHAM B. MORRIS.
Vice President and Treasurer, HENRY TATNALL.
Actuary, WM. P. HUSTON.
Assistant Treasurer, WILLIAM N. ELY.
Real Estate Officer, NATHANIEL B. CRENSHAW,
Solicitor, GEORGE TUCKER BISPHAM

THE PROVIDENT LIFE AND TRUST COMPANY OF PHILADELPHIA.

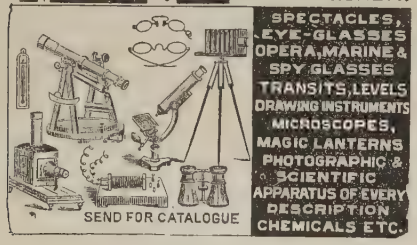
409 CHESTNUT STREET. CAPITAL $1,000,000, FULLY PAID.

INSURES LIVES, GRANTS ANNUITIES, RECEIVES MONEY ON DEPOSIT, ACTS AS EXECUTOR, ADMINISTRATOR, GUARDIAN, TRUSTEE, ASSIGNEE, COMMITTEE, RECEIVER, AGENT, ETC.

All Trust Funds and Investments are kept separate and apart from the Assets of the Company.

President, SAMUEL R. SHIPLEY, Vice-President, T. WISTAR BROWN, Vice-President and Actuary, ASA S. WING, Manager of Insurance Department, JOS. ASHBROOK, Trust Officer, J. ROBERTS FOULKE.

QUEEN & Co. 924 CHEST. ST PHILADA.



The use of the INTELLIGENCER AND JOURNAL *as a medium for advertisements will, we think, be found very satisfactory. A careful supervision is exercised, and nothing known to be unworthy is admitted. The paper now goes to about 3300 persons, reaching, say, 15,000 readers, and its size and shape, and the character of its contents give special weight to each advertisement.* ☞ *When our readers answer an advertiser, please mention that they do it upon seeing the advertisement in this paper.* ☜

CONSTANTLY ON HAND —AN ASSORTMENT OF— CLOTHS AND CASSIMERES

PRICES REASONABLE.

SUITABLE FOR

PLAIN AND FASHIONABLE GARMENTS.

GUSTAVUS GOLZE,
TAILOR, 109 N. 10TH STREET, Philada

FRIENDS' CALENDAR FOR 1888

NOW READY.

A handsome lithographed card bearing a tablet, giving a carefully selected quotation from Friends' writings for each day of the year. Price, 50 cents. By mail, 55 cents.

FRIENDS' ALMANAC FOR 1888.

Containing an account of the times and places of holding the meetings of Friends on the continent of America. Price, 10 cents each. $1.00 per dozen.

FRIENDS' POCKET ALMANAC FOR 1888.

Price, 10 cents each. $1.00 per dozen.

FOR SALE BY

FRIENDS' BOOK ASSOCIATION,

S. W. Cor. 15th and Race Sts., Philadelphia.

WM. HEACOCK,

UNDERTAKER,

No. 1508 Brown Street,

PHILADELPHIA.

Clement A. Woodnutt,

UNDERTAKER AND EMBALMER,

1226 NORTH FIFTEENTH STREET, PHILA.

CARRIAGES TO HIRE.

AMOS HILLBORN & CO.,

Furniture, Bedding, Curtains.

PARLOR, DINING ROOM, LIBRARY AND CHAMBER FURNITURE, CURTAINS AND FURNITURE COVERINGS MATTRESSES, BEDS, FEATHERS, SPRINGS, SPRING COTS, ETC., ETC.

No. 1027 Market Street, Philadelphia.

GEORGE W. HANCOCK,
REAL ESTATE,
MONEY TO LOAN ON MORTGAGE.

PROMPT ATTENTION GIVEN TO THE COLLECTION OF RENTS AND GENERAL CARE OF PROPERTY.

OFFICES: { No. 717 Walnut Street, Fortieth & Lancaster Avenue.

BAUGH'S $25 ANIMAL BONE PHOSPHATE



☞ *Dealers wanted in unassigned territory.*

RAW BONE MEAL, (strictly pure.)
PURE DISSOLVED RAW BONES.
SULPHATE OF AMMONIA.
Muriate of Potash. Nitrate of Soda.
Kainit. Nova Scotia Land Plaster.
☞ *Send for further information.*

Original Manuf'rs of Raw Bone Phosphate

Manufacturers and Importers,
BAUGH & SONS CO. PHILADELPHIA, PA.

Association of Friends to Promote the Education of the Colored People of the South.

HOWARD M. JENKINS, Chairman, 921 Arch Street, Phila.
SARAH J. ASH, Secretary, 1717 Vine Street, Phila.
LYDIA A. SCHOFIELD, Correspondent, 1717 Vine St., Phila.
HENRY M. LAING, Treasurer, 30 N. Third St., Phila.

EXECUTIVE COMMITTEE—Edward H. Magill, Swarthmore, Pa.; Sarah H. Peirce, Philadelphia; George L. Maris, West Chester, Pa.; Mary Ann Fulton, Wilmington, Del.; Amos Hillborn, Philadelphia; Alfred Paschall, Doylestown, Pa.

WORK OF THE ASSOCIATION.

The work of the Association is chiefly *to raise funds.* These are sent to the support of two schools for colored youth in South Carolina,—the Schofield Normal and Industrial School, at Aikin, and the Mt. Pleasant School near Charleston, in charge of Abby D. Munro.

QUEEN & CO. 924 CHESTNUT ST

SPECTACLES AND EYE GLASSES — OCULISTS ORDERS FILLED

Branch, 403 Chestnut St.

FOR DRY GOODS

——THE BEST PLACE IS——

STRAWBRIDGE & CLOTHIER'S,

MARKET
EIGHTH
FILBERT
} STREETS.

One of the largest buildings in the city, and the largest Establishment in America devoted exclusively to

DRY GOODS.

The stock includes Silks, Dress Goods, Trimmings, Millinery, Hosiery, and Underwear, Gloves, House-Furnishing Goods, Carpets, Ready-Made Dresses and Wraps, and everything that may be needed either for dress or house-furnishing purposes. It is believed that unusual inducements are offered, as the stock is among the largest to be found in the American market, and the prices are guaranteed to be uniformly as low as elsewhere on similar qualities of goods.

SAFE INVESTMENTS

Capital, $750,000
Surplus, $355,016

Principal and interest both fully guaranteed by Capital and Surplus of $1,105,016. In seventeen years of business we have loaned **$11,494,600,** paying from **6% TO 12%** interest. $7,056,800 of interest and principal have been **returned to investors without delay or the loss of a dollar.** Real Estate **First Mortgage and Debenture Bonds and Savings Certificates** always on hand **for sale**—In Savings Departments, in amounts of **$5** and upward; in the Mortgage Department, **$300** and upward. Full information regarding our various securities furnished by

J. B. WATKINS LAND MORTGAGE CO.

LAWRENCE, KANSAS; or
New York Mang'r HENRY DICKINSON, 319 Broadway

The use of the INTELLIGENCER AND JOURNAL *as a medium for advertisements will, we think, be found very satisfactory. A careful supervision is exerciseed and nothing known to be unworthy is admitted. The paper now goes to about* 3300 *persons, reachiny, say,* 15,000 *readers, and its size and shape, and the character of its contents give special weight to each advertisement.* ☞ *When our readers answer an advertiser, please mention that they do it upon seeing the advertisement in this paper.* ☜

CAROLINE RAU, PLAIN MILLINERY,
(Successor to S. Maddock.)
736 SPRING GARDEN STREET, PHILADELPHIA.
☞ Plain Straw Bonnets a Specialty.

PENNHURST,

TELEPHONE No. 118.

MICHIGAN AVENUE, NEAR THE OCEAN,

JAMES HOOD. *ATLANTIC CITY, N. J.*

THE MANSION HOUSE,

SARATOGA SPRINGS, N. Y.

Opens June 1st. HANNAH T. PAUL, 1317 FILBERT STREET.

PRESTON'S SUNNYSIDE, WERNERSVILLE, PA.

On South Mountain, elevation 1,000 feet, in the midst of an extensive woodland park overlooking a wide and diversified landscape; invigorating air; table and appointments excellent.

Open April 1st to November.

JAMES H. PRESTON.

Investment Securities and Guaranteed Mortgages.

DES MOINES LOAN & TRUST CO.

EDWARD FORSYTHE, Manager,

Rich. E. Carpenter, 703 WALNUT ST., PHILA'DA.

38 PARK ROW, NEW YORK.

MY SELECTION OF PATTERNS

* * *

FOR THIS SEASON COMPRISES ALL THE LATEST STYLES AND COLORINGS IN MOQUETTE, BRUSSELS, TAPESTRY, INGRAIN, AND DAMASK CARPETS. OIL CLOTHS, LIGNUM AND LINOLEUM WINDOW SHADES, MATS, RUGS, ETC., AT THE LOWEST MARKET PRICES.

BIGELOW BRUSSELS.
LOWELL BRUSSELS.
LOWEL INGRAINS

BENJAMIN GREEN, 33 N. SECOND STREET, PHILA.

TEA AND COFFEE.

If $3.00 is sent to me I will send 2lb real good Tea, Black, Green, Japan, or mixed, and 8lb of fine Coffee, roasted. Express charges prepaid in the following states: Pa., New York, New Jersey, Del., Md, Va., W. Va., D. C., Ohio, Ill., Wis., Ind. And I will refund the cost of registered letters when the goods are shipped.

WM. S. INGRAM, 31 N. SECOND ST., PHILADELPHIA, PA. ESTABLISHED —1856.—

MILK, CREAM, AND BUTTER ALWAYS ON HAND.

LUKENS WEBSTER,

120 S. FIFTEENTH ST.

Butter delivered twice a week to all parts of the city and surrounding country. We are dealing with the most reliable dairies Orders by mail solicited and promptly filled.

LARD OF THE VERY BEST QUALITY A SPECIALTY

Are you going to have any Paper Hanging Done this Spring? If so, observe these prices for newest patterns, perfect, full length.

Lustres or Mica Papers, . . 6 Cts. Roll.
Beautiful Gold Papers, . . 15 Cts. Roll.
Felt or Cartridge Papers, . . 20 Cts. Roll.
Heavy Embossed Golds, . . 35 Cts. Roll.

We'll send free to any address in the country, a full line of samples with borders to match.

A. L. DIAMENT & CO., - 1206 MARKET STREET.

DARLINGTON SEMINARY FOR YOUNG LADIES. WEST CHESTER, PENNA.

The Thirty-third School Year will commence on the 17th of Ninth month next. Location healthy and beautiful; Grounds extensive; Course of Study thorough and full; Diplomas granted.

TERMS; $180.00 PER SCHOOL YEAR.

For Catalogue, giving full particulars, address the Principal.
RICHARD DARLINGTON, PH. D.

ABINGTON FRIENDS' BOARDING AND DAY SCHOOL,

Near Jenkintown, Pa., North Penn and Bound Brook R. R Ten miles from Philadelphia.

Next school year begins Ninth month 10th, 1888. Courses of study arranged to furnish a thorough English education and to prepare for college.

Board and tuition $145 to $175 per school year. Tuition alone $25 to $55. For further information address,

ARTHUR H. TOMLINSON, Principal, Jenkintown, Pa.
Or CYNTHIA G. BOSLER, Sec., Shoemakertown, Pa.

SWARTHMORE COLLEGE

OPENS NINTH MONTH ELEVENTH.

Thirty minutes from Broad Street Station, Philadelphia.
Under the care of Friends, but all others admitted.
Full college course for both sexes; Classical, Scientific, and Literary.
Also a Manual Training and a Preparatory School.
Healthful location, large grounds, new and extensive buildings and apparatus.

For Catalogue and full particulars, address

EDWARD H. MAGILL, LL. D., President,
Swarthmore, Penna.

FRIENDS' BOARDING SCHOOL.

NEWTOWN SQUARE, PA.

Terms, $150 to $225 per year.

Apply to HANNA R. CALEY, Principal, address, during vacation), Media, Pa.

Or to
THOMAS P. BARTRAM, Newtown Square, Pa.,
CLEMENT M. BIDDLE, 815 Arch Street, Phila.

FRIENDS' ACADEMY,

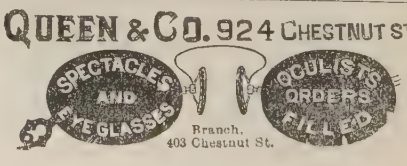
A boarding and day-school for both sexes. Thorough courses preparing for admission to any college, or furnishing a good English education. The next school year will begin Ninth month 11th, 1888. Terms for boarding scholars $150 per school year. The school is under the care of Friends, and is pleasantly located on Long Island, about thirty miles from New York. For catalogue and particulars address,

FREDERICK E. WILLITS, Sec.,
Glen Cove, Long Island, N. Y.

CHAPPAQUA MOUNTAIN INSTITUTE,—

A Boarding School for both sexes under the care of Purchase Quarterly Meeting. The present building is new and much enlarged, and has perfect sanitary arrangements. Excellent corps of instructors. Prepares for Business or College. Healthfully and pleasantly located near the Harlem R. R., one hour from New York city. For catalogue and particulars, address,

SAMUEL C. COLLINS, A. M., Prin.,
Chappaqua Institute, N. Y.



FRIENDS' INTELLIGENCER AND JOURNAL.

INTELLIGENCER Vol. XLV. No. 31. | PHILADELPHIA, EIGHTH MONTH 4, 1888. | JOURNAL. Vol. XVI. No. 810.

GOD LEADS.

JUST as God leads me, I would go;
I would not ask to choose my way;
Content with what He will bestow,
Assured He will not let me stray.
So, as He leads, my path I make,
And step by step I gladly take—
A child in Him confiding.

Just as God leads me, I abide,
In faith, in hope, in suffering, true;
His strength is ever by my side;
Can ought my hold on Him undo?
I hold me firm in patience, knowing
That God my life is still bestowing,
The best in kindness sending.

Just as God leads, I onward go,
Oft amid thorns and briers keen;
God does not yet his guidance show,
But in the end it shall be seen,
How, by a loving Father's will,
Faithful and true He leads me still,
My trembling footsteps guiding.

—*Lampertius.*

Editorial Correspondence Friends' Intelligencer and Journal.

NEBRASKA LETTERS.—NO. VIII.

A RIDE of fifteen miles northwest from Creighton brings us to a little Bohemian settlement on the Verdigris, a small tributary of the Missouri. The town is called Verdigris, and has about a dozen houses, three of which are drinking saloons. A Catholic church calls the faithful of that persuasion from the country around to their devotions twice in the month. Everything indicates a low moral status; some of the farmers in the immediate neighborhood have built themselves good frame houses, but the most still occupy the sod-cabins, which being mostly dug out of the side of a hill, are to an inexperienced eye only to be distinguished from the rest of the hill by the stove pipe that rises several feet above the surface. As one enters the houses of even the best of these settlers, the careless, untidy condition of everything about them is not reassuring as to the value of such people in the building up of a great State. The question arises, "How many generations must come and go before the best civilization they are capable of will be attained?" and the response is found in the little school-houses that dot the prairie, and the well-bred, resolute young women who come into their midst as white-winged angels, bringing the blessed evangel of a better day for the little ones cradled in the low atmosphere of poverty and squalor out of which these rough sons and daughters of toil have just emerged. Contrasted with their former condition in the heart of Europe, these men are princes here. With fields forty acres in extent, covered with waving corn and ripening grains waiting the huge machine that cuts and binds with marvelous rapidity, and a ready market for all that is gathered, it seems enough to turn the heads of the staidest of these Bohemians, as his eye takes in the value of his possessions, increased by the horses, and cattle, and swine that, as he gives his attention to their comfort, add to his worldly prosperity.

There is a marked difference in the appearance of things where the settlers are Americans or Protestant Germans of the better class. A ride of seven miles in another direction, where the farmers are mostly Americans, afforded a most pleasing contrast. Here groves of trees offered delightful shade, lawns planted with evergreen and other trees, and flower-beds arranged with taste and an eye to beauty, invited the visitor to a closer acquaintance with the factors in this work wrought out in a few years from the sod of the centuries. Another ride of seven miles to the north was even more attractive, nearly the whole way being through fields under the highest state of cultivation, and groves that but for the regularity of growth and freedom from underbrush might well pass for original woodland. Sometimes the road was bordered by these groves, and long lanes planted on either side with trees led up to the neat white home of the settler, which by his thrift and prudence has taken the place of the rough cabin that now serves a more humble, but still very useful purpose in the farm economy.

This might be called the very garden spot of Northeastern Nebraska, and the farmers, many of whom have 320 acres, are among the most successful and prosperous in the State.

The floral beauty of the prairie has been spoken of in former papers. There is here as elsewhere a succession of plant life, few of the earlier blooms continuing through the later summer months. Nebraska seems to be the meeting place of two somewhat diverse floras. Plants indigenous to dry regions, and those that flourish best in a humid atmosphere, here come together. The best manuals of our schools give but an imperfect idea of the extent and variety to be found, and it takes a whole season spent in this region to get acquainted with all the forms of plant life and their habitat. From a catalogue published by the State University in 1875, we learn that 2,300 species and varieties are found in the State. To these may be added between two and three hundred that

have been identified since then. The crowfoot family is represented by over forty species. Among these are anemones, larkspurs, and columbine in many varieties; some of the mallows are of delicate, beautiful forms; one especially is a pure yellow and salmon color. Violets are abundant. The wild pea is very beautiful and grows with great luxuriance; the pulse family is said to be rich in species and individuals. Over the hills between which the Verdigris winds its tortuous length, a very pretty mimosa is just now coming into bloom, and a large showy convolvulus, different in foliage from our eastern varieties, lifts its rich purple corollas above the wild grass in a profusion of beauty. The evening primrose corresponds with our own, so does the ironweed, introduced from the East, which covers many of the pastures in such abundance that they seem a mass of blossoms. There is another plant found in profusion where the soil is richest; the foliage resembles the mimosa, and the inflorescence is a tuft of spikes, each bearing a multitude of wiry, dull purple flowers, which as they open are covered with a rich, yellow pollen dust. In this stage the plant is quite pretty. I have not found its botanical name; it is here called the "shoestring" because of the long tough roots that are so strong that they interfere with plowing, often throwing the plow entirely out of the ground. Among the legumes is a plant that is very poisonous to cattle, though the beans are used by some of the settlers for pickles. It is believed by scientists to contain an active medicinal property, and is to be tested by the scientific department of the State University.

The compositæ are very numerous and are just coming into flower. A small plant that bears a head about the size of our bachelor's button and grows four to six inches in height, is delicate and pretty enough for the flower garden. It is in white and pink and purple. The milkweeds are particularly rich in the number of species; the same may be said of the polemoniums; the most universally diffused, the phlox, in many places, so covers the prairies that they become scarlet from its presence.

Among the fruits indigenous to the state, the plum is the most conspicuous. There are several varieties. Some are large and fine flavored, but all are improved by cultivation. It is believed that the best varieties were introduced by the Spaniards in their early explorations. Grapes are also abundant in the ravines where the native woods are found; the small fruits are found in the same locations.

Of the birds the meadow lark

"The bird that soars on highest wing"

is seen everywhere; building its nest in the grass, it is at home on these broad p iries, and in the multitudinous insect life around finds an abundance of food. The quails are also abundant; they run along the roads before the horses and only take to the grass, or rise on the wing as the swift-trotting half-breed Indian ponies gain upon them. Since the timber tracts have increased in number and the trees attained a good growth, many varieties of song-birds heretofore seldom or never seen are quite numerous. Among the starlings is the red-winged black-bird, just now in the perfection of beauty.

All over the State, the interest in temperance work is unabated, and the Prohibition cause seems to be the prominent topic of conversation in all social gatherings. There is an intensity of feeling manifested on this question that promises well for the sobriety of the State. In none of the towns and cities is a bar allowed in the hotels. All liquors that are consumed are sold in saloons and drinking houses. The traveling public is protected by law, and town boards are prompt in rooting out everything that can debase or lower the standard of morality. Yet with all the precautions taken, the remaining saloons are alleged to be undoing much that the abstinent citizens are laboring to build up and sustain.

The weather for the last two weeks has been intensely hot, the thermometer ranging among the nineties through the day, yet there is always a good breeze that on the shady side tempers the heat, and after sun down, gives most delightful evenings and nights that afford refreshing slumber. L. J. R.

Creighton, Neb., Seventh month 27.

For Friends' Intelligencer and Journal.

AN ALLEGORY.

A TRAVELLER, footsore and weary, was ascending the brow of a great hill as twilight was approaching. Cold and hunger had overtaken him, and it was with rising hope and a joyful flutter of the heart that he espied through the gathering gloom and chilling rain a beautiful mansion, grand and spacious, with lighted windows and open door. Hurrying forward he approached the entrance, sure that here at last he should find rest, refreshment, warmth, comfort; for there seemed to be merry-making within, and the lights shone brilliantly. What was his surprise and disappointment to see the great hall doors close slowly in his face, and to find that repeated knockings and calls for admittance gained no response. He rang, knocked, cried aloud; but the music within drowned his voice, and if any heard the bell or knocker, none heeded. He went to a window and gazed in, but the curtain was hastily drawn before his eyes and the light hidden. From one to another he passed, but always with the same result, though to the right and left windows and doors alike were open, and merry voices and gay laughter fell upon the dismal atmosphere. If he gained an open door or window in time to ask admittance of a gay group standing just within, a cold, unconcerned glance and the closing of the aperture were his only reply. Finally, one by one the lights were extinguished, until the one shining through the main door was all that could be seen. Faint and sick at heart he struggled once more toward it and put all his remaining strength into the knocker's blow. It resounded through the empty halls and apartments. In a moment a stately gentleman appeared coming toward him. "Ah," he thought, "now my troubles are ended. Here is the owner himself come to admit me to his hospitable dwelling." But before he had

time to proffer his request for shelter the owner of the house, with an indignant glance at having been aroused from repose, closed, locked, and barred the door, leaving him to the outer darkness and chilling rain now turned to cutting sleet.

He sank upon the threshold and buried his face in his hands. Bitter thoughts pursued one another through his tired brain. "If I were a beggar, tramp, outcast,—if I were not an intelligent, wealthy, law-abiding citizen, it would not seem so strange. But I am in no wise inferior to this man, neither in education, position, morality, riches, nor culture. How dares he shut me out in my need, separated from my guide, and in great want of what he can give me at an inappreciable cost, if he would! If I die from exposure and fatigue at his door—for I can go no farther—he will not care. Oh! if I were not so wearied and spent how I could hate him!"

A silence fell which seemed to extend to his very heart and brain; a deep, pulseless silence in which his ear, though still consciously acute, could catch no stir. After a long time a low, clear, quiet voice spoke out of the stillness:

"The time has come in thy life when wealth, education, culture, worldly position, self-complacency, and hate avail thee nothing. What hast thou more? Hast thou trust, humility, obedience? What master hast thou served, God or Mammon? Mammon cannot help thee now; God can. Thou hast wandered far; hast heeded the desires of thine own heart rather than the voice of thy Guide. See unto what they have led thee! Thou hast followed after selfishness all thy life, and at last it has recoiled upon thee. This mansion is but a dream of thyself. How many care-burdened, life-weary hearts hast thou relieved, comforted, healed, and strengthened for their journey? When hast thou shown sympathy for suffering, kindness to distressed, forlorn or unknown? When hast thou permitted the Light within thee to shine for the hope and delight of others? When hast thou admitted the outcast and friendless into the halls of thine inner heart? When hast thou not rather avoided the disagreeables of life than remedied or endured them for the sake of others? When hast thou humbly bowed the head and heart before the beauty of the lowliness of Christ? If at this moment thou should'st die, what hast thou gained in this life from the use of many gifts to return to thy Maker his loans with interest? But one hope remains: arise and follow me, and though the way be long and toilsome, I will lead thee to better things."

The traveler slowly found his feet once more, and led by the voice which, from time to time, uttered words of encouragement and wisdom, traversed many a brake and thicket, fording swift streams and surmounting rocky heights, but in spite of the difficulties of the way found himself taking renewed interest in motion and exertion. When again he reached a highroad where many were striving, fretting, pushing, hurrying, he stopped to raise a child which had fallen. Like magic his strength returned and with it a longing to pray. He fell upon his knees amidst the jeers of the pushing crowd, and with bowed head confessed in his heart: "Great is thy mercy, O Lord, my God!" He was overthrown and trampled upon, but felt no pain; and when there was a slight break in the torrent, regained his feet and stepped aside to where the current was less strong; where the feeble, the aged, and the very young had gathered to avoid some of the jostling. The voice still whispered in his heart words of hope, consolation, and strength, and these he uttered in gladness to all about him, raising, cheering, helping, carrying, as opportunity offered; pressing boldly forward as way opened, yet careful never to interfere with the progress of others. To his unending surprise and delight he gained new strength and fresh abilities at every step; and when the next evening closed upon the throng he found to his astonishment that all about him looked to him for help, strength, guidance. But it was not strange; for around his brow there shone a halo of light, a shining crown of glory, which served great numbers as a guiding star.

When once again he reached his home he threw open his house and heart to all alike; and since the well-to-do would not abide with the ill and unfortunate, weak, poor, and unhappy, these latter filled his halls and were entertained, fed, rested, clothed, and provided for their further journey in great numbers. To them he gave of the spirit of truth and kindliness as it had been given to him by his Guide; and the more he gave away the more he had, since, unlike Mammon's wealth, God's wealth grows by giving.

He had only conquered self, and become a true subject of that Kingdom which is not of this world.

A.

THE SEARCH FOR GOD.

[An aged Friend, in Chester county, Pa., who has been deeply interested in reading the books kindly sent from England by Katherine Backhouse, from the seclusion of his country home—where he has been an intelligent reader and observer during a lifetime of nearly 84 years—writes as follows to a friend in Philadelphia.—EDS. INTELLIGENCER AND JOURNAL.]

I AM much obliged for the care thou hast taken to gratify my desire to see "Early Church History." I have read it with much interest, and from my point of view can agree with what appear to be the sentiments of the compiler, and I trust the work may be of use in its tendency to turn the attention of the readers from the conflicting opinions of those who have viewed this important question (the so-called Christian religion) from their widely different standpoints, and lead them to search for the nature of GOD, and the duties of MAN within the secret workings of their own *minds*, as I have long been of the opinion that there is much of *truth* in that expression of Paul when he says, "That which may be known of GOD is manifest in them (men); for God hath shown it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made."

> But still I find what far surpasses
> These wonders seen 'mongst things of time,
> I find within a silent movement,
> With swaying force upon my mind.

Something unnoted by my senses—
By eye unseen, by ear unheard,
By nerve unfelt, by lips untasted,
To sense of sound an idle word.

Yet plainly on my mind impressing
Its notes of warning when I slide;
Or commending in fond caressings,
When in its love I firm confide.

It is the fact of these impressions
That brings belief of something there,
A something on my spirit acting
To clothe with joy, or cloud with fear.

The will of God and man coalescing
In ever peaceful currents flow;
While in the adverse tidal surging,
The strife of angry billows show.

The waves the same—'tis adverse channels
That mar the beauty of the stream,
'Tis greed for self, or passion's sallies
That dim the light of friendly beam.

Our spirit part displays its willings
In drift of thought, revealed by deeds
Of kindness 'mongst our fellow creatures,
To give relief or fill some needs.

This shows an ever close relation,
Between the fountain and the rill,
The one its benefits dispensing,
The other still the cisterns fill.

The mind of man's the bubbling fountain,
Filled with cheer for its fellow man,
The great supply, the circling ocean,
Embracing all things in its span.

So spirit life, forever coursing,
In essence still remains the same,
Jehovah called—through systems reeling—
The soul, when of man we'd name.

Each part, as well as whole, retaining
The primal essence of free-will,
The greater tho' the less controlling,
In what his great designs fulfill.

While on these varied themes I've pondered,
Ranging upward through the whole,
For some sure foundation searching,
Whereon to place the human soul,

Tho' weak my skill and oft bewildered,
Amongst the varying creeds I see,
I came at last to this conclusion,
My search for GOD *in man should be.*

I. M.

Seventh month, 1888.

For Friends' Intelligencer and Journal.

LIFE'S TRIFLES.

NOT trifles, but a careful attention even to these make perfection; yet we too often forget this and allow the veriest leak to let into our lives by little and little that which will prove a flood of misery, destroying the precious freight and adding a burden which tends to sink us in despair. A semblance of discontent, a careless word, a chafing spirit, bring their sure yield of unrest and make life's pathway to echo with sighs instead of reverberating with cheerful, heartfelt sounds of contentment.

We do not grasp the idea that happiness, the real gem untarnished, is not peculiar to place, position, or abundant possessions, but is, or should be, a part of our every day existence, a subtle something that we carry with us, journey where we may, which not only buoys us up but constantly diffuses its sparkling, refreshing influence. Here and there are rests amid life's toil, wayside couches spread to restore our failing strength, but we miss them or mar their intended use; perhaps it was but a moment pause, yet that would have refreshed us had it been enjoyed. Maybe but a change of work and scene allowing the overwearied muscles to relax, and opening to the eyes, dimmed with intense gazing, a new vista.

Cares throng our lives and we come to look upon them as a dense, shadowy mass, unmindful of the pleasures and bits of blessing which the days have brought us as well, or which would have been ours for the mere seeking. The aggregate looks dark and we fail to notice the brightness gleaming ever and anon, yet these tiny joys among the deeper pleasures bear the same relation to the sum total of our happiness that the gnawing cares do to our miseries. We neglect to contribute our mite toward the entirety of felicity, fail to bend with grace to the small burdens of care, and then wonder at the jar and jostle which we feel.

The warp of life is spread for our weaving, the pattern checkered o'er with light and shade, yet chosen by one wise to select and gracious to bestow; and from the woof we may cast aside the worthless and unseemly thread and weave in those which will endure and brighten, make perfect, and serve some useful purpose in its construction; may gather from broken shreds bright, rich hues which will relieve the duller shades; may borrow the tintings of past joys and future hope to brighten the darker lines that come unfailingly to our hands, and, plying our shuttle with willing, cheerful hand and beaming face, the web will ofttimes catch its hue from the weaver's brightness.

Labor we on then with care and trustful confidence in Him who has appointed us the task, winning each day added skill with fresh grace and zest for our work, until, by and by, our toils are forgotten when the Master gazing compassionately upon our humanly wrought fabric, greets our ears with the welcome plaudit "Well done, thou faithful in little things."

M. ALICE BROWN.

Seventh month 27, 1888.

"Those whom many a land divides,
Many mountains, many tides,
Each with other may have part,
May have fellowship in heart.

"And the holy dead have still
Part in all our joy and ill,
One in thought and one in love,
We below and they above."

IF you tell your troubles to God, you put them into the grave; they will never rise again when you have committed them to Him. If you roll your burden anywhere else, it will roll back again like the stone of Sisyphus.—*Spurgeon.*

SCRIPTURE LESSON, No. 31.

EIGHTH MONTH 12, 1888.

TOPIC: ATONEMENT.

GOLDEN TEXT.—If the wicked turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die.—Ezekiel 18: 21.

READ LEVITICUS 16: 1-16.

Atonement implies a sense of wrong-doing, of sinfulness and the need of reconciliation. The day of Atonement and humiliation of all the people before the Lord was not set apart, as such, until after the two sons of Aaron—Nadab and Abihu—had made unholy offerings "before the Lord," and come to their death. It was the only fast-day kept by the whole people. We gather from the brief account given in Leviticus 10th, that the Divine will as communicated from Moses to Aaron, declared, "I will be sanctified in them that come nigh me, and before all the people I will be glorified." This was followed by the prohibition of wine and strong drink when Aaron and his sons went into the "tent of meeting," —a statute that was to be observed forever. From this we infer that the sin of these young men was in some way connected with wine or strong drink.

He shall put on the holy linen coat, etc. The washings and purifyings, and the white garments, all symbolize the condition in which he who presents himself before the Lord must appear if he offers acceptable worship; it implies a preparation for the service: "Wash you, make you clean," was the cry of the prophet.

The offerings were first for Aaron and his house, as they were set apart to the service of the Tabernacle. Then for all the people, two goats, one to be offered as a sin-offering, one to be sent into the wilderness for Azazel. This was called the *scape-goat.* It is not agreed as to whom this goat was sent, the phrase being one of unusual difficulty [Smith.] May we not believe it was to meet the need of some wanderers in the wilderness not included in the other offerings? The mercy of God is so wide, and the great soul of Moses was so in harmony with the Divine, that it could not set a limit to the Divine compassion.

The atonement that Jesus taught was "being *at one* with God," through the washing of regeneration and the renewing of the Holy Spirit, and this he illustrated in his own life of dedication and obedience to the will of his Heavenly Father.

In the religious world there are two distinct lines of thought regarding the character of the atonement, or the necessary reparation that must be made to the Divine Father for sin, or transgression against his will. The ancient Hebrew idea was that of reconciliation through sacrifice, or expiation by sufferance of penalty. With them the thought was that the wrong-doing of man so outraged God that nothing short of the most dire retribution could appease his anger; in fact, no penalty of suffering that he could impose upon himself, no sacrifice he could make possibly of pleasure, of comfort, of life even, could suffice to reconcile God to him. Long and painful fasts, the giving up of cherished possessions, the sacrifice of the most beloved objects, were endeavors that might find some favor in the sight of an offended Deity, but nothing in man himself, in their view, was sufficient to atone for his degradation. Hence grew up the idea of the offering of a life of some pure and spotless object as a propitiation, or a vicarious atonement by which the soul, too guilty for forgiveness in its own self, might be ransomed through the suffering of the sinless and pure. An illustration of this religious conviction of the Hebrews of ancient times may be found in the willingness of Abraham to sacrifice his son to Jehovah; and, again, in the sacrifice upon a great religious occasion of a scapegoat that should bear the penalty for the transgressions of the guilty. We shall find in the Scriptures this idea running through the record, again and again referred to and revived in various forms.

The other and the opposite idea is, that atonement is not the reconciliation of God to man, but, rather, the reconciliation of man to God by an assimilation of the human to the Divine. This also means sacrifice of self; it means self-denial; it means the restriction of all evil inclinations, the control of all feelings, all thoughts that are contrary to the best spiritual instincts of our natures. It means constant self-inspection and self-restraint. The demand this makes are "to keep the Law he has written in the heart, to be good, to do good, to love men, to love God."

Our Divine Father needs no reconciliation: his love toward man is everywhere shown; unto the most sinful and depraved it is abundantly extended; his forgiveness is unbounded. The great Teacher represented this in the parables of the lost sheep, the lost piece of money, and the prodigal son. It is man alone that needs to come into sympathy with God, to be *at one* with him even as Jesus prayed his disciples might be: "That they may be one, even as we are one; I in them, and Thou in me."

This atonement is made not through the crucifixion and death of Jesus, by the sacrifice of his pure and holy life for the sins of guilty mankind, but the true atonement consists in following the example of Jesus as expressed in his declaration (John 4; 34), "My meat is to do the will of him that sent me, and to accomplish his work."

Down through the ages this nobler thought of the the atonement ran parallel with the prevalent idea among the Hebrews of vicarious atonement, gradually supplanting it, until to-day we find a growing tendency among professors of all creeds to put their trust in the love of God, and accept his unceasing ministrations in the soul as the means by which man may acquire a knowledge of the highest good and a realization of Divine acceptance.

THE end of prayer is to get into a spirit of trust. When you have come to say, Now let me do my best, and, let matters come out as they may, I will smile and be not broken down—you are getting the answer of prayer. Prayer looks up and says, not teasingly to some power, Lord, give, give, give; but—In this world, this Father's house, I will be happy with what is allotted me.—*E. P. Powell.*

THE BOOK OF LEVITICUS.

ENTERING this book of Leviticus is like coming into the enclosure that more than thirty-three hundred years ago surrounded the Tent of Meeting in the wilderness. Why are we here? What is the value of the things we see about us here, we who have the broad sunshine of Christ's own word? What can we get here that is good for our spirit?

The things we see here are good to prepare us the better to understand, for instance, the Epistle to the Hebrews. That Epistle says of these things: "There is a disannulling of a foregoing commandment bebause of its weakness and unprofitableness, . . . and a bringing in thereupon of a better hope, through which we draw nigh unto God." It studies these things on the side of their poverty and inadequacy, and the necessity of their abrogation in times that, by their very aid, had outgrown them. It treats the Levitical forms and symbols as a pilot treats the guide-marks in a harbor, which are generally of two kinds, some showing where, and others where not, to steer.

In the lifting of man from earth heavenward there are two movements. Man draws nigh to God; but in order to his drawing nigh there comes before it a great, tender, indulgent drawing nigh of God unto man, a condescension of divine method to human imperfections. . . . . .

Even the Ten Commandments are not—as we well know—final, at least not in their letter, but are designed "as a schoolmaster," says the apostle, to graduate us into that higher life in Christ where we shall no longer need to be commanded, but where the inner condition may safely be trusted to shape the outer life, and not the outer life have to be prescribed by law to shape the inner condition. But, as we have seen, this is only the beginning of God's condescension; and as in the Mosaic civil law we find another and a subordinate teacher leading toward tne perfect outward performance of the Ten Commandments, in the Levitical we see still another, leading up to the spiritual understanding of the Decalogue with its implication of sin and the necessities of repentance and grace.

Now it is profitable to note this: that when it pleased God in his wisdom and compassion to keep his true worship in such a very earthen vessel as the Levitical ceremonial, and allowed it to look so much like false worship as to require, in the mind of many a devout believer to-day, a careful explanation; it was withal as different from heathen worship as light from darkness. For always behind the burnt offering stood the tabernacle of an almighty, holy, merciful God, testifying his personal presence and care, and offering within its curtains a way through penitence, faith and grace, into the Holy of Holies, the heavenly perfection of God's own ideal of divine rule and human duty.

This Hebrew ritual teaches us, then, that God's religion is not one thing in one age and another in another, but is in its inner spirit forever unchangeable, however violent may be from age to age the contrasts of its ceremonial forms. Thus it helps us to define to our souls more clearly than otherwise we might, the few, simple, eternal essentials of religion and worship.

Another thing to notice is, that God does not condescend to human forms of worship only. Every rite and ceremony, every form, stands for an idea from which it springs; and when God condescends to the form, he condescends to the idea also; but only to distil from it into men's slow understandings the dew of his perfect truth, and, that being done, then, and only then, to cast the rest away. We need, therefore, to take care how we fasten ourself inextricably to every idea attaching to those ancient and worn-out forms, as though there could not be a residuum of human misconception for us to cast aside, as the sons of Aaron rejected from the altar not the outer skin alone, but (v. 16) the inner uncleanness as well, of the burnt offering. So when we turn from this study of the tabernacle's ordinances, as we should, to the study of the Epistle to the Hebrews, we need not make the mistake of explaining Hebrews by Leviticus, instead of explaining Leviticus by Hebrews.—*George W. Cable, in S. S. Times.*

THE VALUE OF SOLITUDE.

EVERY one readily admits without a question the blessings and happiness which flow from our social relations. The influence of family and friends, the friction of mind upon mind, the comfort and sympathy and help which we are continually giving and receiving, the breadth of mind and the larger outlooks to be gained by mingling freely with other people, are advantages which no one is disposed to depreciate. But that solitude also has an excellence all its own is a truth seldom emphasized in the social age in which we live. It is commonly deemed a gloomy condition, mentally associated with prisons and penalties, and one which all except melancholy misanthropes would do their best to avoid. When, at times, it is enforced by circumstances, it is endured with much or little patience, as the case may be, and its conclusion is hailed with unfeigned pleasure.

Of course there are exceptions. Some people are by nature unsocial, or even anti-social, and to them solitude is more congenial than the society of their fellow men. They prefer to be alone, not because of any benefit which may accrue, but simply because their own company is less objectionable than that of other people. There may be some, also, who court solitude because they dread lest the eye of another may penetrate into their secret thoughts, and bring to light what they wish to be forever hidden. They have that within them which makes them the victims of shame or fear, and which causes them to shun the presence even of their friends. None of these various classes of people have fathomed the true valne of solitude, or have any idea of its real meaning.

There can be no adequate comparison between society and solitude. Though most persons will prefer the former and a few, perhaps, the latter, no wise person will choose either as a permanent state. It is

together, or rather in alternate action, that both yield their richest benefits. Society stimulates the the thoughts, invigorates the purposes, gladdens the heart and brightens life. Solitude strengthens, confirms and matures all these results. Or rather this is what each *may* do for him who uses them aright. For it is not the simple condition of being alone, or with others, that will produce any good effect. Much social life, so called, merely fritters away the time, fills the mind with puerilities and the life with folly. Much of the solitude endured on compulsion is only productive of restlessness and ennui, or only serves to nourish envious thoughts and bitter memories. But whoever has learned so to live in society as to bless and be blessed will feel the need of certain seasons of perfect solitude. Then it is that he may gather up his forces, strengthen his resolves, review his past, and prepare for his future. Just as perfect and well-earned rest and sleep repair the waste of the body, and restore the tone and power of the system, so the quiet hour of solitude may to the earnest heart and the loving soul bring renewed powers and re-invigorated faculties, with which again to go forth on errands of good to mankind.

It is well that men should influence one another in their business and their homes, in the intercourse of chance acquaintance, and the close ties of friendship. This it is that keeps them from growing narrow and bigoted in their own opinions, and draws them together in love, in friendship, in a common patriotism, and a human brotherhood. But this constant influence needs to be balanced by a firm individuality, a manly self-respect, and a steady adherence to the principles that appeal to each one's sense of right. Unless there are times when the man retires voluntarily from all human sight, where no public or private pressure can sway him, and where his own thoughts, his own feelings, his own conscience may assert themselves unrebuked and unassisted, he can never preserve that personality which is or should be the core of his being. Many a man has been drawn into snares that have proved his ruin, simply from not having pondered over the matter in solitude. Offers have been made and opportunities presented that looked specious and plausible enough, while the glow of enthusiasm illuminated them, and which have been first eagerly embraced and then bitterly regretted. A quiet hour of solitude might have cooled the heated imagination, discovered the weak spot in the enterprise and averted the catastrophe. Or a strong temptation to some questionable action or some doubtful indulgence is presented to the social man, and he yields and sinks in the moral scale; when, had he retired alone and listened to the still small voice that would have spoken to him there, he might have been saved from the fatal step. So there are afflictions that must be wrestled with in secret, or they will triumph over manhood; and there are even joys with which no stranger may intermeddle.

The best good of *society* itself cannot be attained unless each man learn to stand alone. In the one matter of the *vote*, all the interests of the country demand that every citizen use his own intelligence and his own conscience in determining what name he shall drop into the ballot-box. Using all the light that he can gain from every source, it must at last come to his own decision and his own act, if the principles of our Government are to be upheld. After all the questioning and answering, the reading and listening he can do, he may well pause a little and commune with his own heart before he discharge so serious an obligation. So every circle of people met together for any object will prosper largely in proportion to the individuality which each member of it gains in his solitary hours. He must be a *man* among men, and true manhood can never be fully developed without the influence of society and solitude, interacting and mutually benefiting each other.—*Philadelphia Ledger.*

PRAYER.

Prayer gives intensity to the consciousness of our connection with God,—lifts us out of our narrowness into communion with the Infinite,—teaches us to regard our interests as embraced within the immense designs of Providence,—opens to us a view of our relations to the universe and all spirits. We come to Him who has the well-being of all creatures in his control, in whom the whole good of the universe is concentrated: can we approach him absorbed in selfish wants? We come to the Spiritual Father, who desires our perfection, whose law of rectitude is immutable, whose will of goodness is supreme, who abhors evil: must not every desire become purified in such a presence? God always regards us in our connections with other beings; every gift bestowed upon us, or withheld from us, will affect them as well as us: should not our petition be, then, to receive only what the Universal Father sees to be best for all as for ourselves? The true spirit of prayer is a submission of ourselves to the good of the whole, to the purposes of Infinite Love.—*Channing.*

HIGH HEARTS.

High hearts are never long without hearing some new call, some distant clarion of God, even in their dreams; and soon they are observed to break up the camp of ease, and start on some fresh march of faithful service. And, looking higher still, we find those who never wait till their moral work accumulates, and who reward resolution with no rest; with whom, therefore, the alternation is instantaneous and constant; who do the good only to see the better, and see the better only to achieve it; who are too meek for transport, too faithful for remorse, too earnest for repose; whose worship is action, and whose action ceaseless aspiration.—*Martineau.*

What sort of clothes are you making for your children, O mother? Is their vesture wisdom or folly? Is it the true beauty of goodness or a poor imitation from the draper's? Something you did yesterday becomes a part of a garment your child must wear many years. Make the garments, O mother, so that they will be robes of dignity and esteem in the world, and spotless and bright in the Kingdom of Heaven forever.—*Sylvester Judd.*

INTELLIGENCER AND JOURNAL.

HOWARD M. JENKINS, *Managing Editor.*

ASSOCIATE EDITORS:

HELEN G. LONGSTRETH. LOUISA J. ROBERTS.
RACHEL W. HILLBORN. LYDIA H. HALL.

PHILADELPHIA, EIGHTH MONTH 4, 1888.

HELPING OTHERS.

IT is almost an instinct with some people to be perpetually on the alert to see a chance to help others. These at once observe when any difficulty occurs where a word or an act can be used to the advantage of those in trouble. They are found in every station of life ready to help or to make the world brighter. Their help is usually of the quiet, unobtrusive kind, and does not get heralded abroad. Hence the conclusion reached by so many, that the world grows worse because we see so much in the public press of wrong and crime and comparatively few of the good deeds recorded. Such helpers as these are sure to win hosts of friends, not that these friends desire to profit by this element in their characters, but because so much of mercy, pity, love, and peace dwell in their hearts, that love returns to them spontaneously. They recognize the strong bond that binds humanity together, and the heart is touched ere the brain begins to operate and reason asserts her claim to be heard; they are those of whom the poet writes,

> "It is the heart and not the brain
> That to the highest doth attain."

It is from ranks like these are recruited our charity workers, for it is the souls made rich by duty in a narrow field, that are so valuable when occasion calls them to step forth into broader pathways. Having sanctified an humble lot they are ready to enrich a larger sphere. 'Tis true there are amongst them those whose tenderness of heart unbalances their better judgment, and such will ofttimes bring distress upon themselves and those who depend upon them for support. Such should be labored with by their better balanced fellows, and strengthened on the other side, but not crushed, for the world has none too much of pity, nor too many whose "failings lean towards mercy's side."

The age in which we live is brightened by the many projects that helpful people have devised to benefit the afflicted, and our land is dotted over with asylums, with homes, with schools, where the weak and the suffering are sheltered and cared for, where the ignorant are taught to battle with a life that might otherwise be to them a burden, if not a curse. And how often it is that the visitation of sorrow is the agency by which the tender fountains of the heart are unlocked and made to pour forth ministrations that carry blessings to so many! And who but such as let reason get undue control, could say aught against such heart promptings as result in so much of good to others? The bereaved one who lately in our midst had constructed a large boat and gave it to be used to carry daily the sick and the helpless to where they could breathe the fresh air, and feel the invigorating influence of breezes forbidden to them in close rooms and crowded streets, obeyed the divine impulse of a heart touched by sorrow, and paid a more loving and lasting tribute to a helpful life, than could ever have been expressed by pages of written words, however eloquent; or by columns of monumental marble, however beautiful! Let us rejoice at the growing tendency of the times to use money to benefit humanity rather than to have it squandered on vanity and luxury. Let us encourage by our approval the giving of means, or the leaving of it, to be used for the wise advancement of the many, rather than the amassing of wealth to give luxuries to the few: and where any have within them this grace that enables them to be helpers to others, let them not suppress it but use it wisely, having a care that in helping they do not destroy self-respect in those helped by making them subject to their own strong wills, but strive to arouse the dormant courage, the hidden strength that will lift them to an independent place where they can feel their own ability and responsibility, as children of One who takes delight in the up-lifting of all of his children.

THE attention of Philadelphia Friends designing to attend the quarterly meeting at Valley is directed to the notice elsewhere, as some change in the arrangements has been made since last week.

DEATHS.

WHINNERY.—At her home, in Iowa Falls, Hardin county, Iowa, on the 24th of Seventh month, 1888, of bronchial affection, Rachel A., wife of Gerald L. Whinnery, and daughter of William Hilles, aged 39 years, 4 months, and 12 days. She had a birthright membership in the Society of Friends, and was a Friend in principle and in practice. Gentle, and unassuming in manner, affectionate, and amiable in disposition, patient and hopeful during a tedious and prostrating illness, she endeared herself to all around her; and in prospect of the approaching change which she felt was near at hand, she manifested a cheerful resignation and peaceful serenity that was most beautiful to contemplate, and which lent a soothing influence to those about her. She was a devoted wife, a tender, loving mother, and a kind friend. She leaves an affectionate husband and a sweet little daughter to mourn her loss, who will have the deep-felt sympathy of a wide circle of friends.

> "Gone! and the home is so lonely:
> Gone! and our hearts are so rent.
> Gone from the path that she brightened

Always with tranquil content.
Now young with a freshness immortal,
Blest with a rapture untold,
Strong with a life never ending,
Home in the heavenly fold."

H.

For Friends' Intelligencer and Journal.

LETTERS FROM EUROPE.—XXII. OBSERVATIONS OF RELIGIOUS THOUGHT.

London, July 1, 1888.

It would be difficult to attach any practical meaning to the promise given to the apostles of the coming of the Holy Spirit to lead them into all truth, without understanding that changes in religious views must from time to time take place. New truths must necessarily supersede old truths, and it is not at all inconsistent with the eternal character of religious truth that we find "creeds out-worn," discarded and scattered along the path of its progress. There was a time when good men thought it behooved them to maintain the honor of the Almighty by putting his enemies to death, and who never for a moment doubted that those who did not hold their creed were his enemies. Very few now in the whole extent of Christendom entertain such views of duty, or such confidence in their own infallibility. And what has wrought this change? The law is the same to-day as it was in the days of persecution. Every obligation that rested upon the men of that day is acknowledged by the men of this; and how is it that what was then understood in one sense is now understood in another? Our intellects are no better than those of our fathers, nor are we any more earnest in the search of truth. It is because we have been guided into new truth, and I believe that this guidance is still operative, and is working changes which are manifest to the observing mind.

When on our arrival in London we began to frequent the churches, we all became conscious of a tone in the sermons to which we were not accustomed, and after a short time on comparing notes we agreed that the change was in the absence of doctrinal disquisition and in the practical character of the teaching. The sufferings of Jesus, his agony and sacrifice were rarely if at all mentioned. No allusion was made but incidentally and remotely to his supernatural character, while his deeds and teachings furnished almost the only matter of the various discourses we heard. This tone seems to pervade all the pulpits, not only so far as we heard, but so far as we read in the various religious papers which here publish a large assortment of the sermons preached on Sundays. In fact I heard "doctrines" denounced from a church pulpit as having been a hinderance to Christianity.

There has been also a wide expression of toleration, which if not new is certainly more prominent than it has heretofore been in my experience. I reported in an earlier letter the words of the Pope on receiving an American lady who was presented to him as a Protestant: "No matter; she is a Christian and I am a Christian priest." The same sentiment was uttered by Cardinal Manning in a sermon we heard from him on Trinity Sunday. But such sentiments from Catholics are not surprising, since one of their great theologians long since said: "There are thousands of saints who never heard of Christ." It is in the Calvinistic denominations that intolerance has in modern times been most stubborn. Yet I have recently seen a notice of some meeting in which Methodists and Baptists joined Unitarians in some good church work, one of the Methodists saying that while in matters of doctrine they would probably be separated by irreconcilable differences, the platform of good works was broad enough for all to stand on.

In the English Church pulpits occasion for the airing of such views has been given by the great Council of Anglican bishops from all points of the world, which is now in session. It is really a very imposing assembly. In opening the first session the Archbishop of Canterbury "invoked a blessing upon all believers, be they churchmen or no, who love the Lord." And in a fine sermon in the Abbey, Archdeacon Farrar protested against the narrow spirit that "would exclude from the one flock of the Good Shepherd, any sheep that are not of this flock." But this tolerant spirit finds difficulties almost too great to cope with.

The progress of science and scientific methods gives renewed force to the objections to miracles, first urged by Didymus and in every age since by people like him. It has been conceded by the authorities that a great many wonderful occurrences narrated both in the Old Testament and the New may lawfully be attributed to natural causes, if natural causes are competent to account for them, or may be held to have been natural if the inquirer's mind is thereby satisfied. Such are the receding of the Red Sea waters, the supply of manna and quails in the wilderness, the famines and plagues that punished disobedient nations, and the miraculous draught of fishes, but this line of inquiry, if carried too far, assails the miracles on which the Christian faith is founded, and leads up straight to Unitarianism. It is indeed asserted that the English Church is widely affected with that heresy, and there have been some prominent secessions from the Church on that ground. One of these seceders, Mr. Voysey, left the Church under ecclesiastical censure, and being an able man, carried a large congregation with him in founding what he calls the Theistic Church. Another, Stopford Brooke, took offense at the terms of the judgment condemning Mr Voysey, and also retired, like him taking the congregation with him. He also has great powers as a preacher. A third, Mr. Haweis, is supposed to hold the same views, but has not felt called on to leave the Church: nor are the ecclesiastical authorities at all anxious to meddle with him, so long as he gives no occasion for open scandal. But the allowance of latitude in this respect necessitates equal liberality in the opposite direction, and the practices in some ritualistic or high Churches in the reverence paid to the cross and sacrimental bread, fall little short of those of the Roman church. And the Anglican churchman, who is not satisfied with the plain and reasonable forms observed in the great majority of English churches

may, in the ritualistic, feast their senses and narrow their devotion by the sight of rich vestments, gaudy banners, processions, prostrations, and crossings, by the smell of incense and by charming music. But the ritualistic movement is but a protest, a reaction, against the advance of rationalism.

A sober writer on this subject has said it was a veritable misfortune for Christianity that its authority should ever have been rested upon a basis of physical miracles, so that the inconsistency of these with scientific truth should necessarily bring religious truth also in conflict with it.

A controversy on this subject has been going on since the days of Voltaire, but of late years has passed from the literary stage to the scientific. It has recently, however, assumed the old form in a well written novel called "Robert Elsmere," which Mr. Gladstone has deemed worthy of his notice in an extended review. The hero is a clergyman of the Church of England who is led to reject the miraculous portion of the Christian system, but holds fast to the moral portion and is made out a pure and elevated character, and doer of all good works.

Mr. Gladstone discusses the subject with great learning and in his clear and persuasive style. He has no doubt that one who has been brought up in the orthodox faith may reject it and yet preserve his lofty principles, because his character was formed under the influence of Christian doctrine: but he doubts that such will be the case in the second and third generations. In other words he does not believe that the principles of Christianity can long exist dissevered from their miraculous frame-work, and thinks that without it, men cannot fail to relapse into paganism. This view is supported, I think, by the condition of religious thought in France. As displayed by a recent magazine writer, I think I may say that the present school refers all virtues to utility and considers all indulgence lawful that is not followed by its consequences. Renan, the apostle of rationalism, who has given expression to many pure and elevated sentiments, has recently written a play which carries out this idea to a painful and repulsive extreme, picturing the downfall (though he doesn't deem it such) of a noble character, for want of hope in the next world. The same writer notices as a consequence of the want of religious faith, the extension of the sentiment that draws man and woman together in marriage. And he suggests that the stationary condition of population in France is due to this cause as evidenced by comparing the provinces of Normandy and Brittany. In the former where the population have cast off the church, the births are only 19 in the 1000. In the latter which is still Catholic, the births are 33 in the 1000.

It seems certainly true that the vigor of a nation bears a certain relation to the elevation of its religious faith and the sincerity with which it is held. The subject is a most interesting one, but we have not perhaps the means of arriving at satisfactory conclusions.

J. D. McPherson.

For Friends' Intelligencer and Journal.

NOTES BY THE WAY: THE CHRISTIANA RIOT OF 1851.

A few days ago I was visiting Levi Scarlett, of Christiana, brother of Joseph P. Scarlett, a member of the Society of Friends; who in the year 1851 lay several months in the Moyamensing jail in Philadelphia, waiting a trial for high treason. Levi Scarlett now owns the farm on which the celebrated Christiana riot occurred, and he was so kind as to take me to the place.

In 1851 the farming people in that neighborhood were in a considerable degree members among Friends, and some of them strongly anti-slavery. They belonged to Caln Quarterly meeting, not a large and wealthy one, but regarded as the strongest anti-slavery quarter of the Yearly Meeting. A considerable number of colored people lived here also, of whom some at least were fugitives from slavery, the Maryland line being only about thirty-five miles distant. The Pennsylvania Railroad cuts near here through a range of hills at a place called the Gap, and the neighborhood was then infested by a band of desperate characters, called "the Gap gang," including thieves and "kidnappers," as the colored people called those who seized them to take them South. Thus, at evening, in a farm-house about two miles from Christiana, the family saw their hired man seized; he was knocked down, gagged and bound, put into a two-horse wagon, and carried off without any form of law. By such things the colored people were put into great fear, (for free people *might* be carried off as well as runaways). They became greatly excited; provided themselves to some extent with arms, and on one occasion were seen "training" on a public road, by James Jackson, a minister of our Society. James asked them to go to their work and invited them to come at a future time to his house where he endeavored to persuade those who came that peaceable measures were for their interest. Levi Pownall, a Friend, and not a member of an anti-slavery society, owned two farms in the neighborhood, one of which was that which I visited, now belonging to Levi Scarlett. On this farm stands a strong, two-story stone tenant house, then occupied by two colored families, the heads of which were probably all from Virginia. One of these was William Parker, who was employed by Levi Pownall's nephew, Joseph P. Scarlett, to go 'round with his threshing machine. (This is the Joseph, Scarlett who lay three months in Moyamensing prison.) It was the fall of the year, in corn-cutting time, and there had been at night an apple-butter boiling in the stone tenant house; two or three men of the party had remained over night. About daybreak, as they were leaving, they came running back, crying "kidnappers!"

There was a party of men outside, from Maryland in search of fugitives. (But the men living in the house, as I have said, were from Virginia.) The apparent leader of the party, he who lost his life in the affray, was named Gorsuch; said to be a good man at home, one who worked in the field with his men, and a member of the Methodist church. With him

were his son, his nephew, and a United States Deputy Marshal from Philadelphia, named Kline, and others. (C. C. Burleigh, in an account of the affair in William Still's "Underground Railroad," calls Kline "a notorious slave-catching constable.") It was afterwards stated that young Gorsuch had lately returned from Europe and found that some of the neighbors had been trying to persuade his father to come to Pennsylvania for runaways, and had succeeded; and as his father was a determined man, he could not dissuade him from the trip.

The presence of a deputy marshal of the United States upon the scene is one of the striking incidents in the affair. There was, it appears, an unusual amount of preparation upon both sides, and the skirmish was the outcome of deliberate plans. The presence of the marshal was in accordance with the newly enacted Fugitive Slave Law, so odious in many of its features. The party from Maryland did not make an immediate attack upon the stone house (it was stronger than most southern cabins, I fancy.) The two apple-butter boilers ran back to the house, and up stairs, crying "kidnappers!" The women went above and blew the horn from a garret window. Parker tried to defend the staircase with a fish-gig, a corn cutter, and a gun that would not go off.

The news flew rapidly: to Georgetown, three miles; Christiana, two; and Penningtonville, (now Atglen) three, where gangs of colored men were at work making brick. These promptly came to the scene. Several of the white neighbors also came upon the ground, among them Castner Hanway, Elijah Lewis, and Joseph Scarlett.

George Pownall, son of Levi, who owned the farm, hearing a noise at the tenant house in the morning, went over to Christiana for help, and then came upon the ground. When Joseph Scarlett, (the brother of my guide, the other morning), arrived, the elder Gorsuch was lying in a short lane about 35 yards from the house. He had been shot, but was not dead; he breathed perhaps two or three times after Joseph's arrival. Joseph also saw his son lying wounded, and put him into the vehicle of an acquaintance and took him about a quarter of a mile to Levi Pownall's house; thus he thought it probable that he saved the young man's life.

Levi Pownall was a well known Friend. The wounded man lay about three weeks in the airy parlor, down stairs. They (the Gorsuchs) seemed like very nice people, says Eleanor Pownall, Levi's daughter, (who was so kind as to give me reminiscences of the time). Young Gorsuch's sister came on from Maryland after her father's funeral, and attended the wounded brother.

Levi Pownall's wife had often told the Parker family, their tenants, that it was better for them to try to save themselves peacefully and quietly, if any one tried to take them up, but Parker answered: "If you hear any disturbance at my house, I don't want you to come over."

We have found that one person was killed in this affray; and another, seriously wounded. Parker came over to Pownall's after the skirmish, looking pretty wild, with a mark above his forehead where a bullet had grazed his hair. He escaped to Canada.

The mark of the bullet still showed when he came back here about 1872. Gorsuch's own slaves were also near Christiana, doubtless, when he came on to retake them, but they escaped.

Hanway, Lewis, and Scarlett, and a number of colored men were apprehended and lodged in jail; and the first named passed through an exciting trial on the charge of treason. One of the counsel called in on his behalf was Thaddeus Stevens. When he was at length acquitted the others were all released. It may seem strange that they should have been charged with treason, when the Constitution expressly says that "Treason against the United States shall consist only in levying war against them, or in adhering to their enemies, giving them aid and comfort." But a case was attempted to be made against them, constructively. By the Fugitive Slave Law authority was given to the U. S. Commissioners and those appointed by them, to summon and call to their aid the bystanders, to arrest or hold a fugitive. Hanway and Lewis, having come upon the ground, were ordered by Kline to help seize the colored men, which they declined to do.

The motive of the persecution, says Levi Scarlett, was to break down the Abolitionists in their opposition to the Fugitive Slave Law. Men, however, who had taken those strangers, the runaway slaves, into their own houses, for years, were not prepared to yield a ready submission to a law which made it a punishable act to receive a runaway slave, and which, when he was tried for his freedom before a Commissioner, gave the Commissioner ten dollars if he was sent into slavery, but only five if he was set free.

P. E. GIBBONS.

Lancaster Co., Pa., Seventh month 14.

NEWS OF FRIENDS.

CALN, PA., QUARTERLY MEETING.

A SMALL body assembled at this, one of our most beautifully situated places for social worship, on the 26th ultimo. But few are left to gather here, where in former years many gladly assembled on such occasions. But this should not discourage, for the blessing is to the few as well as the many; the faithful standard bearers of the past having passed on to their reward, many of those who should follow in their leading are scattered far and wide over our land, bearing their share of life's burdens and perchance carrying forward the testimonies of truth. Some members of the yearly meeting's visiting committee were in attendance to their comfort, Watson Tomlinson and Joseph Powell encouraging to faithfulness in loving Gospel messages.

—Western Quarterly Meeting, held at [illegible]adon Grove, Pa., on the 24th ultimo, was much larger than usual, many visitors being present, amongst them were Watson Tomlinson, Lydia H. Price, and F. J. Newlin, who were concerned in the ministry, as were also some of their resident ministers. The day was very pleasant, and the religious opportunity one of favor, and the social commingling valuable.

—At Birmingham Monthly Meeting, held at West

Chester, Pa., on the 28th ultimo, Lydia H. Price was granted a minute to attend Ohio and Illinois Yearly Meetings, and some meetings going and returning. At the same time Phebe Griffith received a minute as her companion to Ohio, and further, if way should open for it.

EDUCATIONAL.

FRIENDS' EDUCATIONAL CONFERENCE (O.) AT HAVERFORD COLLEGE.

[A Conference of teachers, professors, etc., of the several educational institutions maintained by Orthodox Friends, was held at Haverford College, on the 3d and 4th of last month. The following is the essential part of the report given by *Friends' Review*.]

On the opening day, Seventh month 3d, at 3 p. m., in Alumni Hall, James Wood, President of the Association, opened the meeting with reading a portion of Scripture, followed by a time of reverential silence and vocal prayer. Each of the succeeding days' proceedings began in the same manner; vocal prayer being sometimes offered. President Sharpless, of Haverford, Secretary of the Association, read a very interesting report of the educational progress made in the Society of Friends during the last five years, since the last meeting of the Association at Earlham College, Indiana. Among the evidences of that progress, a total of about a million dollars has been given to various institutions belonging to Friends within that period; besides the legacy of Jacob Jones to Haverford College, valued at $500,000 not yet received.

James Wood addressed the Conference on "The Influence of Colleges on the Progress of Religious Thought." As Moses and Paul were learned in all the wisdom of their time, "university men," so, through all the Christian centuries, great movements of reform have been led by men of learning, bred in, or working in, the universities. Wycliffe, Huss, Jerome, Luther, Erasmus, Calvin, Colet, Penn, Penington, Barclay, Wesley, and Whitefield have been examples of such leadership. If sometimes, as in the Tractarian movement at Oxford, we do not find unmixed good in the religious agitations among men of learning, immense power must be recognized as belonging to their influence upon religious thought. It is true that this influence may be either positive or negative. Hence it is of very great importance that, in all our institutions a devout spirit may prevail; that culture of the heart may accompany that of the intellect, and that every college may be a centre of instruction, first of all, in the faith and love of our Lord Jesus Christ.

A brief discussion followed this address; emphasizing the conclusions brought forward in it.

At 7.30 p. m., a lively and suggestive paper was read by Prof. D. W. Dennis, of Earlham College, on "Scholarship and School-teaching." He especially urged fit preparation for the work he undertakes, on the part of every teacher. He should know, on his subject, all that is known about it. Then, if he is a born teacher, one who can convey what he knows, and can arouse enthusiasm for fresh knowledge in his pupils, they will work with a will and with success.

Charles H. Jones, Principal of Friends' School at Vassalboro, Maine, spoke impressively on essentially the same theme, "The Proper Qualifications of an Educator." Professor Fellow, of Tonganoxie, Kansas, opened the discussion on the subject of these papers. All the discussions of the Conference were taken down by a stenographer, and they, with most of the papers read, are to be printed in an official report of the Conference.

Fourth-day, Seventh mo., 4th, President James E. Rhoads, of Bryn Mawr College, read a paper descriptive of the plan, progress, and present condition of that institution. A discussion followed, especially in regard to the religious life of the College. Abundant evidence was given of the faithfulness of the President in promoting its Christian life. Worship after the manner of Friends is held every morning and one evening in the week; and voluntary prayer meetings are held every week by a number of the students. The influence of the ladies presiding, as "house mothers," over the two families in Radnor Hall and Merion Hall, was said to be excellent and important. The correctness of an account of the College recently given in a widely circulated weekly paper, unfavorable to its religious condition, was denied by several of those closely acquainted with it. The purpose of the Trustees and President of the College was announced, to endeavor to fill vacancies occurring in its faculty with Friends, as soon as entirely competent professors in membership with the Society can be obtained. The action of the Trustees in their appointments hitherto was explained, as being governed by their construction of that clause in Dr. Taylor's will, which asserts his design to provide an institution for the higher education of women.

President Hobbs, of Guilford College, N. C., read a paper on that college, giving briefly the history of the development of Friends' New Garden Boarding School, and the demand for such an institution which has led its managers to obtain its conversion into a college. The prospect of usefulness and success for this college is very encouraging, and it meets with sympathy and welcome from the already existing Friends' colleges.

John Bright University, at Wichita, Kansas, was spoken of by Absalom Rosenberger. A property amounting to 250 acres of land, valued at $400 an acre, has been presented to Kansas Friends, on condition of $100,000 being raised and the buildings erected within a certain time. Counsel as well as aid was invited from Eastern Friends, in order that such an opportunity for establishing a centre of educational usefulness may not be lost.

Reuben Haines Hartley spoke on behalf of the Friends' College at Whittier, California. This is the only collegiate institution now proposed for Friends near the Pacific. Newberg Academy, Oregon, is very distant from it, and is not organized as a college. A building has been partly erected at Whittier, and work has begun with a preparatory department. Much interest was expressed in regard to both of these enterprises: the vastness of our country, and

the Jonah's gourd-like evolution of institutions in the West, being strikingly brought out in the discussion.

Dean Stanley, in his life of Arnold, of Rugby, thus describes his method of teaching: "His whole method was founded on the principle of awakening the intellect of every individual boy. Hence it was his practice to teach by questioning. As a general rule, he never gave information, except as a kind of reward for an answer, and often withheld it altogether, or checked himself in the very act of uttering it, from a sense that those whom he was addressing had not sufficient interest or sympathy to entitle them to receive it. His explanations were as short as possible—enough to dispose of the difficulty, and no more; and his questions were of a kind to call the attention of the boys to the real point of every subject, and to disclose to them the exact boundaries of what they knew or did not know. With regard to younger boys, he said: 'It is a great mistake to think that they should understand all they learn; for God has ordered that in youth the memory should act vigorously, independent of the understanding—whereas a man cannot usually recollect a thing unless he understands it.' But in proportion to the advance in school he tried to cultivate in them a habit of not only collecting facts, but of expressing themselves with facility, and of understanding principles on which their facts rested. 'You come here,' he said, 'not to read, but to learn how to read.'"

—That is the best governed school which is governed through its activities. The problem in school government is, how to keep the children busy. A busy school governs itself, and an idle school nobody can govern. A frequent use of "thou shalt not" is an unfailing sign of weakness on the part of the teacher. Remember that "substitution" is the only proper method of "elimination" in the problem of school government. Give the better method, the better thought, the better ideal, and the bad must give place.—*Aaron Gove.*

—The highest honor in the London University has this year for the first time fallen to a woman, Mary Louisa Worley, of the North London Collegiate School for Girls, and Girton College, Cambridge, who has gained the gold medal in classics at the annual examination for the M. A. degree. No other woman was successful in classics, but there were in all sixteen candidates in this branch, of whom ten have passed.

—One of the most serious dangers of much of modern teaching is the remarkably loose discipline to which it leads. We have lately visited a school in which the teacher talks and the pupils talk, and both talk too much. The teacher becomes intensely interested in his subject and talks incessantly to his class; the pupils who do the talking are not those who are in the recitation but those who ought to be studying at their desks. The truth is that your-*over*-interested, talkative teacher is rarely a good disciplinarian, and the pupils at the study desk do much as they please, and not only destroy the good order of the school but also waste much valuable time, and make but little real progress. This is not theory. The actual truth may be observed in every school where there is a talkative teacher.—*Educational News.*

A WESTERN EXCURSION.[1]

We went out with the Raymond excursion party, which left Philadelphia the 25th of Seventh month, 1887, and were gone just four weeks. The route taken was by the Philad'a & Reading, Lehigh Valley, and N. Y., Lake Erie & Western Railroads, to Niagara Falls, thence through a portion of Canada to Port Huron, and across Michigan to Chicago, by Chicago & Grand Trunk Railway, and to Milwaukee, St. Paul, and Minneapolis by Chicago, Milwaukee & St. Paul Railway, and the remainder of the distance by the Northern Pacific Railroad. At each of the cities named we stopped over one or two days, and had carriage rides of ten or twelve miles each, through and around them, which was a very pleasant feature of the trip, and visited the famed falls of Minnehaha on the ride from Mineapolis. We also had a very pleasant and romantic steamboat ride of ten miles through the Delta of the Wisconsin river, and another of three miles on Lake Minnetonka, a noted pleasure resort, about ten miles from St. Paul. These are all included in the excursion ticket, and add greatly to the pleasure and enjoyment of the trip. There were forty-four of us in the party, from different parts of the country, about an equal number of each sex, several of the ladies without any particular companions. Traveling in this way is very convenient, the arrangements being all made beforehand, so there need be no anxiety about finding accommodations at any of the stopping places. The company were all very social, friendly people, though there were but two (J. Shoemaker and wife from Jenkintown) that we knew personally, but we soon got acquainted, so that we seemed almost like one large family. We had two very elegant sleeping cars,to which we soon got accustomed, and when traveling at night rested very comfortably. At Minneapolis our cars were attached to the regular through train on the Northern Pacific railroad, the distance from there to the Park being about 1,070 miles, through Dakota and part of Montana. The train consisted of thirteen cars, including two baggage, one mail, and one dining car. We left Minneapolis at 4.30 p. m., on the 3d of Eighth month, and arrived at Livingston about the same time on the 5th, forty-eight hours. This is the junction with the branch line leading to the Park. There are a number of thriving towns and villages on the railroad. At Bismarck the train crosses the Missouri river on a substantial iron bridge, and at Glendive we approach the Yellowstone river, and ascend its banks 400 miles. From Livingston to Cinnabar the terminus of the branch road, is fifty-one miles. Here coaches were awaiting thearrival of the train, to convey the party to the Mammoth Hot Springs Hotel, about seven miles within

[1] A brief description of an excursion trip through some parts of the western country, and the Yellowstone National Park, in the summer of 1887.

the limits of the Park, where we all safely arrived at about 7 p. m.

The Yellowstone National Park is situated in the north west corner of Wyoming Territory, in the region of the Rocky Mountains, and has an extent of 65 miles north and south, by 55 east and west, an area of about 3,575 square miles, and an average altitude of 7,000 feet above sea level, and contains within its limits some of the grandest and most sublime displays of the operations of Nature to be found in this or any other country. One writer has beautifully and truthfully described it as a region of wonders, terror, and delight; here tremendous geysers shoot up their mighty fountains of boiling water and steam, numerous hot and boiling springs and pools of seething mud, present a strange and singular beauty. The scenery too is ever varying; there are snow-mantled mountains, grand canyons, mighty cataracts, majestic forests, verdant valleys, sylvan streams, and beautiful lakes.

The regular tour of the Park, about 160 miles, is made in comfortable four horse coaches, carrying eight or ten persons besides the driver, and occupies ten days, which affords ample time for sight seeing as well as intervals of rest. Leaving the Hotel on the morning after our arrival, traveling the Golden Gate road, and by Obsydian cliffs, stopping at Norris Basin for dinner, which was served in tents, the Hotel at this place having been recently burned, arrived at the Falls Hotel before night (distance 33 miles). Next day being First-day the 7th of Eighth month, was spent in viewing the great falls and Canyon of the Yellowstone. The river here is from 80 to 90 feet wide; the upper fall has about the descent of Niagara, while the lower or great fall half a mile below, is nearly double, being 300 feet in one perpendicular pitch. Standing on the brink of this fall, and looking down into the fearful abyss beneath, half filled with mist, spray, and the rush and roar of the water, produces sensations of awe and amazement that neither pen or tongue can describe, and must be seen to be realized; and the sublime beauty and grandeur of the Canyon below the falls, 1,200 to 1,500 feet deep, draped in all the different shades of coloring, completes the wondrous scene. The following day we had a very pleasant ride of 15 miles to Yellowstone Lake, passing by Sulphur Mountain, and some boiling springs and a curious looking mud geyser, returning to the falls in the afternoon. Next day the 9th we left the Falls Hotel early for a ride of 29 miles to lower geyser basin at the forks of the Firehole river, crossing a high and rugged mountain on the way, dined there, then 10 miles further to upper geyser basin, arriving there about 6 p. m. Here we remained till Fifth day, 11th; the greatest number and most noted of the geysers and boiling springs is located here on an area of perhaps 15 or 20 acres. Among the most prominent of the geysers are Old Faithful, the Castle, the Grand, the Giant, the Giantess, Bee Hive, Splendid, and a number of others less powerful. Old Faithful is the most noted geyser in the Park, so named on account of the frequency and regularity of its eruptions, which occur hourly. It is situated on a mound of geyserite ten or twelve feet high, on the top of which are the cone or crater, about four feet high, and the throat two by six feet. Through this aperture the boiling water and steam are ejected with great force and noise, 150 to 200 feet high, lasting from four to five minutes. Some of the others are in action daily, and others at intervals of several days. We saw a number of them erupting while there, some still more powerful. Next to the geysers in interest are the hot springs, which are pools or basins of clear blue tinted water, from four to thirty feet in diameter, some boiling gently, and others violently.

Leaving the upper basin and its wonders at 1 p. m. on the 11th, and halting on the way to see a fearful looking pit of colored boiling water strongly impregnated with sulphur, called Hell's Half-acre, and the Paint Pots, which are pools containing a substance resembling colored paint in a boiling state, we arrived at the Lower Basin Hotel before night, distance ten miles.

Next morning, the 12th, resumed our journey, reaching Norris Hotel at noon, passing several boiling springs and geysers on the way. In the afternoon continued on, arriving at Mammoth hot springs towards evening, traveling that day 40 miles. The next day was spent in climbing the terraces nearly 200 feet above the surrounding level, on the top of which are large and beautiful springs of boiling water and many other novel and interesting objects, as Cupid's cave, Orange Geyser, etc. The tour of the Park is now completed.

First-day, the 14th, was mostly spent in rest and retirement, writing letters home, etc.

On Second-day morning, the 15th, we left the Park on our return, taking the cars at Cinnabar and traveling over the same route, first-class meals being served on the dining car, we arrived at Niagara Falls about 9 a. m. on Sixth-day the 19th. Here we were allowed six or seven hours time, which we spent to the best advantage in viewing the great cataract from the different points of observation. It is indeed a grand and sublime sight, but not to be compared to the wonders of the Yellowstone. In the afternoon we resumed our journey, and reached home at the appointed time without accident or mishap, having been favored with good health and pleasant weather the entire journey of over 5,000 miles.

So we, and I think I may say all of the party, feel well satisfied and repaid, and thankful for the opportunity and privilege of beholding those astonishing displays of the operations of Nature under the control of the Great Ruler of the universe.

In conclusion, we would advise those who feel an interest and have a desire to see those great natural curiosities and wonders of our country, and are comfortably situated as to leaving their homes, etc., to go with the Raymond party, as traveling in that way is rendered very pleasant and agreeable, being freed from the care and anxiety of ordinary traveling; and the party accompanied with careful and obliging conductors, they are everywhere received and treated as expected guests, for whose comfort every arrangement has been made beforehand.

L. WALTON AND WIFE.

Johnsville, Bucks County, Pa.

TEMPERANCE NOTES.

THE All-day Temperance meeting held at Goshen, Pa., on Seventh month 26th was one of much interest. The house was well filled and the speaking evidenced deep concern and earnestness. High license and prohibition were the phases of the subject occupying the most attention. Theodore K. Stubbs and other speakers were present. Elizabeth Darlington appealed to the young to make their social and literary gatherings valuable by introducing information relative to our laws on temperance and kindred subjects, so that when the time came for them to speak and act on public matters they could do so intelligently. The meeting was harmonious and was felt to be one of value to the cause in which so many are deeply interested.

[These lines were composed during a serious illness of the writer, when she was shut up in a dark room, and unable to use her eyes.]

WAITING.

"They also serve who only stand and wait."—MILTON.

"THE fields are whitening 'neath the ripening grain;
I long to toil amid the reapers there;
What full, ripe sheaves, I'll gather ere the rain,
To prove my gratitude for God's dear care!"

Thus saying, proud and resolute I stood
Amid the ever busy, hurrying throng,
Waiting to see, in somewhat anxious mood,
The Lord and Master as he passed along.

He came. Quick pressing through the eager throng,
I stood beside him near the open gate:
"Master, what shall I do? My soul is strong"—
He turned and softly said, "Here stand and wait."

The hot blood to my brow and temples flew;
I struggled fiercely with my hapless fate:
"O, Master, have you naught for me to do?"
"Yes," he replied at once; "here stand and wait."

He passed along; and through the weary hours
I stood with restless hands and aching heart;
I would not even pluck the fragrant flowers
Beneath my feet while thus I stood apart.

Again he passed; and, in my grief, I said,
"I'd rather die than only stand and wait!"
One look of sad rebuke; no word he said,
But left me weeping by the open gate.

The weary, weary hours come and pass;
I watch the reapers cut the bearded grain;
I see their heavy sheaves, and sigh, alas!
That I may only wrestle with my pain.

The night draws near; I seek him once again:
"O Master, see! 'tis growing dark and late!
I have no sheaves." His sweet voice soothes my pain:
"They serve me best who patient stand and wait!"

So patiently I strive to stand and wait
Through all the glories of the changing years,—
Wait till his hand shall lead me through the gate,
And change my "sighs to songs"—to smiles and tears.

—*Rebecca Ruter Springer.*

UNDER THE LIGHTHOUSE.

BENEATH the tall, white lighthouse strayed the children
In the May morning sweet;
About the steep and rough gray rocks they wandered
With hesitating feet;
For scattered far and wide the birds were lying,
Quiet, and cold, and dead,
That met, while they were swiftly winging northward,
The fierce light overhead;
And, as the frail moths in the summer evenings
Fly to the candle's blaze,
Rushed wildly at the splendor, finding only
Death in those blinding rays.

And here were bobolink, and wren, and sparrow,
Veery and oriole,
And purple finch, and rosy grosbeak, swallows,
And king birds, quaint and droll;
Gay soldier blackbirds, wearing on their shoulders
Red, gold-edged epaulets,
And many a homely, brown, red-breasted robin,
Whose voice no child forgets.
And yellowbirds, what shapes of perfect beauty!
What silence after song!
And mingled with them, unfamiliar warblers
That to far woods belong.
Clothing the gray rocks with a mournful beauty
By scores the dead forms lay,
That, dashed against the tall tower's cruel windows,
Dropped like the spent sea-spray.

How many an old and sun-steeped barn, far inland,
Should miss about its eaves
The twitter and the gleam of these swift swallows!
And, swinging 'mid the leaves,
The oriole's nest, all empty in the elm tree,
Would cold and silent be,
And never more these robins make the meadows
Ring with their ecstasy.
Would not the gay swamp-border miss the blackbirds,
Whistling so loud and clear?
Would not the bobolinks' delicious music
Lose something of its cheer?

"Yet," thought the wistful children, gazing landward,
"The birds will not be missed;
Others will take their place in field and forest,
Others will keep their tryst;
And we, we only, know how death has met them,
We wonder and we mourn
That from their innocent and bright existence
Thus roughly they are torn."
And so they laid the sweet, dead shapes together,
Smoothing each ruffled wing,
Perplexed and sorrowful, and pondering deeply
The meaning of this thing.
(Too hard to fathom for the wisest nature
Crowned with the snows of age!)
And all the beauty of the fair May morning
Seemed like a blotted page.
They bore them down from the rough cliffs of granite
To where the grass grew green,
And laid them 'neath the soft turf, all together,
With many a flower between;
And, looking up with wet eyes, saw how brightly
Upon the summer sea
Lay the clear sunlight, how white sails were shining,
And small waves laughed in glee:
And somehow, comfort grew to check their grieving,
A sense of brooding care,

As if, in spite of death, a loving presence
Filled all the viewless air.
"What should we fear?" whispered the little children,
"There is no thing so small
But God will care for it in earth or heaven;
He sees the sparrows fall!"

—*Celia Thaxter.*

AGRICULTURE IN NORTH CHINA.

Agriculture among the Chinese was the invention, according to their own statements, of the Emperor Shen Neng, who, succeeding Fuh-hi the first Emperor of China, ascended the throne 2,737 years B. C. It was he who "first fashioned timber into plows and taught the people the art of husbandry." He also discovered the medicinal virtues of plants and instituted the custom of holding periodical markets for the barter of commodities.

The Chinese from that legendary time to the present have always been an agricultural people, and their Emperors, without regard to race, whether native, Mongol, or Manchee, have encouraged this habit, doubtless seeing in it the greatest safeguard of the throne. The present dynasty has continued all the ceremonies instituted in ancient times tending to ennoble the occupation of the farmer. Even now the Emperor makes his annual visit, at the vernal equinox, to the Temple of Agriculture, and, after plowing with his own hands a few furrows, offers sacrifices at the four altars of the gods of heaven, the gods of earth, the planet Jupiter, and the Emperor Shen Neng. Notwithstanding the great antiquity of this art among them, and the great respect in which it is held, the Chinese have failed to make any great progress in it. Their system of cultivation is very careful and marked by attention to details, but shows ignorance of the principles of rotation of crops, adaptation of soils to particular grains, and an extremely primitive knowledge of agricultural implements. Their fields are treated like immense gardens. They are subjected to the most constant and watchful care, both at time of planting and during the growth of the grain. When ripe, the crop is gathered by hand with the utmost completeness; not a straw or leaf, scarcely even a root, being allowed to remain.

In threshing grain the Chinese spread it out on a smooth clay floor in the open air, there being such a threshing floor adjoining every farm-house, and either by threshing with flails or by rolling a stone roller drawn by a donkey over it, detach the grain. The chaff is removed by tossing the grain into the air in a slight breeze, the kernels of grain falling straight to the ground, the chaff and dust being blown aside.

The two most characteristic features of Chinese agriculture are the use of manure and the systems of irrigation. Manure is gathered from all conceivable sources. In the cities the night-soil deposited on the sides of streets and alleys is gathered by men and boys in buckets and mixed with clay, dried in the sun, and sold to farmers. On country roads boys, and often girls and women, are seen at places where large numbers of pack-horses, camels, and mules pass, gathering into baskets the material which is afterwards, with such beneficial effects, spread upon their fields. Earth from the canals, rivers, and city streets is also carted away for the same purpose. "Other substances are diligently collected," says Williams, "as hair from barber shops, exploded fire crackers, and sweepings from the streets, lime and plaster from kitchens and old buildings, soot, bones, fish, and animal remains." The quantity of these fertilizers used and the importance the Chinese attach to them are proved by the number of people whose livelihood is gained in their collection.

In irrigating his land the farmer uses many devices. Where running water is at hand he turns it to advantage by directing it over his fields in large channels, banked in with clay, and subdivided into smaller and smaller streamlets, until every part of the ground has been reached. If no running water is found, wells are dug and water drawn up by hand and poured into the main ditches, which are subdivided into numerous smaller ones. Holes are dug in which rain water accumulates, which is baled out when needed. The raising of this water is in most cases, especially in the vicinity of Peking, done very laboriously by hand. Windmills, of which there is not one around Peking (if anywhere in China) might be used for this purpose with great increase of efficiency and saving of human labor.

In a crowded country like China, where population crowds, in spite of the utmost frugality and diligence, close upon the means of subsistence, any improvement in agricultural methods, increase in the production of old crops, or introduction of new ones from abroad are matters of great importance.

Chinese agricultural implements are of the rudest character. They are, chiefly, the plow, the hoe, the harrow, the rake, and the stone roller. The plow is simply a broad blade fastened to a rough handle, guided by a man and drawn by teams of the most miscellaneous description; it cuts a furrow never more than 6 inches deep, and frequently only 2 or 3. The teams are made up of horses, donkeys, mules, bullocks, and human beings, it being not unusual to see a man or boy and any one or more of the animals above named drawing the same plow. Chinese farmers measure the depth of the furrows by the fingers, and frequently speak of plowing only 2 or 3 fingers deep. The reason of this seems to lie in the difficulty of making a deeper furrow with their plows, and not because they are unaware of the advantage of it. The hoe is a much more effective tool, and it is with this that they work between the furrows of grain after it has sprouted.

Foreign agricultural implements, especially plows, might be introduced with good effect among the Chinese, except that the price would deter all but very few from buying them. A Chinese plow can be bought for the equivalent of two or three Mexican dollars, and smaller tools in proportion. There are no great stores devoted to the sale of agricultural implements as with us, they being made by hand, either by a neighboring blacksmith or by the farmer himself, as occasion demands.

ADVANCEMENT OF ASTRONOMY.

It is claimed that astronomical science has made greater progress during the past two years than it has made during any previous ten years on record. The next two years promise to be more marvelous in results than ever. This will be accomplished largely by the great telescope in the Lick observatory, which is now in use. Already many extraordinary stellar discoveries have been made with it.

The capacity of the great telescope is, a local astronomer affirms, far in excess of the expectations of many of the most sanguine observers. Illustrative of its great power, it is alleged that the comet which recently attracted a great deal of attention, but which passed out of the range of other large telescopes several weeks ago, is still within easy range of the Lick telescope. The later ephemeris of this comet thus obtained, has accurately determined its orbit which is entirely different to that previously given it. The misty cluster in Hercules is separated so that each star in it stands apart from its nearest neighbor. The giant planet Jupiter is an object of marvelous beauty, "full of strange and interesting detail from pole to pole, and the mottings on it standing out like cobble-stones," is the testimony of a local observer who recently explored the face of the planet under a power of 1,200. The markings on Mars—its seas and continents, if such they be—are defined with wonderful clearness through the glass. Among the many new discoveries already made through the agency of this instrument, but not yet officially reported, are a great number of new stars and double stars not before listed.

The clear and steady atmosphere and extraordinary elevation of Mount Hamilton observatory are invaluable adjuncts to the great telescope, broadening the field of observation and extending the possibilities of astronomical discovery. The bank of fog which frequently settles over the Santa Clara valley at night, seldom if ever, ascends the summit of the mountain. It prevents the ascent of the hot air from below to disturb the upper atmosphere. It is, therefore, possible to use a power of 2,000, although the definition of the object thus observed is not as sharp as it is with the use of a lower power. But anything stands out sharply outlined with a power of 1,200 or more.—*San Francisco Bulletin.*

HENRY CARVILL LEWIS.

The recent death of Henry Carvill Lewis must cause a feeling of very great bereavement to many thousands of people in this community who could not be reckoned as his personal friends or acquaintances. Every man or woman departing this life should leave some monument behind them to tell why they lived here. His monument consists in part in the real knowledge which his industrious investigations in the domain of science have added to the accumulated stock of the world. Particularly so is his Report on the Terminal Moraine of the Glacial Period, which makes part of the very valuable and yet uncompleted Geological Survey of the State of Pennsylvania. His part of the work on this branch of the subject was done with scientific judgment, and is exhaustive and convincing. Other work he did also, and it is sad to think that a life which promised so much of future usefulness should be so soon ended.

A community owes it to itself that a good and useful man's or woman's memory is not left to die for want of proper appreciation for those who survive. Memorials are given many outward forms. Monuments of bronze or marble, windows of beautiful design and material, and many other modes of loving appreciation are suggestions of every day application. I suggest as a fitting memorial for our friend the formation of a scientific society (in which our community is sadly deficient), around which, as a nucleus, seekers after knowledge could gather for more extended work and investigation. This may lead to the formation of a cabinet of natural history or a museum in which to spend usefully and pleasantly the time not otherwise occupied. Germantown has many good and useful institutions; it has no school for scientific study.—*Joseph Fussell in Public Ledger.*

BOYS AND TOBACCO.

To many of our readers it may be news that, as a result of careful scientific investigations, the Emperor Napoleon, in 1862, prohibited the use of tobacco in the government schools of France. Later investigations in the same country have fully established the fact that physical and mental weakness follow the use of tobacco by boys, and that the younger the boys the worse the effects. Germany has partly followed in the same line. In this country Congress has forbidden the use of tobacco among the cadets in the Naval Academy at Annapolis. This order was based purely on the ground of the injurious effects of tobacco upon the physical and mental powers of growing boys. New Jersey and Massachusetts, and, we believe, some other States and Territories, have passed laws to prohibit the sale of tobacco to minors under sixteen years of age—*Woman.*

THE CARE OF BOOKS.

With regard to the cleaning of books, Mr. Blades says: "Each book should be cleansed and wiped separately, and gently rubbed with a soft cloth." How cleansed? With soap, Bristol brick, and scrubbing brush? Perhaps there is no domestic service so badly done as the cleaning of books in private libraries. The work is usually given over to ignorant servants, who do more damage to fine books than their miserable services for five years are worth. Such books often come to sale; and it is obvious on a moment's inspection that they have been in a private library, and that their bindings have been wellnigh ruined by ignorant servants in cleaning. The leather is discolored, and the remnant of gilt on the tops and backs is dulled and broken. They have been treated with cloths—sometimes wet—with brushes and feather dusters.

The proper way to clean books is to take two of about the same size and strike their sides smartly together several times until all the dust is expelled;

and not apply cloth, brush, or duster, under any circumstances, to the gilt or leather. If treated in this way, books will retain their original freshness for years. Books in cases without glass fronts retain their freshness longer than when put in closed cases. More dust will collect upon books exposed ; but it is a dust which comes off readily. When put behind glass doors, or in cupboards, less dust settles upon them, but in localities where soft coal is used, it is a fine sooty dust, which, when treated with a cloth, brush, or duster, acts like a black oily paint, discolors the leather and dulls the gilt. On books which are openly exposed, this sooty dust mixes with an innoxious and coarser dust and it all comes off together. These facts explain what seems at first paradoxical—that the more we try to keep books away from dust, and the more we clean them, the dirtier they become.—*W. F. Poole, in The Dial, (Chicago).*

GREAT PRINCIPLES AND SMALL DUTIES.

A soul occupied with great ideas best performs small duties; the divinest views of life penetrate most clearly into the meanest emergencies. . . . Nothing less than the majesty of God, and the powers of the world to come, can maintain the peace and sanctity of our homes,the order and serenity of our minds, the spirit of patience, and tender mercy in our hearts Then only shall we wisely economize moments when we anticipate for ourselves an eternity. . . . Then will even the merest drudgery of duty cease to humble us, when we transfigure it by the glory of our own spirit.—*Martineau.*

"*RELIGION.*"

"If we want to know what Religion is, we must study Jesus. Are my duties as a member of the Heavenly Father's family fulfilled when I have done my duty by my own flesh and blood religiously ? We may be clannish in the King's palace. To make us realize that any human being in real need and suffering is our brother, so that the selfishness natural to our lower natures shall be rebuked by the springing sympathy of blood for blood—this is the sacred function of the religion of the child in the Father's house. There is no right of primogeniture in His household. Privilege, as we now see, means responsibility ; power is a trust ; wealth is very literally a social stewardship."—*R. Heber Newton.*

Properly situated shade and ornamental trees have a commercial value that is often lost sight of. Fourteen hundred dollars, the price recently paid for a half acre building lot in Glastonbury, is thought by many to be a high price for country property, yet a friend suggests "$400 for the lot and $1,000 for the beautiful elms in front is a very reasonable price," and any lover of nature will say, Amen. A friend of mine in Massachusetts, not yet past seventy, has during his life time sold out, (at a good profit) nine homes to people who were attracted to them by the trees and plants he had planted on each, when first taking possession—it being almost a passion with him to buy neglected places, and attempt to make perfect homes out of them, by the aid of the art of horticulture.—*Hartford Courant.*

NEWS AND OTHER GLEANINGS.

—It is stated that a severed nerve in the thumb of a surgeon, who suffered injury while performing an operation, has been mended, and it is believed successfully, by the insertion of a nerve taken, with every antiseptic precaution, from the thigh of a rabbit. The sense of touch has already, two months after the operation, returned in a measure to the injured thumb.

—The Nicaragua Canal surveying party, under Civil Engineer Menocal, have discovered that a new route, which they call the " upper one," is much more favorable for the line of the canal than the one recommended in 1885. By this new route it is said that the total length of the excavation from Ochoa to Greytown will not exceed nineteen miles, and will consist of several short embankments instead of one long one. The cost, it is said, will be greatly reduced, and the engineering difficulties much less.

—A practical method of promoting forest growth is advocated by L. D. Watkins, of Michigan, by covering the waste places on the farm with trees. Besides making the land of use and being commercially valuable, they would serve a good immediate purpose as screens. The author recommends the common locust for steep hillsides, where nothing else can be grown ; black walnut and white oak for such spots as may be fertile, and cedar and tamarack (larch) for damp, springy places.

William Walter Phelps has introduced into Congress a bill to purchase from Stephen Vail, of Morristown, N. J., the original telegraphic instrument, or recording receiver, invented by his father, Alfred Vail, and used upon the first telegraphic line ever constructed--that between Washington and Baltimore—and to transmit the first message ever sent : " What hath God wrought ? " The purchase of this instrument is strongly recommended by the officers of the Smithsonian Institution. The price is ten thousand dollars.

—The area of dry land of the world is estimated at 55,000,000 square miles, the area of the ocean 137,200,000 square miles. The bulk of the dry land above the level of the sea is 23,450,000 cubic miles, and the volume of the waters of the ocean is 323,800,000 cubic miles. The mean height of the land is 2,250 feet. The mean depth of the whole ocean is 12,480 feet.

—The recent movement toward the study of social reform among the students of Harvard College is not only one of considable significance, but very interesting as a test of what larger work might be done in the same direction. Professor Peabody gives a system of instruction in charities and social reform, and these classes, originally formed for the benefit of young men preparing for the ministry, have proven so popular that they have been opened to undergraduates, and young men devoted to other professions have become profoundly interested. This is the very best possible preparation for that general improvement of the world to which earnest young men and women should feel themselves called. We should like to see a similar course of instruction, if thoughtfully conducted, in every American college and university.—*Unity.*

—The King of Denmark will celebrate the twenty-fifth anniversary of his reign on November 15th next. Recently he learned that a subscription was being promoted among all classes of Danes to present to him a magnificent jubilee gift in the shape of a country-seat in Jutland. He has written a letter in which he states that when he looks

upon the existing economical conditions of Denmark, and sees the hard struggle for existence which his people are carrying on, he feels obliged in conscience to refuse to accept any gift so costly.

CURRENT EVENTS.

THE conferences between the Sioux Indian chiefs, on the great reservation in Dakota, and the United States Commissioners appointed to explain to them the proposed law by which the reservation is to be divided up, have been in progress for several days at the Standing Rock Agency, and at this writing, (Seventh month 31), are not closed. The chiefs present, however, have informed the Commissioners that they will not sign the agreement under the bill. They declare that they have been cheated, heretofore, by the Government, in all such transactions, and will not be again deceived. Red Cloud and Sitting Bull, both of whom have been absent from the conferences, (the former at his agency, Pine Ridge), are said to be opposed, also, to the consent.

A BILL granting aid for a Colored National Industrial Exhibition is expected to come up for action in the Senate in a short time.

OVER 3,000 Icelander immigrants arrived in Winnipeg, Manitoba, on the 12th of the present month, and over 400 others are expected within two weeks. The people in the north of Iceland are threatened with starvation owing to the unusual rigor of the season. On Sixth month 5th all but three of the harbors on the coast were still blocked by ice, a thing which has not occurred before for nearly a century.

THE National Parliament of Italy has abolished capital punishment throughout the kingdom of thirty millions of people. This has not been done hastily, but after years of careful investigation and deliberation by her ablest jurists. The long trial of noncapital punishment in Tuscany, the most advanced and cultured portion of what now constitutes the Italian kingdom, has served to convince the most sagacious and thoughtful of the statesmen of that classic land that the penalty of death is not the most effective and safe method of punishing convicted criminals.

THE expedition which has set out for the relief of Henry M. Stanley under the command of Prof. Jamieson, the English naturalist, is about to make the start into the interior from Kasodgo, on the Congo river. The company comprises 900 men, and all are reported in good health.

THE Pope has sent Cardinal Lavigerie of Rome to London to arouse English public opinion against the slave trade as still carried on by the Arabs along the east coast of Africa. The movement is not confined to the Catholic church, but is meant to include all Christian people.

LATE reports from Western Kansas state that the corn crop is being literally burned by hot winds. Rain in plenty fell in the early part of the season, causing the roots to spread close to the surface instead of sinking deep into the soil. The plants are consequently unable to endure the hot winds.

NOTICES.

*** An all-day Children's Temperance Meeting, under the auspices of the Friends' Temperance Committee, will be held at Wrightstown meeting-house, Bucks county, Pa., Third-day, Eighth month 14th. Addresses, essays, and other exercises upon the subject will be contributed by the different First-day schools in the country.

Meetings to commence at 10.30 a. m., and 2 p. m. Basket lunch. All are cordially invited to attend.

By order of Committee.

*** PHILADELPHIA, Seventh month 30, 1888.

To FRIENDS' INTELLIGENCER AND JOURNAL:

We have received additional contributions for the Children's Country Week Association from

M. K. Tomlinson,	$ 5.00
J. S. L. W.	15.00
Howe,	5.00
Previously acknowledged,	$172.00
Total,	$197.00

FRIENDS' BOOK ASSOCIATION,
John Comly, Superintendent.

*** Friends wishing to send books snd papers to the Indian School at Genoa, Nebraska, can do so either by express or freight. Direct to Professor Whitmore Hess, Industrial School for Indians, Genoa, Neb. All packages must have the charges prepaid.

*** Friends' First-day School General Conference will meet at Yarmouth, Ontario, Canada, on the 20th and 21st of Eighth month.

The several Yearly Meeting First-day School Associations are requested to forward their reports and papers, together with their list of delegates to the undersigned as early as possible.

Friends desiring to attend will please purchase their tickets to St. Thomas, on the Michigan Central R. R., at which point they will be met by Canada Friends and conveyed to the place of meeting.

The Railroad Trunk Line Commissioners having declined to make any concessions in rates of fare, Friends will be obliged to make the best terms possible in each case. Special arrangements have been made so that Friends going by way of New York can stop over and visit Niagara on their round trip tickets. All who desire to take advantage of this should notify the undersigned at once.

JOSEPH A. BOGARDUS, Clerk General Conference.
177 West street, New York City.

*** Quarterly meetings will occur Seventh and Eighth months as follows:

9. Abington, Gwynedd, Pa.
10. Stanford, Ghent, N. Y.
11. Salem, Salem, O.
11. Miami, Waynesville, O.
16. Shrewsbury and Rahway, Plainfield, N. J.
17. Pelham, Yarmouth, Ont.
18. Short Creek, near Mt. Pleasant, O.
20. Fairfax, Goose Creek, Va.
23. Stillwater, Plainfield, O.
27. Warrington, Menallen, Pa.
27. *Ohio Yearly Meeting, Mt. Pleasant.*
28. Burlington, Mt. Holly, N. J.
29. Southern, Easton, Md.
29. Easton and Saratoga, Granville, N. Y.
30. Bucks, Falls, Pa.
31. Nottingham, East Nottingham, Md.

*** Philadelphia Quarterly Meeting will be held on Third-day, Eighth month 7th, 1888, at 10 o'clock a. m., at Valley Meeting-house. Special arrangements have been made to convey Friends to Maple Station, on the Chester Valley Railroad, three-quarters of a mile from the meeting-house.

Trains will leave both the Reading Depot, Thirteenth and Callowhill streets, and Wayne Junction at 7.45 o'clock a. m., on Third-day.

Members of the Select Meeting can take the 1.40 p. m. train from Thirteenth and Callowhill streets, or the 1.13 p. m. train from Wayne Junction, on Second-day, for Maple Station, where Friends will meet them,

The return train will leave Maple Station at 4.30 p. m. Tickets good going on Second- and Third-days and returning on Third-day both from and to Thirteenth and Callowhill streets and Wayne Junction, will be issued at 60 cents the trip.

Tickets also good to Friends desiring to return to the City on Second-day afternoon, who will take the 7.47 train from Port Kennedy.

Ask for Quarterly Meeting tickets.

The committee would earnestly encourage Friends to

avail themselves of the facilities thus offered, otherwise the reduced rate of fares is liable to be withdrawn.

CHARLES E. THOMAS,
S. ROBINSON COALE,
JOSEPH R. WALKER,
} Committee.

*** The Friends at Roaring Creek have decided to hold meetings for worship at that place on the First-days following their Monthly Meetings, at 2 p. m.

The first one was held on the 15th inst., and was well attended. Perry John and others spoke.

There are many Friendly people in that vicinity and it is hoped that concerned Friends will bear them in mind.

The next Monthly Meeting will be held at Bear Gap on the 18th of Eighth month, and conveyance will be had for Roaring Creek the next day. H. T. C.

PUBLISHERS' NOTICES.

*** WE particularly ask that when money is forwarded to *renew* subscriptions, care be taken to give us the name of the person *to whom the paper is now being sent.* Sometimes, instead of this, the name of another member of the same family is given, in which case, the new name not appearing on our list, we suppose it to be a new subscription, and send two papers.

Where it is a *new* subscription, please say so, and this will also to help avoid mistakes.

*** As a definite number of copies of the INTELLIGENCER AND JOURNAL is printed each week, we would suggest to any of our friends who may wish extra numbers of the paper to inform us of the fact previous to the publication containing the particular article wanted, that we may have the required amount of extra numbers printed.

*** Matter intended for insertion in the INTELLIGENCER AND JOURNAL should reach us by Third-day morning, though notices or advertisements relating to affairs of immediate importance *may be* used as late as the morning of Fourth-day. In order to reach our distant subscribers, the paper is now mailed on Fifth day, and must be sent to press at noon of the day preceding.

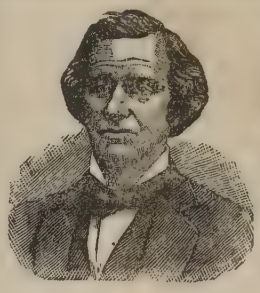


This powder never varies. A marvel of purity, strength, and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum, or phosphate powders. *Sold only in cans* ROYAL BAKING POWDER CO., 106 Wall-st., N. Y.

HENRY C. ELLIS,
HOUSE AND SIGN PAINTING,
112 N. TENTH STREET, PHILADA.
Residence, 404 N. 32d St.

RICHARDS & SHOURDS,
CARPENTERS AND BUILDERS.
JOBBING ATTENDED TO.
1125 Sheaff St., first street ab. Race,
PHILADELPHIA, PENNA.
R. RICHARDS, 1541 N. 12th St.
THOMPSON SHOURDS, 2212 Wallace Street.

LYDIA A. MURPHY,
PLAIN and FANCY MILLINER
ESTABLISHED 30 YEARS.
537 FRANKLIN STREET, PHILADELPHIA.
(2 doors below Green.)



WM. H. JONES,
The Dealer in **Agricultural Implements, Seeds and Fertilizers.** Removed to **2043** and **2045 Market St.,** Philadelphia, Pa. Cheapest and largest variety. Every conceivable implement of farm use, harness, seeds and fertilizers. It is a curiosity, and of great interest to every utilitarian to see the establishment. If you cannot get here, write for wants. I am in communication with all the Agricultural implement builders in the U. S.

ALWAYS A SPECIAL BARGAIN ROOM.

WILSON JUNIOR PEDIGREE BLACKBERRY,
The largest, best, and most productive Early Blackberry, 3¼ inches around from seed of selected Wilson's Early.



Kieffer Hybrid Pear Trees,
100,000 Peach Trees,
Strawberries, Grapes,
Blackberries, etc., etc.

CATALOGUE WITH COLORED PLATES FREE.
WM. PARRY, PARRY P. O., N. J.

Equitable
MORTGAGE COMPANY.

CAPITAL,	$2,000,000 00
SURPLUS AND UNDIVIDED PROFITS,	$115,444.72
ASSETS,	$4,035,945.52

—SIX PER CENT DEBENTURES—

Secured by first Mortgages held in trust by The American Loan and Trust Company of New York, and further secured by the capital and assets of the Equitable Mortgage Company.

SIX PER CENT GUARANTEED FARM MORTGAGES

Those Mortgages, as well as those securing the Debentures, are exclusively upon improved Farms in the best agricultural sections of the West. Any amounts to suit investors from Two hundred dollars upwards. Interest coupons payable semi-annually at our offices or through any Bank. Also

MUNICIPAL BONDS and other first class investment securities for sale.

Mercy Lloyd

FRIENDS' INTELLIGENCER AND JOURNAL.

INTELLIGENCER Vol. XLV. No. 32. | PHILADELPHIA, EIGHTH MONTH 11, 1888. | JOURNAL. Vol. XVI. No. 811.

THE DEEPER THINGS.

CHILDREN of men! the unseen Power whose eye
Forever doth accompany mankind,
Hath look'd on no religion scornfully
That men did ever find.

Which hath not taught weak wills how much they can?
Which has not fallen on the dry heart like rain?
Which has not cried to sunk, self-weary man,
"Thou must be born again?"

Children of men, not that your age excels
In pride of life the ages of your sires,
But that you think clear, feel deep, bear fruit well
The Friend of Man desires.

—*Matthew Arnold.*

Editorial Correspondence Friends' Intelligencer and Journal.

NEBRASKA LETTERS.—NO. IX.

IN our intercourse with the world we meet those whom we have never met before, whose lives only touch our own, and they are gone; yet, by some alchemy of the spirit the touch remains and we are wiser, better, perhaps nobler, for the brief interchange of thought and the awakening of feeling the interview has inspired. The remembrance of such occasions is among the jewels of our inner life, that never lose their luster, and are as imperishable as the soul in which they are enshrined.

Many such memorials are ours, and many more we might gather to sweeten and make glad our lives, if we were but willing to open our hearts to receive them.

The other day at a dinner company, where your correspondent was a guest, the conversation turned upon the "Second Coming of Christ," one lady remarking that a prominent theologian of the East had recently expressed his belief that this event is near at hand. It was said in the remarks that followed that the great epochs of the world's history have been periods of two thousand years, as marked by Hebrew chronology, and as we are soon to enter upon the twentieth century of the Christian era, some important development may confidently be looked for. It was said that the unity and fellowship that are so apparent among the religious sects, on all humanitarian questions, and the increasing liberality in judging of the differences in creed and worship,—that the mingling together in the work for the well-being of all which this is bringing about is full of promise, and betokens the dawn of that better time foretold by prophet and seer, when "Nation shalt not lift up sword against nation, neither shall men learn war any more," and this will certainly fulfill the promise of his coming. "Do not you Friends believe in the second coming?" was the query addressed to your correspondent. "Yes" was the reply; "but not as other Christian denominations believe it. This as a doctrine is not made a question with us. We believe Christ, the Spiritual Saviour and Redeemer, is ever coming to the souls of men who are ready to receive him in the way of his coming. Such as are brought under the controlling influence of his spirit, whose lives are in accord with the precepts of the Gospel, have experienced his second coming, and as this condition is attained by us individually, we shall realize what he is able to do for the whole family of men." "But," queried one, "was it not said to the disciples who witnessed the Ascension, "He shall so come in like manner as ye beheld him going into heaven?"

It seemed a hopeless task to endeavor to lead the mind that receives these declarations of Scripture in an outward and literal sense, to the higher meaning they are intended to convey, and I ventured to say, "It is this literal rendering of the metaphors and illustrations used by Jesus in the enforcement of the spiritual lessons contained in his precepts that is so confusing, and leads to so much unnecessary and unprofitable controversy between those who claim to take him for their leader—their Saviour."

As the conversation took a wider range, there were many views presented in relation to Scripture truths, which are familiar to Friends, but which had never been understood as having a spiritual application by these sweet christian spirits, who had always regarded them as referring to the outward only. Reflecting much upon this conversation, carried on with the utmost candor and courtesy, there seems to present to my mind the work that lies before us, as believers in "the truth as it is in Jesus." Friends in their exclusiveness and reticence upon those vital principles that distinguish us from other sects, have failed to use their opportunity for the spreading abroad of these principles. Satisfied themselves, to hold the tradition of the fathers, they have not allowed the spirit which animated *their* lives, and enabled them to do the work of evangelists, to overflow to others outside their own borders. Contented if their own "holy places" were not invaded by teachers who "preach for hire and divine for money," they have left the broad field of the world to teachers and preachers of a righteousness that rests upon what has been done for them by another, rather than what they must do for themselves in working out their own salvation. Forgetting the divine word,

"Let your light shine among men that they may see your good works and glorify your Father which is in heaven,"—forgetting that this light if it give light to others must not be hidden under a bushel,—forgetting the deeper truth to which these illustrations point, that no man liveth to himself or dieth to himself, but whether living or dying we are the Lord's, the work so well and worthily begun has been allowed to fall into other hands, or wait the coming of more faithful stewards.

Our lives as social beings are so interwoven, and our duty to be helpful to one another is so plainly set forth and established by the circumstances of our daily intercourse, that no one of us should feel excused for withholding the word, any more than the deed, when by saying the word we may awaken thought, and it become as the good seed of the kingdom, yielding a full harvest of spiritual blessing.

It is a fact often witnessed in the experience of the dedicated exponent of the divine word, that those who hold the religion of Jesus as it is formulated in creeds and confessions of faith, who are spiritually minded and seekers after truth, receive with gladness the simple word of his gospel as understood by us, and where their lives are cast among those of our own profession they rarely fail to become convinced of the principle which is the ground work of that profession.

Is it not time that we arise in our strength and come back to the example of the first exponents of the Gospel, who "went everywhere preaching the word?"—to the example of every later apostle of this glorious Gospel, whose dedication and unselfish devotion to the work it calls for has made it easier for us of to-day to go forth on this same mission of love and good will?

Our own apostles, whose lives and teaching beyond others come nearer the example of the Great Teacher,—those men and women who counted not their lives dear unto them, if they might but know Christ and be found in him, made it their life-work to declare to others what this Christ Power would do for them if they were willing to become obedient thereto.

And this is not the greatest of their work, for they were bold defenders of liberty of conscience, and the right of private interpretation of that which had been written, and of that still more sacred testimony,—"What is to be known of God is manifested in man." These stand as memorial stones for all future generations of the work for God and for humanity wrought out by the patient, persistent labor of these whom we call our fathers in the Church. And this work, great as it was, and faithfully as they performed it, will not be completed while a single soul is left to see as through a glass darkly, and one soul is trammeled by the swaddling clothes of human tradition. To your tents, O Israel! To the place of waiting in the secret chamber of the soul, that you may know what the great Head of the Church has for you to do, and receive grace and ability to perform his bidding,

L. J. R.

Creighton, Neb., Seventh month 31.

GEORGE FOX, THE FIRST OF THE QUAKERS.

[A friend in Baltimore has directed our attention to a sermon of Wayland D. Ball, of the Associate Reform Church of that city, delivered Fourth month 1, 1888, and we give the first half of it below. As an appreciative review of the character and work of George Fox it is noticeable, as coming from one quite outside the Society of Friends.—EDS. INTELLIGENCER AND JOURNAL.]

MATT. 5:39. "I say unto you, that ye resist not evil."

To the popular mind the word Quaker suggests little else than a man with a clean shaven face, who dresses in suits of gray or black, with coats cut swallow tail, who wears a high and broad-rimmed hat, who Thou's and Thee's the people that he meets; or a woman in a dress of gray or black whose skirts and waist bear not a finger's length of useless cloth, with bonnet of black or gray without bird or bead, who like her brother Friend Thee's and Thou's people. To the popular mind Quakers represent a religious class made up of clean looking, inoffensive, honest men; of sweet and virtuous women, who for some strange cause have been marvelously faithful in their adherence to peculiarities of costume and speech, and this in spite of great and protracted suffering. But to measure those whom we call Quakers, who call themselves Friends, by either their speech or dress is quite like judging the inner nature of a cocoanut from its rough exterior when first plucked. For suits of gray and Thee's and Thou's, no matter how faithfully the first be worn or how steadfastly the second be used, are not of themselves sufficient to account for the origin and perpetuity of this religious society, nor for the equable tempers and actions of its members. For if it be true that a costume so inexpensive and so easily aped, and a speech so simple and so soon to be acquired, of themselves will work such transformations, let philanthropists, preachers, social reformers straightway take up the cry for gray cloth and shakers. Father, if you have an obstreperous son, dress him in a coat of swallow-tailed gray, put on his head a stiff hat broad of brim: Mother, if you have a wild and giddy daughter, off with her flounces and jewels, on with the gray skirts and shaker, and behold what will be wrought for father and for mother! Son will now be meek as they say Moses was, daughter become a second Ruth. Ah, the Quaker is not thus easily put on. That dress and speech are but symbols of an inner dress and an inner speech, that may be put on, but not so easily as the outer symbols. To these has the Quaker clung through death and through persecution, not because they were talismans, but because they were the simple outward expression of a pure and simple inward life, to which they were bound by ties that neither opprobrium nor martyrdom could sever.

That these outward peculiarities are the merest incidents and externals of the Quaker's creed and life is shown by the fact that though in these times there is a disposition to relax these outward distinctions marking the Quaker sect, the essential Quaker remains the same, and it is in him that we are inter-

ested, his history we meet to learn, that we may see what great principles lie behind and beneath this modest and peculiar demonstration, and what these principles involve and have cost.

In view of the fact that such supreme notice is taken of the dress of the Quaker it will be interesting to remark at the outset that this dress is of unintentional and all but accidental origin, if we have rightfully informed ourselves, and it is the outgrowth of one of the principles of the founder of the Society of Friends.

George Fox set himself against the social spirit of his day, present with us as well, which was bent upon following fashion to the point of abject slavery. He accordingly forbade such observance to his followers. As a result the men and women of his time arrayed themselves modestly in the approved garments of the day. When the fashion changed they did not change, so they at once became marked for their peculiarity of dress. To this sameness of style which at once classified them, there gradually succeeded a greater uniformity as regards material and color of dress. All was, however, voluntary. Modesty and neatness of apparel, avoidance of the fashionable follies and vacillations of the hour, but not uniformity of color and cut and thread, were and are enjoined upon the followers of Fox.

The origin of the name Quaker may also be mentioned in this connection. It is not a name that was chosen by those whom it is meant to represent, but said to have been first accorded them by a Justice of England, named George Bennet, and given them because he observed that Fox was ever bidding them tremble before the Lord. Peculiar manifestations of trembling and quaking occurred very frequently in Quaker assemblies in those early days. The name of Friends is the preferred and chosen name of this body of believers, taken from the words of Jesus, when he says "I have called you Friends. Ye are my friends, if ye do whatsoever I command you."

When we consider the complete toleration granted in this day to the Society of Friends, both in this country and in England, and the actual esteem in which they are all but universally held by all people, whether Christian or infidel, in America and in Great Britain, it seems quite impossible that there should have been a time not only in the history of our Mother country, but also in our own annals when these people were proscribed, hunted down like wild beasts, and put to death without mercy. But we are compelled to confess that a history of this Society brings us face to face with a period in the religious history of two great countries, the one purporting to be the asylum of Protestants, and the other an asylum for those fleeing from tyranny, and seeking toleration in religion, which we may name the History of the Protestant Inquisition in England and America. Here too, is a point where we lose patience with those who are never done quoting the intolerance of Rome, as though such practices were peculiar to her, or the necessary outcome of her beliefs. The Inquisition practiced against the Quakers and Witchcraft by Protestants must forever shut our mouths to any wholesale arraignment of Rome on the score of persecution. The bitter reflection too that our fathers, who fled from tyranny, were in turn more violent in their persecutions against the inoffensive Quaker than was the Church of England and Catholics against them, how humiliating! To read those rude trials and heartless condemnations makes one's heart bleed and one's cheek burn that such records stain our annals.

At their annual meeting in September, 1656, the Commissioners of the United Colonies resolved to "propose to the several general courts, that all Quakers, Ranters, and other notorious heretics should be prohibited coming into the United Colonies."

Laws to this effect were enacted in the four Confederated colonies of New England, but proving ineffectual, a more rigorous resolution or recommendation was adopted by the same commission which, under the presidency of Endicott, "seriously commended to the several General Courts, to make a law that all such Quakers, formerly convicted and punished as such, shall (if they return again) be imprisoned and forthwith banished or expelled out of the said Jurisdiction under pain of death; and if afterward they presume to come again into that Jurisdiction, then to be put to death as presumptuously incorrigible, unless they shall plainly and publicly renounce their cursed opinions." "To Massachusetts," says the editor of volume five of the "Narragansett Club," which contains a work entitled "George Fox digg'd out of his Burrowes" printed in 1676—"to Massachusetts belongs the distinction of being the only one of the United Colonies to carry this advice into full effect. It was under a statute passed by the General Court in compliance with the foregoing recommendation, that William Robinson, Marmaduke Stevenson, Mary Dyer, and William Leddra were hung on Boston Common." We hear the victims of this Inquisition pleading against the severity of a law which commanded them to be publicly flogged, to have their tongues bored through, their ears cropped, and their brows branded, and they be vilely imprisoned, all because they could not take oath in court and would wear their hats in public assemblies.

We must however look for something back of all this persecution and prosecution on such technical grounds to some deeper reason for all this trouble and turmoil wrought by the Quaker; and in seeking out this deeper reason we will reach the occasion of the rise of this body and the principles actuating its propagandism. The Quaker movement arose as did the Catholic Reaction out of the defects and shortcomings of the Reformation, the latter however conservative and retrogressive in its spirit and movement, the former not more radical and progressive than the Reformation, but the continuance of its original and true spirit. We have already noted the relapses in the Reformation, relapses from primitive Christian simplicity into Catholic forms of worship, from liberty into toleration, from union into divisions. The Reformation under Luther had begun with a proclamation of free speech and free action in religion, of a return to the Word of God and to the simplicity of its faith. This Reformation ended by its parent himself, and many of his principal follow-

ers, practising intolerance equal to that of Rome, and introducing almost all of the Catholic forms into their worship. Such had taken place in the Lutheran Church of Germany, such by an act of Conformity under Queen Elizabeth had taken place in the Established Church in England. In England at this time, 1654, it seemed to many that the Established Church was nothing short of Popery, only that it had not the advantage of the presidency of the real Pope, and suffered from the popish spirit of Elizabeth, a pope in petticoats. Before this however there was being born in the midst of civil strife and religious commotion and persecution of sect by sect, a spirit of peace, and of complete religious liberty. A spirit which not only was to preach peace and good will, but inviolably practise these; a spirit that was not to preach liberty to captives only again to enchain them, but liberty indeed and to the end. This spirit found its strongest and most representative if not first embodiment in the person of George Fox, the Quaker, and in point of fact from him sprang that remarkable set of men and women whose influence has been so widespread and so fundamental. They have ever been, so far as numbers go, a feeble folk, but there is no measuring their influence. George Fox like Swedenborg was a cosmopolite, not a doctrinaire, not the possession of a sect. He however stood for a principle which has meant all to civil institutions what Swedenborg's system meant to theology. Swedenborg leavened fundamental theology, George Fox the constitutions of England and America. He stood for liberty of conscience in religion. And indeed standing for so great and radical a boon about which others had prated, and pretended to believe, but of whose logical issues they had no appreciation, neither would endure but scouted; for this grand principle, clear cut, he stood, determined not to swerve to the right or left until this principle was thoroughly established in the consciences of men and the laws of civil governments. George Fox's religion was civil religion in its logical results. It was severely Christian, but for that reason none the less civil. He started out to mould individuals souls; he moulded nations. The rise of the Quakers, says Bancroft, "marks the moment when intellectual freedom was claimed unconditionally by the people, as an inalienable birthright. It was the consequence of a great moral war against corruption; the aspiration of the human mind after perfect emancipation from the long reign of bigotry and superstition." "One of the most remarkable events in the history of mankind" does this venerable historian call this movement.

We may thus appreciate, and yet better as we proceed, the bitter antagonism that rose against the Quakers, as we consider how fundamental was the reform they in spirit espoused. Fox doubtless did not foresee how far-reaching in its issues his position was bound to be if maintained, and yet he was but practising himself and enjoining others to practice to the end the fundamental spirit of the Reformation, liberty of thought and speech. The Reformation fed itself meat it could not digest. Fox came as a doctor who was to tone up the stomach of Reform until it could eat the furnishment of its own table and really digest it.

Of this man's life we get a most graphic and entertaining history in his own journal, of which Sir James Mackintosh says, "It is one of the most extraordinary and instructive narratives in the world." Coleridge, too, declares that in "many a simple page" of the journals a fullness of heart and intellect bursts forth that many folios of repute on the nature and understanding of man might well wish for.

In person he (Fox) was large; his eyes bright and piercing; his voice powerful to command the attention of the most tumultuous assemblage. According to the testimony of Thomas Ellwood, who did not meet him till the year 1660, but who from that time till the time of his death knew him well, he was grateful in countenance, manly in personage, grave in gesture, courteous in conversation, weighty in communication, instructive in discourse, free from affectation in speech or carriage."

William Penn who knew Fox personally pays the following beautiful tribute to him in the preface of Fox's Journal, which he (Penn) edited: "He was a man that God endowed with a clear and wonderful depth, a discerner of others' spirits and very much a master of his own. He had an extraordinary gift in opening the Scriptures, he would go to the marrow of things, show the mind, harmony and feeling of them with much plainness and to great comfort and edification. But above all he excelled in prayer. The inwardness and weight of his spirit, the reverence and solemnity of his address and behavior, and the fulness and fewness of his words, have often struck even strangers with admiration, as they used to reach others with consolation. The most awful living reverent frame I ever felt or beheld I must say was in his prayer. His was of an innocent life, no busy-body or self-seeker, neither touchy, nor critical, what fell from him was very inoffensive, if not very edifying, so meek, contented, modest, easy, tender, it was a pleasure to be in his company. A most merciful man, as ready to forgive as unapt to take or to give offense.

"I write my knowledge and not report and my witness is true, having been with him for weeks and months together on divers occasions and those of the nearest and most excessive nature, and that by night and day, by sea and land, in this and in foreign countries; and I can say I never saw him out of his place or not a match for any service or occasion. For in all things he acquitted himself like a man, yea a strong man, a new and heavenly minded man, a divine, and a naturalist, and all of God Almighty's making. I have been surprised at his questions and answers on natural things; that whilst he was ignorant of useless and sophistical science, he had in him the foundation of useful and commendable knowledge and cherished it everywhere. Civil beyond all forms of breeding in his behavior, very temperate, eating little and sleeping less, though a bulky person. Thus he lived and sojourned among us, and as he lived so he died; feeling the same eternal power that had raised and preserved him in his last moments."

In view of the animated and complete character of the journals of George Fox, I am sure you will be better suited with his account of himself whenever

given, for thereby you will get an idea of the temper of the man, such as we could not communicate in language of our own framing. His style is fervent and full of sly humor. Of his birth and early life he says: "I was born in the month called July, 1624, at Drayton-in-the-Clay, in Leicestershire. My father's name was Christopher Fox; he was by profession a weaver, an honest man; and there was a seed of God in him. The neighbors called him 'righteous Christer.' My mother was an upright woman; her maiden name was Mary Lago, of the family of Lagos and of the stock of martyrs. In my very young years I had a gravity and stayedness of mind and spirits, not usual in children; insomuch that when I saw old men behave lightly and wantonly toward each other I had a dislike thereof raised in my heart, and said within myself, 'If I ever come to be a man, surely I shall not do so, nor be so wanton.'

"When I came to eleven years of age, I knew pureness and righteousness, for while a child I was taught how to walk to be kept pure. The Lord taught me to be faithful in all things and to act faithfully in two ways, viz: inwardly to God, and outwardly to man, and to keep yea and nay in all things.

"Afterwards as I grew up, my relations thought to make me a priest, but others persuaded me to the contrary, whereupon I was put to a man, a shoemaker by trade, but who dealt in wood and coal, a grazier and sold cattle, and a great deal went through my hands. While I was with him, he was blessed; but after I left him he broke and came to nothing. While I was in that service I used in my dealings the word verily, and it was a common saying among people who knew me, 'If George says verily, there is no altering him.'"

When nineteen years of age he became convinced that his life must be absolutely given up to God, and the world of sin and folly abandoned of him. The circumstance bringing about this determination was this: George, with his cousin Bradford, a professor, in company with another professor, entered a drinking place in Drayton. Beer was ordered, a keg full of it, and George being thirsty drank once. His cousin and companion, growing hilarious, declared that he who would not drink must pay for the beer. George, being grieved at their boisterousness, upon this paid for the drink, and left them with a rebuke. He thus describes his after feelings: "So I went away. I returned home, but did not go to bed that night, nor could I sleep, but sometimes walked up and down and sometimes prayed and cried unto the Lord, who said unto me 'Thou seest how young people go together to vanity and old people unto the earth; thou must forsake all, both young and old, and keep out of all, and be stranger to all." This was in 1643. Thereupon as the Lord commanded, he left home and began to wander hither and thither, seeking instruction and peace. Enduring furious temptations and often reduced to spiritual despair, he spent the time in fasting and prayer, and in a careful study of the Scriptures. He would shut himself up for days together, again stroll through wood and field, often sleeping out under the open sky. This conduct drew upon him the notice of religious people, some sympathizing with him, others sneering at him. He went from priest to priest seeking instruction. How vain were those visits we will let him tell in his droll and sometimes very amusing way: "The priest of Drayton, Nathaniel Stevens, came often to me, and I went often to him. At that time, he would applaud and speak highly of me to others, and what I said in discourse to him on the week days, he would preach on the First-days, for which I did not like him. This priest afterward became my great persecutor.

"After this I went to another ancient priest at Manchester, in Warwickshire, and reasoned with him about the ground of despair and temptations; but he was ignorant of my condition; he bade me take tobacco and sing psalms. Tobacco was a thing that I did not love and psalms I was not in a state to sing; I could not sing. He told my sorrows, troubles and griefs to his servants, which grieved me that I had opened my mind to such a one. . . .

"I heard also of one Dr. Cradock, of Coventry, and went to him. . . . . Now as we were walking together in his garden, the alley being narrow I chanced in turning to set my foot on the side of a bed, at which the man was in a rage as though his house had been on fire. Thus all our discourse was lost and I went away in sorrow, worse than I was when I came.

"Then I heard of a priest about Tamworth, who was accounted an experienced man and I went seven miles to him, but found him only like an empty hollow cask. . . . After this I went to another, one Marcham, a priest in high account, he would needs give me some physic, and I was to have been let blood: but they could not get one drop of blood from me, my body being as it were dried up with sorrows, griefs, and troubles. . . . I saw they were all miserable comforters." Fox's unsatisfactory experience with priests was not unlike that of Job with his comforters, indeed not unlike the experience of most of us, when, seeking God, all the advice and consolation we can get seem of small avail. Fortunate are we if we conclude at last to do as did this seeker after God; he says:

"When all my hopes in all men were gone so that I had nothing outwardly to help me, nor could I tell what to do, then, O then, I heard a voice which said, 'There is one, even Christ Jesus, that can speak to thy condition,' and when I heard it my heart did leap for joy. Then did the Lord let me see why there was none upon the earth that could speak to my condition, namely that I might give Him all the glory, for all are concluded under sin and shut up in unbelief, as I had been, that Jesus Christ might have the preëminence who enlightens and gives grace, faith, and power. Thus God doth work, who shall hinder it? and this I know experimentally."

This new experience marked a definite period in his life. He henceforth preaches boldly from place to place. He while wandering through the fields concludes that God's true temple is not made with hands, so he abandons the churches; he becomes reputed to be a young man with a discerning spirit; he preaches perfection through Christ, which carries many with him and consequently enrages the clergy.

He seizes upon every opportunity to speak and pray, and curious manifestations accompany his ministry.

He says: (1648–1649) "I went to Mansfield, where was a great meeting of professors and people. Here I was moved to pray, and the Lord's power was so great that the house seemed to be shaken. When I was done, some of the professors said it was now as in the days of the Apostles, when the house was shaken where they were." At a meeting in Leicestershire of Presbyterians, Independents, and Baptists, common prayer men, for dispute, a woman asked a question but was put down. Fox thus speaks of his actions and feelings: "Whereupon I was wrapped up as in a rapture, in the Lord's power; and I stepped up to the priest and asked, 'Dost thou call this (the steeple-house) a church? or dost thou call this mixed multitude a church?' But instead of answering me, he asked me what a church was. I told him 'The church was the ground and pillars of truth, made up of living stones, living members, a spiritual household, which Christ was the head of, but he was not the head of a mixed multitude or of an old house made up of lime, stones and wood.' This set them all on fire, but I maintained the true church and the true head thereof, One the head of them all, till they all gave out and fled away."

It was about this time between his 23d and 25th years that he fell into a trance which lasted for the space of fourteen days, during which he lay as white and breathless as though dead. His Journal does not speak of this experience as a trance, but mentions his recovery from this all but inanimate state. He thus describes his experience during this state: "I saw into that which was without end, and things that cannot be uttered, and of the greatness and infiniteness of God, which cannot be expressed by words, for I had been through the very ocean of darkness and death and through and over the power of Satan by the eternal and glorious power of Christ . . . . And I saw the harvest white and the seed of God lying thick on the ground as ever wheat did, that was sown outwardly, and none to gather it, and for that I mourned with tears."

[*Conclusion next week.*]

For Friends' Intelligencer and Journal.

THOUGHTS.

"Forgive and ye shall be forgiven." May all be awakened on this subject before it be too late. While hatred or a desire to revenge a wrong is cherished within, we are not in a condition to ask for, or to ask, forgiveness. Where Christ reigns, there peace and good-will abounds. The command "Thou shalt not covet" becomes obsolete: what a world this would be under such rule!

The way is open to mould our lives by the pattern set by him who was meek and lowly, and went about doing good, perfecting holiness in the fear of the Lord. Let us reverently adore the Majesty on high for the manifold blessings showered down upon us.

The Society of Friends above all others has abundant reason to thank God and take courage that He has led them through manifold difficulties, and borne them as on eagles' wings. He has done all this in mercy by the right hand of His power. Oh, that we may not take our flight as in the winter, should coldness enter, or on the Sabbath when ease and tranquillity pervades the camp. Then is the time to stand firm with our armor on, maintaining our testimonies as to plainness of speech, to simplicity of living, to peace principles, with temperance, moderation, and a quiet deportment becoming Christians.

Sarah Hunt.

THE RIGHT ATTITUDE OF THE MIND TOWARD MYSTERIES.

It is one of the privileges of the mind to believe in mysteries because it believes in itself. We encounter no profounder mystery than that which we find when we turn in upon ourselves and try to discover the cause and manner of our own mental operations. This fact takes away all reasonable presumption against believing in mysterious things. When the mind cannot tell the secret of its own thought, or trace to its source the simplest feeling, or explain the mode of its commonest action, it cannot reasonably refuse to accept mysteries which meet it in the worlds of matter and spirit. Who can tell how the various faculties are related to each other, or how it is that the mind has control and directing power over the body? A distinguished scientist who has given his life to physical researches states that the transition from the mental to the physical in man is absolutely "unthinkable;" that is, we can have no idea and conception of the relation and interaction of mind and body. Yet we know that this interaction is a fact. We believe in it, and constantly act upon it. We talk about it in a matter-of-fact way as if we understood it. We know *that* it is, but not *how* it is. In one view, it is the most familiar fact of life; in another, it is an impenetrable mystery.

It is plain, then, that fact and mystery may lie very close together, nay, that they may be identical. It is an erroneous assumption that the things with which we are most familiar are all plain, and that mystery belongs only to what is distant and unfamiliar. We carry about with us in our own personalities as many and as profound mysteries as we meet in the world without us. For the greatest mysteries are the mysteries of mind. The astronomer may calculate the movements of heavenly bodies; the physicist may explain the operation of physical forces according to laws which he has discovered, but neither of these men can explain what is that mysterious power of calculation and thought which he employs, nor how it operates. The explaining and interpreting mind he can neither explain nor interpret.

It is certain that mysteriousness creates no presumption against fact. If there are innumerable facts, like thought, life, and growth, which are utterly mysterious, why may there not be other mysteries of a different kind which are still *facts*? That a thing is mysterious means that we cannot explain it, not that we cannot know it to exist. Mystery pertains to the explanations, not to the existence of things. When we say that a thing is mysterious, we do not

mean that there is doubt of its existence; we imply that it certainly exists, but assert that we cannot comprehend it. There is no inconsistency, then, between mystery and certainty; for many of the things which are most certainly true are among the deepest mysteries. It follows that a mystery is not something about which nothing can be known; it is something of which the reality is known, although the mode of its being or action cannot be understood.

We may carry our reflection one step farther, and maintain that everything we know has an insoluble mystery in it. The reason why so many things seem plain, while others are difficult, is not so much due to difference in the things themselves as to the ways in which we think of them. That which falls in with our customary ideas we call simple, and think we can explain. Our confidence is begotten simply of our superficial thought concerning it. We say that when a ball is thrown into the air we understand its rise and fall. Muscular power explains the one, and gravitation the other. But how is it that the muscular power is set in motion? By an act of the will. But what is a *mental* act. How can a mental act initiate motion, or cause the exertion of physical force? All the wisdom in the world cannot explain how it is done. And what is the gravitation? The attraction of the earth. But attraction is a force. Why does the earth attract or exercise force? How can inanimate matter exert force? Not to pursue the subject farther, we find in this simple phenomenon the two great mysteries of the action of mind upon matter; and of the exertion of force by bodies of matter upon each other. Concerning these mysseries it is as certain that we do *not* know the manner or explanation, as it is that we do know the fact.

It appears, then, that we not only may believe, but that we must believe, in mysteries. All our life is shrouded in mystery. The things to which we are accustomed are not less mysterious than others, when we really think about them. We are mysteries to each other, yet we believe in each other. We are mysteries to ourselves, yet we do not doubt our own existence or activities. The popular distinction between the plain and the mysterious, is really nothing more than the distinction between the familiar and the unfamiliar. It is natural for us to suppose that what we know is simple, and what lies beyond our common experience is specially mysterious. There is no ground whatever for this supposition. The familiar is as mysterious as the unfamiliar. To know a thing does not mean the same as to be able to explain it, and the fact that we cannot explain it does not furnish the least barrier to our knowing it.

How evident it is that mysteries are not confined to religion! Many popular objections to religion on account of its mysteriousness would be equally valid against science, or even against common experience. If we believed only what has no mystery in it, we should believe nothing. If we knew only what we could fully comprehend and explain, we should know nothing. Many mysteries belong to human thought, whether the mind think religiously or not. Man finds himself in this wondrous world, living amid manifold forms of life and being, acted upon by a thousand forces, capable of exercising various powers of thought and knowledge. So soon as he begins to think, he must raise the questions: What and whence is this world, and what and whence am I? Who established this wonderful system of beauty, order, force, and law, or has it no explanation beyond itself? These are not questions peculiar to religious thought. In fact, the problems concerning God, man, and the world, do not meet us first in religion, but in philosophy. Religion is not the special province of mystery, while philosophy and science deal only with simple and explicable data. The question of God's existence is primarily a philosophical question, as all the systems of philosophy which the world has produced abundantly testify. The relation of the will and action of finite man to the will and action of the infinite God, is not a problem of religion alone. It is simply a problem which presses upon all human thought as soon as real thought concerning God and man begins. Thus many of the mysteries which are connected with religion and theology are identical with those to which philosophy and science give rise, and cannot be escaped by abjuring religion. Moreover, those mysteries which are peculiar to religion are easily matched by those which are equally great in science. If the theologian cannot explain spiritual life, no more can the scientists explain physical life. If religion has the mystery of regeneration, science has that of reproduction and growth. If theology cannot explain the union of the divine and human in Jesus, no more can science explain the union of the mental and material in man. If the religious man persists in believing, with all its mysteriousness, in a tri-personality in the one divine Being, the psychologist is equally persistent in holding a threefold endowment of intellect, sensibility, and will in man. Mysteries in religion! Yes, plenty of them, but not more than in science, or even in common life. All things are mysterious, and if they were to be doubted for this reason, we should end in intellectual despair. The reasonable course is not to doubt in proportion to mystery, but to accept in proportion to the evidences of fact which an alleged truth presents, and to test it by its adaptation to meet the deepest, truest wants of the soul. Why not gather up all our mysteries into that one deepest and most glorious mystery—God? The best faith is that which holds that as God embraces all other mysteries, so he at length will solve all.—*Sunday School Times.*

The late Emperor of Germany disliked to hear any one speak slightingly of women. When he was Crown Prince an officer once remarked of a wounded comrade that he was "weeping like a woman." "Never make that comparison," said the Crown Prince with a frown. "Crying like an unweaned child would be better. Women have more fortitude than men."

It is impossible for that man to despair who remembers that his helper is Omnipotent—*Jeremy Taylor.*

INTELLIGENCER AND JOURNAL.

HOWARD M. JENKINS, *Managing Editor.*

ASSOCIATE EDITORS:

HELEN G. LONGSTRETH. LOUISA J. ROBERTS.
RACHEL W. HILLBORN. LYDIA H. HALL.

PHILADELPHIA, EIGHTH MONTH 11, 1888.

OUR NEGLECTED BURIAL GROUNDS.

THE place of a critic is never an enviable one, and when the object of criticism lies so near as to be within one's own household of religious faith, it becomes very undesirable; nevertheless we hold to a belief in the quaint, old adage that "it is our best friend that tells us of our faults," so we are emboldened once again, for it is not long since that we presented a similar concern, to call the attention of Friends to the condition of many of the burial grounds of our Society.

We do not apprehend that in their testimony to simplicity, and consequent departure from adherence to ostentatious show, that characterized the actions of our forefathers, that it was ever designed to let our places of sepulchre fall into neglect and decay. They who acted so wisely in so many particulars surely did not fall short here. And cannot we who so reverently love to follow act with wisdom in this regard?

However we may exalt the spirit, it is incumbent upon us to well care for the "temples" containing it, and when that spirit from these "temples" has fled respect is still due them, insomuch that they have a neat and well kept abiding place, where living spirits may sometimes go and learn valuable lessons from these silent witnesses as to the uncertainty of time.

Irving beautifully says, "at the grave of those we love is the place for meditation. . . . Weave thy chaplet of flowers and strew the beauties of nature about the grave—there meditate—and henceforth be more faithful and affectionate in the discharge of thy duties to the living." Mark the inference: not from neglected graves are we to draw lessons to aid us in life's duties, but where love has made beautiful the spot, not by art, but by aiding nature are we to adorn the tomb. And it is not with any feeling of comfort that we sometimes wander into burial places, and tread with uncertain steps over weeds and briars, to find perchance the last resting place on earth of some loved form, so covered with rank growth of poison ivy that even the modest stone that marked the spot was inapproachable, (the touch of this plant being to most persons so injurious). The same obnoxious growth festooned the entrance to the grounds. A sense of sorrow fills the heart, not so much that we are separated from these loved ones, as that our care has been so largely bestowed upon our homes and ourselves as to lead to the neglect of their tombs. Just how much is enjoined by that clause in our discipline which says "that our burial grounds are to be properly enclosed and kept in decent order" we know not, but it certainly can be interpreted to mean freedom from all that will injure the visitor thereto, or offend that tender sense of respect for the dead which is compatible with our testimonies.

We do not at all recommend any return to the expensive adornments that are so often prompted by vanity and the desire for display, but we do plead for these burial grounds, that they be as neat and tasteful as the well kept lawns that surround our own dwellings. And this can be done when we come to hold them in the same esteem. That there is a hope of this we doubt not, as we notice with feelings of gratitude the bequests that are from time to time being made for care and attention on this point. But why wait, if we have means to spare, till the spirit life is freed from the body? Could it not share in the present enjoyment of good done and comfort given, not to the dead but to the living, when clothed upon with mortality and be witness of an influence that will tender, and strengthen, and open the way for better things? A spirit of self-sacrifice could too in this matter be brought to bear that would endear to us these "acres of the dead." Trusting our few words may be sufficient as unto the wise, we cannot but think the subject one to commend itself to the better judgment of all true Friends and arouse them to action, each locality observing wherein there is need of it.

IN sending notices of deaths we would respectfully ask that they,—especially the names,—be written very distinctly, as we are sometimes at a loss to decipher them, and mistakes will occur in spite of care.

UNDER the heading of "Notices" will be found the programme of the proposed exercises at the centenary celebration of the establishment of the meeting at Plainfield, N. J., on the 20th instant. It will no doubt be a very interesting occasion.

DEATHS.

BURGESS.—Seventh month 30th, 1888, Mahlon W., son of Dr. Aaron H. and Elizabeth W. Burgess, in his 21st year; a member of the Monthly Meeting of Friends held at Green street, Philadelphia.

COMLY.—Seventh month 29th, 1888, Hannah R. Comly, formerly of Philadelphia, in her 86th year. Interment at Horsham, Pa.

EDWARDS.—Near New Lexington, Ohio, Seventh month 5th, 1888, Elizabeth Edwards, in her 86th year; a member of New Clear Creek Meeting of Friends.

This aged Friend, with her husband and several small children removed to Ohio, from Chester county, Pa., nearly fifty years ago. They were the first of a number of families of Friends from Pennsylvania to settle in Highland county, and of which she was wont to speak as "my Colony."

"God calls our loved ones, but we lose not wholly
What He has given;
They live on earth, in thought and deed, as truly
As in his Heaven."

ELY.—On Fourth-day, Eighth month 1st, 1888, Sarah C., wife of Gilbert W. Ely, of Horsham, in the 80th year of her age.

FURMAN.—Suddenly, at the residence of Elias E. Paxson, Bucks county, on Fifth-day, Eighth month, 1888, David Furman, of Philadelphia, in his 72d year; a member of the Monthly Meeting of Friends of Philadelphia.

HALLOWELL.—At the residence of his niece, Lucretia M. Clothier, Eighth month 3d, 1888, Charles F. Hallowell, in his 83d year, a member of the Monthly Meeting of Friends of Philadelphia.

McILVAIN.—Eighth month 1st, 1888, at his residence, West Philadelphia, John Humphreys McIlvain, in his 80th year; for more than thirty-four years an esteemed elder of the Monthly Meeting of Friends of Philadelphia.

He was the son of Richard and Susannah McIlvain, concerned Friends (his father for several years being an elder) and was livingly interested in the principles and testimonies of our religious Society. He was very conscientious and careful to live constantly with his profession. During the rebellion, having received a considerable sum from the sale of property, it remained in bank a long while uninvested lest he should in some way balk his testimony on the subject of war. Willing to aid in the relief of suffering, he was averse to publicity, endeavoring to carry out the Gospel idea of doing alms in secret, and avoiding self-exaltation. For a number of years past he was deprived of sight, which affliction was borne with true Christian resignation. J. M. T., JR.

OGDEN.—On Eighth month 4th, 1888, at Swarthmore, Pa., J. Henry Ogden, in his 74th year.

STEMPLE.—At Conshohocken, Pa., Eighth month 4th, 1888, Elizabeth Hornketh, wife of William Stemple, in her 77th year. Interment at Plymouth Meeting.

SAVERY.—Suddenly, Eighth month 1st, 1888, at the residence of his brother, Winona, Iowa, John Cresson Savery, of Philadelphia, in his 58th year.

SHOEMAKER.—At Mullica Hill, N. J., Eighth month 3d, 1888, William K. Shoemaker, in his 77th year. Interment, Fair Hill, Philadelphia.

WHITE.—In Philadelphia, of membranous croup, Eighth month 2d, 1888, T. Allan, eldest son of Horace G., and Ella K. White, and grandchild of the late Alan W. Holt in his 5th year.

CORRECTION.—In our issue of Seventh month 14th, 1888 in the notice of the death of Susanna Brown please read wife of *Jehu* Brown, in place of *John* Brown.

MIX religion and morality thoroughly in all affairs; and, though wealth may fail, there will be no shrinkage of character. This is that treasure which, laid up in Heaven, Jesus said should endure unto everlasting life.—*B. F. McDaniel.*

THE tissue of the Life to be
We weave with colors all our own.

SCRIPTURE LESSON, No. 32.

EIGHTH MONTH 19, 1888.

TOPIC: THANKSGIVING.

GOLDEN TEXT.—Enter into his gates with thanksgiving, and into his courts with praise: give thanks unto him, and bless his name. For the Lord is good; his mercy endureth for ever; and his faithfulness unto all generations.—Ps. 100: 4–5.

READ LEVITICUS 23: 33–44.

THE Feast of Tabernacles was one of the great festivals instituted under Divine direction by Moses. The Passover was first in order and in importance. The Feast of Pentecost, called also the feast of weeks, of wheat harvest, or of the first-fruits, came next, and the Feast of Tabernacles, which celebrated the ingathering of the crops, was last. Besides these there were festivals in connection with the institution of the Sabbath as the Feast of Trumpets, the seventh or Sabbatical year, and the fiftieth or Jubilee year.

We have already considered the day of atonement, the institution of which succeeded the great historical festival of the Passover. On all these occasions, every male Israelite was required to "come before the Lord," at the tent of meeting, and each "to make his offering with a joyful heart" (Deut. 27: 7.) Women were left free to attend or not, but the zealous and religious-minded went with their husbands, as we read Mary the mother of Jesus, went every year with her husband to Jerusalem, to the feast of the Passover (Luke 2: 5). The times of these festivals were wisely ordered so as not to greatly interfere with the agricultural and other interests of the people.

The value of these festivals is mainly found in the religious unity they encouraged; they were constant reminders of the deliverance wrought out for them by Jehovah, and increased the gratitude of the people, testifying of their reverence for the God of their fathers, and a willingness to be obedient to the laws divinely ordained for their best welfare.

It is well to cultivate a habit of happiness and a spirit of thanksgiving, which will help to increase our sense of our nearness to God. So many of our blessings are so common, that we often forget the source whence they come. The pure air, the bright sunshine, the rain that "falls upon the just and the unjust alike," the change of seasons, seem to us sometimes as things that belong to us by right, and for these things we seldom pause to return thanks.

But how much stronger is our spiritual life when we regard all these ordinary blessings as wonderful manifestations of Divine love, and allow our hearts to warm with gratitude to Him for all these mercies. These are good gifts which he gives alike to all. Added to these, he has bestowed upon us the almost priceless blessing to be born in this enlightened age, and in this land of liberty. Let us give thanks unto the Lord for all these good gifts.

And in thanksgiving, as in all other ways in which we try to please our Heavenly Father, let us show our desires by our works. By a cheerful enjoyment of what is given us, and a glad sharing with oth-

ers, we show that we are truly grateful for God's "loving kindness." Let us seek out some one not so well off as ourselves, whom we can make happier, and bring thanksgiving to other homes, so shall we broaden our own lives and deepen our joy. No one is truly thankful who does not try to do this; also let us avoid the fault-finding spirit that sees little troubles among the joy, that neglects the sweetness of the rose for the sharpness of the thorn, that forgets the hour of sunshine, and remembers only the thunder-storm.

The thorn, the storm, and the sorrow of life also have their uses, and it is a blessed condition when we can even be able to give thanks for suffering. It is a high condition in Christian experience when every vicissitude adds strength and sweetness to the character. It is something for which we must all strive to retain our spirit of thanksgiving, even in times of great sorrow. We know that God is good, and "doeth all things well," and if we make a happy, thankful spirit a habit, the time will come when we can exclaim with joy, "Though He slay me, yet will I trust in him."

For Friends' Intelligencer and Journal.

LETTERS FROM EUROPE.—XXIII. RELIGIOUS AND ETHICAL MOVEMENTS.

London, July, 1888.

I notice a curious tendency to revive the old idea of the Stoics that virtue was not to be promoted by holding out rewards and punishments, as Plato did. They objected that no wages could be offered to virtue, because virtue was in itself more precious than any reward that could be promised. The objection now is that rewards and punishments appeal to the purely selfish part of our nature, and that the hope of reward, or fear of punishment, in the next world can no more make a true Christian than can the offer of wealth or threat of the rack in this.

Indeed, advanced thinkers hold that the mental peace and the tortures of conscience which are respectively promised or threatened in this world are equally objectionable as motive powers for the advancement of Christ's kingdom. Such persons preach *altruism*, that is the good motive of action divested of any selfish attribute,—in other words, acting like Christ solely with reference to others, to God obedience, to man benevolence. And those of this school further contend that as the hope of reward and the fear of punishment are wholly unnecessary, so they are also insufficient to keep men in the path of virtue, or to incite them to good deeds; and that the only effectual way to form a virtuous and generous character is to develop and cultivate the natural instincts which the Creator has implanted in every heart. I am sure that every one who will tax his memory can call to mind some kind act done without the least idea of reward or benefit of any kind, and must therefore admit there is some truth in the altruistic theory. It is, indeed, nothing new; what is new, I think, is its influence on the pulpit.

As I have said, the missionaries have also been in council here and their sayings and doings have been reported in the religious papers. The societies have raised and expended immense sums and sent into remote regions great numbers of ardent and devoted men, but from all I can gather, I am inclined to think they are simply repeating on a small scale the stupendous error of the mediæval Crusades—an expenditure of money and a sacrifice of life with no compensating result. In upper Egypt in thirteen years fifteen missionaries labored and died, without making a single convert. In equatorial Africa, Moffat, the pioneer, labored twenty-five years and died without making a convert, and two others have worked and died there with the same ill success.

In India more progress has been made for several reasons. First and principally, Christianity is the religion of the governing class, and colleges and schools teach it, though not compulsorily. Then much the larger proportion of the missionary fund is spent in India. Then again many ardent youth from England have formed ascetic and celibate societies there, and work with prudence and zeal. And finally the native Hindu teachers in the schools established by government are as far as possible Christians. So that the conversion of India is rather a national than a missionary work. But then there are peculiar disadvantages, as well as peculiar advantages. The author of an article in this month's *Nineteenth Century*, who claims to have known India from his youth, says that the trinity and incarnation of Christianity is so similar to the Hindu head and incarnation of Krishna as to constitute a veritable difficulty in making conversions; that the excellent gentleman, the missionary who is such a kind neighbor and drives out his wife and little ones in a pony carriage is the furthest possible removed from the Hindu or Mussulman idea of one who comes bearing a heavenly message; and finally he quotes a distinguished professor of Chinese as holding "that as long as Christianity presents itself infested with the bitter internal animosities of the sects, and associated with the habits of drunkenness and the social evil conspicuous among Christian nations, it will not do its work because it does not deserve to do its work in the non-Christian world." But if, as seems pretty certain, the peace which under British rule has succeeded to centuries of wholesale plunder and massacre, and the extension of education and Christianity have overbalanced the one evil of drunkenness which the English have introduced in India, in China, on the other hand, the opium which was forced into that unhappy kingdom by the brute force of British arms has done ten thousand times as much harm as the missionrries would do good if they converted the whole population into such Christians as those Asiatics ordinarily make. For, as a missionary at Pekin testifies, the opium habit has spread through the whole kingdom, and has enveloped in its toils an entire fifth of the people, and that not including only the lowest class, but embracing the highest and best classes. But if the missionaries were as successful as their zeal deserves, still it seems to me the enterprise is a mistaken one. The same men with the same support could do vastly more good in this city of London, where there is a harvest ripe and few laborers comparatively, and

where the money that is spent in sending them to the other side of the world and maintaining them there, would rescue tens of thousands of men and women from the life of crime to which they are drawn by chronic starvation. Since I touched on this subject in a late letter I have learned facts that redouble my horror and amazement that such things can be in a civilized land. I do not believe they exist in heathendom.

The writer last quoted notices the hopes that have been intimated respecting the influence of Mohammedanism in checking the spread of intemperance in heathen lands, and says that the subject was among those set down for discussion in a missionary meeting to which many present would have contributed the results of their long experience, but when it was reached in due order, "certain zealous persons in the body of the hall insisted on interrupting the proceedings by a resolution demanding an interval for prayer," and as this was taken out of the time allotted for the discussion little was said and that little coldly received. It is truly to be regretted. But whatever may be the good done by Islam in checking intemperance—and the Archbishop of Canterbury is one of those who looks with favor on its work in that direction—I am convinced that it will never serve as a stepping stone from any other form of religion to Christianity, and in this opinion concurs a medical gentleman whom I met here and who for many years was attached professionally to Asiatic missions. The Mohammedans never abandon their faith, and they inspire their converts with their own invincible fanaticism. And then Christianity and Islam lie in different directions, so that there is no passing from one to the other. The gentleness and purity of Christianity are directly opposed to the ferocity and licentiousness of Islam. And if in nothing else, than their treatment of women the two systems are irreconcilable. What is the place Christianity assigns to women I need not mention. With the Mohammedan polygamist his numerous wives are simply the slaves of his pleasure, and when he dies he ascends to a paradise where they can never come, and where he renews his life of sensuality with a score of women infinitely more lovely than those he left behind. One who has imbibed that poison can never be a Christian.

J. D. McPherson.

For Friends' Intelligencer and Journal.

THE SACRIFICE.

"Through hard and stony paths he wends his way,
With head low bowed, and eyes bent on the ground;
And though the noisy crowd revile and mock,
He heeds no taunt, he answers with no word.
In all the well-springs of his life, no thought
Of self had place. The sins, the burdens,—yea
The grief of others were his only care;
His griefs,—the sins he could not comprehend,
Yet well he knew the sacrifice was his,
And that he bore the burden of their sins;
For he was guiltless as the spotless lamb—
The emblem of the sacrifice of yore.
On to the mount of Calvary he toiled
Still blessing and forgiving as he passed.

"Oh! ye who deem that through your sacrifice
A nobler life for others will be won,
Press on; your sacrifice is not in vain.

"Bear still, Oh woman's heart! your saddest grief;
Break not, though hopes and selfish joys be slain;
And though the rabble shout and hurl their scorn,
And though for praise your meed be bitter gall
Faint not, for others is your burden borne.
Thus through the ling'ring line of ages past
The sacrifice for mankind has been made,
And met with idle jeers and scoffs and scorn,
With heavy crosses, and with crowns of thorn.

"But right must triumph, and the crown of thorns,
Which no brave hand did lift to ward off pain,
Has turned to glittering gold; and he who had
Not where to lay his head, sits on a throne."

The above, which if we mistake not, appeared several months since in the Intelligencer and Journal, is again offered as the best expression of the love, sympathy, and encouragement of its author, our beloved friend Esther J. Trimble Lippincott, for the "burden-bearers" she left behind her. Her heroic endeavors, in spite of mortal illness, to win by personal sacrifice a nobler life for others, will long be remembered by those who knew of them. They will remain as a potent example to all who feel as she felt, the sins and the sorrows of her kind, and who, in the strength and wisdom of Truth go forth on errands of mercy, in the hope of aiding, by patient toil, the destruction of the evils of their time. Few can go with a deeper sense of consecration to the work; few can be more ardent and devoted, or more self-exacting. She believed that they who would illumine darkness with light must themselves glow with the white radiance of a divine purpose, must call no man master, but must reverently obey the revelations of their own souls, answering only to the "light within, which enlighteneth every man who cometh into the world." She was obedient and she had her reward.

In her early youth she became interested in literature and at length chose its study as the work of her life. From that time onward she fed on the noblest thoughts of a wide range of writers, including the sacred historians of the Hebrew and other nations. The past brought her only its good, for with the delicate discrimination of an elevated nature she rejected the evil as foreign to her aspirations. By these studies she became singularly well fitted to occupy the position of instructor, and there are many who will bear witness to the power of her influence in the moulding of character, and to the ennobling stimulus which she constantly exerted. It was a rare privilege to share in these instructions, and those who were blessed by them have a right to be permanently grateful.

She prolonged the influence of school and college by the publication of several works on literature which remain to testify of her remarkable ability both as a teacher and writer. These works are amongst the most precious memorials of her, and are an attestation of the successful endeavors of her life. They may be placed in the hands of the young, not only

without fear of moral taint, but with the certainty of encouraging all that is noblest in the human mind, since her chastity of thought, her wise judgment, and her true poetic insight, presided over the selections. They are amongst the recognized educational agencies in the field of literature.

As her health failed and she neared the boundaries of the unseen world, she grew more and more earnest to call the brothers and sisters whom she must soon leave to a life consistent with the grandeur of the destiny of man. With keen mental vision she beheld the perfection attainable here, and with profound grief compared it with the actual life of humanity. She was thus urged to renewed effort, and often, in great bodily weakness, she went wherever summoned, to speak in favor of temperance, purity, equality, and right-living, before the Eternal Goodness.

That she might further the end she had in view, she wrote a paper entitled "Law versus License." This was read to a few audiences, but it should be scattered broadcast over the land.

During her last illness, she expressed her earnest wish to recover if she could have strength to accomplish what she felt should yet be done; but she added "I am in my Heavenly Father's keeping and he knows what is best. Death has no terrors for me. I am ready to go." Thus confidingly she laid down her earthly life with all its joys and sorrows, its toils and its rewards, exchanging it for the wider sphere and the undimmed vision which await us all in the life of eternity.

They who loved her will keep her memory and will gratefully belive that her mission of blessing is not ended. They know that

> Sweeter than any song
> Her songs which found no tongue;
> Nobler than any fact
> Her wish that failed to act—

and, estimating her aright, they will remember, not alone what she did, but that towards which she aspired. Possibly the wish to coöperate with her, and with the Inspirer of all good, may be strengthened in those who most tenderly cherish the memory of such as she. L.

Media, Pa., Eighth month 1.

SWARTHMORE NOTES.

THE quiet summer vacation is passing uneventfully on the pleasant Swarthmore grounds. The Superintendent is overseeing the needed changes to prepare for the comfort of the occupants of the College for the coming year. Prof. S. J. Cunningham is watching the progress of her new house, which is going up adjoining the observatory, and is busily engaged upon her course of lectures on Astronomy. Prof. Gerrit E. H. Weaver is pursuing his studies in French and German, occupying the pleasant apartments of Prof. Appleton, on the College grounds. Prof. F. W. Price is at home, and is making carefully annotated readings of Terence and Plautus. Prof. W. P. Holcomb is also at home, and is making a study of the latest development of History and Political Economy. Prof. A. Beardsley, after a brief visit to New York, is now at home, keeping informed in the latest advances of the department of mechanical and civil engineering. Prof. C. Herschel Koyl is busily engaged in preparing for the introduction of his new and widely patented semaphore upon the various railroads of the country.

—Of those who are not spending the summer at Swarthmore, Dr. Wm. C. Day is in Washington, writing up his annual statistics upon "The Building Material of the United States," for the Report of the Geological Survey. Prof. W. H. Appleton is spending a few weeks at the Sauveur Summer School of Languages, at Burlington, Vt. Dr. Spencer Trotter, who has just been appointed to the chair of Natural History, is pursuing his Biological researches at the well equipped government station at Wood's Holl, Mass. Prof. Milton H. Bancroft, after exhibiting the work of his department of Drawing at the Teachers' Convention in San Francisco, is at present traveling in New Mexico. The Matron, Elizabeth Powell Bond, is seeking needed change and rest in her home in Florence, Mass.

—The weekly programme of exercises for the coming year has been arranged, and printed for the use of the students, authorities, and friends of the College. It presents a wide range of required and elective studies in the four departments of Arts, Letters, Science, and Engineering. No paper hitherto printed shows more clearly the progress of the College during the past few years.

—A new circular is being sent out on the Department of Manual Training (which will be found in another column), and will be of interest to all friends of the college.

COMMUNICATIONS.

SUMMER MORNING MEETINGS.

Editors INTELLIGENCER AND JOURNAL:

WHY is it that we Friends continue to have our meetings for worship to commence at either eleven o'clock, or at half past ten, or even at ten o'clock, during the *summer season?* This, as a general rule, is embraced in the *warmest* part of the day, and for some three months is very trying and enervating, especially to aged, infirm, and delicate people, even when surrounded with their home comforts.

I am not in favor of making changes, unless with a prospect, or hope at least, of improvement; but are we doing the best thing by adhering to the eleventh or to the tenth hour, for gathering? Would it not be far better to have our morning meetings to begin at a much earlier hour; say from six to half past seven o'clock? taking advantage of the possible cool and freshness of the early morning; and, after mingling together the usual hour or hour and a half, return home before the extreme heat of the day?

Eighth month 5, 1888. EMMOR COMLY.

FIRST-DAY SCHOOL GENERAL CONFERENCE.

Editors INTELLIGENCER AND JOURNAL:

FRIENDS coming from the East to attend First-day School General Conference, to be held in Yarmouth, Ont., Eighth month 20th and 21st, 1888, will find it

most convenient to come by way of Buffalo, or Niagara Falls, there take the Michigan Central for St. Thomas, arriving near 12 o'clock noon and 6 p. m. Those from the West by way of Detroit, on the Michigan Central to St. Thomas, arriving about the same time. Our Monthly Meeting and Meeting for Ministers and Elders will be held on Sixth-day 17th, Half-Yearly Meeting on Seventh-day 18th. Trains will be met on Fifth-day, and Friends coming later will be met if they forward information beforehand when they will arrive, as St. Thomas is 11 miles from meeting-house, and 6 to 8 from Friends' homes. For further particulars address,

ASA L. SCHOOLEY,
Sparta, Ontario

Eighth month 1, 1888.

FREEDOM IN BRAZIL.

[Written to commemorate the law of 1871, which gave freedom to all the children of slaves in Brazil born after that date. Distributed by the *Rio News* in commemoration of the final extinction of slavery in Brazil, Fifth month 13th, 1888.]

WITH clearer light, Cross of the South, shine forth
In blue Brazilian skies;
And thou, O river, cleaving half the earth
From sunset to sunrise,
From the great mountains to the Atlantic waves
Thy joy's long anthem pour.
Yet a few days (GOD make them less!) and slaves
Shall shame thy pride no more;
No fettered feet thy shaded margins press;
But all men shall walk free
Where thou, the high-priest of the wilderness,
Hast wedded sea to sea.

And thou, great-hearted ruler, through whose mouth
The word of God is said
Once more, "Let there be light!"—Son of the South,
Lift up thy honored head,
Wear unshamed a crown by thy desert
More than by birth thy own,
Careless of watch and ward; thou art begirt
By grateful hearts alone.
The moated wall and battle-ship may fail,
But safe shall justice prove;
Stronger than greaves of brass or iron mail
The panoply of love.

Crowned doubly by man's blessing and God's grace,
The future is secure;
Who frees a people makes his statue's place
In Time's Valhalla sure.
Lo! from his Neva's banks the Scythian Czar
Stretches to thee his hand,
Who, with the pencil of the Northern Star,
Wrote Freedom on his land.
And he whose grave is holy by our calm
And prairied Sangamon,
From his gaunt hand shall drop the martyr's palm
To greet thee with "Well done!"

And thou, O Earth, with smiles thy face make sweet,
And let thy wail be stilled,
To hear the Muse of prophecy repeat
Her promise half fulfilled.
The voice that spake at Nazareth speaks still,
No sound thereof hath died;
Alike thy hope and Heaven's eternal will
Shall yet be satisfied.
The years are slow, the vision tarrieth long,
And far the end may be;
But, one by one, the fiends of ancient wrong
Go out and leave thee free.

—*John G. Whittier.*

THE FORTUNATE ISLES.

YOU sail and you seek for the Fortunate Isles?
The old Greek Isles of the yellow bird's song?
Then steer straight on through the watery miles,
Straight on, straight on, and you can't go wrong.

Nay, not to the left; nay, not to the right;
But on, straight on, and the isles are in sight;
The Fortunate Isles where the yellow birds sing
And life lies girt with a golden ring.

These Fortunate Isles they are not so far;
They lie within reach of the lowliest door;
You can see them gleam by the twilight star;
You can hear them sing by the moon's white shore—

Nay, never look back! Those levelled gravestones
They were landing steps; they were steps unto thrones
Of glory for souls that have sailed before
And have set white feet on the fortunate shore.

And what are the names of the Fortunate Isles?
Why, Duty and Love and a large content.
Lo! These are the isles of the watery miles
That God let down from the firmament.

So Duty and Love and a true man's Trust;
Your forehead to God, though your feet in the dust
So Duty and Love and a child's sweet smiles,
And these O friend, are the Fortunate Isles.

—*Joaquin Miller.*

OUR DAILY RECKONING.

IF you sit down at set of sun,
And count the acts that you have done;
And counting, find
One self-denying act, one word
That eased the heart of him who heard;
One glance most kind,
That fell like sunshine where it went,
Then you may count that day well-spent.

But, if through all the livelong day
You've cheered no heart by yea or nay;
If through it all
You've nothing done that you can trace,
That brought the sunshine to one face;
No act most small,
That helped some soul, and nothing cost,
Then count that day as worse than lost.

—*Anonymous.*

SONNET TO ——

THOU art but in life's morning, and as yet
The world looks witchingly: its fruits and flowers
Are fair and fragrant, and its beauteous bowers
Seem haunts of happiness, before thee set,
All lovely as a landscape freshly wet
With dew, or bright with sunshine after showers;
Where pleasure dwells, and Flora's magic powers
Woo thee to pluck joy's peerless coronet.
Thus be it ever: wouldst thou have it so,
Preserve thy present openness of heart,

Cherish those generous feelings which now start
At base dissimulation, and that glow
Of native love for ties which home endears,
And thou wilt find the world no vale of tears.
—*Benard Barton.*

PROFESSOR HEILPRIN'S EXCUSION TO BERMUDA.

Professor Angelo Heilprin and party have returned from Bermuda, where they have been engaged in making scientific investigations with relation to the island group. Besides the Professor the party consisted of Mr. J. E. Ives and Mr. Wilfred Stone, assistants at the Academy of Natural Sciences; Mr. Robert LeBoutellier, Miss Emma Walter, teacher of geology in Friends' Central School; Miss Mary Schively, teacher of zoölogy in Friends' Central School; Miss Emily G. Hunt, formerly teacher of zoölogy in Friends' Central School; Miss Ella Hunt and Miss Virginia Maitland.

In speaking of the trip and its results, Professor Heilprin said yesterday: "Our object was, in the first place, to study the nature and formation of the coral island, with special reference to the determination of certain points in its history which have quite recently been brought into discussion, and to determine whether the views of Darwin as to the formation of coral structures of this kind, formulated some forty years ago, and which were based upon the assumption of subsidence of land, were still tenable, or whether the more recent views expressed by Semper, Alexander Agassiz, and Mr. Murray, of the Challenger expedition, affirming that no subsidence is necessary for their formation, was the correct one. A secondary object was the collection of specimens, principally by means of dredging, for the double purpose of making a zoölogical survey of the island group and the determination of the zo-geographical position which the island group holds with regard to its fauna. It may be said here that no systematic study of the fauna had thus far been attempted, except in one or two departments.

"Our headquarters were located at Flatts, at the entrance to Harrington sound. A systematic examination of this sound, as well as of Castle Harbor and the various inlets and islands that belong to these bodies of water, was made by means of dredging, and records taken of the depths, which were found by soundings. Visits to the southern and outer northern reefs were made, and the methods of their formation as far as possible, closely observed. The animal life, especially on the growing reef, was found to be very profuse, and the collections obtained indicate a considerable number of forms that have not hitherto been credited to the Bermuda Islands and that are, entirely new to science. The examination of these will begin almost immediately, the material being now in transit, and a systematic report will be prepared as soon as they shall have been studied by specialists.

"As far as the structure of the island is concerned, it was found that the earlier determinations of Lieutenant Nelson, made some fifty years ago were, in the main, correct—that is, that all that portion of the island rising above the water, the greatest height being 260 feet, was formed as wind-drift accumulation. The coral masses growing to the surface, being battered by the surf, afford means for the formation of lime sand beaches, the materials of which are then drifted up by the wind into dunes, and these, carried still further inward, form the hills of the country.

"As an example of this inward blowing sand mass may be cited what has been termed the 'sand glacier' of Elbow Bay, which is still moving steadily forward, and which has reached an elevation of some 150 feet above the level of the sea. Its rapid motion has necessitated the planting in its path of the giant reed and the oleander as a bar to further progress. The whole may, therefore, be described as an æolian formation. At the present time there can be no doubt that the islands are undergoing destruction from the wash of the sea, which is making breaches on all sides, cutting out the interior lagoons and harbors, and, in a general way, breaking up the entire land mass into disjointed islands and island groups.

"With regard to the theory of subsidence, as required by Mr. Darwin to account for the formation of these circular, coral islands known as atolls, the evidence, such as was obtained, appears to be distinctly in its favor. The whole configuration of the country, as viewed from an elevation, presented the general appearances that belong to submerged areas. In addition to this we found that excavations made in the island show the same kind of wind-drift rock that is now found on the surface at the depth of some fifty feet or more beneath it. We found likewise that cedar stumps are frequently hauled up by the anchors of ships from depths of twenty or more feet within the anchoring harbors. Also, in one of the caves—Island Cave—near Joyce's docks, the occurrence of a stout stalagmite, rising from a cave lake, having a depth of some twenty or thirty feet, likewise conclusively points to subsidence, inasmuch as the stalagmites could only be formed on a dry surface. While, therefore, the evidence brought forward may not be sufficient to prove in all cases the correctness of Mr. Darwin's hypothesis, it yet largely substantiates it, so far as this one group of islands is concerned, and seems to lend but little support to the views more recently enunciated by the naturalists before mentioned.

"Contrary to general supposition, the temperature was found to be mild rather than extreme, at no time rising above 84° F., while falling at the lowest point to about 76° in early morning. The night temperature, as a rule, varied but three or four degrees from the temperature of mid-day. The climate appeared to be clearly salubrious, although generally asserted to be the contrary during the summer months. The character of the soil—porous limestone—immediately absorbs all surface water, and does not permit of the formation of malarial or noxious swamps; hence fevers are practically absent, except in so far as they may have at long intervals been introduced from distant countries. There are no bodies of fresh water in the island group, neither pond nor flowing streams. Only at one or two points was non-saline water found to issue from the rocks or soil.

"Probably the most interesting feature of the island group is the growing reef of coral, where animal life presents itself in its greatest profusion. A point of special interest visited was the North Rock, a disjointed mass of limestone pinnacles rising some ten to fifteen feet out of the water, at a distance of nine miles from the mainland of the island and planted on the margin of the growing reef. These rocks, by their winddrift character, clearly indicated the former existence of an extensive patch of land at that locality, they standing as the final indices of destruction.

"A wealth of animal forms at this rarely visited spot on the growing reef is almost indescribable, and equally so is the variety of form and coloring which they assume. Practically all the colors of the painter's pallet are here mingled indiscriminately together, as the expression of the coloring of the different forms of coral, such as the huge brain corals (Meandrina), the incrusting porites, millepores, sea fans, etc., sponges, sea urchins, crabs, sea anemones, and the still lower forms of life. Even the fishes were found to partake of the same brilliant coloring, which in their case, as well as in that of nearly all of the other animal forms, was adapted as a means of self-protection through the harmonizing of this coloring with that of the boundaries of their habitations."—*Philadelphia Ledger.*

REST: SUGGESTIONS FOR THE BUSY WIFE AND MOTHER.

Yes, weary, overworked mother, rest! I am sure you need it. You say you have no time. Take time! Every one has time to rest; and why not you? You owe it to yourself and family to be bright and cheerful at all times, and how can you be cheerful if you are weary in mind and body? No one can be cheerful when mind and body are tired, weary, and almost faint from hard labor. Your work must be done you say, and it will remain undone unless you do it. Very well; I think you can do your work and still find time to rest if you will only manage, for the labor of life may be lessened if only good management take hold of affairs.

You can rest often while working. Many women get the idea that they must always be on their feet when at work, or they are not working, or nothing will be done; that it is only lazy people who sit down while at work. Such is not the case, and is only another of fast disappearing relics of barbarism.

I will try to tell you some of the ways in which you can find that physical rest which is so much needed by the busy housewife. Every woman should have in her kitchen a high stool, such as is used in offices by book-keepers, etc., and sit on this stool while washing dishes, and doing those things which require an elevation above the work. You can then rest while at work. Never stand up to pare anything, such as apples, potatoes, or other fruit or vegetables. All this will seem awkward to you at first; but a little practice will enable you to do such work as rapidly as before, and you will not be tired, either. Making the poor feet stand the burden of the whole body the long day through is poor policy and hardly fair to that part of your anatomy. That which makes housework so wearing on mind and body is being constantly on the feet, and more than half the aches and pains of womankind come from this very habit, or necessity, as some would have it.

You should have a couch in the kitchen or in the room adjoining the kitchen, and, whenever possible, stretch the body at full length upon it, even if you cannot remain for more than a minute "by the clock." In the course of a day such minutes count, and you will notice quite a perceptible difference in your weariness when the day is done. When you have an extra busy day and find a moment to sit down, instead lie down. Lying down rests all the muscles of the body, and five minutes of such rest is of more use to the body and mind than a half hour of sitting in a chair would be.

Then you can save yourself many steps daily by having a shelf above your moulding-board, and on that shelf have all your baking powders, spices, pepper, salt, etc., and not be running from cupboard to kitchen and back to pantry again.

Get over that old idea that it is an indication of laziness to lie down or to sit down while at work. It is an indication of thoughtfulness and good common sense to spare the body all we can. Physical organizations, though the very strongest, will wear out, and people who ought to have lived to fourscore years and ten do not reach half that number of years, because having a strong body, they thought it would stand everything; but tired nature has her revenge and lays the weary body to rest in the grave. I know of a woman who said she never got tired and laughed at those who complained of hard work. Yet this same woman died before she was thirty years of age, from carelessness and overwork of that same body that never got tired.

Farm work is hard on all women, especially in this country of hills and mountains, with houses of a step up and a step down in every room in the house. "I would rather my wife would go up and down a long flight of stairs several times a day than to jolt herself over a step between rooms," said a prominent physician. In living here one must put up with discomforts that we may have the beauty of hill and mountain, of glen and brooklet; but you can make work as easy as possible by taking care of yourself, by resting whenever it is possible, and by insisting on having those conveniences which help you so much and do not hinder others.

Another thing which women are apt to do is to carry a child while working. This is nonsense. You are wearing yourself out and spoiling the child as well. If you have taught the child such a habit, better let it cry now than by and by to have it cry for the loss of a mother. Your child will need your protecting care more through childhood than in babyhood. Now most anyone can take care of it, attend to its physical wants; but who but a mother can care for and see to the moral and intellectual development of the child? As I said in the beginning, you owe it to yourself and your little family, to your husband, to take that care of your body which is possi-

ble by making the work which you have to do wear and tear your physical organization as little as possible by resting as I have suggested, and do not consider it "too much bother" to lie down when you have a moment to do so. A lack of rest brings on that too common disease—nervous prostration.

If you will follow these simple directions and others which your good sense will teach you are practicable, you will be surprised at the amount of work you can do in a day and not be "all tired out" when night approaches.—*Bedford, Pa., Inquirer.*

CITY AND FARM LIFE.

WHAT is life on the farm compared with that of city life? As a farmer, I should like to say a word on this subject, because I think farmers themselves very often make a mistake with regard to the value of their homes. Now, to illustrate what I mean, I will take two young men born in the country on the farm. They are educated just alike, and they are started out in life under similar conditions. One young man gets a position as book-keeper or salesman in one of our large stores; gradually he works himself into a position that commands the confidence of the firm, and they give him a first-class position and a salary of $2,000. You will admit it is a good salary for a book-keeper or salesman. He marries and rents a house; a man with that salary must live in pretty good style. He must rent a house and furnish it in accordance with his position. He must entertain somewhat, not much, for he cannot afford it. He also takes a pew in one of our fashionable churches, attends a concert once in a while with his wife, occasionally takes her to ride; goes to the stable and hires a horse at say five or six dollars; at the end of the year he finds he has spent every dollar of his salary, especially if he has sickness in his family, without he has means aside from his salary. He has not lived extravagantly, simply in accordance with his means.

Now, take the young man in the country. He goes to work on the farm, and spends about the same time preparatory. The young farmer marries, takes his father's farm, or rents one. He is an industrious prudent, temperate young man, is respected in the town by all. He works hard, sleeps well, and has a good appetite. He lives in a good, comfortable home, and his farm furnishes his fuel and much of his provisions. If his wife wants to take a ride his carriage is in readiness. He rides whenever he chooses, attends church in his own carriage, sets a better table than his city friend can possibly do. At the end of the year he has $300 or $500, and perhaps he says, "I have only $200 or $300, while my friend who has gone to the city has a salary of $2,000. How much better off I should be had I gone to the city." That is the way it is generally looked upon. I understand he has gained more. He has lived better, realized more than the other man in the city, and got something to show for it. Let us carry it a little further. Our book-keeper in the city remains in his position, and as a matter of fact they generally do. They have a good salary and they remain there, and he becomes sess fitted for any other poition than that he holds. After awhile other young men are working up, and our friend is growing older and older, and the firm thinks it best to change. This is frequent.

Take the instance in our custom houses; old gray-headed men that had been in for years were displaced when the time came to cut down $40,000 in that one instance. Many gray-headed men were then turned out who had done their duty all their lives, because old. They have no means, because they have lived on the salary they have earned, and not been able to save anything. He cannot live in the city, and he and his family go back and live on the farm, and are befriended there and aided in the support of his family.

Our friend on the farm meanwhile has supported his family. If he has rented his farm he is now able to buy it; he owns his place, has educated his children well, and lived a comfortable life all his day. I have drawn this picture faithfully, I think it is not overdrawn, to show how little value is placed upon it in actual money cost. This, I think, illustrates it fully, so that we farmers in speaking of the hard lot we have, ought to take that into consideration. We are receiving on the farm a living, as good a living in many respects, more comfortable than an income of $2,000 a year would allow.—*American Farmer.*

A MAGAZINE published in Philadelphia in 1818 gave the following as an item of news: "In the course of the twelve months of 1817, 12,000 wagons passed the Alleghany Mountains from Philadelphia and Baltimore, each with from four to six horses, carrying from thirty-five to forty hundredweight. The cost of carriage was about $7 per hundredweight, in some cases as high as $10, to Philadelphia. The aggregate sum paid for the conveyance of goods exceeded $1,500,000." To move a ton of freight between Pittsburg and Philadelphia, therefore, cost not less than $140, and took probably two weeks' time. In 1886, the average amount received by the Pennsylvania Railroad for the carriage of freight was three-quarters of a cent per ton per mile. The distance from Philadelphia to Pittsburg is 385 miles, so that the ton which cost $140 in 1817 was carried in 1886 for $2.87. At the former time, the workingman in Philadelphia had to pay $14 for moving a barrel of flour from Pittsburg, against twenty-eight cents now. The Pittsburg consumer paid $7 freight upon every 100 pounds of dry goods brought from Philadelphia, which 100 pounds is now hauled in two days at a cost of fourteen cents.—*Exchange.*

WE should hold fast to principles at all cost, and work directly in the line of our best ideals; thus will our consciences be clear, our characters pure and our lives will be fruitful in the best results.

"For Mercy has a human heart,
Pity a human face,
And Love the human form divine,
And Peace the human dress.

"Then every man of every clime,
Who prays in his distress,
Prays to the human form divine,
Love, Mercy, Pity, Peace."

SWARTHMORE COLLEGE.

SWARTHMORE, DELAWARE COUNTY, PENNA.

DEPARTMENT OF MANUAL TRAINING.

Now that technical education and manual training have become fixed elements in the educational systems of the country, in the higher as well as in the lower and intermediate grades, and that the practical value of this work has been proved, it seems well that we should look back and note the progress made in this department of the college course and make a few explanations of the arrangement of the work as now laid out, together with a few remarks upon its possible outcome.

Many mistaken ideas are current regarding the whole system,—its aims, its methods, its results. People often forget, or do not understand, that what is aimed at is not altogether the ability to handle understandingly the various tools and materials connected with manual work. They frequently make the mistake of thinking that manual training, as given in the schools, means simply manual dexterity, and that mental training is entirely foreign to the subject. They consider such results as they see in the exhibition of the work of the student as simply crude attempts at what might much more easily and better be accomplished by an apprenticeship at any manufactory.

To those, however, who are intimately connected with the work, or who understand it thoroughly, these views are known to be, to say the least, narrow.

It is very true that manual training is well adapted for those students who may be unable to enter, or are unfitted for, professional life, and who have an aptitude for mechanical work; or for those who have no special inclination toward either professional or practical departments, but who wish for a general course which may fit them for entering any ordinary work. But it does not follow that the one-sided training of the hand alone is given, as is often assumed, thus making, in truth, a system no better than the present apprenticeship; but the course in the schools and colleges, if intelligently and systematically carried on in the class-room, the work-shop, and the draughting-room, the one dovetailing into the other, gives the manual dexterity, the habit of close, careful observation, clearness of thought and an ability to bring all the powers of mind and body into intelligent practical action, the hands helping out the head and *vice versa*.

This is the aim of the work, and this is what is accomplished to a great degree in the technical schools, colleges, and manual training schools all over the country. The movement is not a whim of the times, but is destined to be one of the broadest of educational systems; it has too many advantages, for the masses, to be thrown aside. No doubt there will be changes in the methods of presenting the subject as the requirements are changed, but as to its advantages to a large class of our people there can be no doubt. As to the results, some are disappointed if at the end of a year's work their young boy does not exhibit all the penetration of a man; they are not willing to allow time for complete development; but, if they could make the acquaintance of the graduates of our best technical schools all over the country, they would find that, though as a rule the age would be younger, for intelligence, mental acumen and practical information and ability, these graduates would not be surpassed by the graduates of any of our colleges. In addition to this, they have the ability to use and understand the operation of machinery of various kinds, and a practical knowledge of the best methods of doing the many things which come up in every man's work requiring mechanical skill. So for the boys without professional inclinations or ability, and for that large mass of boys who wish only for a general education, manual training presents a course which goes far toward giving what may make them intelligent, observant and practical citizens.

In the sketch below only the outlines of the work in the shop and draughting-room are given, the other work being in the younger classes similar to that given in college preparatory schools, and in the other classes of the usual scientific and engineering course.

The manual work begins in the second preparatory class—that is, two years before entering the college—and continues through the sophomore class, and from that class it is continued in higher technical work in the engineering department.

In the two preparatory classes the time given to the work amounts to eight periods of forty-five minutes each per week, four of these being given to the draughting and four to the shop practice.

In the second preparatory class the first work is very elementary, intended only to familiarize the student with his tools and some of the technicalities of the work. Insisting upon the utmost care, accuracy and neatness in all that is done, the instructors endeavor to give at the very start habits which are essential to any good work. This is done in the carpenter's shop by exercises in sharpening and cleaning the tools, and very simple exercises in sawing, planing, etc. In the draughting-room this is accomplished by exercises in lining, measuring, division of lines, inking, etc. As soon as the students are able to use their tools well enough, the regular work is begun in the shop. It consists of examples of joining, framing, and wood-turning. At the same time the regular draughting begins with practical working drawings for the exercises in the shop, each student being required to make his drawing before being allowed to construct the exercise, which has to be exactly of the same dimensions and shape indicated in the draft. At the same time constructive problems in elementary plane geometry are worked out accurately, and toward the end of the year careful free-hand sketches are made and measurements taken of machine details, and from these working draughts made. This completes the work of the year.

The first preparatory class has during the year work in blacksmithing, bringing in the various work in that department, consisting of bending, twisting, upsetting, tempering, and welding iron. For these exercises working drawings are made at the first of the year as in the other classes, and then the draughting continues in higher problems in plane geometry, and finishes with elementary work in projection.

The machine-shop practice begins in the freshman class, which receives six periods per week in both the shop and draughting-room. The work consists of exercises in chipping, filing, fitting, latch-work, etc., and toward the close of the year the students are encouraged to commence some small piece of machinery. The draughting begins with the shop drawings, soon bringing in, in connection with these, problems in theoretical projection, which are carried through intersections of solids and the development of surfaces. Then problems in theoretical shades and shadows are taken up. In order to prepare for the machine-work in the shop, drawings are made of machine details and entire machines from measurements and sketches taken in the shop, then the drawings are made for the machine projects, tracings and blue prints being also made for shop use. All of this is carried on at the same time with the theoretical work of projections and shadows.

The sophomore class has the same amount of time as

the freshman, and the work in the shop is entirely machine-work, using the milling-machine, lathes, shaper, etc., in constructing exercises bring out the various uses of each machine, and in completing the machine which each student is expected to make before leaving the class. In the draughing-room the shop drawings are made first, followed afterward by descriptive geometry, advanced shades and shadows and perspective together with machine-drawing from copy and measurement and a little India-ink tint-work. The machine-work brings in the construction of theoretical and approximate gear-tooth curves, screw-threads, and applications of the helical curve, also problems in belting and proportions of various machine details.

This completes the regular course in manual training, but the draughting is continued through the next two classes in connection with the engineering.

In the junior class the work consists of pen-and-ink and color topography and detail drawings, elevations, etc., of some good example of bridge construction from measurement.

The senior work is composed almost entirely of diagrams used for obtaining stress and strains in bridging and roofing, a topographical map from some plane table survey made by the class, and a topographical map of a railroad survey made also by the class.

In addition to these, special work in architectural draughting is carried on by special students. The work consists in making detail drawings of the constructive features of frame and stone buildings, also their plans, elevations and framing.

All of the work is made as thoroughly practical as possible, yet, at the same time, the student is not permitted to forget that his books are quite as essential as his tools, that a skilled hand is worthless without an active head, and that what he has to do is to combine the two, make them work together and thus accomplish the best results.

THE PINT OF ALE.

A MANCHESTER (England) calico printer was, on his wedding-day, asked by his wife to allow her two half-pints of ale a day as her share of extra comforts. He made the bargain, but not cheerfully; for, although a drinker himself (fancying, no doubt, that he could not well do without), he would have preferred a perfectly sober wife. They both worked hard. John loved his wife, but he could not break away from his old associations at the alehouse; and, when not in the factory or at his meals, he was with his boon companions. His wife made the small allowance meet her housekeeping expenses, keeping her cottage neat and tidy; and he could not complain that she insisted upon her daily pint of ale, while he, very likely, drank two or three quarts. They had been married a year, and the morning of their wedding anniversary John looked with real pride upon the neat and comely person of his wife; and with a touch of remorse in his look and tone, he said,—

"Mary, we've had no holiday since we were wed, and, only that I haven't a penny in the world, we'd take a jaunt to the village and see the mother."

"Would thee like to go, John, she asked?

There was a tear with her smile; for it touched her heart to hear him speak tenderly as in old times.

"If thee'd like to go, John, I'll stand treat."

"Thou stand treat, Mary! Hast got a fortin left thee?"

"Nay, but I've got the pint of ale," said she.

"Got what, wife?"

"The pint of ale," she repeated.

Thereupon, she went to the hearth, and from beneath one of the stone flags drew forth a stocking, from which she poured upon the table the sum of 365 threepences ($22.81), exclaiming,—

"See, John, thee can have the holiday."

"What is this?" he asked in amaze.

"It is my daily pint of ale, John."

He was conscience-stricken as well as amazed and charmed.

"Mary, hasn't thee had thy share? Then I'll have no more from this day."

And he was as good as his word. They had their holiday with the old mother; and Mary's little capital, saved from the "pint of ale," was the seed from which, as the years rolled on, grew shop, factory, warehouse, country-seat, and carriage, with health, happiness, peace, and honor.—*Selected.*

SOME time ago a Cambridge lady who was as remarkable for her dignified bearing as for her personal beauty and grace, entered a crowded horse-car where there were a number of Harvard undergraduates, all of whom arose to offer her a seat. She accepted one with thanks. Presently the car stopped, when a poor woman with a baby in her arms, entered it. Not a seat was offered her. The lady waited a few moments, and then finding that her young admirers took no notice of the woman, she rose and asked the woman to take her seat. At once a dozen young men sprang up and again tendered their seats to her, but she persisted in standing, and had full opportunity of noticing the confusion of the young collegians. It was a quiet but effective rebuke. A statement of the affair soon got over the college, and no undergraduate could be found to admit that he was in a horse-car that evening.—*Faith and Works.*

WERE half the wealth bestowed on camps and courts,
Given to redeem the human mind from error,
There were no need of arsenals or forts.—*Longfellow.*

NEWS AND OTHER GLEANINGS.

—The Commissioner of Fish and Fisheries has asked for an appropriation of $13,000 for the establishment and maintenance of a fish-cultural station, under the United States Fish Commission, in the Ozark region in southwestern Missouri. The Commissioner says that the neighborhood of Neosho, Newton county, Missouri, affords favorable conditions for the establishment of such a station.

—The will of Hiram Sibley, of Rochester, leaves thirty thousand dollars to Cornell University, to "endow a professorship of mechanic art of said University, the said sum to be invested and kept safely and securely invested upon interest, and the income thereof to be applied by said University to the maintenance of such professorship, and to no other purpose or object whatever. The principal is not to be diminished or any part of it diverted to any other purpose." This is the only bequest, excepting a few to servants and near relatives, made outside of the family circle.

AMOS HILLBORN & Co.,

Furniture, Bedding, Curtains.

PARLOR, DINING ROOM, LIBRARY AND CHAMBER FURNITURE, CURTAINS AND FURNITURE COVERINGS MATTRESSES, BEDS, FEATHERS, SPRINGS, SPRING COTS, ETC., ETC.

No. 1027 Market Street, Philadelphia.

GEORGE W. HANCOCK,
REAL ESTATE,
MONEY TO LOAN ON MORTGAGE.

PROMPT ATTENTION GIVEN TO THE COLLECTION OF RENTS AND GENERAL CARE OF PROPERTY.

OFFICES: { No. 717 Walnut Street, Fortieth & Lancaster Avenue.

EXECUTORS' SALE BY AUCTION

of a valuable homestead in the Centre of Sandy Spring neighborhood, Montgomery Co., Maryland.

The subscribers will offer at Public sale on the premises on Third-day, Ninth month 4th, 1888 at 2.30 o,clock P. M., the valuable Homestead of Mary L. Roberts deceased. Situated in the heart of Sandy Spring neighborhood, only ⅝ of a mile from the meeting-house—with good schools within sight. The farm contains about 40 acres of land, well fenced and in a high state of cultivation, is improved by a large 2 story brick Dwelling containing 11 rooms; frame barn, and all necessary outbuildings, all in a good state of repair. Terms of sale made known at the time.

JOS. T. MOORE,
JNO. C. BENTLEY,
Executors of MARY L. ROBERTS.

WESTERN MORTGAGES AND DEBENTURE BONDS

GUARANTED BY THE

TEXAS LOAN AGENCY,

CAPITAL (paid) $300,000. SURPLUS $70,000.

DENVER CITY AND FARM MORTGAGES
NEGOTIATED BY
REEVES, ALSOP & CO. DENVER, COLORADO.

ALSO
KANSAS FARM MORTGAGES.
The above are worthy the attention of investors.

CONARD & FORSYTHE, General Agents,
119 S. Fourth St. Phila.

Samuel Conard, LATE OF COOPER & CONARD. Isaac Forsythe.

QUEEN & CO. 924 CHESTNUT ST

SPECTACLES AND EYE GLASSES — Branch, 403 Chestnut St. — OCULISTS ORDERS FILLED

FOR DRY GOODS

—THE BEST PLACE IS—

STRAWBRIDGE & CLOTHIER'S,

MARKET
EIGHTH
FILBERT } STREETS.

One of the largest buildings in the city, and the largest Establishment in America devoted exclusively to

DRY GOODS.

The stock includes Silks, Dress Goods, Trimmings, Millinery, Hosiery, and Underwear, Gloves, House-Furnishing Goods, Carpets, Ready-Made Dresses and Wraps, and everything that may be needed either for dress or house-furnishing purposes. It is believed that unusual inducements are offered, as the stock is among the largest to be found in the American market, and the prices are guaranteed to be uniformly as low as elsewhere on similar qualities of goods.

SAFE INVESTMENTS

Capital, $750,000
Surplus, $355,016

Principal and interest both fully guaranteed by Capital and Surplus of $1,105,016. In seventeen years of business we have loaned $11,494,600, paying from 6% to 12% interest. $7,056,800 of interest and principal have been returned to investors without delay or the loss of a dollar. Real Estate First Mortgage and Debenture Bonds and Savings Certificates always on hand for sale—In Savings Departments, in amounts of $5 and upward; in the Mortgage Department, $300 and upward. Full information regarding our various securities furnished by

J. B. WATKINS LAND MORTGAGE CO.
LAWRENCE, KANSAS; or
New York Mang'r HENRY DICKINSON, 319 Broadway

The use of the INTELLIGENCER AND JOURNAL *as a medium for advertisements will, we think, be found very satisfactory. A careful supervision is exerciseed and nothing known to be unworthy is admitted. The paper now goes to about* 3300 *persons, reachiny, say,* 15,000 *readers, and its size and shape, and the character of its contents give special weight to each advertisement.* ☞ *When our readers answer an advertiser, please mention that they do it upon seeing the advertisement in this paper.* ☜

CAROLINE RAU, PLAIN MILLINERY,
(Successor to S. Maddock.)
736 SPRING GARDEN STREET, PHILADELPHIA.
☞Plain Straw Bonnets a Specialty.

PENNHURST,

TELEPHONE No. 118.

MICHIGAN AVENUE, NEAR THE OCEAN,

JAMES HOOD. *ATLANTIC CITY, N. J.*

PRESTON'S SUNNYSIDE, WERNERSVILLE, PA.

On South Mountain, elevation 1,000 feet, in the midst of an extensive woodland park overlooking a wide and diversified landscape; invigorating air; table and appointments excellent.

Open April 1st to November.

JAMES H. PRESTON.

Investment Securities and Guaranteed Mortgages.

DES MOINES LOAN & TRUST CO.

EDWARD FORSYTHE, Manager,

Rich. E. Carpenter, 703 WALNUT ST., PHILA'DA.
38 PARK ROW, NEW YORK.

MY SELECTION OF PATTERNS

* * *

FOR THIS SEASON COMPRISES ALL THE LATEST STYLES AND COLORINGS IN MOQUETTE, BRUSSELS, TAPESTRY, INGRAIN, AND DAMASK CARPETS. OIL CLOTHS, LIGNUM AND LINOLEUM WINDOW SHADES, MATS, RUGS, ETC., AT THE LOWEST MARKET PRICES.

BIGELOW BRUSSELS.
LOWELL BRUSSELS.
LOWEL INGRAINS

BENJAMIN GREEN,
33 N. SECOND STREET, PHILA.

TEA AND COFFEE.

If $3.00 is sent to me I will send 2lb real good Tea, Black, Green, Japan, or mixed, and 8lb of fine Coffee, roasted. Express charges prepaid in the following states: Pa., New York, New Jersey, Del., Md, Va., W. Va., D. C., Ohio, Ill., Wis., Ind. And I will refund the cost of registered letters when the goods are shipped.

WM. S. INGRAM, 31 N. SECOND ST., PHILADELPHIA, PA. ESTABLISHED —1856.—

MILK, CREAM, AND BUTTER ALWAYS ON HAND.

LUKENS WEBSTER,

120 S. FIFTEENTH ST.

Butter delivered twice a week to all parts of the city and surrounding country. We are dealing with the most reliable dairies Orders by mail solicited and promptly filled.

LARD OF THE VERY BEST QUALITY A SPECIALTY.

Are you going to have any Paper Hanging Done this

Spring? If so, observe these prices for newest patterns, perfect, full length.

Lustres or Mica Papers, . . 6 Cts. Roll.
Beautiful Gold Papers, . . 15 Cts. Roll.
Felt or Cartridge Papers, . . 20 Cts. Roll.
Heavy Embossed Golds, . . 35 Cts. Roll.

We'll send free to any address in the country, a full line of samples with borders to match.

A. L. DIAMENT & CO., - 1206 MARKET STREET.



BAUGH'S $25 ANIMAL BONE PHOSPHATE

Dealers wanted in unassigned territory.

RAW BONE MEAL, (strictly pure.)
PURE DISSOLVED RAW BONES.
SULPHATE OF AMMONIA.
Muriate of Potash. Nitrate of Soda.
Kainit. Nova Scotia Land Plaster.

Send for further information.

Original Manufrs of Raw Bone Phosphate

Manufacturers and Importers,
BAUGH & SONS CO. PHILADELPHIA, PA.

DARLINGTON SEMINARY FOR YOUNG LADIES. WEST CHESTER, PENNA.

The Thirty-third School Year will commence on the 17th of Ninth month next. Location healthy and beautiful; Grounds extensive; Course of Study thorough and full; Diplomas granted.

TERMS; $180.00 PER SCHOOL YEAR.

For Catalogue, giving full particulars, address the Principal.
RICHARD DARLINGTON, PH. D.

ABINGTON FRIENDS' BOARDING AND DAY SCHOOL,

Near Jenkintown, Pa., North Penn and Bound Brook R. R Ten miles from Philadelphia.

Next school year begins Ninth month 10th, 1888. Courses of study arranged to furnish a thorough English education and to prepare for college.

Board and tuition $145 to $175 per school year. Tuition alone $25 to $55. For further information address,

ARTHUR H. TOMLINSON, Principal, Jenkintown, Pa.
Or CYNTHIA G. BOSLER, Sec., Shoemakertown, Pa.

SWARTHMORE COLLEGE

OPENS NINTH MONTH ELEVENTH.

Thirty minutes from Broad Street Station, Philadelphia.
Under the care of Friends, but all others admitted.
Full college course for both sexes; Classical, Scientific, and Literary.
Also a Manual Training and a Preparatory School.
Healthful location, large grounds, new and extensive buildings and apparatus.
For Catalogue and full particulars, address

EDWARD H. MAGILL, LL. D., President,
Swarthmore, Penna.

FRIENDS' BOARDING SCHOOL.

NEWTOWN SQUARE, PA.

Terms, $150 to $225 per year.

Apply to HANNA R. CALEY, Principal, address, during vacation), Media, Pa.

Or to
THOMAS P. BARTRAM, Newtown Square, Pa.,
CLEMENT M. BIDDLE, 815 Arch Street, Phila.

FRIENDS' ACADEMY,

A boarding and day-school for both sexes. Thorough courses preparing for admission to any college, or furnishing a good English education. The next school year will begin Ninth month 11th, 1888. Terms for boarding scholars $150 per school year. The school is under the care of Friends, and is pleasantly located on Long Island, about thirty miles from New York. For catalogue and particulars address,

FREDERICK E. WILLITS, Sec.,
Glen Cove, Long Island, N. Y.

CHAPPAQUA MOUNTAIN INSTITUTE,—

A Boarding School for both sexes under the care of Purchase Quarterly Meeting. The present building is new and much enlarged, and has perfect sanitary arrangements. Excellent corps of instructors. Prepares for Business or College. Healthfully and pleasantly located near the Harlem R. R., one hour from New York city. For catalogue and particulars, address,

SAMUEL C. COLLINS, A. M., Prin.,
Chappaqua Institute, N. Y.

QUEEN & CO. 924 CHESTNUT ST.



FRIENDS' INTELLIGENCER AND JOURNAL.

INTELLIGENCER Vol. XLV. No. 33. } PHILADELPHIA, EIGHTH MONTH 18, 1888. { JOURNAL. Vol. XVI. No. 812.

THE HEART'S PRAYER.

As down in the sunless retreats of the ocean
Sweet flowers are springing no mortal can see;
So, deep in my soul, the still prayer of devotion,
Unheard by the world, rises silent to Thee,
My God! silent to Thee;
Pure, warm, silent to Thee.

As still to the star of its worship, though clouded,
The needle points faithfully o'er the dim sea;
So dark when I roam, in this wintry world shrouded,
The hope of my spirit turns trembling to Thee,
My God! trembling to Thee;
True, sure, trembling to Thee.

—*Thomas Moore.*

Editorial Correspondence Friends' Intelligencer and Journal.

NEBRASKA LETTERS.— X.

It is a matter of surprise that so many families and parts of families of Friends could be living in Omaha at the same time, and some of them residents for several years, and yet have made no acquaintance with one another outside the family limits. The names of thirty are on a list furnished me when I left home on this mission of love; some were added by Benj. F. Nichols on his recent visit here, and I have heard of others yet to be added that will further increase the number. I believe there could not be found in all this western land as large a body of members of any other Christian sect, who had not united in the organization of a meeting, and one is forced to the inquiry, Why should this state of things exist? A multitude of reasons present themselves, and each is worthy of consideration. First, perhaps, is the fact that many young men have come from the meetings east of here, believing there were better opportunities in the West for them to get a start in the world than the old home offered. Of these very few probably were more than nominal members of the Society of Friends. They had come to maturity when little was being done to instruct the young in the principles and testimonies of the Society, and while attending, it may be, the First-day meeting and the quarterly meeting, had not, either through reading what had been written by the early fathers, or what was preached from the galleries, imbibed any fixed or permanent ideas of duty and responsibility toward the organization, inhering in the privileges of birthright which it was theirs to enjoy. We are all traditional Friends until there is an awakening to a consciousness that our religion must be something more than a name, and unless we come into some sense of obligation to the church, and realize that it has claims upon us which as Friends we must acknowledge and be obedient to, our membership will be of small value to ourselves or to those about us. The life must be permeated, vitalized; must be raised into a condition in which the law of the spirit of life makes us new creatures in Christ Jesus; this is the "new birth," or the being born from above,—the meaning of the words of Jesus to Nicodemus. It is this experience that when realized individually enables us to take our part in the work of that branch of the church in which our lot has been cast.

In the intercourse had with Friends in Nebraska I have nowhere found truer or more loyal members of our Society than in this city; in this the whole life is permeated by the early training they received and their standing in the community is evidence of the honesty of purpose and integrity of character that this training had developed; but coming west and mingling in business with people who know nothing of our "peculiarities" in dress and address, they have gradually lost these distinctive marks and thus failed of recognition. Some have felt the need of religious fellowship, and not knowing that there were others like themselves yearning for the same helpful association, have united in membership with other denominations, yet holding still the principle of the Society as the foundation of their hope.

In the little company gathered through the effort of S. H. White and a few others at his home, on the afternoon of the 5th instant, there were several who had thus connected themselves, yet it was encouraging to find how cordially they united in welcoming those who came among them in the "name of a disciple" of the faith of their fathers. While the character of this meeting could scarcely place it among those which we class as meetings for worship, it was an opportunity for social religious intercourse, in which the distinctive features of our profession were freely presented, and the feeling prevailed that in the near future measures would be taken to bring Friends living in Omaha and its vicinity together in religious fellowship. As a preliminary step, your correspondent was instructed to ask the committee of Prairie Grove Quarterly Meeting, appointed to establish circular meetings, to set a time for holding such a meeting in Omaha, and promising to secure a hall and give due notice in the papers thereof. This is encouraging, and it seems now to rest with that committee to seek for that wisdom which will direct and make possible every proper effort for the advancement of the higher spiritual life among professing Christians.

Social visits followed, my limited stay making it impossible to call upon all the Friends at this time. In all these opportunities, the evidence of interest in the subject of establishing a meeting was manifested; one among the younger men whose wife and children are also members, assuring me that he "will hold up his end of the work," gives promise that it will not want for whole-hearted laborers, now that it is undertaken.

This paper will not be complete without some notice of the great industries that are here in active operation. The meat packing-houses are only excelled by those of Chicago and Kansas City, and are being extended so rapidly that they will soon be on a level with if not surpass every other enterprise of the kind in this country. The precision and rapidity with which every part of the work is performed is a marvel to the uninitiated. From the time the steer is placed in the closely fitting stall that allows no movement of any part of the body, (where there is a little opening above just over the proper place for the work of slaughtering to begin), until he passes under the manipulation of a corps of experts each ready in the twinkling of an eye to do his part as the animals come to his hands in rapid succession, until they are dehoofed, skinned, quartered, and landed in the refrigerators,—all this is wonderfully rapid, the whole operation taking scarcely more minutes than it did hours in the old way. The same is true in the pork packing houses. The handling is all done by machinery and as much of the other work as can be is also performed in that way.

The Smelting Works is a place of equal interest. We take the cable cars at their terminus north, and ride on Dodge street, a broad avenue that forms the dividing line between the north and south, much the same as Market street in our city, and ride two miles or more to the nearest point, which brings us near the brow of the first hill that rises from the river bank, and near the foot of the new bridge for wagon traffic in process of erection to connect Council Bluffs with Omaha. A walk of several blocks, not at all attractive, or one to be taken for the pleasure of it, brings us to the river bank and directly at the point where the immense iron cylinders, four in number, upon which the bridge on this side the river will rest, are placed. Turning to the left a very short walk brings us to the offices of the "Omaha and Grant Smelting and Refining Company." It is a stock company, having a branch in Denver, and employs over 500 operatives, mostly Bohemians, men of brawny muscle, but with leaden faces, stolid looking, and apparently having little if any knowledge of our language. We receive permission to go through the works, and are courteously conducted through the greater part by the Superintendent of the "gold and silver department." The "plant" covers half a mile of the river front. The ores are brought here from the mines of old and New Mexico, and from all the mineral regions of our own country west of the Missouri. They come in the rough ore, or pulverised and packed in small canvas sacks. We passed from one to another of the various departments, beginning with the furnaces where the process of roasting the ores is conducted, through all the manipulations by which the iron, the zinc, the lead and all the baser elements are eliminated, up to the final department, where the precious metals, in vast melting pans, undergo the last process of separation. As we look in upon the steaming bubbles of the boiling silver glowing with a lustre that indicates its purity, the illustration of the old prophet comes vividly to mind: "He shall sit as a refiner and purifier of silver," and the beauty and fitness of the figure was most fully realized.

It would take more space than your correspondent has the right to ask or the time to give to it, to enter into fuller details. The great vats in which by chemical process the precious metals are separated, after the refining is completed were indeed most wonderful evidences of the extent to which this work is carried on, and the value of the "plant," as it is called. We were told that they supply half the lead that is consumed in the world. L. J. R.

Omaha, Eighth month 8.

GEORGE FOX, THE FIRST OF THE QUAKERS.

[Sermon by W. D. Ball, Baltimore. Concluded from last week.]

It was in 1648 that the great experience of his life took place,—that is, the experience which finally decided his course and his doctrine. It was in the vale of Bevor, in Nottinghamshire. Here, after long, prayerful and solitary wanderings in the fields, there was inwardly revealed to him his ministry and its message. Then for the first time was uttered to completeness his system of belief. For the first time was enunciated that striking tenet of the Quakers, that the Christian Religion is solely spiritual and the Holy Spirit the one great authoritative teacher whose guidance is infallible and not less commanding than that of the written word of God. Fox got his system from the Holy Spirit, independent of the Scriptures. He found upon comparison that the two revelations harmonized. This was but a confirmation that the truth he received was of the Holy Spirit's dictation; for this Spirit was to lead into all the earth, and since truth was one, the inwardly revealed Will of God to him did not contradict the written Word. This is the spirit and part of the letter of his new gospel and revelation. "I was sent to turn the people from darkness into light. . . . I was to direct people to the Spirit that gave forth the Scriptures, by which they might be led into all truth, and so up to Christ and God. I saw that Christ died for all men, and was a propitiation for all. I saw that the grace of God which bringeth salvation had appeared to all men, and that the manifestation of the spirit of God was given to all men to profit withal. These things I did not see by the help of man, nor by the letter, though they are written in the letter, but I saw them in the light of the Lord Jesus Christ, and by his immediate Spirit and power as did the holy men of God by whom the holy Scriptures were written. Yet I had no slight esteem for the holy Scriptures, but they were very precious to me, for I was in that spirit by which they were given forth and what the Lord opened to me I afterwards found was agreeable to them. I could speak much of these things, but all

would prove too short to set forth the infinite love of God in letting me see the depths of Satan on the one hand and the opening to me on the other, the divine mysteries of his own everlasting kingdom."

Fox soon had occasion to test the acceptability of this new doctrine of the Scriptures. After this revelation he proceeded towards Nottingham and lifting up his eyes, he sees in the distance a steeple-house. Then the Lord said unto him "Thou must go and cry against yonder great idol."

More obedient than Jonah, he went. On entering the church he heard the preacher defending the supreme authority of the Scriptures in all questions of faith and conduct. Fox's convictions got the better of his judgment and manners, and he interrupted the preacher, questioning and even arraigning his position. The nature and issue of this affair we will allow Fox to narrate in his own vigorous style. "I could not hold, but was made to cry out and say, O no, it is not the Scriptures. I told them it is the Holy Spirit by which the holy men of God gave forth the Scriptures, whereby opinions, religions, and judgments are to be tried, for it led unto all truth. . . . The Jews had the Scriptures and yet resisted the Holy Ghost, rejected Christ, the bright morning star. They persecuted Christ and his apostles, and took upon them to try their doctrines by the Scriptures, but erred in judgment and did not try them aright, because they tried without the Holy Ghost. And as I spake thus amongst them, the officers came and took me away and put me into a nasty, stinking prison, the smell where of got into my nose and throat, that it very much annoyed me."

This was Fox's first imprisonment, but by no means his last. It was in fact the beginning of a life-long series of incarcerations, beatings, persecutions. Up to this time he had been unmolested. But from henceforth he is a branded man. This new attitude of the community toward him is to be accounted for by the persistent ministry and radical doctrines of Fox, now for the first time systematically entered upon and taught, all of which were the essential result of the inward revelations made to him while walking the fields beneath the sky and stars of Bevor vale. That we may appreciate his persecutions we must here inform ourselves of his peculiar tenets, not in their spiritual nature at this time, but with reference to those points where Fox came in contact with the Civil Courts, and out of which grew the external peculiarities of his followers, bringing down upon them the contempt of the Church of England and indeed of all Dissenters, and the judgment of the law. I am certain that we will consent to hear this statement of principles as set down by an eminent contemporary and countryman, William Penn. He names the following leading principles as actuating and controlling the Quakers:

"1. Communion and loving one another, whence it is so common to hear some say, 'Look how the Quakers love and take care of one another.'

"2. To love enemies; this they both taught and practiced, for they did not only refuse to be revenged for injuries done them, but they did freely forgive, yea, help and relieve those that were cruel to them.

"3. The sufficiency of truth speaking according to Christ's own form of words of yea, yea, and nay, nay, among Christians without swearing, both from Christ's express prohibition 'swear not at all' and for that being under the tie and bond of truth in themselves, there was no necessity for an oath, and it would be a reproach to their Christian veracity to assure their truth by such extraordinary way of speaking, but offering at the same time, to be punished to the full for false speaking as others for perjury, if ever guilty of it.

"4. Not fighting, but suffering is another testimony peculiar to this people; they affirm that Christianity teaches people to beat their swords into ploughshares and their spears into pruning hooks and to learn war no more. . . . Nor ought they for this to be obnoxious to civil government, since if if they cannot fight for it, neither can they fight against it, which is no mean security to the state.

"5. Another part of the character of this people is they refuse to pay tithes or maintenance to a national ministry and that for two reasons; the one is that they believe all compelled maintenance even to Gospel ministers to be unlawful, because expressed contrary to Christ's command, who said 'freely have ye received, freely give,' the other reason of their refusal is because these ministers are not Gospel ones, in that the Holy Ghost is not their foundation.

"6. Not to respect persons. They affirmed it to be sinful to give flattering titles or to use use vain gestures and compliments of respect. The Lord and Master Jesus Christ forbade his followers to call men Rabbi, which implies Lord or Master.

"7. They use the plain language Thou and Thee to a single person, whatever his degree among men.

"8. They recommend silence by their example, having very few words upon all occasions, they were at a word in dealings, nor could their customers with many words tempt them from it.

"9. For the same reason they forbore drinking to people, or pledging them, as it is a manner of the world, a practice that is not only unnecessary, but they thought evil in the tendencies of it; being a provocation to drinking more than did people good, as well as it was in itself vain and heathenish.

"10. Their way of marriage is peculiar to them. They say marriage is an ordinance of God, and God only can rightly join a man and a woman in marriage. Therefore they use neither priest nor magistrate, but the man and woman concerned take each other as husband and wife, in the presence of divers credible witnesses, promising unto each other with God's assistance to be loving and faithful in that relation till death shall separate them, etc., etc." Of all such proceedings, a narrative in the way of a certifi- is made (duly) signed (by parties and spectators).

"11. It may not be unfit to say something here of their births and burials which make up so much of the pomp and solemnity of too many called Christians. For births the parents name their own children, some days after they are born in presence of those present at the birth, who afterwards sign a certificate, which is recorded in a proper book in the Monthly Meeting.

"12. Their burials are performed with the same simplicity. If the corpse of the deceased be near any public meeting place, it is usually carried thither, and it so falls out sometimes that while the meeting is gathering for the burial, some or other have a word of exhortation for the sake of the people then met together, after which the body is borne away. The corpse being in a plain coffin without any covering upon it. At the ground sometimes they pause before they put the body into its grave, that if any there should have anything upon them to exhort people, they may not be disappointed. Otherwise they have no set rites or ceremonies on those occasions, neither do the kindred of the deceased ever wear mourning, looking upon it as a worldly ceremony and a piece of pomp, and what mourning is fit for a Christian to have at the departure of a beloved relation or friend should be worn in the mind which only is sensible of the loss."

We may then see how violently Fox was bound to come into collision with Courts in view of his principles regarding oath-making, taking up arms and contributing to the support of a state Church, and how he would excite the enmity of the clergy by his proclamation against a paid ministry from the standpoint of selfishness if not principle, and how extreme to many would seem his view of the authority of the Scriptures and to some his doctrines of Christian perfection. But in no case would he deviate in the least from his opinions either civil or religious, and on account of his fidelity to these arose his persecutions. To the Presbyterians was his doctrine of perfection peculiarly offensive.

To the Presbyterian ministers of Derby he writes from his prison into which they have been largely instrumental in putting him: "Friends, you do profess to be ministers of Jesus Christ in word but you show forth by your fruit what your ministry is. The ministry of Jesus is in mercy and love to unloose them that are bound and to bring out of bondage, and to let them that are imprisoned go free. Now friends where is your example (if the Scriptures be your rule) to imprison for religion? Have you any command for it from Christ? When envy, pride and hatred rule, the nature of the world doth rule, not the nature of Christ. I write with no hatred to you, but that you may well weigh yourselves and see how you pass on your time.

GEORGE FOX."

After or about the conclusion of a six months' imprisonment, Parliament, desiring to levy troops to fight against the king, offered Fox the captaincy in a newly levied regiment, the soldiers swearing that they would have no other captain, showing that he was not wholly without friends. But Fox determinedly refused to lead others into war, which he deemed at all times unrighteous. He was therefore imprisoned and confined with common thieves for six months more. And yet all the while his followers multiplied. The sheriff at Nottingham, his family and many citizens were converted by Fox's instruction during his first imprisonment, reminding us of the conversion of the jailer by Paul and Silas; but as the persecutions grew more and more severe, many fell away, others openly recanted, but Fox kept on in his even way. So repeated are his arraignments before the courts that to follow him through them all would be impossible. His conduct is always fearless and frequently brilliant. His defences of himself able, his ability to detect errors in the indictments brought against him at times astonishingly shrewd, sufficient many times to have acquitted him, had not the court and juries been dead set against him. We must content ourselves with one characteristic trial, that at Launceston, told by Fox himself in his own inimitable and graphic and not unamusing way:

"People came from far and near to hear the trial of the Quakers. Captain Braden lay with his troops of horse there, whose soldiers and sheriff's men guarded us up to the Court through the multitude of people, and much ado they had to get us through them. Besides, the windows and doors were filled with people looking at us. When we were brought into the court, we stood sometime with our hats on and all was quiet, and I was moved to say 'Peace be amongst you.' Judge Glynne, a Welshman, then Chief-Justice of England, said to the jailer, 'What be these men you have brought here into court?' 'Prissoners, my lord,' said he. 'Why do you not put off your hats?' said the Judge to us; we said nothing. Then said the Judge again, 'put off your hats;' still we said nothing. Then said the Judge, 'the court commands you to put off your hats;' then I spoke and said, 'when did ever any magistrate, king, or judge, from Moses to Daniel, command any to put off their hats, when they came before their courts, either amongst the Jews, the people of God, or amongst the heathen? and if the law of England doth command any such things show me that law either printed or written.' Then the Judge grew very angry and said, 'I do not carry my law books on my back.' But I said, 'tell me where it is printed in any statute book that I may read it.' Then said the Judge, 'take him away, prevaricator, ill ferk him.' So they took us away and put us among the thieves. Presently after he calls to the jailer to bring them up again. 'Come,' said he, 'when had they hats from Moses to Daniel, come answer me, I have you fast now,' said he. I replied, 'thou mayest read in the third of Daniel, that the three children were cast into the fiery furnace by Nebuchadnezzar's command, with their coats, their hose, and their hats on.' This plain instance stopped him, so he cried again, 'take them away, jailer.' In the afternoon we were had up again into the court by the jailer and the sheriff's men and troopers, who had a mighty toil to get us through the crowd of people. When we were in the court waiting to be called, I seeing both the jurymen and such a multitude of others swearing, it grieved my life that such as professed Christianity should so openly disobey and break the command of Christ and the apostle, and I was moved of the Lord to give forth a paper against swearing which I had about me to the grand and petty juries. . . . This paper passing among them, from the jury to the justices, they presented it to the Judge, so that when we were called before the judge, he bade the clerk give

me that paper, and then asked me whether that seditious paper was mine. I told him if they would read it up in open court that I might hear it, if it was mine I would stand by it and own it. He would have me to take it and look upon it in my own hand, but I again desired that it might be read, that all the court might hear it, and judge whether there was any sedition in it or not, for if there were I was willing to suffer for it; at last the clerk of the assize read it with an audible voice, and when he had done, I told them it was my paper, I would own it, so might they too, except they would deny the Scripture. Then they let fall that subject and the Judge fell upon us about our hats again, bidding the jailer take them off, which he did and gave them to us, and we put them on again. . . .When we asked wherefore we had lain in prison nine weeks seeing that they had nothing to accuse of us beyond wearing our hats." But alas, despite the boasted fairness of English courts, Fox and his companions were after this trial vilely imprisoned in a dungeon called Doomsdale, an under place, noisome and pestilential, being the common sewer of the prison. Here without fire or light they stood in mire over their shoe-tops unable to sit or lie down. However, friends brought them light, and a few handfuls of straw to purify the air. Upon the smoke arising through the chinks of the floor above, the prisoners there confined poured down upon them whatever filth they could lay their hands upon.

One time while at Drayton he was arrested upon a trumped up charge of plotting with other Quakers against the Protector, Oliver Cromwell. He was sent to Cromwell, but first having written a letter to the Protector declaring his innocence. When he in fact had come before Oliver, he was taken by the hands whilst with tears he was addressed in these words: "Come again to my house, for if thou and I were but for an hour a day together, we would be nearer one to the other." Shortly after leaving Cromwell's presence, Fox received an invitation to dine with the Protector. His answer was that he would neither eat of Cromwell's bread nor drink of his wine, whereupon Cromwell exclaimed: "Now I see there is a people arisen that I cannot move with gifts, kindness, offices, places, but all other people and sects I can."

It was perhaps while at the court of Cromwell mingling with its members and witnessing its gayeties that Fox saw some extremely fashionable men and women who were sufficient to draw forth the following caustic and characteristic epistle addressed "To such as follow the world's fashions:" "What a world is this! How doth the devil garnish himself! How obedient our people to do his will and mind! They are altogether carried away with fooleries and vanities. Both men and women, they have lost the hidden man of the heart, the meek and quiet spirit, which with the Lord is of great price. They have lost the adorning of Sarah, they are putting on gold and gay apparel, women plaiting the hair, men and women powdering it, making their backs look like bags of meal. They can scarcely look at one another, they are so lifted up with pride. Young and old, one puffs up another. If one have a store of ribbons hanging about his waist, at his knees and in his hat of divers colors, red, white, black or yellow, and his hair braided, then he is a brave man, then he is accepted, then he is no Quaker because he hath ribbons on his back, belly and knees, and his hair is powdered. Likewise the women having their gold, their patches on their faces [Who would have thought that black patch was so venerable?] noses, cheeks, foreheads, their rings of gold upon their fingers, their cuffs doubled under and above like a butcher with his white sleeves. Are not these that have got ribbons hanging about their arms, hands, waists, knees, and hats like fiddlers' boys, and stage players, quite out of the fashion of solid men? They say, if it be out of fashion it is worth nothing, and further if one get a pair of breeches like a coat and hang them about with points and up almost to the middle, a pair of double cuffs on his hands, a feather in his cap, here is a gentleman, bow before him, put off your hats, get a company of fiddlers, a set of music, women to dance! This is a brave fellow! Are these your fine Christians? Yea they say they are of Christians, but say the serious people they are out of Christ's life, out of the apostle's command, and out of the saint's ornament. . . . ."

When forty years of age Fox married a widow named Margaret Fell, ten years his senior, a fellow-sufferer in many vile imprisonments, out of which community of suffering there sprang a common love.

Between the years 1671 and 1673 Fox sailed for and journeyed to the Barbadoes and to America. After a visit to the former he came to America, landing in Maryland. Here for fifteen months throughout our State, New Jersey, Pennsylvania, New York, New England and Virginia, he journeyed, preaching and organizing, correcting extravagances of faith and conduct. In Rhode Island he found many of his mind, indeed those who under Roger Williams somewhat preceded himself in their ideas of religious liberty and sufferance for it. He sailed from Maryland after a great Quaker gathering, a season of "great refreshing" as he called it. New trials and imprisonment awaited him in England and continued until within four years of his death, when after a petition by the Quakers to King James II., a proclamation of liberation was declared. The fight for freedom had been long indeed, extending over forty years of incessant suffering and persecution, but it was well worth the cost. This boon came in the evening of Fox's life, but cheered his last hours and made jubilant his patient and beautiful followers. After a brief illness and a life full of labor, George Fox died in London November 13th, on the third day of the week (Tuesday) 1690, in the 67th year of his age.

His was a life full of thrilling incidents and good works. He had strange visions, he worked miracles, he at times exercised the gift of prophecy in an indifferent way. In his journals of 1653 we note the following incident of this last gift.

"Being one day in Swarthmore hall, when Judge Fell and Justice Benson were talking of the news of Parliament, then sitting which was called the Long Parliament, I was moved to tell them that before that day two weeks the Parliament should be broken up, and the speaker plucked out of his chair; and that

day two weeks Justice Benson coming thither again told Judge Fell that now he saw George Fox was a true prophet, for Oliver had broken up Parliament." His peculiar doctrine of christian perfection, he beautifully exemplified in his own life from his youth, which was one of innocence and unblemished purity. Thus does he defend this doctrine in a dialogue with a clergyman of the Established Church. The priest asks "If he was grown up in perfection?" Fox, "What I am, I am by the grace of God." Priest, "Is it a modest and civil answer? But if we say we have no sin, we deceive ourselves, and the truth is not in us." Fox, "The same apostle says, if we say we have not sinned, we make him a liar, and His truth is not in us, who came to destroy and take away sin. So there is a time to confess sin, and to forsake it, and to know the blood of Christ to cleanse from all sin." Priest, "We must be always strong." Fox, "It is sad and comfortless strong to strive with a belief that we shall never overcome. Paul who cried out of the body of death, did also thank God who gave him victory through the Lord Jesus Christ. So there is a time of crying out for want of victory and a time for praising God for the victory. Paul further said, 'There is no condemnation to them that are in Christ Jesus.'" Priest, "Job was not perfect." Fox, "God said Job was a perfect man." Priest, "Job said 'He chargeth his angels with folly and the heavens are not clean in his sight.'" Fox, "That is a mistake, it was not Job that said so, but Eliphaz, who contended against Job." Priest, "Well what say you to that scripture 'The justest man that is, sinneth seven times a day.'" Fox, "Why truly there is no such scripture." This position of Fox is that of the Quakers of to-day whose authoritive utterance runs: "The Lord is able to redeem from sin in this life; that he can cast out the strong man, cleanse the house and make it fit for him to dwell in; that he can finish transgression in the heart, and bring in everlasting righteousness."

Fox based his doctrine and created his following upon what he considered the distinguishing features of the Apostolic age:

"1. A pure spiritual worship. 2. A free gospel ministry. 3. Religious liberty. 4. A testimony against war and oppression. 5. A testimony against oaths. 6. A testimony against vain fashions, corrupting amusements, and flattering titles." He and his followers have been from the beginning singularly faithful to these great principles, coming without question nearer to the christian doctrine of non-resistance of evil than the mass of christians. Their position on this point is ideal. For if all were Quakers then indeed that day would have come when swords should be beaten into plough-shares and spears into pruning hooks, it would indeed be a true christian day. The readiness with which christian nations make war upon one another is a sad travesty upon the gospel they profess to follow.

We may close with a brief summary of the Quakers' distinguishing doctrines. As regards the Trinity, they say with John in his first epistle (v. 8) that "there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one."[1] That the three are distinct as three several beings or persons, the Quakers nowhere read in the Scriptures, but that they are one.

1. They acknowledge one God, the Father of Jesus Christ, witnessed within man by only the Spirit of truth and these three are one; and he who honors the Father honors the Son who proceeds from Him, and he who denies the Spirit denies both Father and Son.

2. They believe that Christ is both God and man in wonderful union. To the charge they do not believe in the divinity of Christ, William Penn answers: "A most untrue and uncharitable censure." Their great characteristic principle is that Christ is the Divine Word that lighteth all souls.

3. In worship they have neither liturgy nor form of prayer. All preaching and prayer must come from the direct inspiration of the Holy Spirit.

4. They believe not in the necessity of an educated ministry. The inward vocation with them is authoritative, and is granted to women as well as men.

5. They believe in one baptism, which is spiritual, the baptism of the Holy Ghost. They feel with Paul, "Christ sent not me to baptize but to preach the gospel." That water baptism was a rite John exercised in behalf of the Jews and Christ as well as in their behalf. . . . The water baptism having no efficacy, they do not practice it as a rite.

6. The sacrament they consider as simply a commemorative ordinance left to the option of the Disciples and not as an institution that Jesus meant to enjoin upon the church for all ages, any more than his example that he gave them of washing their feet was to be perpetuated. Hence the Quakers abstain from all ritual participation in the bread and wine, looking to it that they eat the only needful supper of the Lord, which is spiritual.

7. On the question of religious liberty the Quaker thus nobly utters his faith: that the civil magistrate has no right to interfere in religious matters, so as either to force any particular doctrine upon men, or to hinder them from worshipping God in their own way, provided that by their creeds and worship, they do no detriment to others—(this is a plea for religious liberty upon a true and safe basis, different from that made by the Mormons). "As religion is an affair solely between God and man, so it cannot be within the province of individual magistrates, or of government consisting of fallible men to fetter the consciences of those who may live under them."

In the life and doctrine of the Quakers we see and find much to admire and little to criticise. Their doctrine is ideal, and yet exemplified in their lives. They show the rest of mankind that war, malice and revenge need not be practiced in order that life, health and prosperity may be preserved, but that peace, purity and non-resistance can even in this century of unholy competition thrive. They are accused of driving sharp bargains, but mostly by those

[1 To avoid a break in the report, we print this as we find it, but must remark that the statements are not accurate as a representation of Friends' views. The text quoted is not in the Scriptures: it appears corrected in the Revised Version.—EDS. INTELLIGENCER AND JOURNAL.]

who have been outgeneraled at their own game of advantage.

They have shown us that Christ's law of peace is practical, and his injunctions to purify not beyond the reach of the citizen and the Christian.

For Friends' Intelligencer and Journal.

A SERMON BY ARCHDEACON FARRAR.

How little I thought when listening to the venerable Archdeacon Farrar, in my own city of Philadelphia, that I should ever hear him preach in Westminster Abbey, in London. It was a beautiful morning, and as I walked to the Abbey I could but recall that sermon, and wonder if the freedom and liberality of our country had tinged it, and if he would be as fearless in his expressions here. I need not have feared,—he gave no uncertain sound, but bravely his words rang out in the midst of royalty as in our own Republic. His text was: "Be ye doers of the word, not hearers only, deceiving your own selves." He said: The Scripture lessons for to-day in general emphasize one truth which runs throughout the whole Scripture: that truth is, that religion cannot be dissevered from morality; that the object of all religion and the test of all religion, is morality; that compared with obedience to the moral law of God, orthodoxy is nothing, and outward observances are nothing. Character is of infinitely more importance than correct opinions, and conduct is nine-tenths of life. "Is not my word a fire, saith the Lord, and like a hammer that breaketh the rock in pieces?" You who think yourselves religious, I would ask you to come down to-day from the empyreal air of your self-satisfaction in a nominal religion and to sit humbly in the dust, searching whether in spite of all your professions your heart is right with God. . . Hear him say: "Behold the hour cometh and now is, when the true worshippers shall worship the Father in *spirit* and in *truth*."

External service, therefore, is not religion, nor is orthodoxy or right opinion the essence of religion. Grievous indeed would it be if it were. Majorities of Christians have erred, and minorities have erred, empires and races and generations have erred, and fathers and councils, convocations and synods, have grievously and egregiously erred, and thousands of persecuting inquisitors and millions of anathematizing priests, when they were never so positive have erred, . . . and it is only a narrow and fanatical provincialism which, without charity, without humility, without toleration, claims infallibility in all points for its own opinions. . . Very plain, very simple, very general was the creed which sufficed for the early Christians; and it were well if ours were so, and it were still better if ours were as full of love. . . "If thou wilt enter into life"—what? Hold certain views or opinions? fast, scourge yourself, stand praying in churches and synagogues all day long? Nothing of that kind; not one single word about external observances, not one single word about theological opinions, but "If thou wilt enter into life," and our Lord says it as plainly to every man and woman in this cathedral to-day, as he said it to the young ruler then, "If thou wilt enter into life keep the commandments." And which commandments? "Love God with all thy heart, and love thy neighbor as thyself." This is the religion that before God and the Father is *pure* and *undefiled*. . . . To watch the door of our lips, to bring forth the fruits of the spirit, to love one another as he gave us commandment—that is religion. . . My friends, let us take home to ourselves these truths, for they are of tremendous importance to every one of us, and perhaps of the deepest importance to those who accept them least. . . Do not be deceived; if you are a bad son or daughter, if you are a sly intriguer, or a secret backbiter, if your mind is fermenting with unclean thoughts, if you are not kind in your words and innocent in your dealing, your worship is then no better than the clack of the Tartar's prayer mill, and your faith is of no more value than the tree which is rotted into grotesque resemblance of something else. . .

Men who claim to be religious ought to be the sweetest, the most trustworthy, the most amiable the most beloved—and alas! too often they are not. Men who are indeed holy raise the ideal, sweeten the atmosphere, enrich the blood of the world; we are better when we think of them we should like to stand bareheaded in their presence. They may be Jesuits like Francis Xavier, or Quakers like George Fox, or heathens like Marcus Aurelius. They may be all wrong, but it is their love, their goodness, their holiness, which moves the world. . Show me a man who is pure and happy, tender and true—not jealous, not envious, not an anonymous slanderer, not always judging and condemning others—and be he Romanist, or be he Dissenter, be he Ritualist or be he Plymouth Brother, I do not care one straw for his ecclesiastical orthodoxy or heterodoxy, or for his rubrical proprieties or improprieties, but will entreat him to help me also be like himself a child of God. . . Surely every one of us have known good men and good women; we have seen on human faces the glow of sympathy and the bloom of modesty. How do we rejoice to see written, as it were upon their faces, not only the Commandments, but the Beatitudes. What do we care whether such a man says "Shibboleth" or "Sibboleth" when to know him is a liberal education, and to be with him is to be filled with a longing to be with Christ!

Yet every true Christian should be such a man or such a woman, and men should take note of them, that they have been with Jesus. . . O Christian men and women do not deceive yourselves. Remember that God sees through shams; remember he does not care for anything except the heart. . . We do not want phrases we want goodness, we do not want symbols and rituals, we want simplicity and reality, we do not want tarnished gildings, we want beaten gold. Love your enemies;—be tolerant towards those from whom you differ; judge not; give generously; look at the beam in your own eye, not at the motes in the eyes of others; be humble and gentle; bring forth fruit, not of talk but of character. All of this is indeed a hard thing, and can only be achieved through the grace of God, sought and struggled for in many an hour of earnest prayer; and yet so and only so

shall ye be the sons of your Father which is in heaven.

—The great building was filled, and the attention given was the closest. We sat in the "Poet's Corner," and it seemed that inspiration indeed should come in such a place.

London. ELISA H. SCHOFIELD.

INTELLIGENCER AND JOURNAL.

HOWARD M. JENKINS, *Managing Editor.*

ASSOCIATE EDITORS:

HELEN G. LONGSTRETH. LOUISA J. ROBERTS.
RACHEL W. HILLBORN. LYDIA H. HALL.

PHILADELPHIA, EIGHTH MONTH 18, 1888.

"AS THY DAYS, SO SHALL THY STRENGTH BE."

WITH what a feeling of comfort there come to some of us, and this not infrequently, expressions from the Old or New Testament, stored away in the mind in our youthful days to be brought forth illuminated by the light of years and experience till they seem as fresh creations for our present need! Thus when under great pressure of many things, there arises within us unexpected ability to continue in our labors, we hear, echoed from away down the ages repeated in the form of speech of the time of Moses, such grand and soothing expressions as these: "As thy days, so shall thy strength be . . . There is none like unto God. Who rideth upon the heavens for thy help . . . The eternal God is thy dwelling place. And underneath are his everlasting arms." However we may regard the figurative words used, or desire the thought clothed in more prosaic language, the effect is the same when we realize that they are indeed words of truth unto us. Working in any pathway where duty leads, there is ever felt to be, if we did but pause to consider it, a sustaining Power who is "riding the heavens" for our benefit, whose kingdom is "within" and not without us, and from whose presence we are unconsciously deriving the force that enables us to act.

How is it with the true mother who day by day, hour by hour, ministers to the ceaseless needs of her little ones in health, feeling that all of strength is given, every energy is spent? Suddenly disease comes and there springs into life for each new demand, fresh vigor and renewed ability to endure. These are miraculously supplied from within. Can we for one moment doubt that it is from the eternal dwelling place of God that the strength comes? And in multitudes of situations where humanity toils and struggles for the right, help comes from the power within, aided at times by a corresponding power at work in some other human form inspired to comfort and to bless. In this way we are brought to realize in their fullness the words of Jesus in reference to God's kingdom: "The kingdom of God cometh not with observation; neither shall they say, Lo, here! or, there! for lo, the kingdom of God is within you."

To those of us who have had the advantage of being trained in the faith of "a light within," it becomes easy to see the significance in the text "as thy days, so shall thy strength be," for do we not feel that the "days" whence we are conscious of receiving this strength are such as carry with them the illumination from this ever present "sun of righteousness"? But why do we so often lose courage in our journey through life? Because this Power within is to us as an "Unknown God." Seeking for evidence from without as to His abiding place, we have missed, it may be, the still, sweet intimations of his presence within; our "light" has been obscured and we grope along in the dark missing the warmth and cheer that ever follow the sunshine of his perceptible indwelling.

Let us cultivate this sacred faith of ours till we are so imbued with it that it shall become "a light unto our path!" Let us indoctrinate our children with the same blessed sentiment. Store their minds with passages from Scripture, both old and new, that embodies it and when age and experience come, that which once seemed but as *ideal words* will become *real living truths*.

MARRIAGES.

PENNELL—OWEN.—At the residence of the bride's parents, West Philadelphia, Eighth month 6th, 1888, by Friends' ceremony, Samuel F. Pennell and Maggie B. Owen, both of Philadelphia, Pa.

DEATHS.

CARPENTER.—On the 28th of Sixth month, 1888, near Marshfield, Coos county, Oregon, William S. Carpenter, aged 26. He was a graduate of the Oregon State Normal School, and a young man of much promise. He was formerly, as a lad, with his parents, a resident of Eatontown, New Jersey, where the memory of the scrupulous rectitude of his character, and gentle sympathetic spirit in his pure and innocent boyhood is held in loving regard. His parents and sister have our warmest sympathy in their overwhelming sorrow. L.

JEANES.—At the residence of his son-in-law, Watson K. Ely, Philadelphia, Eighth month 11th, 1888, Thomas Jeanes; a member of the Monthly Meeting of Friends of Philadelphia, in his 81st year. Interment at Plymouth Meeting, Pa.

KAY.—Eighth month 7th, 1888, at his residence, Westmont, N. J., Briggs Kay, in his 78th year.

KNOWLES.—At his residence, West Philadelphia, Eighth month 11th, 1888, Robert Knowles, in his 87th year.

KNOWLES.—At his residence, Woodbury, N. J., Eighth month 6th, 1888, Benjamin L. Knowles; a member of the

Monthly Meeting of Friends of Philadelphia, aged 40 years. Since 1876 he had been principal of the Boys Intermediate School at Race street, Philadelphia.

LIPPINCOTT.—On the evening of the 25th of Seventh month, 1888, Marianna, wife of Joseph Lippincott, in the 27th year of her age; a member of Chester Monthly Meeting of Friends, held at Moorestown, N. J.

MORRISON.—Suddenly, Seventh month 29th, 1888, at her home in Salem, N. J., Letitia Morrison. She was an estimable woman, not a member, but a regular attender of Friends' meetings.

PUSEY.—At her residence in Kennett Square, Seventh month 21st, 1888, Lydia Pusey, in her 78th year. She was next to the oldest of six sisters, who all survive her; three brothers, the eldest, Solomon Pusey of London Grove, having all been removed from earth-life several years ago.

She was the only sister unmarried, but nephews and nieces will treasure the memory of Aunt Lydia's loving kindness, and her sisters be comforted and strengthened in remembrance of her faithfulness to duty, her patience in suffering, her unselfish thought for the welfare of others, and the tie of sisterhood which ever bound them in sweet unity of spirit. May we all seek for a like influence to govern our lives, imbued with her simple faith in the goodness of God!

"Fold her, oh Father, in thine arms
And let us henceforth be
A messenger of love between
Our human hearts and thee."

L.

PASSMORE.—In West Chester, Pa., on Eighth month 8th, 1888, Abigail B., wife of R. Haines Passmore; an esteemed member of Birmingham Monthly Meeting.

SINN.—On Fifth-day, Eighth month 9th, 1888, Joel Hancock, aged 16 months, child of Howard and Susan R. Sinn, of Germantown, Pa.

WEBSTER.—Suddenly, Eighth month 5th, 1888, in Thornbury, Delaware county, Pa., Joseph Webster, Sr., in his 75th year.

ZIMMERMAN.—In Norristown, Pa., Eighth month 8th, 1888, Esther Zimmerman, in her 91st year.

SCRIPTURE LESSON, No. 33.

EIGHTH MONTH 26, 1888.

TOPIC: DIVINE ILLUMINATION.

GOLDEN TEXT.—"Thy word is a lamp unto my feet, and light unto my path."—Psalm 119: 105.

READ Numbers 9: 15–23.

THE first mention made of the pillar of cloud by day, and of fire by night, is on the journey from Succoth, the second place of encampment before the Hebrews had crossed the Red Sea. Exodus 13: 20–22. Fire is represented as the symbol of Jehovah's presence and the instrument of his power, in the way either of approval or of destruction; it being immaterial, mysterious, but visible, warming, cheering, and comforting, yet terrible and consuming in its destructive character.

There has always been associated with the pillar of cloud and of fire that led the march of the Children of Israel, a mysterious sacredness that placed it among the miraculous interpositions and occurrences which are associated with the history of the Hebrew children, more especially those connected with the exodus from Egypt. An eminent writer has said, "It can be proved that more than half the difficulties in the history of religious thought owe their origin to this constant misinterpretation of ancient language by modern laaguage, of ancient thought by modern thought." [Müller.] He says of this very point, "What we call divine guidance they speak of as a pillar of cloud to lead the way and a pillar of light (or fire) to give them light."

It was the custom to carry a flaming torch, or a brazen vessel in which a fire was kept burning in front of large armies, or when large numbers of people were migrating. It served to keep them together and lead the way. This in mid-day, as we all know, would appear as a cloud, and at night would flame up as a pillar of light.

This usage of the earlier times, may explain the material character of the appearance, and ought not in any way to lessen or detract from the beauty and significance of associating it with the thought of "divine guidance."

By this divine illumination our highest, greatest needs will be made known to us, and the spirit's eye will be opened, and if we are willing to receive light, it will come to us, and the language of inspiration, which is divine impression, will direct us when to move and when to remain in our tents—in other words, when to act or to go forward, and when to wait for our strength to be renewed. Our own preconceived opinions must be given up and supplanted by convictions of truth, which will come to us so clear and plain, if we do our part toward keeping our spirits in harmony with the divine spirit, that they cannot be doubted. If we look to the light which is divine illumination and are thus prepared, divine inspiration and intelligence will flow from spirit Father to spirit child, and thus guided by that which we can see and comprehend, comparable to a cloud by day and the pillar of fire by night, we will be prepared for our duties here or to go hence at the Father's call.

NEWS OF FRIENDS.

PHILADELPHIA QUARTERLY MEETING.

PHILADELPHIA Quarterly Meeting, held at the Valley on the 7th inst., was not so large as usual, owing somewhat to the weather of early morning, which however changed and we had a beautiful day. After getting into a quiet waiting state, the silence was broken by Henry T. Child: "Our Fathers, where are they? and the Prophets, do they live forever?" Every true Friend is known by example as well as by precept, and if we live up to the best knowledge of the Divine inspiration, we shall ask the Lord what he will have us to do, and thus fulfill the mission of our lives. Jesus said: "I came into the world to bear witness to the truth." What is truth? If we have a truth, and wrap it in a napkin, what profit is it to any? but as we gather in silence and endeavor to find the pearl of great price, Divine Inspiration, we shall find it, as it is the only safe guide of our lives. Robert Hatton thought that the inquiry, "Is it well with thee?" should mean, "Has there been

a growth in thy soul?" Can we say that God is our Father? for what dost thou know of this living God? Can we, the children of the Heavenly Father, as we answer the inquiry, "Art thou in health my brother, my sister?" say, "It is well"? If we are the children of God, we shall be brought into a oneness of feeling and spirit, thus bringing us into the unity which is the bond of peace.

John Haines spoke words of encouragement to all: "To do the work in the daytime, for the night cometh when no man can work." Frances Newlin said: "I have fought the good fight, I have kept the faith, and my soul has gone forth to each and every one that we may know that God is the teacher of his people himself, and then will we be fed with the bread that cometh down from Heaven, and we can go to the true fountain of life, ask and receive all that is needful, if we are in that condition of mind in which we can say 'Here Lord am I.' The Christian's life is a continued warfare. Submission to the will of God is the way of true religion."

Just at the close of the meeting, Lukens Webster expressed the conviction of his mind that the time for the closing of the shutters had been quite reached and hoped that the proposition of attending to the business of the meeting would be considered.

After settling again into silence, the business of the quarterly meeting was attended to. Some words of encouragement and advice, on the value of time, were spoken by Robert Hatton who felt a concern to come into women's meeting. Rachel Mather, in a few words, felt that we all have something to be thankful for,—health of the body, and the health of the soul.

I feel it right to say that the kind hospitality of those who so generously attended to the wants of those coming from a distance was fully appreciated.

K.

—Abington Quarterly Meeting, at Gwynedd, on the 9th instant, was well attended and a very satisfactory meeting. Watson Tomlinson, Joseph B. Livezey, David Newport, Jeremiah Hayhurst, Lydia H. Price, Rachel Bond, Edwin L. Pierce, and Nathaniel Richardson spoke before the closing of the shutters for business. The business claiming attention was of a routine character and did not cause a protracted sitting. Among those present were several members of the Yearly Meeting's committee to visit and encourage Friends, and it was announced that in the Tenth month the sub-committee desired to visit all the monthly meetings of the Quarter.

—Isaac Wilson and wife, of Bloomfield, Canada, are expected to attend Easton and Saratoga Quarterly Meeting to be held at Granville, Washington Co., New York, Eighth month 29.

—A friend, (R. E. E.), writes concerning the little meeting of Friends held in the parlor of M. F. Paschall, at Atlantic City, (171 South Carolina Avenue), every First-day morning at 10-30. The company on the 12th inst., though small, was convened in the true spirit,—that which Jesus promised to the "two or three" gathered in his name. Our correspondent says: "I commend our friend and the little meeting on First-day mornings to the kind remembrance of Friends visiting Atlantic City. We need more of this old-fashioned earnestness. Many of our meetings were established just in this way."

—The West Chester, Pa., *Republican*, of the 13th inst., says: "Thomas Jenkinson of this borough reached his 94th birthday on the 11th; a large number of his friends called upon him at his home on Washington street during the day to offer their congratulations upon his having attained this remarkable age. Friend Jenkinson continues to have a lively interest in public matters and enjoys greatly an opportunity for social intercourse with his acquaintances, while his faculties continue remarkably bright and yesterday he occupied his seat as usual in the gallery of the High Street Friends' Meeting."

THE MEETINGS AT YARMOUTH.

The first session of the First-day School General Conference, Yarmouth, Ontario, will be held probably on Seventh-day afternoon of this week, the 18th, and the remaining sessions on Second-day and Third-day. The *Young Friend's Review* says:

"Friends coming by train to attend Pelham Half-Yearly Meeting and the First-day School General Conference will be met at St. Thomas by our Friends of Yarmouth on Fifth-day, Eighth month, 16th. The meetings, so far as we know, will come in the following order, viz: On Sixth-day at 9 a. m., Monthly Meeting's select meeting; at 11 a. m., Norwich Monthly Meeting is held; and at 2 p. m., the Half-Yearly Meeting's select meeting; on Seventh-day at 11 a. m., Half-yearly, and, perhaps, the first session of the General Conference at 3 p. m.; on First-day, public meeting at 11 a. m., and, perhaps, Yarmouth First-day School will be held at 3 p. m.; on Second and Third-days the remaining sessions of General Conference will be held at the hours of 11 a. m. and 3 p. m.

"The Conference meets in Canada for the first time, or at least for the first time in many years, for when the writer of this was a mere boy he remembers the few Friends who came to Pickering to give encouragement to the First-day School work within the limits of Genesee Yearly Meeting. F. D. S. work was then in its infancy in our Society, and perhaps the large majority of our members were either opposed or indifferent to such work. But as the years passed and the faithful pioneers to the cause kept steadily to their work, the fruitful results of their labors have converted both opponents and the indifferent until all or nearly all are directly or indirectly helpers in the work; and the First-day School has become a powerful influence in the Society.

"The Associations belonging to the several Yearly Meetings, large and interesting as they have become, indicate the growing interest in the cause, and have been sources of much benefit in strengthening the bond which should ever bind the young and old in all religious societies.'

"They have been very helpful too in interesting our young people in the affairs of the Church; and in developing their faculties for future usfulness.

"The General Conference, which is an outgrowth and a combination of these Associations, has made rapid growth of late. Its object is to help and give encouragement to the work throughout our seven Yearly Meetings. 'In Unity is Strength.' By the united efforts of the best talent we have, much helpful work should be accomplished. Especially should these associatitns be of deep interest, and of great benefit to our young people."

For Friends' Intelligencer and Journal.

NOTES BY THE WAY.

Recently I was tarrying with James and Ruth Hood, at Atlantic City. James was formerly a farmer near Christiana, Lancaster coun !At the time of the riot there, (described in a recent letter), he had two colored men working for him; and they, having heard about sunrise the cry of "kidnappers at Parker's!" asked him for horses to ride over (about two or three miles). He consented, and when, later, arrests were made, a near blacksmith, who had recognized the horses, informed against James and he was arrested and bound over to appear to answer to the charge of treason! He went into Lancaster to consult Thaddeus Stevens, a great favorite with the anti-slavery men. When he told Stevens that he was indicted, for lending his horses, "Did they indict the horses too?" asked Thaddeus, sarcastically.

* * *

To assist in the labors of their house our friends Hood have seven young colored men, and their daughter who is at Longport, (with Elizabeth Newport) has ten. They are mostly students from Hampton, Va., and other institutions. Several expect to be preachers, one wishes to study medicine. All seem very studious, and none appear to use intoxicating drinks or tobacco in any form.

* * *

The student of Lyell's Geology will remember the instances mentioned how in places the sea gains upon the land; and again in others, the land upon the sea. The land is gaining much at this spot. Some years ago a hotel occupied the locality of this house, (the Pennhurst), but the land gained so much upon the sea that the owners removed the hotel nearer the ocean, and sold several thousand dollars worth of land, where houses are now erected. The opposite has been the case at Nantucket on its eastern coast. In some of his verses on Nantucket, the poet Whittier speaks of its "yielding land":

"And still that isle remaineth,
A shelter for the free,
As when true-hearted Macy
Beheld it from the sea.

"Free as the winds that winnow
Her shrubless hills of sand,
Free as the waves that batter
Around her yielding land."

Another writer on Nantucket, not so much of a poet however, begs the ocean god to spare them the village of Siasconset:

"Oh spare us our Sconset, great Neptune, we pray,
Salute it not rudely nor wash quite away;
The cliff that for ages has bounded thy wave,
From utter destruction, we pray thee to save."

* * *

James Hood has shown me the certificate of his parents, married at Sadsbury, Lancaster county, Pa. in 1810. This has brought to my mind another family in the same county, who are in possession, I think, of the certificates of five generations in a direct line, in the manner of Friends.

* * *

There was an error in the printed copy of my late article on the Christiana Riot of 1851. It was not C. C. Burleigh who sent the account of the situation printed in Wm. Still's "Underground Railroad"; it was his brother, C. M. Burleigh. Their native State was Counecticut, and at least three brothers became anti-slavery men. William, I think, was a lawyer, and published a volume of poems. Charles C. Burleigh was the noted anti-slavery lecturer. He married a Friend, Gertrude Kimber, youngest daughter of Emmor Kimber, of Kimberton, Chester county. Neither is now living. A third brother was Cyrus M. Burleigh. He married one born among "Orthodox" Friends, Margaret Jones, sister of Benjamin S. Jones, a writer for the *Pennsylvania Freeman*. Margaret is still living in Philadelphia.

P. E. Gibbons.

For Friends' Intelligencer and Journal.

NOTES OF A TRIP TO THE PACIFIC COAST.—II.

We spent First-day, (7th mo. 15), in Salt Lake City, and visited various parts of the town. Our desire to learn more than hearsay about the religion of the Mormons, or "Latter Day Saints," as they term it, made us embrace this opportunity with pleasure. A short walk from the hotel led us to the Tithing House, the Temple, (still unfinished after thirty years of labor) and the Beehive, the homes of Brigham Young's wives; further on, we come to the cemetery where are interred his remains. In this enclosure also lie buried three of his wives, and the widow of Joseph Smith their "prophet" and founder. The services at the Tabernacle during the afternoon were attended with great curiosity and interest; and seated in an enormous building with the capacity of holding 12,000, hearing strains of music from the largest organ in the United States, and listening to an address in which the speaker endeavored to prove Joseph Smith a prophet, we were deeply impressed with the fact of this being a sect of great corruption, though some of their tenets may be of the Truth. Just as the sun is setting we go on to Ogden, where we take the train for San Francisco, and travel nearly eight hundred miles when we reach the Golden Gate city of the west. According to our itinerary we have but ten days here, including time for side trips which have been in our minds all the way along. Time is too limited to attend more than the opening session of the National Education Convention, which was held at Mechanics' Hall on the evening of the 17th, and attended by many thousand teachers from the East. On the 18th we start for Yosemite Valley, which lies 260 miles east, near the center of the

State. This is a two days journey, considerable of it staging and thought quite fatiguing. We spent two days in the valley, long enough to visit Mirror Lake, Yosemite, Bridal Veil, Vernal and Nevada Falls. The valley or gorge is about five miles long and half a mile wide, 4,000 feet above the sea level. The best view of it we get from Inspiration Point, as we enter. Cloud's Rest and Glacier Point are the highest peaks of rocks, being nearly 10,000 feet. Never before have we beheld such growth of beautiful wild flowers, which our meagre knowledge of botany could not describe. As were turn we take in the Mariposa grove of Big Trees, some of which are more than thirty feet in diameter and three or four hundred feet high; our stage coach with four horses finds no difficulty in passing through one of them. Monterey, with its Hotel Del Monte, is our next attraction, so we take the Southern Pacific Railroad, and go 125 miles due south through the beautiful Santa Clara valley, which is considered the most fertile in the world. This is a most popular and fashionable summer and winter resort, and almost equal climate all the year round, with bathing, driving, boating and fishing. Hotel Del Monte is palatial in its appointments and surroundings. Two or three days spent sight-seeing in San Francisco end our short but pleasant and profitable stay there.

S. B. F.

San Francisco, 7th mo. 27.

SWARTHMORE NOTES.

—Rachel Townsend, daughter-in-law of Edward Townsend of Philadelphia, has been appointed housekeeper.

—Superintendent Hall has taken a week's trip to Boston by sea. The plans for his new house, just north of the college grounds, are well advanced.

—New heating arrangements, by direct radiation, ought to make all of the class-rooms very comfortable during the coming winter.

SEARCHING FOR GOD.

The finite seeks the Infinite to know,
The thing contained to measure the container,
Beyond the veil of sense man fain would go.

How vain to solve earth's mysteries, and vainer
To reach through the wide universe the Cause
Of suns and systems. Man the proud disdainer

Of simple faith asserts his mighty laws,
That seem to him far reaching in their sweep.
Their operation ceaseless soon withdraws

The need of Godhead, as their movements keep
The worlds in balance and adjustment true.
Imperious thinkers thus rich harvests reap

Of philosophic structures ranging through
The varied forms of matter and of being,
Evolved in series and in order due.

And so not by believing but by seeing,
They do not humbly bow, but proudly soar,
And from faith's trammels grandly freeing

Their lordly souls, they thus explore
God's universe no Deity to find,
Learning the less e'en as they know the more.

—Prof. T. Whiting Bancroft, in S. S. Times.

LETTERS.

Such a little thing—a letter,
Yet so much it may contain:
Written thoughts and mute expressions,
Full of pleasure, fraught with pain.

When our hearts are sad at parting,
Comes a gleam of comfort bright
In the mutual promise given:
"We will not forget to write."

Plans and doings of the absent,
Scraps of news we like to hear,
All remind us, e'en though distant,
Kind remembrance keeps us near.

Yet sometimes a single letter
Turns the sunshine into shade;
Chills our efforts, clouds our prospects,
Blights our hopes and makes them fade.

Messengers of joy or sorrow,
Life or death, success, despair,
Bearers of affection's wishes,
Greeting kind, or loving prayer.

Prayer or greeting, were we present,
Would be felt but half unsaid;
We can write, because our letters—
Not our faces—will be read.

Who has not some treasured letters,
Fragments choice of others' lives—
Relics, some of friends departed,
Friends whose memory still survives?

Touched by neither time nor distance,
Will their words unspoken last;
Voiceless whispers of the present,
Silent echoes of the past!

—Chambers' Journal.

THE LESSON OF A LINDEN BLOOM.

Modern philosophy dreads the term "design." "Effort," so it is said, has modified the organs of animals, and the various parts of plants have become "adapted" to the "environment." The accepted theory is essentially a selfish one, and some good to the individual is generally looked for in any endeavor to account for a change of form.

My own view, as outlined in my address before the American Association for the Advancement of Science at the Montreal meeting, is the opposite of this. Self-sacrifice, not self-interest, is the order of nature. What the whole organic world is engaged in, is indeed a pleasure to the individual—life would be a burden were it not—but the result of the task in but a slight degree benefits the individual, though it may greatly benefit the whole. What one man does often affects thousands, in many instances millions yet unborn. This is not only true of mankind or of the higher order of animals, but is just as true of plants from the highest in organization to the lowest. What animals do, or how plants behave, has, in many in-

stances, some immediate relation to individual benefit; but in the larger number of cases the "adaptations" have no relation to any direct good. In the influence on the whole unit of creation, we can, however, trace a great and wonderful bearing. There need be no hesitation in saying that plants and animals are spending their lives in working out a grand, harmonious plan of the nature of which the wisest is profoundly ignorant, and in which the humblest, if it had sensation, could discern no part.

One might illuminate this point in numberless ways, but it is almost superfluous. The great sacrifice of the Founder of Christianity was made through infinite pain and suffering, yet who will say that the grand result following that sacrifice was not worth the price, though these results were of no individual benefit to him at all? The most pleasurable of all human actions, not to say of all organic beings, are those in inverse proportion to the individual good resulting. In a large number of instances, as zoölogists well know, death almost immediately follows agreeable occupations, and to die that a nation may live is universally classed as among the most worthy of all human actions.

Down amid vegetation the same law prevails. Mignonette and other plants will live for many years if the flowers are plucked as fast as they fade, but if the seed is allowed to perfect, they are but annuals—the plant dies. Annual plants, are therefore plants that have learned to die that others may live. If the "struggle for life" was the sole end and aim of their being, they would have "adapted" themselves to a less generous production. The "fittest to survive" would be the most selfish. The mother who works all day at the wash-tub, rocking the cradle with one foot, while her hands and wrists toil among the suds, crowning all by watching all night around the sick-bed of her beloved ones; dying early out of affection for her children, may have become "adapted" to just this sort of work—may have taken pleasure in the sacrifice; but it was sacrifice for all that.

As a student in botany I delight in watching the self-sacrificing behavior of plants, and noting how even these insensate things seem to take pleasure in the sacrifice. Near me, between my dwelling and my office, is a Hungarian silver linden (*Tilia argentea*). The leaves of this as of all lindens are arranged distichously in two horizontal rows. Those who tell us that all plant arrangements are "adapted" for the plant's own good, explain the various arrangements in phyllotaxy in the line of light. Plants have the leaves so arranged that each may have the best exposure to the light. But this cannot be true of the linden, where the leaves are distichously arranged; especially in this species where the leaves are so large and the internodes so small, for they over-lap just like shingles on a roof. One-fourth of the leaf surface is excluded from light in a great degree. On no theory of individual good can this arrangement be explained. Then as to the inflorescence. A cyme is produced from nearly every axil. I made an estimate and found 64,000 cymes on my tree. There are about ten flowers to a cyme, of which an average of half produced a seed, the others failing evidently from sheer want of nutrition to perfect them all. Thus we have 320,000 seeds from one young tree which is but three feet in circumference of trunk, and in the second year of blooming. Of what benefit to the plant is this immense abundance, so suddenly produced? Why should 320,000 flowers be brought to perfection, and fail of seeding in the end? Only once have I had an answer. An eminent naturalist and ex-president of the American Association did say, not of this tree, but of another—if I remember, the tulip tree—that superabundance was an "adaptation" to provide against total failure. But this would not be an effort for individual good. It is "sacrifice" for the good of individuals yet unborn, selfish only as it might be a sacrifice for our progeny, instead of for the general good. When we remember, however, that in the usual order of things, a few dozen seedlings at best are about all that any one forest tree could hope to see survive, supposing the effort in a plant to become "adapted" would admit of hope—the production of 640,000 flowers to accomplish this, with this object only—can scarcely be conceived.

Then there is fragrance—the delightful fragrance of the linden bloom; the honeyed secretion, all "adapted to attract insects, and insure cross-fertilization." But even this will not do. Darwin, the great prince of the "selfish" dynasty, avers that "pollen from the same plant is equally injurious or nearly so, as that from the same flower." (See "Cross and Self-Fertilization in Flowers," chapter ix, p. 345, Apleton's Edition). Anyone noting bees at work on one linden tree will see that they thoroughly clean that one, and go home with their stores before taking a fresh start. The linden tree is a self-fertilizer. The production of nectar and fragrance may be to attract insects, but not for cross-fertilization—for no good to the tree.

Now the common peduncle of the linden cyme has a broad wing attached to it. "This," says the adaptionist, "has been evolved for the purpose of aiding in the distribution of the seeds." Let us see in the autumn how they fly. Right under the trees we find myriads of seeds that have separated from the common stalk. The surface of the ground is as completely covered as if a wagon-load of gravel had been dumped thereon. Comparatively few are left on the tree attached to the winged peduncle. If they remain till a very high wind comes a few may be carried a hundred feet or so, but generally they are found down among where the wingless ones have already fallen. The wings are no material aid in distributing the seeds.

But let us look at these Linden blooms as the inflorescence advances from stage to stage. The wing is green like the leaf. It is formed on the same plan as a leaf. It acts as the leaf acts. It is attracted upward toward the light. It curves up right under the leaf from the axil out of which it springs. By this effort of growth the flowers are borne up under the leaf-blade, and out of the way of the neighboring cyme. Without this beautiful provision the cymes would hang down of their own weight, and seriously interfere with one another. The wonderful profusion all

admit exists, could not be but for the erecting power of these wing-growths from the peduncle. The "adaptation" is for profusion, and profusion is of no advantage to the individual, and of doubtful advantage to the race.

Recently we had a heavy rain-storm from morning till night. No winged insect could be seen at work anywhere. Passing under the linden tree hundreds of honey-bees were found as industrious as usual. The shingled leaves formed perfect shelter-tents, under which the winged petioles lifted the flowers high and dry. My neighbor has an extensive apiary. The bees had found a wet-day job, and they come an eighth of a mile to labor, through pouring rain, in their hard-working pursuits.

Modern teleology will not admit me into the fold with the load I am disposed to carry. It will be rank heresy to assert that "Nature," the great designer, deliberately thought of the bees in arranging this pretty plan in their interest. I can, at any rate, show that none of the "adaptations" of this silver linden tree could have been evolved under any theory based on innate selfishness, as the popular theories are based, while they are singularly consistent with my views that self-sacrifice—sacrifice for the good of the whole—is the great law of Nature. The "struggle for life" is in the interest of universal harmony, though those who struggle may not know. The "struggle for life"—the effort to get the best of another—under the lead of the accident of "environment," cannot be.

I fancy it is but the unwillingness of modern philosophy that refuses to admit that the "Unknowable" is but a weak substitute for Omniscience, and that it is not unscientific to speak of a Planner and Designer in Nature, that leaves me as lonely as I am. Variation is, of course, subject to law, and no variation occurs except under the operation of law. No one has succeeded in exposing that law to universal satisfaction. "Environment," like heat and water to a seed, may start the germ of variation on its growth, but to my mind has not the slightest influence on the character which that growth shall bear. All this is prearranged from the beginning, and planned for a purpose. Life, individual life, is the agent in this progress. What it does tends to that end so early planned, though, actor at it is, it can have not the slightest comprehension of what the struggle may be for, in which it is engaged.—*Thos. Meehan, in The Independent.*

A LESSON FROM MOSQUITOES.

MANY of us would like to imagine that our pests, and poisons, and various kinds of torments, are at least not designed; that, however they may come, they are only mysterious; or, that if they must be allowed to be in some sense from God, the Universal Creator, it must in reverence be held that he did not mean to have them as annoying and deadly as we find them to be. Then let any one dissect a talon, or a claw, or a carnivorous jaw, and decide whether there is any contrivance here for tearing and devouring flesh; and whether any preparation for scenting is deliberately contrived in the outspread nervous texture of the nostrils. Whence came that terrible vise in the mouth of a shark, and whose invention is it? That viper fang, both sharp and hollow, laid down flat upon the jaw when there is no occasion for it, but hung with pulleys of muscle to throw it up when attack is to be made, allowing it now, in the bite to be pressed directly down upon a bag of liquid venom deposited just under its roots,—whose invention is this? Is it not plainly a deliberate contrivance, as truly visibly deliberate as any injecting or ejecting engine in the world? And how many venomous creatures are there,—spiders, ants, ticks, scorpions, serpents, flies, mosquitoes, centipedes, that have their bags of poison made ready, as the fearful artillery of their otherwise contemptible life!

Let no one imagine that such kind of artillery is not meant; there is no other that is gotten up with a machinery more skilful, or with better ammunition. All that may be done with such tools is plainly meant to be done. Whatever else may be true, God has created venom, and we must not scruple to say it. If we have any conception of goodness that forbids this kind of possibility in God, then our God plainly enough does not exist, or the God that does exist is not he. The really existent God, as we can see with our eyes, is such a being as can use contrivance in adjusting the due apparatus, both of prey and of poison. And we need not scruple to confess a degree of satisfaction in this kind of discovery, showing that goodness is no such innocent, mawkishly insipid character, no such mollusc softness swimming in God's bosom as many effect to suppose; that it has resolve, purpose, thunder in it, able to contrive hard things when hard are wanted. No other impression is at all equal to the moral training for which we are sent hither. If we could not see distinctly that God is able to plan for suffering, and to prepare the machinery to produce it, what we call his goodness would only be a weak, emasculated virtue, which, if we should praise it, would not long keep our respect.

One of the first and most necessary conditions of a right moral government in souls, is vigor; a will that is visibly asserting itself everywhere in acts of sovereignty that do not ask our consent. It is better for us even to be shocked sometimes, than never to be impressed. Mere safe keeping is not rugged enough to answer the moral uses of our life. Elemental forces, grinding hard about us and upon us, are necessary to the due unfolding of our moral and religious ideas, and it is in just these severities of discipline that we afterward discover the deepest counsels of beneficence, and the highest culminations of eternal goodness itself.

We here perceive that not only dangerous and fierce animals are wanted as the necessary furniture of our discipline, but a large supply of annoyances, irritants and disgusting infestations. We laugh at these creatures many times, and try to amuse ourselves at their expense, and it might not be desirable to take them more seriously, but it is a very serious matter, nevertheless, that we have them to laugh at. Indeed, it is even a fair subject of doubt whether we get as much real discipline, after all, from all the beasts of prey together, as we do from any single one

of a half-dozen tribes of pests that infest the world—ants, mosquitoes, wood-flies, jiggers, and the like. A part of their value is, that they annoy us enough to keep us awake, and if they sometimes keep us awake, when we are really demanding sleep, it is not altogether ill. Unmolested sleep might settle us at length into lethargy. We want irritants to stir us up, and nettle us into vivacity, as truly as we do the lull of music and breeze to quiet us. Besides, we are always trying to get the world into a law of happiness, as if that were the main errand here, or as if God made it, and must needs take it to be the law of his will. How often do we say this, as sometimes we even set our speculation upon it, to show that so it must be.

It was very important, therefore, to keep us off this ground, and worry and sting us away from it. And to this end, doubtless, it is that God lets in upon us, on our face and hands and whole bodily skin, such numberless troops of hostile infestation. They come with bite and creeping feet, and slimy touch, and sting, and stinging voice. They break no bones, they stir in general no fear, they seem to have no errand that could not as well be dispensed with. And yet they do bring irritations, annoyances, disgusts upon us that have a considerable significance, and ought to have, must have, a considerable use. Not all the elephants, tigers, and hyenas, and crocodiles of the world have a thousandth part of the power exerted by these on our feeling and temperament. And it is a great thing they do, when they only keep us off the folly of conceiving that God is principally concerned with us here to make us happy. Therefore he shows us that he is not, by instrumentations most unremorseful, most deliberately contrived; leaving us nothing less or different to believe, than that he is shaping us to good, moral good, let the happiness and all the fine computations of pleasures fare as they may.—*Horace Bushnell, in his "Moral Use of Dark Things."*

VALUE OF THE LICK TELESCOPE.

Prof. Edward S. Holden of the Lick Observatory, in a letter dated July 22, says:

Our brief experience with the large telescope has already taught us that our duty is to prove all things anew—not to take any thing for granted. We have hardly looked at any object without finding something new and interesting and important. It may be worth while to give a few examples of what I mean by this. There is no object in the heavens which is better known to possessors of both large and small telescopes than the ring nebula in Lyra. It is the brightest of the nebulæ, and its wonderful shape makes it an interesting link between a planet with rings, like Saturn, and the primitive formless nebula which Laplace assumes as the starting point of his nebular hypothesis. It has important analogies to rings of stars and to star clusters also. This bright nebula has been looked at by every amateur and professional astromomer, by every large and small telescope in the world. Sir John Herschel describes it as a ring, and figures a small star following it. Lord Rosse with his 6-foot reflector, gave five small stars outside of it and none inside. Mr. Lassell, with his 4-foot reflector, figures it with thirteen faint stars in an oval outside, and one inside the ring. So I saw it with the Washington refractor of twenty-six inch aperture in 1875. Our first look at this nebula with the 36-inch telescope showed a great variety of new detail, and a careful examination has disclosed to us not only the single star inside, but likewise eleven others inside the inner oval or projected on the bright nebulosity between the outer and the inner ovals. Not only this, but it is obvious that the plan on which this nebula is built is that of a series of ellipses or ovals. There is first the ring of faint stars outside the nebula; then the outer and inner bounding ovals of the nebulosity; next a ring of faint stars around the edges of the interior ring, and finally a number of stars critically situated on the various parts of the nebulosity and outer oval. The object is entirely a new one in its appearance and in its suggestions as seen here. It is so with other objects likewise. For example, a transit of the shadow of one of Jupiter's satellites recently observed has given us quite new ideas on the subject of the refraction and density of the atmosphere of this planet, and so on with other objects. Our final conclusion is, therefore, that we have to use the large telescope in a new way. There is absolutely nothing to be taken for granted, and there is no object in the whole heavens which we must not observe as if viewed for the first time. Our duty is to prove all things—at the same time recollecting all things that have gone before. In this respect the position of the Lick Observatory is quite unique.

IMPORTANT TO FATHERS WHO SMOKE.

May I give you my recent experience of tobacco smoke? It may be a warning to others. I have one child—a little girl not yet two years old, a fair-haired, blue-eyed pet, who was as healthy as the birds when she was born. For more than a year past,—ever since she was old enough to be less in the nursery and more with her father and me,—she has ailed mysteriously. I could not say she was ill, yet she was hardly ever well. I was kept in a perpetual state of anxiety about her. The symptoms were absence of appetite, complaints of sickness, stomach and digestion altogether out of order. Last August, I took her to a country town, where we stayed two months. After the first week, she flourished like a young bay-tree, ate and drank and laughed and played and slept, and kept me forever busy enlarging her garments. I brought her home rosy and robust. In one week, all the old symptoms reappeared—loss of appetite, dark lines under the eyes, listless ways, restless nights. Some one suggested that the neighborhood did not suit her; and I was cogitating how to take her away again, when she caught a severe cold, and was confined entirely to one room for three weeks. She recovered her general health completely. Appetite, spirits, sleep, all returned. It could not be the neighborhood. After her cold, she joined us downstairs again, as usual, two or three times a day. In

less than a week sickness, etc., returned. I was in despair. For nearly three months, I racked my brains about drains, wall-papers, milk, water, sauce-pans, any and everything in vain,—the child slowly wasted. The weather was too severe to take her away. In an agony of mind, I noticed one day that, so far from outgrowing her clothes as I had expected, they were too large for her. The little thing was not eating enough to keep up her strength, and we could not coax her to eat. Yet she was not really ill: she ran about and played in a quiet way, and looked fairly well to those who had not seen her more robust. Suddenly, my husband was summoned into the country. A week after he went, the child began to eat with eager relish. In a fortnight, she was her own happy self, full of riotous, childish spirits. "Her father has never seen her like this," I remarked one evening, when she was particularly merry and mad; and then the truth flashed upon me. It was his tobacco that upset her. He has been away now for a month; and the child's limbs daily get firmer and rounder, and she is the merriest, healthiest little mortal possible. He always smoked after breakfast and after lunch, with her in the room, neither of us dreaming it was injurious to her. But for his providential absence this time, I doubt whether it would ever have occurred to me; and we might have lost our darling, for she was wasting sadly. It was acting like a slow poison upon her. This is a true, unvarnished statement, which my nurse can corroborate. When shall we have a Parliament that will dare to tax our slow poisons to the utmost? I enclose my card, and remain your obedient servant.—*E. H., in Pall Mall Gazette.*

CONVICT LABOR.

The National Prison Association, in session at Boston, adopted a resolution offered by Professor Wayland of Yale College, "that in the judgment of this Association productive prison labor is an indispensable factor in the work of prison reform, and that any scheme which has a tendency to permit or promote idleness of prisoners will inflict irreparable injury upon the prisoner, the workingman, and the State."

How there can be any doubt about such a matter is hard to understand. One proper function of any prison system should be to make the criminal not only self-supporting while under restraint, but capable of earning an honest living when his term of imprisonment has expired.

This is apart from any consideration of the cruelty of keeping able-bodied men in confinement without occupation, about which much might be said, but it is probable that no one is in favor of keeping the convicts in absolute idleness. But all the prison labor-systems are opposed on some ground or other as antagonistic to free labor. This is notably true in New York. The contract system of that State was repealed several years ago, and the State account plan was adopted. But the products of prison labor must still be offered for sale, and to a greater or less extent enter into competition with the products of free labor. The labor leaders are therefore now demanding that the State account system must go. The Legislature of the State is now being convened in extra session to provide some means of keeping the convicts at work, a measure neglected in the regular session.

The truth is that in this controversy the competition between prison-labor and free-labor is enormously exaggerated. It is ascertained that convict-labor is about *one-fifth of one per cent* of the total labor of this country, and that under any system whatever convict-labor is only one-half as productive as free-labor.

There was great applause in the Prison Association's meeting when Mr. R. H. Dawson, of Alabama, said, "the lease system must go where slavery has gone, and where the dram-shop must go. No man should have charge of convict-labor who has a nickkel's interest in it."—*Monthly Register.*

DETERMINED TO SUCCEED.

The following is one of the traditions of a manufacturing firm in Glasgow, Scotland. Thirty years ago a bare-foot, ragged urchin presented himself before the desk of the principal partner and asked for work as an errand-boy.

"There's a deal o' running to be dune," said Mr. Blank, jestingly, affecting a broad Scotch accent. "Your first qualification wud be a pair o' shoon."

The boy, with a grave nod, disappeared. He lived by doing odd jobs in the market, and slept under one of the stalls. Two months passed before he had saved enough money to buy the shoes. Then he presented himself before Mr. Blank one morning, and held out a package.

"I have the shoon, sir," he said quietly.

"Oh!" Mr. Blank with difficulty recalled the circumstances. "You want a place? Not in those rags, my lad. You would disgrace the house."

The boy hesitated a moment, and then went out without a word. Six months passed before he returned, decently clothed in coarse but new garments. Mr. Blank's interest was roused. For the first time, he looked at the boy attentively. His thin, bloodless face showed that he had stinted himself of food for months in order to buy these clothes. The manufacturer now questioned the boy carefully, and found to his regret that he could neither read nor write.

"It is necessary that you should do both before we could employ you in carrying home packages," he said. "We have no place for you."

The lad's face grew paler; but, without a word of complaint, he disappeared. He now went fifteen miles into the country, and found work in stables near to a night-school. At the end of the year, he again presented himself before Mr. Blank.

"I can read and write," he said briefly.

"I gave him the place," the employer said, years afterward, "with the conviction that, in process of time, he would take mine, if he made up his mind to do it. Men rise slowly in Scotch business houses, but he is our chief foreman."—*Western Record.*

Nothing is more sure to me, than that I ought to be as good and noble as I can.—*Plato.*

NOBLE AND TRUE WORDS.

[The extract here presented is the introduction of a discourse on the life and works of John Knox, the Scotch reformer, delivered recently in one of our western cities. The thought of the preacher, E. S. Ralston, is so in harmony with our own views relating to the dealings of God with his human children, that we offer it to our readers.—EDS.]

ONE who meditates upon himself only, is soul entombed; he whose thought is bounded by his business and social life is a soul imprisoned; a man who knows only his own nation or generation is a soul slumbering in the quiet of a village; but he who lives is in full communion with all lands, all ages, all men, touching all lives, taking from all lives. He who thinks God has slept in all these years is as one who has dozed into and through manhood and knows only his childhood. God spake through the holy men of old, and has he not spoken since? Has God slept and the world not heard his voice since those days? Peter and Paul thought not that they would be called the inspired ones. So of the workers of God's work everywhere. "I holy—alas, no; I inspired, no!" But here is a work for right, a word for truth, a life for God, and when the music of the voice has died into silence, the word still lives, an accomplished truth and hears the imprimatur, "God said." And when the flash of the eye has faded into night, the shattered ruin of error hears as truly as the tablets of stone, "Thou shalt have no other gods before me." The life moves on with stately simplicity and noble humility, and we say, "He was, and is not." Then every life is regenerated; every cruel wrong is destroyed; every joy made possible; the approaches to sin made difficult; the way to God cleared; worship purified; religion revived; a nation saved, and all ultimately chant the mighty proclamation, "A holy man hath spoken as though he was inspired of God."

Herein is our hope. God speaks, works, lives as He has ever done, through His mighty ones, and oftentimes through His weak ones. When a nation trembles, morals grow corrupt; the leaders become cowards and men cry out, "Lord, send thy prophet!" Some wise man like Abraham Lincoln rises up, takes hold of the helm of state and the way of the Lord is made plain. So long as man is, truth is and God is.

"DON'T! DON'T!"

"DON'T! don't!" a little voice seemed to say clear and strong in Harry's ear.

The two cents lay on the window-seat; some one had forgotten them. Two cents' worth of candy came right up before Harry's eyes, and in a moment he had put out his hand to take the cents.

But that "Don't! don't!" Who spoke?

He turned and looked. No one was in the room. The door was open, but no one was in the entry.

"Nobody can see," he said to himself.

"Thou God seest me," said the voice.

"Nobody will know where they've gone," said Harry.

"Thou shalt not steal," the voice said again.

Harry was frightened at himself, and ran away as fast as he could. He was saved from a great sin and trouble. If he had taken those two pennies he would most likely have taken more another time, and not been so frightened about it, either.

I knew a boy who stole a ten-cent piece once. He was so ashamed that he did not know what to do. Not long after he had a chance to steal again. He did, and that time it was not half so hard. So he went on and on, and at sixteen years of age he was in prison.

What voice was that which said, "Don't! don't!" That was conscience, God's voice in the soul. Always listen to that voice that bids you keep God's commandments.—*Sunday-School Evangelist.*

THE WORTH OF A MAN.

A FREE being; created to act from a spring in his own breast, to form himself and to decide his own destiny; connected intimately with nature, but not enslaved to it; connected still more strongly with God, yet not enslaved even to the Divinity, but having power to render or withhold the service due to his Creator; encompassed by a thousand warring forces, by physical elements which inflict pleasure and pain, by dangers seen and unseen, by the influences of a tempting, sinful world, yet endued by God with power to contend with all, to perfect himself by conflict with the very forces which threaten to overwhelm him. Such is the idea of a man.

W.

TWO LIVES.

EVERY young man has two lives before him. He may choose either. He may be a man with a man's powers and immunities, or a sham of a man—a whited sepulchre—conscious he carries with him his own dead bones and all uncleanliness. It is a matter entirely of choice. He knows the essential qualities and certain destiny of the other. The man who says he cannot control himself not only lies, but places his maker in blame. The sense of security and self-respect is worth more than the illicit pleasures of a world for all time. The pure in heart see God in everything, and they are supremely blest. There is just one way of safety, and only one; and a young man who stands at the beginning of his career can choose whether he will walk in it, or in the way that leads evermore downward.

ANGER makes a good servant but a very bad master. The question is, not how to crush it out utterly, but how to manage and control it so that good and not evil may result. Certainly, if this effort were sincerely and continuously made, very much of the anger that now runs riot would die a peaceful and natural death.

THE plain doctrine of integrity is rarely found purely practiced nowadays. It is easy to pick out plain men, geniuses, martyrs; but integrity is rare. "The gods approve the depth, and not the tumult of the soul."—*Emerson.*

Few Christians realize how largely their real spiritual progress depends upon adverse circumstances. Friction is as necessary an element in the progress of moving bodies as in their retarding. Everything depends upon where the friction is developed. If it is in the axles of the wheels of an engine, the progress is impeded; if it is between the wheels and the track, the progress is aided. So, when the wheels of the engine slip, the train fails to move forward; and then it is that the engineer drops sand upon the track to produce that friction which is the essential of progress. So, too, the track that is laid for our lives often proves too smooth for us, and our wheels slip; and then it is that God drops the rough sands of adversity and hardship upon the track we are pursuing, in order to produce that friction which is an essential of spiritual progress.

Let us rejoice when the wheels of our spirit run smoothly on their axles; but let us not regret nor repine when we hear the grating and feel the roughness between the wheels and the track that is laid for our life's highway.—*S. S. Times.*

"O Lord, I have a busy world around me; eye ear, and thought will be needed for all my work to be done in that busy world. Now, ere I enter upon it, I would commit eye, ear, and thought to thee. Do thou bless them and keep their work thine; that as, through thy natural laws, my heart beats and my blood flows without any thought of mine for them, so my spiritual life may hold on its course at these times, when my mind can not consciously turn to thee to commit each particular thought to thy service."—*Dr. Arnold, of Rugby.*

The whole bent of the spirits and testimony [of the Quakers] since God, by his grace, hath distinguished them, has been to promote the experimental and saving knowledge of Jesus Christ in the world, by turning the minds of all people from the darkness that is in them to the Light of Christ which is in them, as the great, the singular, and necessary agent and principle, by which only man is enlightened and enabled to see and do the will of God.—*William Penn.*

It is better to err by leaning to the side of mercy than by closing the heart against the appeals of suffering. But really the mercifully inclined are the least liable to err; for while justice is the medium of truest mercy, it should not be forgotten that mercy is the most unerring guide to justice.—*Exchange.*

Keep the atmosphere of the family as pure as possible, and fragrant with gentleness and charity.

The invariable mark of wisdom is to see the miraculous in the common. What is a day? What is a year? What is summer? What is woman? What is a child? What is sleep? To our blindness, these things seem unaffecting. We make fables to hide the baldness of the fact. . . . To the wise a fact is true poetry, and the most beautiful of fables.—*Emerson.*

When I see the heavenly sun buried under earth in the evening of the day, and in the morning to find a resurrection to his glory, why (think I) may not the sons of heaven, buried in the earth, in the evening of their days, expect the morning of their glorious resurrection? Each night is but the past day's funeral, and the morning his resurrection; why then should our funeral sleep be other than our sleep at night? Why should we not as well awake to our resurrection as in the morning? I see night is rather an intermission of day than a deprivation, and death rather borrows our life of us than robs us of it. Since, then, the glory of the sun finds a resurrection, why should not the sons of glory?

—*Warwick.*

Let us advise you to avoid all boastings and exaggerations, backbitings, abuse and evil speaking; slang phrases and oaths in conversation; depreciate no man's qualities and accept the hospitality of the humblest kind in a hearty and appreciative manner; avoid giving offense, and if you do offend, have the manliness to apologize.

If you believe that you are right in the religious opinions you hold, you should not support opinions that are contradictory to them; for the welfare of the world turns upon right thinking about God and man. Your first great duty is to be loyal to your faith.—*M. J. Savage.*

Crosses gall and grieve us in proportion to our self-consequence; and our need of them may probably be measured by the uneasiness they excite.

How is it possible to study deeply the lot of the great majority of men;—to see them ground down by toil; spending their years in bare self-continuation, and ending life without tasting of its fruits; filled to satiety with labor and starved to death within the mind;—how is it possible to see so much noble capability wasted, so much true blessedness lost, so many first created a little lower than the angels and then forced nearly to a level with the brutes,—without providing in our thoughts a future vindication of the Creator,—a life in which the fearful inequality will be compensated, and the suspended good at length born.—*Martineau.*

Nature has no promise for society, least of all, no remedy for sin.—*Horace Bushnell.*

NEWS AND OTHER GLEANINGS.

—Competition between two great English lines of railroad—the Great Northern, and the London and Northwestern—has resulted in the breaking of all previous records of high railwayspeed. The entire distance of a run on the 6th inst. was 400 miles, which was done in 7 hours and 25 minutes, an average of about 54 miles an hour. Much of the distance was made at a rate of 72 miles an hour, and occasionally the speed of 75 miles was attained (1 mile in 48 seconds.) The Great Northern express, which had left at the same time, arrived 7 minutes later, although that line is 8 miles shorter than the London and Northwestern Railway.

AMOS HILLBORN & CO.,

Furniture, Bedding, Curtains.

PARLOR, DINING ROOM, LIBRARY AND CHAMBER FURNITURE, CURTAINS AND FURNITURE COVERINGS MATTRESSES, BEDS, FEATHERS, SPRINGS, SPRING COTS, ETC., ETC.

No. 1027 Market Street, Philadelphia.

GEORGE W. HANCOCK,
REAL ESTATE,
MONEY TO LOAN ON MORTGAGE.

PROMPT ATTENTION GIVEN TO THE COLLECTION OF RENTS AND GENERAL CARE OF PROPERTY.

OFFICES: { No. 717 Walnut Street, Fortieth & Lancaster Avenue.

EXECUTORS' SALE BY AUCTION

of a valuable homestead in the Centre of Sandy Spring neighborhood, Montgomery Co., Maryland.

The subscribers will offer at Public sale on the premises on Third-day, Ninth month 4th, 1888 at 2.30 o,clock P. M., the valuable Homestead of Mary L. Roberts deceased. Situated in the heart of Sandy Spring neighborhood, only ⅔ of a mile from the meeting-house—with good schools within sight. The farm contains about 40 acres of land, well fenced and in a high state of cultivation, is improved by a large 2 story brick Dwelling containing 11 rooms; frame barn, and all necessary outbuildings, all in a good state of repair. Terms of sale made known at the time.

JOS. T. MOORE,
JNO. C. BENTLEY,
Executors of MARY L. ROBERTS.

WESTERN MORTGAGES AND DEBENTURE BONDS

GUARANTED BY THE

TEXAS LOAN AGENCY,

CAPITAL (paid) $300,000. SURPLUS $70,000.

DENVER CITY AND FARM MORTGAGES
NEGOTIATED BY
REEVES, ALSOP & CO. DENVER, COLORADO.

ALSO
KANSAS FARM MORTGAGES.
The above are worthy the attention of investors.

CONARD & FORSYTHE, General Agents,
119 S. Fourth St. Phila.

Samuel Conard, Late of Cooper & Conard. Isaac Forsythe.

QUEEN & CO. 924 CHESTNUT ST.
SPECTACLES AND EYE GLASSES
OCULISTS ORDERS FILLED
Branch, 403 Chestnut St.

FOR DRY GOODS

—THE BEST PLACE IS—

STRAWBRIDGE & CLOTHIER'S,

MARKET, EIGHTH, FILBERT } STREETS.

One of the largest buildings in the city, and the largest Establishment in America devoted exclusively to

DRY GOODS.

The stock includes Silks, Dress Goods, Trimmings, Millinery, Hosiery, and Underwear, Gloves, House-Furnishing Goods, Carpets, Ready-Made Dresses and Wraps, and everything that may be needed either for dress or house-furnishing purposes. It is believed that unusual inducements are offered, as the stock is among the largest to be found in the American market, and the prices are guaranteed to be uniformly as low as elsewhere on similar qualities of goods.

SAFE INVESTMENTS

Capital, $750,000
Surplus, $355,016

Principal and interest both fully guaranteed by Capital and Surplus of $1,105,016. In seventeen years of business we have loaned $11,494,600, paying from 6% to 12% interest. $7,056,800 of interest and principal have been returned to investors without delay or the loss of a dollar. Real Estate First Mortgage and Debenture Bonds and Savings Certificates always on hand for sale—In Savings Departments, in amounts of $5 and upward; in the Mortgage Department, $300 and upward. Full information regarding our various securities furnished by

J. B. WATKINS LAND MORTGAGE CO.
LAWRENCE, KANSAS; or
New York Mang'r HENRY DICKINSON, 319 Broadway

The use of the INTELLIGENCER AND JOURNAL *as a medium for advertisements will, we think, be found very satisfactory. A careful supervision is exerciseed and nothing known to be unworthy is admitted. The paper now goes to about* 3300 *persons, reachiny, say,* 15,000 *readers, and its size and shape, and the character of its contents give special weight to each advertisement.* ☞*When our readers answer an advertiser, please mention that they do it upon seeing the advertisement in this paper.*☜

CAROLINE RAU, PLAIN MILLINERY,
(Successor to S. Maddock.)
736 SPRING GARDEN STREET, PHILADELPHIA.
☞Plain Straw Bonnets a Specialty.

PENNHURST,

TELEPHONE No. 118.

MICHIGAN AVENUE, NEAR THE OCEAN,

JAMES HOOD. *ATLANTIC CITY, N. J.*

PRESTON'S SUNNYSIDE, WERNERSVILLE, PA.

On South Mountain, elevation 1,000 feet, in the midst of an extensive woodland park overlooking a wide and diversified landscape; invigorating air; table and appointments excellent.

Open April 1st to November.

JAMES H. PRESTON.

Investment Securities and Guaranteed Mortgages.

DES MOINES LOAN & TRUST CO.

EDWARD FORSYTHE, Manager,

Rich. E. Carpenter, 703 WALNUT ST., PHILA'DA.
38 PARK ROW, NEW YORK.

MY SELECTION OF PATTERNS

* * *

FOR THIS SEASON COMPRISES ALL THE LATEST STYLES AND COLORINGS IN MOQUETTE, BRUSSELS, TAPESTRY, INGRAIN, AND DAMASK CARPETS. OIL CLOTHS, LIGNUM AND LINOLEUM WINDOW SHADES, MATS, RUGS, ETC., AT THE LOWEST MARKET PRICES.

BIGELOW BRUSSELS.
LOWELL BRUSSELS.
LOWEL INGRAINS

BENJAMIN GREEN,
33 N. SECOND STREET, PHILA.

TEA AND COFFEE.

If $3.00 is sent to me I will send 2lb real good Tea, Black, Green, Japan, or mixed, and 8lb of fine Coffee, roasted. Express charges prepaid in the following states: Pa., New York, New Jersey, Del., Md., Va., W. Va., D. C., Ohio, Ill., Wis., Ind. And I will refund the cost of registered letters when the goods are shipped.

WM. S. INGRAM, 31 N. SECOND ST., PHILADELPHIA, PA. ESTABLISHED —1856.—

MILK, CREAM, AND BUTTER ALWAYS ON HAND.

LUKENS WEBSTER,

120 S. FIFTEENTH ST.

Butter delivered twice a week to all parts of the city and surrounding country. We are dealing with the most reliable dairies Orders by mail solicited and promptly filled.

LARD OF THE VERY BEST QUALITY A SPECIALTY.

Are you going to have any Paper Hanging Done this

Spring? If so, observe these prices for newest patterns, perfect, full length.

Lustres or Mica Papers,	**6 Cts. Roll.**
Beautiful Gold Papers,	**15 Cts. Roll.**
Felt or Cartridge Papers,	**20 Cts. Roll.**
Heavy Embossed Golds,	**35 Cts. Roll.**

We'll send free to any address in the country, a full line of samples with borders to match.

A. L. DIAMENT & CO., - 1206 MARKET STREET.



BAUGH'S $25 ANIMAL BONE PHOSPHATE

Dealers wanted in unassigned territory.

RAW BONE MEAL, (strictly pure.)
PURE DISSOLVED RAW BONES,
SULPHATE OF AMMONIA.
Muriate of Potash. Nitrate of Soda.
Kainit. Nova Scotia Land Plaster.

Original Manuf'rs of Raw Bone Phosphate

Send for further information.

Manufacturers and Importers,
BAUGH & SONS CO., PHILADELPHIA, PA.

DARLINGTON SEMINARY FOR YOUNG LADIES. WEST CHESTER, PENNA.

The Thirty-third School Year will commence on the 17th of Ninth month next. Location healthy and beautiful; Grounds extensive; Course of Study thorough and full; Diplomas granted.

TERMS; $180.00 PER SCHOOL YEAR.

For Catalogue, giving full particulars, address the Principal.
RICHARD DARLINGTON, PH. D.

ABINGTON FRIENDS' BOARDING AND DAY SCHOOL,

Near Jenkintown, Pa., North Penn and Bound Brook R. R Ten miles from Philadelphia.

Next school year begins Ninth month 10th, 1888. Courses of study arranged to furnish a thorough English education and to prepare for college.

Board and tuition $145 to $175 per school year. Tuition alone $25 to $55. For further information address,

ARTHUR H. TOMLINSON, Principal, Jenkintown, Pa.
Or CYNTHIA G. BOSLER, Sec., Shoemakertown, Pa.

SWARTHMORE COLLEGE

OPENS NINTH MONTH ELEVENTH.

Thirty minutes from Broad Street Station, Philadelphia.

Under the care of Friends, but all others admitted.

Full college course for both sexes; Classical, Scientific, and Literary.

Also a Manual Training and a Preparatory School.

Healthful location, large grounds, new and extensive buildings and apparatus.

For Catalogue and full particulars, address

EDWARD H. MAGILL, LL. D., President,
Swarthmore, Penna.

FRIENDS' BOARDING SCHOOL.

NEWTOWN SQUARE, PA.

Terms, $150 to $225 per year.

Apply to HANNA R. CALEY, Principal, address, during vacation), Media, Pa.

Or to
THOMAS P. BARTRAM, Newtown Square, Pa.,
CLEMENT M. BIDDLE, 815 Arch Street, Phila.

FRIENDS' ACADEMY,

A boarding and day-school for both sexes. Thorough courses preparing for admission to any college, or furnishing a good English education. The next school year will begin Ninth month 11th, 1888. Terms for boarding scholars $150 per school year. The school is under the care of Friends, and is pleasantly located on Long Island, about thirty miles from New York. For catalogue and particulars address,

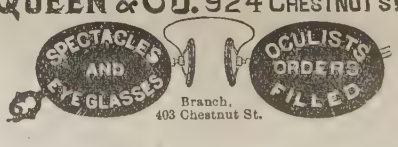
FREDERICK E. WILLITS, Sec.,
Glen Cove, Long Island, N. Y.

CHAPPAQUA MOUNTAIN INSTITUTE,—

A Boarding School for both sexes under the care of Purchase Quarterly Meeting. The present building is new and much enlarged, and has perfect sanitary arrangements. Excellent corps of instructors. Prepares for Business or College. Healthfully and pleasantly located near the Harlem R. R., one hour from New York city. For catalogue and particulars, address,

SAMUEL C. COLLINS, A. M., Prin.,
Chappaqua Institute, N. Y.

QUEEN & CO. 924 CHESTNUT ST



Branch, 403 Chestnut St.

FRIENDS' INTELLIGENCER AND JOURNAL.

INTELLIGENCER Vol. XLV. No. 34. | PHILADELPHIA, EIGHTH MONTH 25, 1888. | JOURNAL. Vol. XVI. No. 813.

DEEDS AND WORDS DIE NOT.

We scatter seeds with careless hand,
And dream we ne'er shall see them more:
But, for a thousand years,
Their fruit appears,
In weeds that mar the land,
Or healthful store.

The deeds we do, the words we say,—
Into still air they seem to fleet,
We count them ever past;
But they shall last:
In the dread judgment they
And we shall meet.

—*John Keble.*

DUTIES OF THE SOCIETY OF FRIENDS.[1]

By Wm. M. Jackson.

I enter upon the treatment of this subject with a feeling that it is almost presumptuous in me to attempt to point out the path of duty for a religious society whose history is so clustered with noble achievements among mankind, and whose record is so rich in example of men and women with lives "so calm and firm and true," that they "walked the dark earth through, unspotted by its wrong and crime" in their service to their God. It shall be my task, therefore, mainly to take a retrospect of their history, haply that I may be enabled to so set forth the work of ancient Friends as to create in us a desire to emulate their example in our work for God and our fellow men.

The prominent traits of character which every student of history must accord to early Friends are the purity of their lives, the steadfastness of their purpose, and the enthusiasm of their work among men. The Quaker of two hundred years ago was a constant agitator,—a persistent, untiring reformer. Inspired by the power of God, he felt that he had a *work* to do, and unyieldingly he did it. Was there an evil practice in society, however strongly entrenched it was in public sentiment, the voice of the Quaker and his example were brought to bear against it. Was there a social usage that tended to set up distinctions among men that would tend to crush out in some a just appreciation of the dignity of their manhood and the majesty of their Divine inheritance, to the Quaker the duty came and by him was the duty unflinchingly performed to publicly rebuke the promoters of the evil.

Courageous, devoted, disregarding all disdain and contumely, braving all threats of punishment, he went everywhere where duty called,—preaching of the sinfulness of war at a time when thus to speak was treason, the penalty for which was death,—and proclaiming the insufficiency and emptiness of the sacraments of the ruling church, when so to do aroused a public dissent and inspired a persecution that made the life of the preacher an almost unbroken career of suffering and disgrace.

The so-called nobility and those holding positions of trust or power among the people had adopted the rule of addressing one another with the plural pronoun "you," but when speaking to one inferior in power or wealth they addressed him with the singular "thou," intending thus to magnify the importance of the rich and powerful. The Quaker adopted the use of the singular pronoun, addressing thus not only the members of his own family, his associates and friends, but men of all positions, magistrates and potentates, even to the king upon his throne.

In society the custom prevailed of removing the hat when in presence of those superior in rank, a custom as imperative as that which obtains in our courts of law to-day. For the reason given for his peculiarity of speech, the Quaker refused to uncover in the presence of any man of high or low degree. When he appeared in supplication to his God alone did he bare his head. We cannot, at this distance in time, estimate the enormity of this offence, as it seemed to the people of two centuries ago. Outraged in feeling, as was haughty Admiral Penn in the contemplation of his frustrated plans for his son when he found the latter identifying himself with the Quakers, he offered to tolerate every disobedience in Willaim, if he would only agree to remove his hat when he came in the presence of his father, of the Duke of York and of the King. But this mark of reverence for men, simply because of their position, William Penn refused, and he was, therefore, at once turned out of doors by his angry father. Fox writes in his journal, "Oh, the storm, the heat and fury that arose, oh the blows, punchings, beatings and imprisonments that we underwent for not putting off our hats to men!"

Even the follies of fashion in dress demanded the rebuke of the stern reformer, and he adopted a style of garments plain and simple,—for no matter however small and apparently trivial the requirement might seem to other men, the Quaker must yield an absolute obedience to the Divine moving his soul. There was no iniquity, no injustice, no wrong action that did not receive his condemnation, his remedial efforts. His? ah, not less active, not less determined, not less courageous and devoted were

[1] A paper read at the meeting of Friends' Union for Philanthropic Labor, New York City, First mo. 2, 1888.

the women. Refined, gentle, delicate women, inspired by the love of God, were not one whit behind the men in their zeal and their achievement. Cast into dungeons, subjected to the most barbarous and inhuman treatment,—stripped to the waist, tied to cart-tails, and publicly whipped through the streets,—still, nothing daunted, they, as soon as liberated, again relinquished homes, families, all the usual enjoyments of existence, and devoted their lives to advocating the cause of Truth. Branding-irons, whipping-posts, ear-shears, dungeons, had not such terrors to them as to prevent them from following the paths into which duty called.

Is it any marvel that such devotion to principle found favor among their fellow men? Thousands flocked to their support and joined their ranks. No amount of persecution could deter them. Their meeting houses were torn down, their property was was destroyed, enormous fines were imposed upon them,—it mattered not,—they went steadily forward preaching, teaching, denouncing wrong and sinfulness everywhere and at all times, and thus they drew, not simply into their religious association, but into active service, men and women of the purest and best in character from all ranks in society. In one year four thousand of their number were cast into prison and at one time over a million pounds sterling were recorded as fines against them.

Such were the founders of the religious Society of Friends. They were not mere followers of one great leader, though George Fox was the first to voice the great reformation and was, during his life, a great teacher among them,—but every one convinced of the truths of his doctrine was in some way expected to become a promulgator of them. It was theirs to teach, not to profess, to show by their works, not by their opinions, that they were true followers of the Light "which lighteth every man coming into the world."

The religion of these founders of the Society of Friends was essential Christianity, and as such it implied a full and unbounded belief in the universal fatherhood of God and the brotherhood of man. Faith in the Divine Fatherhood carried with it the conviction that unto *all* men is revealed the Father's will concerning them, so that every man must seek within his own soul for that knowledge of Truth which is necessary for its best welfare. Faith in the brotherhood of man "joins the whole human race in the unity of equal rights"—thus the religion of the Quaker was a practical righteousness, that made in the highest degree important to its possessors that sincerity of character and conduct which mistaken zealots sometimes idly characterize as "mere morality," but which is attained only by those who have an unfaltering trust in the divine character of the inward promptings that call to labor. To them the voice of duty was indeed the voice of God.

Hence, "to rebuke falsehood, injustice and cruelty in whatever form they exhibited themselves and without respect to persons," to bear testimony against war, against oppression of every form, against oaths, judicial, or otherwise,—against every social distinction that tended to debase his fellow men, was as truly a religious requirement imposed upon the Quaker of the early day, as was that of calling mankind out form under the thralldom of prevailing theologies and creeds. And it was a duty that was as unflinchingly performed as it was unmistakably perceived.

It was this part of their work that brought upon them the many and cruel punishments, that, in not a few cases, terminated in martyrdom. They might have promulgated their peculiar religious views without provoking serious molestation from those that held different forms of faith; it was only when they exposed the hypocrisy and sinfulness of the clergy, the arrogance and the tyranny of the magistrates, the cruelty and oppression of the ruling classes, the injustice of existing legal methods, the iniquity of prevailing social customs, that they brought down upon their devoted heads ridicule, reproach, abuse, cruelty, martyrdom.

In our consideration of the duties of Friends as individuals to-day this is, in my opinion, a feature in the work of early Friends that should obtain our most earnest consideration. If I were called upon to state in what to-day the members of the Society of Friends differ most widely from the co-workers of Fox and Penn and Barclay, I should say it is in their failure to zealously labor in the so-called moral reforms. If I were asked to state why the Society of Friends, during the last fifty years, has steadily declined in the number of its membership, and, far worse than that, in its position as a power for good in the world, I should say it has been because they have ceased to properly estimate their duties toward the great brotherhood of humanity outside of their own particular organization. They are most careful inspectors of their own lives, of their own moral condition, but while they are zealous to provide safegaurds against their own lapse into evil habits, they are, as a body, derelict in their duty to labor as their forefathers never failed to labor,—continuously to bear a testimony *in public* against all moral and social evils that lead mankind away from the Divinity inherent in their nature, and from a recognition of their intimate relation with their Heavenly Father.

It is the public work of a religious organization, its work for the general good of mankind, that guages its usefulness in the world, and as surely measures its perpetuity, for in the Divine economy there is permanent existence only for the most fruitful and the best.

Let us again glance at the work of Friends in their earlier days and during the period when the society was the most prosperous, and see how well they fulfilled this condition of usefulness in the world. The work of the pioneer Friends in preaching their gospel of Truth in all lands where the English tongue was spoken, is too familiar a story to need narrating here. When the obstacles to travel were a hundred fold greater than they are to-day, when the dangers were a hundred times as great, no obstacle or danger deterred them from their journeys.

But the work for which they are still more widely remembered, that which was limited neither by na-

tion, nor tongue, nor people, is that by which they effected reforms in the governments of the nations, in their laws and in their social usages.

The work of Wm. Penn in the organization of the colony of Pennsylvania, its provisions for liberty of conscience, and for the development of the best system of morals and the most equitable laws among the people, has made his name time-honored and revered among all good men. Penn was eminently a public man. A noted historian has said of him: "Penn did not think that it was the duty of a Christain to withdraw himself from public affairs, but rather to strive in every way to promote the freedom, enlightenment and happiness of mankind."

In our day and land in which now exists so great a liberty of conscience, such equitable and beneficent laws, and so many refined moral and social influences, we can hardly imagine the condition of the people two hundred years ago. Reformation has been the field of labor that for two centuries has claimed the attention of the world's best men and women, and in this work members of the religious society of Friends during most of that time have stood in the van-guard.

In America, nearly a century before Wm. Lloyd Garrison wrote a line descriptive of the barbarity of negro slavery, the Society of Friends had adopted discipline forbidding their members, "either to hold slaves themselves or in any way to encourage that iniquitous practice in others." John Woolman may be truly called the first abolitionist, and in his work he had the sympathy and support of his Society. His "Considerations on the Keeping of Negroes," published in 1754, may be said to inaugurate the printed arguments against slavery in America. And so for nearly three-fourths of a century thereafter Friends were the pioneers in Anti-Slavery work. The first Anti-Slavery organization, "The Union Humane Society," was founded in 1815, by Benj. Lundy, a Friend, St. Clairville, Ohio. The first Anti-Slavery journal, the "Philanthropist," was started by Charles Osborn, a Friend, at Mt. Pleasant, Ohio. Next in order in this work—another Friend, Elihu Embree, established the "Emancipator," at Jonesboro, Tenn., for the sole purpose of representing the iniquity of slavery. This was in 1820. It was not until 1829 that Wm. Lloyd Garrison prominently entered upon what afterwards became his mission among men, by joining with Benj. Lundy in the publication in Baltimore, of the "Genius of Universal Emancipation," an Anti-Slavery paper that was founded by Lundy in 1821. Since then James and Lucretia Mott, Isaac T. Hopper, Dr. Bartholomew Fussell, John Needles, Thomas Garrett, John Greenleaf Whittier,—what a galaxy of noted names of Friends among those who were prominent in arousing the conscience of the American people against the iniquity of human slavery!

And in England, also, Friends were pioneers in Anti-Slavery work. Fame has forever associated the names of Thomas Clarkson and William Wilberforce with the overthrow of the African slave trade, yet as early as 1760, the year that Thomas Clarkson was born, the Society of Friends refused fellowship with all who took part in that "guilty traffic," or profited thereby, and it was Wm. Dilwynn, Geo. Harrison and a few other London Friends who, in 1783, brought Thomas Clarkson into their association for the prosecution of that work which made his name historical. It was not till 1789 that Wm. Wilberforce entered upon this labor, so that more than a quarter of a century before these two great men, whose names are immortalized by their agency in abolishing England's trade in slaves, had begun their work, the Society of Friends had stirred the conscience of the English nation to a recognition of the enormity of the crime of trading in human flesh.

The work of Friends among the Indians from the time when Wm. Penn made with them his famous treaty, "the only treaty," says Voltaire, "that was never sworn to and was never broken," down to the time when Gen. Grant's "Quaker policy" brought hope of humane treatment and justice to a long suffering and outraged people,—the Society of Friends were ever active in defending the cause of the cruelly defrauded red-men.

When the dark cloud of civil war brooded gloomily over England, when Cavalier and Round-head met in fierce battle array, and every man was called upon to take sides in the controversy either by oath of allegiance to the dominant party, or by feats of arms in the field, George Fox and his coadjutors, not only refused to take oaths, for which refusal they were dragged to prison, but even in this durance vile they wrote strong and convincing arguments to those power proclaiming the unrighteousness of war, and the sinfulness of those engaged in carrying in iu on. It is said that Cromwell was moved even to tears by the earnest pleadings of George Fox in his presentation of the principles of non-resistance, as being those that were taught by him, whose mission was to bring "Peace on earth, good will to men."

Thus I might continue enumerating the whole catalogue of different phases of philanthropic endeavors and show beyond dispute that Friends in nearly every instance were pioneers in pressing the the work to the favor of their fellow-men. There was no form of injustice, no wrong to human beings that early Friends did not feel impelled to combat. It was not a work for themselves that concerned them, it was for oppressed and suffering humanity everywhere.

But it is not for us to boast of the virtues of our forefathers—it matters little for us what the Friends of former days did in righteous works, if their good example does not bring to us an ambition to rival them in noble deeds, a determination to emulate them in them in those things that brought blessing to all mankind. Have we done so? Are we now doing so? Are we to-day standing in the foreground of philanthropic endeavor, leading the people to a recognition of their duties one to another, and to a realization of their intimate relationship with the Divine Father?

It is an ungracious task to set forth the shortcomings of one's own household, and I shall not enter into details in this direction. "Soul take thy rest" is a feeling that comes just as assuredly over

organized bodies of men and women as it does upon the individual. It is only to the ever alert, *acting* conscience that the Divine message comes with greatest power, and it remains only with those that are "always advancing, always looking for something better and higher" than their present condition. It remains with those only who are not content to save themselves, but who yearn to save all mankind from the debasing influences of this world. A soul at peace is not a soul inactive, for peace is in the contemplation only of something worthy done. Spiritual lassitude foreshadows death. It is only to those that give that the power to give remains. And so when we fold our arms and point with complacency to the record of our fathers we rank ourselves with those who said to Jesus, "Abraham is *our* father." And Jesus replied, "If ye were Abraham's children ye would do the *works* of Abraham."

Thus is my question answered, and herein do I find my task accomplished.

It is not for me to point out to any who have followed my line of thought wherein his or her duty lies. It is indicated in the active, dutiful lives of those who laid the foundations of our religious Society. It is indicated most decidedly in the life of him "who went about doing good," whose life "was spent to help and save mankind from the lowest evils and to raise the world to the highest plane."

"This," says an eminent writer, "is the sum and substance of personal religion. It is the steady purpose of doing what we can in the direction of duty, and the steady trust in God for power with which to do it. 'Either of the two alone is not enough.' Let us then as did early Friends—put our trust in God and seek this power, and receiving it, as assuredly we shall, let us never fail to behold in the afflicted, the weak, the poor, the ignorant, the debased everywhere, the representative of the Divine one to whom our service is due. 'Come, ye blessed of my Father,' saith the Spirit, 'Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me.'"

Editorial Correspondence Friends' Intelligencer and Journal.

THROUGH IOWA AND EASTWARD.

At Crab Orchard, enjoying the luxury of Iowa farm life in the very centre of the State, one realizes the changes that modern inventions have wrought in the processes of cultivation and what wealth of resources this rich prairie land holds in store for the intelligent, industrious settler.

This is an exceptional summer in the West: rains have been seasonable and abundant, and if the present cool, wet weather does not reach the frost level, the corn crop will be enormous. In Marshall county many of the fields will average two ears to the stalk and a good proportion of the stalks have three perfect ears. The small grains are not so good, owing to a storm the first week in Seventh Month that beat down the oats and prevented the grain from filling in perfection. It is all cut, but the larger part lies in the fields waiting the hot sunshine. Some of the earliest cut has been threshed. The process as performed by the steam thresher is a marvel of rapidity and precision, yet I may recall the reaping and threshing in the early part of the present century. I see then the sturdy farmers two or more abreast swing the shining scythe with a rythmic grace that displays the very poetry of motion; and later, when with the patient oxen the golden sheaves were gathered into the barn, and later still, in the cool Autumn days, the measured sound of the flail on the threshing floor kept time to the cooing of the doves as they fluttered in and out among the eaves above. Those were the sights and sounds that gave inspiration to the poetry of the past. Alas for the poet of to-day! Not even the "gleaners" are left him. He must seek his theme amid other scenes than these huge fields where the whirr of the machinery has neither poetry nor music, but a note of defiant warning that may be the knell of him who fails to perform his part at the call of the monster.

The practice of dehorning the cattle is coming into favor here. It was spoken of farther west as a cruel and inhuman operation. As afterward explained, I am led to believe the removing of the horns is not very painful to the animal; it is done by sawing and and is scarcely more than the removal of a tooth. One who has a fine herd that has been dehorned gives his unqualified approval, not one of them having failed to take its feed, or manifested any signs of suffering except at the moment the operation was performed. When one thinks of the injuries inflicted by the horns, both upon one another, and those who care for them, it seems to be a kindness to remove these weapons, given for their defense and protection when roaming wild, but no longer needed in a state of domestication.

My last paper was written at Omaha. In recurring again to my visit there and the unsparing hospitality extended me by Friends who have united with other religious organizations equally with those who remain in membership, I cannot refrain from expressing the conviction, forced upon me by what I saw and was made acquainted with, that scattered and isolated members of our Society have not been kept in remembrance by the meetings from which they have gone nor has that watchful oversight been given them which our profession enjoins. The longings of heart, the struggles to keep alive the little flame of love for the birthright,—scarcely recognized as having any power over the feelings, until after the isolation,—these are known only to Him whose "tender mercies are over all," and whose loving care meets and satisfies the longing of every sincere soul. True as this is, it does not release us from our obligations to one another as professors of the religion of Jesus, or make the neglect of this duty less culpable in the sight of our Divine Father.

On Seventh day the 11th inst., Marietta Monthly Meeting was held. I accompanied B. F. and L. Nichols, with whom I was staying, and was glad to see so many of the younger people in attendance at this season of activity in farm-work. It gave evidence of an interest in the affairs of the church that promises usefulness in the future. The word spoken was heard with attention and the covering that over-

spread the little company was one of fellowship in the truth. There was very little business to transact except to consider a proposition to hold the business meetings once in three months instead of every month as is now the custom. It was thoughtfully discussed and the conclusion arrived at was not favorable to the change. Noticeably was this the case with those whose family cares and farm work often interfered with their attendance, many living several miles distant and finding it almost impossible in the extreme cold of the winter season to come with their little children, yet wanting to have the opportunity to gather with their friends as often as the circumstances of their surroundings permitted.

The result of these deliberations seemed to strengthen the bond of union, and expression was given to the satisfaction and hopefulness the consideration of the subject had produced upon the minds of those to whom the administration of the affairs of the meeting had been in a measure committed.

On First-day morning the house was well filled, and the occasion one of deep and searching exercise for the burden-bearers unto whom the "word of the Lord" had been committed; and of close attention on the part of those to whom it was handed forth. The First-day school was held after meeting, a large proportion of those present remaining to participate. The meeting-house, as many Friends know, is situated in a rural district, and not far from one belonging to Gurney Friends, who divide with them the religious interest of the surrounding country for several miles.

It having been by previous agreement announced that a lawn meeting would be held on the premises of B. F. Nichols, in the afternoon, a large company gathered near the hour, under the trees, with the blue canopy of a clear bright sky above them, waiting in that sweet silence so conducive of communion with Him to whom the worship we offer must be in spirit and in truth. It was indeed an inspiration to remember that "The groves were God's first temples," and that now, as in the far-away, earlier time, the voice of our Father is heard in the "midst of the garden," and that he talks with us as truly in spiritual converse as man talks with his fellow-man through the faculty of speech. This, and the duty of obedience to the message spoken to the understanding through soul intercourse with its Author, was the message to the assembled worshippers, who seemed with the testimony bearers to have caught the inspiration of the surroundings; and at the close, as the voice of prayer and thanksgiving arose to the Father of all our sure mercies, it bore the united petition of many,—may it not rather be said of every longing soul there gathered? May we who bear the message have many such opportunities of uniting in the love and fellowship of the gospel, and be willing to embrace every right opening that offers to proclaim the glad tidings of this gospel, that brings peace and joy to every soul willing to accept its message!

A ride of eight miles late in the afternoon, and a restful repose of a few hours, and your correspondent in the small hours of the early morning was again ready to take a seat with the few traveling eastward, and in due time and with little fatigue, is set down amid the throng and bustle of the great Northwestern station, thence to the quiet and comfort awaiting in the home circle of beloved relatives in this marvel of cities. L. J. R.

Chicago, Eighth month 14.

THE IMITATION OF CHRIST.

[Extract from a sermon of George A. Thayer.]

"THERE is a small, old-fashioned book," says George Eliot, "for which you need pay only sixpence, which works miracles to this day, turning bitter waters into sweetness. It was written down by a hand that waited for the heart's prompting; it is the chronicle of a solitary, hidden anguish, struggle, trust, and triumph. And so it remains to all time a lasting record of human needs and human consolation."

This book is "The Imitation of Christ," written in the fifteenth century, as is commonly supposed by Thomas a' Kempis, or Thomas of the town of Kempen, a monk of a monastery not far from the city of Cologne. It is one of the books which has had an amazing popularity, for it has been translated into almost as many languages as the Bible; and, in the days when it met a wide-spread need of the heart of Christendom, it was cherished as a precious guide to religious peace by multitudes of the wise and the lowly. . . . . .

"The Imitation of Christ" has been the watchword of nearly twenty centuries of religion. "Follow Christ," "Be disciples of Christ," "Love Christ," have been some of the ways of expressing men's thoughts that something in the actual experience of Jesus, not in the creeds concerning him, contained the secret of peace and safety, both for this world and for that which is to come. For a time, the current of Christendom's notions of the true imitation of Christ ran in the direction of asceticism. Jesus was poor, not having where to lay his head. He was unmarried. He seemed to be constantly expecting the end of earthly things. Therefore poverty, celibacy, and other worldliness were held to be the conditions of becoming his true disciples and sharing his beatific vision. But sensible people soon discovered that to live apart as solitary prisoners in their cells, and to add to the physical suffering and destitution of the world by voluntary idleness and torture, was, in truth, to increase human discontent, hatred and despair.

Within convents, and in the deserts, where men clad in sackcloth starved and scourged themselves and dwelt in filth, it was found that there was as much quarreling and bad temper, as much skepticism of God and duty, as in the busy stir of cities with their manifold temptations and vices.

The remedy, then, for sin and sorrow was not in the renunciation of the ties which bind man to man in the family and the State; not in killing the body, exterminating the appetites and passions, nor ceasing the work of creating and distributing wealth,—not in doing anything to the outward man, but in giving an inspiration to the inner man. And out of this experience sprang the religion of which Kempis's "Im-

itation" is a notable illustration,—the imitation by the discipline of the soul, by learning from the study of Jesus' career how to see God's love in to-day's life, even if that life be amid human distrust, and have its ending in a death of ignomininy and torment.

. . . . . .

There may be a formal Christianity which has little or no imitation of Christ,—no spirit of giving up, of helpfulness, of love. It costs its possessor nothing except his pew-rent and some scanty contributions to foreign missions, sometimes not even so much as that. Indeed, the great peril of laying such strong emphasis as many Christian teachers do upon going through a definite process of conversion, and saying that they believe thus and so about Christ, is that it creates the impression that the essence of imitation lies entirely in some crisis of emotion reached at a specific hour of a particular day, and that, this gone through with, it is all done. "When did you find Christ?" the attendants of evangelical prayer-meetings ask one another, as if there were no possible mistake about the finding. Beware of flippancy, self-conceit, and self-complacency, I would say to all such people. The chances are that, in comforting yourself with the notion that you have become one of the elect of God, you have no respectable opinion as to what the word "God" means. For I should think that the very last possible frame of mind, in one who is sincerely desirous of making everything in his soul subordinate to duty and holiness, is the conceit that he has reached perfection and is entitled to look down upon other men. I notice that genuine attainment of any sort is exceedingly diffident and self-distrustful. It is not the philosopher of sixty, but the school-boy of sixteen, who thinks he has touched the bottom of the sciences.

And the mastery of self, the mastery of circumstance, is a process so laborious, so slow, so full of discouragements and backslidings, that few honest men and women ever dare boast of its accomplishment; and the few great souls in history who, in the judgment of mankind, have come nearest to it are those whose account of themselves is full of humility.

Yet this sort of mastery is what the true imitation of Christ means, if it has a meaning worthy of teaching the latest generations. It is not fashioning your and my conduct by a few set rules, and being able to say that we have attended so many religious services, uttered so many prayers, gone to confession so many times, and performed certain prescribed penances. It is rather doing for spiritual character what a high-minded person does in his trade or business,—the striving to acquire the best that can be known of it, and to keep the mind always open to find something new that is an improvement upon the old. What a contempt an ambitious man has for those hand-to-mouth mechanics whose absorbing thought is to get through their day's work, and secure their pay, whose hammer or spade drops at the first stroke of the clock, and who never enter into the interest of their employer, and have not an atom's pride in their work. . . . .

Whatever enters into good housekeeping, good workmanship, good citizenship, is, in a certain degree, religious; for it is both an expression of the person's earnest, faithful character, and it sets a good example for others to do fine work, whatever they undertake.

The religious character is the *whole* character,—not your Sunday morning's thoughts about sacred books and sacred beings, but your service of God's world of matter and of man, your spirit for making the very best results out of whatsoever materials are put into your hands for use. *Religion*, without faithful workmanship, without keeping your temper, without doing your part to make other people cheerful, without bearing your share in the neighborhood's joys and anxieties,—that is not religion, but only the possible possession of certain rudiments or A, B, C of religion. If the imitation of Christ means only setting so many thousands of men and women apart from the concerns of the rest of mankind into a huge church,—much as certain Second Adventists have from time to time sold all their goods, and gathered on the banks of a river waiting for the Lord to come, and caring nothing for what becomes of governments, business and humanities,—I think there might be something more profitable for the world to think about. But, surely, that cannot be the meaning of giving up the lower life to the higher life. The higher life is everywhere among earnest people where patience and courage are, where souls spend themselves for the love of other souls, where men, women and children vie in denying themselves of some pleasure that they may enrich the other's happiness. The sunny face resolutely substituted for the sour look, the knowing how to bear your aches and ills without needlessly overwhelming your friends in sorrow, the going about your business of book-keeping, teaching, selling dry goods, or mending shoes with a simple integrity which gives assurance that your place of occupation will be as well filled as you know how to fill it—such are the things that go far toward sweetening the human lot, and preparing a soil in the minds of men for faith in the eternal goodness.

The best imitation of Christ is undoubtedly that which sets before the world a high standard of faith and duty, and never loses sight of it amid whatsoever depression and darkness. But there has always been in the world much noble service of the right and the good, which the man did not know was patterned after any model, but was the outcome of a repeated habit of unselfishness. And God and man may recognize as consecration to them the unplanned goodness and the unconscious love just as well as the unpremeditated. For the great thing is not to be fine souls after one creed or another, but to be souls which are faithful to their light and eager for more light.

When thou art obliged to speak, be sure to speak the truth; for equivocation is half way to lying, and lying is the whole way to hell.—*Penn.*

If you will be as pleasant and as anxious to please in your home as you are in the company of your neighbors, you may have one of the happiest homes in the world.—*Selected.*

SCRIPTURE LESSON, No. 34.

NINTH MONTH 2, 1888.

TOPIC: THE PROMISED LAND.

GOLDEN TEXT.—"He that putteth his trust in me shall possess the land, and shall inherit my holy mountain."—Isaiah 57 : 13.

READ Numbers 13 : 17-33.

THE Israelites had journeyed through the wide wilderness, from pasture to pasture, as do the Arabs of the present time, tarrying until the grass and shrubs upon which their herds and flocks fed were exhausted. They were near the southern boundary of the land they were going up to possess, and men were chosen to enter the country secretly and gather what information they could concerning the fruitfulness of the land, the war-like nature of the people, their cities, and whatever else might be of advantage to the Israelites. Our lesson gives the result of this expedition.

The Land of Canaan. The lowland was probably so named because its earliest inhabitants settled on the low plain by the seacoast and in the Jordan valley. The Canaanites were descendants of Canaan, one of the grandsons of Noah, and seemed to have settled in the south near the Red Sea, and gradually, by peaceful means, to have become possessors of the country.

The Canaanites became worshippers of Molech, one of the fire-gods of those idolatrous tribes who occupied that section of country. There were also in the land, worshippers of the true God. It was the home of Melchizedek, and later of Job and his friends.

They came to Hebron. Hebron is one of the most ancient cities in the world still existing. It was well-known when Abraham entered Canaan, thirty-eight hundred years ago. It now contains about five thousand inhabitants, but few of whom are descendants of Abraham.

The wilderness of Paran. Where the Israelites were encamped awaiting the return of the spies. It was in this wilderness that they were so long kept wandering on until a whole generation had passed away, except Caleb and Joshua.

In all ages that which has brought perhaps the most comfort to the Christian traveler has been the *promises* of God, and whosoever keeps strong his faith and trust in these, lives a happy life here and carries his happiness into the great hereafter. After studying the record of the Old Testament, it is very easy to turn from the great leader, Moses, to that greater leader and teacher, the blessed Jesus, and place close beside the ancient promises of reward for a life well spent, his Divine utterances; and with great force comes to mind his injunction, "Seek ye first God's kingdom and His righteousness," coupled with the promise of all needful things to be added. How greatly, from that day to this, has this expression troubled the worldly-minded for want of a proper understanding of it.

A modern writer, one whose life is an exemplification of faith and trust, says:

"Jesus does not say that there shall be no seeking for the needful things that pertain to the outward life, nor can any of his teachings be made to imply that man is to wait for God to feed and clothe him, and those who depend on him for sustenance; but he does say most emphatically and with certainty that the first or chief concern of every life that is lived for the highest and noblest purpose of living, must be to gain and keep a right and title to citizenship in the kingdom of God, and to be controlled and governed by the laws of righteousness, established for the good order and the maintenance of the authority of the Great King. If these are the first considerations, the habit of thoughtful, careful attention to the little duties and obligations of everyday life will lead to a wise examination into every detail thereof, and a sense of obligation to be true and loyal in our intercourse with one another, that our dealings shall be just, and merciful, and unselfish; and as those traits of character that make up the human side of our being are developed under the higher principles that relate to the spirit, there will be no disposition to seek more than can be honorably and conscientiously gained. This sense of right was nobly and heroically adhered to by a man whose friendship it was a privilege to share, who, on being urged to become a partner in a speculative business, replied: 'I cannot engage in any business where my chance of success must be dependent upon the losses and disasters o my fellow-men.'"

"This breathes the very spirit of the gospel. It is taking our Heavenly Father at his word with trust and confidence."

THE world is full of kindness that never was spoken and that is not much better than no kindness at all. The fuel in the stove makes the room warm, but there are great piles of fallen trees lying on rocks and on tops of hills where nobody can get them; these do not make anybody warm. You might freeze to death for want of wood in plain sight of these fallen trees if you had no means of getting the wood home and making a fire of it. Just so in a family; love is what makes the parents and children, the brothers and sisters happy. But if they take care never to say a word about it; if they keep it a profound secret as if it were a crime, they will not be much happier than if there was not any love among them; the house will seem cool even in summer, and if you live there, you will envy the dog when anybody calls him poor fellow.—*Holland.*

A MAN'S first care should be to avoid the reproaches of his own heart; his next, to escape the censures of the world. If the last interferes with the former, it ought to be entirely neglected; but otherwise there cannot be a greater satisfaction to an honest mind than to see those approbations which it gives itself seconded by the applause of the public. A man is more sure of his conduct when the verdict which he passes upon his own behavior is thus warranted and confirmed by the opinion of all that know him.—*Addison.*

CHARITY is a virtue of the heart and not of the hands.—*Addison.*

INTELLIGENCER AND JOURNAL.

HOWARD M. JENKINS, *Managing Editor.*

ASSOCIATE EDITORS:

HELEN G. LONGSTRETH. LOUISA J. ROBERTS.
RACHEL W. HILLBORN. LYDIA H. HALL.

PHILADELPHIA, EIGHTH MONTH 25, 1888.

THE DEPARTURE OF THE VETERANS.

THE passing away of the old and tried members of our Society is a fact which all who survive must painfully notice, but which is more strongly emphasized perhaps than in any other way by the records that are given, week by week, in these columns. The lists of deaths which we print are composed in large part of Friends who have passed beyond middle life. Looking back to the issue for the 11th instant, there are two recorded of young persons—one of 21 and one of 5; while there are ten others ranging from 58 to 86,—four of them between 70 and 80, and five 80 and over. In the issue for the 18th instant, there are notices of the deaths of three young persons,—one of 2 years, one of 26, and one of 27; and of one in middle life, at the age of 40; while there are six others ranging from 75 to 91. In the present issue there are thirteen deaths recorded where the ages range from 62 to 100, eight being 80 or over. (It should be remarked, perhaps, that some of these may not be members of our body of Friends.)

The sense of loss to the Society is deepened when we reflect that many of these veterans in religious service are those upon whom the burden of the Society has rested. They have had the feelings and convictions of Friends, in the full sense. They were familiar with the traditions and usages of the Society, as well as its written rules. They were accustomed to the administration of its order, consistently and fitly. They were filled with that gravity of spirit which we must associate with the weighty Friend. And, in many cases, they exemplified the deep spirituality and discernment which mark the valuable member of a body of believers. Their course was steady, their walk in life consistent with their profession, their example impressive,—they imparted thus to the Society much of the influence it has had upon the world outside.

The extent of the loss is better measured when we reflect that the Society, until within the last few years, has been in charge of its elder members, and that those in middle life or younger have had but a small part of the weight of its affairs. As the veterans go rapidly away, the transition of responsibility seems sudden, and the doubt arises whether there are successors competent and qualified to take it. Anxiety over this is general: we have no doubt that the one thought is present to many minds, at many times,—the grave and earnest question whether there is now to be a line of successors raised up to follow those strong men and women who have worn the plain hats and the plain bonnets, and who in character and behavior exemplified that of which the simple dress was but an outward indication.

Leaving this serious question for the present, and trusting that in the fullness of time it may have its satisfactory answer, we may reflect that the greater circumstances and conditions about us have nowise changed. Life is not relieved of its duties; the trials, and temptations, and troubles of the pilgrimage are as they always were; the need of strength from the Unseen is the same; the forces which should develop new men and women of the old strength are all as continually operative as they were in the time that is past.

DEATHS.

ELDREDGE.—At Chicago, Ill., 7th of Eighth month, 1888, Isaac Eldredge, in the 67th year of his age; a member of Scipio Monthly Meeting, N. Y.

ELLIS.—At Bordentown, N. J., Eighth month 17th, 1888, Hannah Ellis, in her 100th year. Interment at Mansfield meeting grounds.

FOULKE.—At his home, Quakertown, Bucks county, Pa., Third-day evening, Eighth month 14th, 1888, Benjamin G. Foulke, in his 76th year; an Elder of Richland Monthly Meeting; in 1872, Assistant Clerk, and from 1873 to 1886 Clerk of Philadelphia Yearly Meeting.

HAMPTON.—At Langhorne, Pa., Eighth month 15th, 1888, Mary Hampton, aged nearly 88. Interment at Wrightstown, Pa.

HERITAGE.—At his residence near Swedesboro', N. J., Eighth month 14th, 1888, Benjamin W. Heritage, in his 84th year.

HESTON.—In Philadelphia, at the residence of her son-in-law, Stockton Bates, Eighth month 17th, 1888, Rachel T., widow of Jonathan Heston, in her 80th year. Interment at Fair Hill.

HOOPES.—At his residence, West Chester, Pa., Eighth month 20th, 1888, Pierce Hoopes, in the 87th year of his age; an Elder of Birmingham Monthly Meeting.

HOWEY.—At her residence, Woodbury, N. J., Seventh month 27th, 1888, Elizabeth T. Howey, in her 82d year. Interment at Woodstown, N. J.

KNAPEN.—Sweetly fell asleep in Jesus, at her home in South Stephentown, N. Y., Eighth month 5th, 1888, after three weeks' illness, Phebe Smith Knapen, in the 84th year of her age; a life-long member of Chatham Monthly Meeting. Her residence was remote from Friends and the infirmities which often assail the aged have prevented her from mingling with us at our meetings for many past years, but she loved to sit on her "old arm chair" and read the INTELLIGENCER, and Friends' books, and her Bible (almost worn out, like herself), was her daily companion. She was mostly free from pain during her illness and said she was happy and very comfortable,—that her Master's time was her time; thus she very peacefully

passed away to that "better home" to mingle with many loved ones gone before.

Her pleasant rooms are forsaken now; her peaceful couch has been removed; the "old arm chair" is vacant where her sweet spirit nestled so many years. The sacred volume remains where she left it, and our weeping hearts are desolate. L. S.

MITCHELL.—At Hatboro', Pa., Eighth month 11th, 1888, Sarah Ann Reeve, widow of John Moore Mitchell, late of Philadelphia.

PAUL.—Eighth month 18th, 1888, Sarah Ann, widow of Bettle Paul, of Philadelphia, aged 73 years.

RIDGWAY.—At St. Louis, Mo., Eighth month 15th, 1888, Charles W. Ridgway, aged 62, son of the late Job Ridgway of Philadelphia.

WILDMAN.—At the residence of his son-in-law, J. Comly Powers, Media, Pa., Eighth month 16th, 1888, John Wildman, in his 79th year. Interment at Springfield, Delaware county.

WHARTON.—At Newport, R. I., Eighth month 16th, 1888, Deborah Fisher Wharton, widow of William Wharton, aged 92 years, 9 months, 22 days; a valued minister of the Monthly Meeting of Friends of Philadelphia, held at Spruce street, and sometime Clerk of Philadelphia Yearly Meeting of Women Friends.

CORRECTION. In last week's paper,—in reference to B. L. Knowles,—he had been Principal of the Boys' Intermediate School since 1871, and not since 1876, as printed.

For Friends' Intelligencer and Journal.

REMOVAL OF THE PILLARS.

PHILADELPHIA—the oldest, the largest, and in concentrated membership the strongest of our seven yearly meetings—has latterly been stripped of many of its most valued members. There is scarcely a number of this paper but records the passing away of some of these who, having filled up their measure of usefulness as they went along, lived to a good old age, and departing left the savor of a fragrant memory.

Within the brief space of six months we have been bereft of *four* who stood as pillars in the church, and whose services have long been known and appreciated in Philadelphia Yearly Meeting. All of these were solid and concerned Friends, who by example, as well as by precept, were firm in their maintenance of the law and the testimony; all were members of the select meeting; all had served to the satisfaction of the Friends at the clerk's table of the Yearly Meeting; the Representative Committee, the Indian Committee and the Education Committee have been aided by the earnest efforts and sound judgment of some of these, and two of them were exercised in the solemn service of gospel ministry. It is just six months this day since the first and the youngest of these worthies passed away; and now, at the hour of my writing, the remains of the last and the eldest are being interred at Fair Hill, while in Friends' Meeting-house at Quakertown there is, doubtless, gathered a large assembly to pay the solemn tribute to him who was third in age as well as in time of departure.

The four Friends referred to are Daniel Foulke, Mary S. Lippincott, Benjamin G. Foulke and Deborah F. Wharton. Appropriate obituary notices of the first two appeared in this paper several months ago, and it will be eminently proper that Friends throughout our borders should be made acquainted with the long, the useful and the unblemished lives of the two that have so recently passed away. Those whose opportunities have furnished them with material, and whose affection and esteem may prompt them to the work, can contribute to the interest of many remote members and to the welfare of the whole Society by stating the plain, unvarnished truth concerning these two widely known and justly valued Friends.

"When hearts whose truth was proven,
Like *theirs*, are laid in earth;
There should a wreath be woven
To tell the world their worth."

While we should feel peaceful and happy about the departed, and grateful that the Society of Friends had so large a share of their usefulness, and that there lives were prolonged to the extent that they were, —there is, nevertheless, a feeling of strippedness when we contemplate the blank that is left by their removal. We ask ourselves the question who shall take their places? and while we wait and listen for an answer, we can hear—growing more and more faint—the echoes of our interrogatory. If these valued Friends had not, in early life, turned their backs upon the world, refused to listen to the seductive voice of pleasure and declined worshiping at the shrine of fashion, they would probably have been indifferent members of their meetings, been less respected in the community and known less of the real enjoyment of life. But when their intellectual ability and their strength of character were brought under the *right influence*, they were prepared for that prolonged course of religious labor which was so faithfully and so well performed.

How can we best cherish their memory and acknowledge their worth? The answer must be obvious—by endeavoring to walk in their footsteps, and to do those things which we know would have met their approbation:

"He mourns the dead, who lives as they desired."

H. *

Eighth Month 18, 1888.

For Friends' Intelligencer and Journal.

THE ISLAND OF NANTUCKET.

AN enjoyable though brief stay at this quaint old place leads me to think that perhaps interest may be awakened by some description of it. Beyond my own observations, I am indebted to a valuable compilation relating to the history, agriculture, etc., of the Island, by E. K. Godfrey.

The island was discovered in 1602 by Bartholomew Gosnold. In 1641, William, Earl Stirling, and Sir Fernando, or Ferdinand, Georges, who appear to have had control of the islands lying to the south of Massachusetts,—"graunted unto Thomas Mayhew, at Watertoune, Merchant, and to Thomas Mayhew his sonne," several islands, amongst which was "Nanticon," or "Nantucket." The deed was dated October 13, 1641, as ascertained by F. B. Hough from official records at Albany, N. Y.

In 1659, in consideration of £80 and two beaver hats, Mayhew deeded the Island, reserving only one tenth, to the ten "original purchasers," viz:

Tristram Coffin,	Thomas Macy,
Richard Swain,	Thomas Barnard,
Peter Coffin,	Christopher Hussey,
Stephen Greenlief,	John Swain,

William Pile.

Each of the above chose an "associate," with whom to settle the Island. The number of Indians at this time was 700. The island was covered with oaks and other trees, the soil rich.

During the year 1688, the island was visited by an English Friend. Matthew Barney, (whom I have met several times), says "this is the first mention or knowledge we have of Friends, in connection with the history of the island." Others came after that; but little, however is known of them, except that they came on religious visits.

In Sixth month, 1698, Thomas Chalkley, the famous Quaker captain, merchant and preacher, (whom Whittier has celebrated in verse), visited the island, and in his journal says he was very kindly received by the people, and that he held several very large and acceptable meetings; previous to which he was questioned by their minister, why he, being such a young man, came here, and upon Chalkley's answering that it was "purely in the love of the gospel," "Then preach, in God's name, in my house tomorrow!" said the minister, and preach he did.

From that date up to 1704, several Friends, ministers and their companions, visited the island. It was during this year that Nathaniel Starbuck and his wife Mary were convinced of Friends' principles. Chalkley in his journal gives a very interesting sketch of Mary Starbuck, speaking of her as a woman of great energy of mind and true and strong Christian character. She and her husband were the first to become ministers from among the Friends on the island, and through their zeal and ministry a meeting was established and a meeting-house built. The meeting so increased in 1708 that a yearly meeting was commenced, and continued here for nearly seventy years, to which many Friends came from all parts including New England, New York and Philadelphia. John Fothergill, a minister, visited the island in 1706, 1722 and 1737. His son Samuel Fothergill came in 1755. During the twenty years above mentioned, over five hundred ministers and their companions visited the island.

M. Barney says: "I think during the first quarter of the century that the Society here on the island attained its greatest sway and power, religiously and numerically, and at one time composed at least one-fifth of all the inhabitants, numbering quite 1,400, having two houses of worship, where many also attended who were not members. The Friends were a respected and honored part of the community, and had an influence for good. They lived frugally and peacefully, and they gradually ceased to be aggressive in their way of spreading their views and principles. Theological speculation in some measure took the place of quiet faith; and a discussion of opinions, rather than a statement of true faith and belief, of sure hope and trust, broke in on the quiet of their homes and religious life, and many were bewildered, rather than really advanced in a Christian course by the claims that a greater light was dawning upon mind and conscience, which would dispel error and blind faith, or show that the Society had grown beyond and outgrown their simple tenets and would again arise in new and fairer beauty and power.

"But whatever may have been the desire and hope for a permanent good and blessing to the Society, all this tended to scatter and divide, as the years of the last half-century have witnessed, until but few remain among us; but the seed is not lost, for when any do go out from among us, they make the old leaven felt in the other Christian organizations to which they attach themselves."

Of the 1,400 estimated as the number of Friends of the first quarter of this century, probably not thirty members remain; and these meet in separate meeting-houses, scarcely three blocks or squares apart, and are known by the world as "Orthodox" and "Wilburite" Friends. I attended the latter meeting on Fair street, on Fifth-day last. About fifteen were present, but the Friend at the head of the gallery told me the size was largely increased by strangers from a distance. A period of profound silence for three quarters of an hour prevailed, when I made a brief offering. From the kindly manner indicated by being introduced to nearly all present I had no reason to apprehend any disunity with my testimony. On First-day last we attended the Orthodox Meeting on Centre street. Dr. R. H. Thomas of Baltimore appeared in supplication and testimony, to which I felt no dissent, but approval, and it was a season of Divine favor. As notice had been given, the usual number was much increased. At least thirty were present.

"Sankoty Head," one of the highest points upon the island, is situated at its extreme east end, and is the first spot seen from the ocean upon approaching. The celebrated lighthouse bearing its name is built upon this elevation. A superb view of the island and ocean can be obtained from its top. It is about one and one half miles from 'Sconset, and eight miles from the town. The law-abiding people here required no police for many years, but about three years ago one was established. Can the influx of strangers, and other than the "old-time usages" have required this? Some of the "old ways" remain. At nine in the evening, after the hour has been rung from the old Spanish bell in the gilded dome of the Unitarian church, the "curfew" follows, denoting the putting out of fires and speedy retiring. The public "criers" are still in vogue, and "Billy Clark" with his horn, and another man with a bell, announce items of interest, auctions, etc., moving with rapid pace through the streets and stopping frequently to proclaim their tidings.

Lucretia Mott was born at Nantucket, First month 3d, 1793, in a house which stood on the spot now occupied by the residence of Captain Obed Starbuck, on Fair Street. How many women and men of note might be enumerated who have had birth on this little strip of land, some thirty miles from the main

land! But the "waters" have not staid their influence for good, and they went forth in their generation, exercising other minds far beyound their natal surroundings,—the Coffins, Macys, Folgers, Husseys and others, with whom to be lineal descendants is no small privilege. But space will not permit further allusion. The healthful benefits of Nantucket are, as has been expressed, "as a voyage at sea, without its discomforts."

SAMUEL B. HAINES.

Sea Cliff Inn, 8th month 14.

[Our readers will doubtless recall in this connection an interesting series of articles on Nantucket, by Christopher C. Hussey, printed in the INTELLIGENCER AND JOURNAL, in 1886.—EDS.]

NEWS OF FRIENDS.

ILLINOIS YEARLY MEETING: NOTICE.

FRIENDS or others who contemplate attending the ensuing Illinois Yearly Meeting, and desire to be provided with homes, will please address the undersigned committee who will provide conveyances from Lostant, on the Illinois Central Railroad, (train time from the North, 6.20, a. m., and 1.40 p. m.; from the South 11.20, a. m.), and also from Henry on branch of the Rock Island Railroad, (train time from South between 9 and 10 a. m., from North between 4 and 5 p. m.)

The sessions of the yearly meeting open for business 9th mo. 17th. Meeting for ministers and elders on Seventh-day, the 15th, at 10 o'clock a. m.

MARY A. MILLS, Clear Creek, Ill.,
HENRY ATHERTON, Clear Creek, Ill.,
OLIVER WILSON, Magnolia, Ill.

—The funerals of Benjamin G. Foulke and Deborah F. Wharton both took place on Seventh-day last. The former, at Quakertown, Pa., was largely attended, the meeting-house, where the company gathered at 11 a. m., being full. Testimony was borne by Watson Tomlinson, Margaretta Walton, Harriet E. Kirk and J. Morton Albertson. The remains of D. F. W. were brought from Newport to Fair Hill, arriving somewhat later than the time appointed, and a meeting was held in the meeting-house, at which Samuel S. Ash and Henry T. Child spoke.

—At West Chester, Pa., on First-day, the 19th, John J. Cornell attended the morning meeting for worship, and was drawn forth in the ministry at length; in the evening he delivered an address on the views of Friends, at the meeting-house. He addressed himself mainly to the young people.

—A correspondent says: At Squan Meeting, N. J., on First-day, 19th inst., John H. Hillman, of Trenton, was in attendance and had somewhat to offer. The First-day School is held before meeting.

—The will of J. Humphreys McIlvain, of this city, lately deceased, amounts to $100,000, and numerous charitable bequests are made. They are as follows: his books to the Library Association of Friends, at Fifteenth and Race streets; to the Industrial Home for Blind Men, $1,000; Industrial Home for Blind Women, $1,000; Home for Destitute Colored Children, $1,000; Industrial Home for Girls, $500; Home for Aged and Infirm Colored Persons, $1,000; Pennsylvania Society for the Prevention of Cruelty to Animals, $500; Society for the Protection of Children from Cruelty, $500; Western Association of Ladies for the Relief and Employment of the Poor, $1,000; Philadelphia Society for Alleviating the Miseries of Public Prisons, $500; Northern Dispensary, $500; Friends' Home for Children in West Philadelphia, $1500; Friends' Charity Fuel Association, $1000; Friends' Boarding House, 1623 Filbert street, $5000; Children's Sea Shore House for Invalid Children at Atlantic City, $1,000. In conclusion, the testator directs that: "The residue of my estate shall be divided and paid to and among all the foregoing named legatees, including the charitable institutions and associations in the proportion or ratio of the sums bequeathed to them respectively."

—We are informed that Sunderland P. Gardner, of Farmington, N. Y., expects to attend the quarterly meetings of Burlington and Bucks, at Mount Holly and Falls, (on the 28th and 30th instant); and also Trenton particular meeting on First-day the 26th.

COMMUNICATIONS.

THE NEED OF MORE FRIENDS' MINISTRY.

Editors INTELLIGENCER AND JOURNAL:

As this welcome messenger came to me this morning I glanced over its "Contents" and was forcibly impressed with "Sermon concluded from last week," "A Sermon by Archdeacon Farrar." While I do not doubt that these contain much that is worthy of our highest commendation,—for truth is free and confined to no sect,—yet is it not a source of humiliation to us, who have claimed so much to look elsewhere for Gospel ministry? Are the days of Fox and Penn ended? Must we like others seek through an educated ministry to learn what truth is? Should we not either abate our declaration of Divine Revelation in the *present*, or rise to the standard of that which we profess?

If an educated ministry is what we need, let us have the independence to say so; and educate our youth for this special qualification. A government that fails to meet the needs of its subjects, or a church that cannot minister to the spiritual wants of its members, is of little value, and should cease to exist as a distinct organization. I am not willing to believe that this point is reached with us,—but it must be evident that if we would fulfill our mission in the world there must be more earnest labor to make ours, by the influence of the spirit, an *acknowledged Gospel Ministry*.

F.

Richmond, Ind., Eighth month 18.

[The remarks of our correspondent in regard to the need amongst us of an increase of strength in the ministry we earnestly sympathize with. No doubt there is this need; the absence of ministry or its weakness must be taken as evidence that the church itself is weak. But we think that no objection can lie to the printing of sermons like that of W. D. Ball, which is almost strictly confined to the life and labors

of George Fox, and certainly presents a sympathetic view of them, not only acceptable to Friends, but proving how his example may and does yet influence the religious world outside our Society.

And we also venture to suggest that the expression "professional" ministry might better represent the thought in our correspondent's mind. It is the ministry made a profession, an occupation, a means of livelihood, which Friends disapprove. That a person of education may be called to the ministry of course we all believe, and while his education was not provided in order that he might preach, it yet may add to the effect and influence of the message which he conveys.—EDS. INTELLIGENCER AND JOURNAL.]

THE LIBRARY.

THE "Proceedings of Friends' Union for Philanthropic Labor" at the meeting in New York in Sixth month last, have been issued in a handsome pamphlet of 132 pages. The papers read on various subjects: "Duties of Friends," Arbitration, Temperance, Corrupt Literature, Social Purity, Prison Reform, Education of the Colored People, Compulsory Education, and Indian Affairs,—are all printed in full, and there is a good synopsis of the business action, with lists of committees, etc. We can only suggest that the pamphlet would be more convenient of consultation if it had a list of contents, or an index, or both.

In connection with this notice we print the following note:

NEW YORK, August 13.

Editors INTELLIGENCER AND JOURNAL:

On page 106 of the "Proceedings of Friends' Union for Philanthropic Labor," our friend John J. Cornell is reported as saying that there were 21,000 charitable institutions in the State of New York. All who read will see at once that such a statement could not have been made. It is an error which the committee in charge of the publishing regret very much. What was said was that there are 21,000 *children* in the Orphan Asylums in the State. I trust you will print this, so that as far as in our power we may correct the blunder. Your friend,

J. WM. HUTCHINSON.

AT THE DOOR.

A HAND tapped at my door, low down, low down,
I opened it and saw two eyes of brown,
Two lips of cherry red,
A little curly head,
A bonny, fairy sprite, in dress of white,
Who said, with lifted face, "Papa, good night."

She climbed upon my knee, and, kneeling there,
Lisped softly, solemnly, her little prayer;
Her meeting finger tips,
Her pure, sweet baby lips,
Carried my soul with hers, half unaware,
Into some clearer and diviner air.

I tried to lift again, but all in vain,
Of scientific thought the subtle chain;
So small, so small,
My learning all:
Though I could call each star and tell its place,
My child's "Our Father" bridged the gulf of space.

I sat with folded hands at rest, at rest,
Turning this solemn thought within my breast:
How faith would fade
If God had made
No children in this world—no baby age—
Only the prudent man or thoughtful sage;

Only the woman wise; no little arms
To clasp around our neck; no baby charms,
No loving care,
No sinless prayer,
No thrill of lisping song, no pattering feet,
No infant heart against our heart to beat.

Then if a tiny hand, low down,
Tap at the heart or door, ah! do not frown;
Bend low to meet
The little feet,
To clasp the clinging hand; the child will be
Nearer Heaven than thee—nearer than thee.

—*Lillie E. Barr.*

For Friends' Intelligencer and Journal.

LETTERS FROM EUROPE.—XXIV. FEATURES OF LONDON.

LONDON, July 6, 1888.

HORACE WALPOLE, perhaps a century and a half ago, characterized London as "a gigantic mass of littleness," and Besant in a late work describes East London where nearly half the population live, as a collection of "small, mean and monotonous houses." The southern quarter is about as mean as the eastern: the northern is somewhat better, and only at the west end do you find—and that in small number—the broad and lofty mansions that give an air of magnificence to the streets of continental cities. The reason is that whereas the continental cities being exposed to the hazards of war, were so built as to accommodate a large population in a small area, capable of being surrounded by defensive walls and works, the cities of England having long been exempt from any such danger have spread over a wide surface governed only by convenience, and consequently the houses are never tall. Even the mansions of the rich and noble seldom exceed four stories. So that in truth London is an enormous collection of small houses. Regent Street is perhaps the only one which any one would venture to compare with one of the many fine streets of Paris, and it would suffer greatly in the comparison.

Another circumstance which detracts from the appearance of London is the universal blackness that has settled upon the buildings. St. Paul's Cathedral, which is built of white marble and is not two hundred years old, is as black as anthracite coal, except where the rains in certain parts have kept it clear of soot. All the houses which are older than an old man look as if they had been washed with gas tar. The shading wrought by the prevailing rains upon the accumulating blackness sometimes produces beautiful effects. The modern structure which re-

places the ancient, Charing Cross, for example, looks like a mezzotint engraving.

The great public departments in London occupy detached buildings which mostly were the palaces of wealthy nobles. Only the Parliament Houses occupy a handsome building, and that is probably one of the finest in all Europe. It is in that style of architecture which dispenses with domes and columns, and finds in towers, buttresses, arches and a score of details of which I know not even the names, the elements of innumerable combinations of beauty and grandeur. By the side of such buildings as this, where every square foot is wrought with pleasing figures, and large surfaces are broken by buttresses or openings, the long columns and dead surfaces of Grecian architecture appear bare and poor.

The English take great pride in St. Paul's Cathedral. But the plan is borrowed from St. Peter's at Rome: a central dome supported on buttresses over the meeting point of the nave, transepts and chancel; and the likeness to its prototype suggests a comparison which is much to its disadvantage. It covers only about one-third the area of St. Peter's, and is yet the fourth church in the world in size, if not the third as the guide books assert, being excelled only by St. Peter's and the cathedrals at Milan in Italy and Seville in Spain. Like St. Peter's it has the façade of a Greek temple, and the swell of the great dome rising behind the straight lines and sharp angles of the façade is wholly incongruous. Every one admits the error in the case of St. Peter's, and St. Paul's falls under the same condemnation. Its interior is chiefly remarkable for the great number and elegance of the monuments it contains, for it is distinctively the mansoleum of warriors. Here lie Nelson and Wellington and hundreds of their kind. One of the latest perhaps is the tomb of "Chinese" Gordon, who perished at Khartoum. His life would be a profitable study and would shed light upon some of the mysteries of human nature. He had a heart as tender as that of a nursing mother. He loved to lead the sports of boys. Gold and silver were to him but dross. He burned at the recital of the horrors of the slave trade, and perilled his life to end them, and did it, though to accomplish this object he ordered the execution in cold blood a half a score of slave traders, and lost his own life, as probably he knew he would besides. The wonder is how such tenderness and such severity could coexist in the same bosom—such love and such cruelty.

Some of the monuments in St. Paul's, I venture to say, are in wretched taste. I would particularize that of Wolfe who fell at Quebec. His figure is the portrait of the man in the uniform he wore. He is represented as being raised from the earth by two figures. One a female angel with enormous wings raises his shoulders and his head falls forward upon his chest in the most natural manner possible. The other figure that of a naked man passes an arm under his knees and raises them. The two seem about to lift the body and carry it off the field. Of course the angel and the man are allegorical figures, but the unclad man in the presence of the woman and so coöperating with her that she must be aware of his presence is repulsive; and that allegorical personages should perform a feat of strength upon an actual body also seems to me contrary to the canons of natural good taste. An angel might be represented as carrying a man to the skies, because the man is there understood to be allegorical also,—a soul or spirit. But when he is on the battle field clothed in his uniform it seems impossible to reconcile the real with the ideal. There are many other incongruities and some quite as marked, though perhaps none so gross as this.

I wish I could give your readers some idea of Westminster Abbey, but this I could do only by photographs. It is like all great churches, in the form of a cross, the transept, or arms, being short and broad, and the nave or long member of the cross being comparatively narrow, though actually as broad as the transepts. On each side of the transepts and nave is a single row of pillars, taking off an aisle on either side. These pillars may be roughly described as four members bound together. They are, like all the building, of very dark red stone, and spring up to the height of a hundred feet, where the four members divide like the branches of a tree, and interlacing with similar branches from the opposite side form the ribs of a ceiling of great beauty. The head of the cross, which corresponds in construction with the rest of the building, contains the chancel of the church, and immediately behind the chancel is the chapel of Edward, "the Confessor," where the body of that Saxon king is entombed. Outside the chancel and chapel and between them and the outer wall is a passage way or aisle, and clustered against the outside wall, and entered by doors through that wall are seven chapels, the principal one of which, constituting a prolongation of the cross, is the chapel of of King Henry VII., claimed to be one of the most beautiful in the world. Here lie the bodies of the king, and of the three queens, his grand-daughters, Mary and Elizabeth of England, and Mary of Scotland, and sundry other royal personages; and more such personages are in the other chapels which I have spoken of. In all I count twenty-seven kings and queens of England, besides a king and queen of the Saxon Heptarchy. Nobles of State and Church are everywhere, and not the least famous of the occupants are those who lie in the south transept known as the Poets' Corner, beginning with Geoffrey Chaucer, Anno 1400. The opposite or north transept is mostly devoted to statesmen. But the rule of distribution is not strictly observed, for Joseph Addison lies in the chapel of Henry VII., while Anne of Warwick, the hapless queen of Richard III., is in Poets' Corner, as indeed is "Old Parr" whose age, stated on the stone as 152, is, so far as I know, his only title to distinction. "Poet" is a general name, including prose writers, for in this corner lie Macaulay, and Dickens, and Samuel Johnson, with others who wrote little or no verse. There are also some few warriors in Westminster Abbey, among them Major André under a monument given by the king in whose service he died. One of the figures on his monument is that of Washington, whose head has been three times surreptitiously carried away. Among the very few remarkable inanimate objects

in the Abbey is the stone of destiny, on which from the remote ages the kings of Scotland sat when anointed and crowned. It was brought from Scotland by Edward I., who temporarily subdued that kingdom and put to death its valiant defender William Wallace. But the superstitious say it was in consequence of this robbery that the Scottish kings, beginning with James I., attained the English throne, for they were bound to follow the stone of destiny with which the fortunes of their race were linked. It is now fixed in the seat of the old coronation chair in which the kings and queens of England have sat from Edward to Victoria. When one wanders through this building all English history seems to unroll itself before him.

In the Abbey religious services are held morning and evening every day, but only on Sundays are they largely attended; then the church is crowded. In the ritual of the Church of England a large space is given to what perhaps alone is strictly comprehended under the term "oral worship,"—that is supplication, praise and thanksgiving, and the two latter being after the ancient Jewish ways expressed in music, they are a source of attraction to many.

I took the opportunity of attending many different places of worship, and hearing some celebrated preachers. One of the first places I went to was Friends' meeting in St. Martin's Lane. It was in no respect different from Friends' meeting at home, except that the plain dress is entirely discarded. The tone, manner and substance of the spoken communications were just the same. The most recent census I have seen of the religious denominations of Great Britain states the number of Friends as under fourteen thousand. The preceding census gave, I think, eighteen thousand. The decline is rapid. That a religious body holding as I verily believe the Friends hold the central and vital doctrine of Christianity should be rapidly dying out, can only be explained by the existence of some essential defect in its organization. The greatest soul can do no work in this world unless it be embodied in a human tenement with human passions and appetites. It is possibly in the want of such an organization that the defect lies.

I was curious to hear some of the celebrated preachers, and heard a number, but observed nothing remarkable in their sermons. Those I desired to hear were remarkable more for their religious views than their manner, and of course their religious views could not tinge every sermon. The only one remarkable for his manner was Dr. Parker, who for a short time occupied the pulpit vacated by Henry Ward Beecher. His manner is peculiar and to me disagreeable. He mouths his words and contorts his features. He uses false emphasis, shouting out in thundering tones praises of tenderness and gentleness, and rolls about as he speaks. But every sentence he utters has an idea in it, plainly presented, and whether the hearer accept it or not he finds something to consider. It is not by vague and harmonious words that he holds the attention of his enormous audience through a long sermon. His church seats, as an official, told me 3,500 persons. Spurgeon I did not hear on this occasion. He was in bad health and was not occupying his pulpit. I heard him when I was in London six years ago, and found him a man of eloquence and thought. Nothing short of these could hold a congregation of 7,000 persons,—for such was the number of auditors his house was calculated to seat. He has recently had a difference with the council or representative body of his sect, and has withdrawn from the connection. Of course he carries his congregation with him.

One of the churches we attended was the Temple church, built in the year 1185 by the Knights Templar, a body of religious warriors, at once priests and soldiers, vowed to rescue the holy temple at Jerusalem from the Mohammedans. When the Crusades finally failed and the occupation of the Templars was gone, living in idleness they became corrupt to such an extent that their organization was suppressed and their possessions were seized by the kings of the countries in which they were located. By some it was said that the kings sought occasion against them only to seize their wealth and that the only evidence of their misdeeds was confessions extorted by the rack and thumb-screw. However that may be, the king took their property and gave their beautiful homes in London with their gardens and their church to two associations of lawyers, ever since and now known as the Inner Temple and the Middle Temple, who still possess and worship in this church. It is circular in form, after the model of the sepulchre in Jerusalem. The seats of the knights, or stalls as they were called, are around the walls, and all is as it was seven hundred years ago, except that the floor is occupied by pews. It is perhaps a relic of the times when the males of the audience were priests, that the women sit apart from the men, though the service is that of the church of England.

There is very considerable activity in the religious world. I think the trouble between Mr. Spurgeon and the Baptists arises from the advance of the latter on what he calls "the down grade." Open air preachings are frequent, especially by the members of the Salvation Army; but I heard in Regent's Park, a few days ago, a colored man in the unmistakable dialect of "Old Virginny," exhorting his hearers to flee from the wrath to come, when within the sound of his voice another man was demonstrating to a very small audience that there was neither God nor future life. I do not know what proportion of the population attend church, but in London the churches are well filled and very nearly if not quite half the congregation are men, which is far from being the case in our country.

J. D. McPherson.

For Friends' Intelligencer and Journal.

NOTES OF A TRIP TO THE PACIFIC COAST.—III.

According to our itinerary we have but ten days in San Francisco, then we turn northward to Portland, Tacoma, and Seattle. Our route over the Oregon and California Railroad follows the Sacramento river and valley with its splendid scenery. The high mountain peaks of Shasta, Hood, Adams, Helena and

Jefferson, covered with snow, continue in view for two days; the first mentioned is an extinct volcano and we were told there are hot springs on its summit. We find this portion of Oregon very fertile and productive with a delightful climate. On account of unattractive hotel accommodations we spend but a short time in Portland. Leaving this city we ride for miles near the beautiful Willamette river, and crossing the Columbia we arrive in Tacoma on the evening of the 30th. This is a city of rapid growth; in eleven years it has risen from three hundred inhabitants to fifteen thousand. It was the first point touched by the Northern Pacific R. R. on the waters of the Pacific Ocean. It has an excellent harbor, capable of receiving the largest ocean-going vessels, which are loaded at the wharves with coal, lumber and other products of the region. Commencement Bay on the east opens upon the fertile hop-growing valley of the Puyallup, and beyond, in the near distance rises the grand form of snow-covered Mt. Tacoma, 14,444 feet high. During the excursion season parties ascend 11,000 feet without danger or serious fatigue. Here is an institution of learning for girls, called the Anna Wright Seminary, in honor of the deceased daughter of Chas. B. Wright of Philadelphia, ex-President of the Northern Pacific R. R., who has liberally endowed it. Daily steamboats run to Seattle, Port Townsend, Victoria and Olympia, and there is weekly connection with San Francisco by large ocean steamships. It has the largest and best equipped hotel on the Pacific coast north of San Francisco, and here we spend three days.

A day of interest is passed in Seattle, 41 miles north, which is the largest city on Puget Sound, and charmingly situated on a succession of high terraces. It is the centre of a complete system of steam navigation which embraces all the towns and lumbering camps on the sound. Educational facilities are provided by the Territorial University and fine public schools. The coal fields in the neighborhood are one of the chief elements which contribute to the prosperity of the town, and coal is brought to the wharves and shipped to San Francisco. Here we leave the familiar faces of the West Chester tourists who, though not identified with the Phœnix party, have pleasantly greeted us in many places, and in some instances accompanied us on the way. On the 2d, (of Eighth month), we start for Livingston, traveling nearly 1,000 miles on the Northern Pacific, and pass through the territories of Washington, Idaho and Montana. In crossing the Cascade Range we go through tunnels of ten minutes' duration and see the finest scenery in the country.

We get into the Yellowstone Park on the 7th day and prepare ourselves for the five days' tour. In this "Wonderland of America" there are the grandest geysers and boiling spings in the world. Some of these we find near our hotel, in the shape of the Mammoth Hot Springs, whlch have formed a series of terraces and rise one above another, covering no less than ten acres. The following morning we start early for some of the more distant wonders of the Park.

Passing through the Golden Gate, then to Gibbon Cañon, further on we see the Falls of the same name. Electric Peak, Obsidian Cliffs, and Devil's Slide were for a time conspicuous objects. Another day we visit the Mammoth Paint Pot, Fountain, and Excelsior Geysers, both of which we see in action. By noon we are at Upper Geyser Hotel, in the midst of the Geyser district, which covers an area of fifteen or twenty acres and where we find hundreds of these marvelous displays of hidden force. Our guide directs our attention to the Castle, Grotto, Lion, Lioness, Giantess, Turban, Sponge, Fan, Oblong, Mud, and Cliff; and the Bee Hive, which we see in action twice, is splendid, surpassing all. It sends up a volume of boiling water 200 feet high, which we are fortunate to see. From this point our stage takes us 40 miles to the Grand Cañon and Falls of the Yellowstone; on the way we ascend mountains 9,000 feet high from which we have one of the grandest views imaginable. When we walk to Point Lookout there opens before us one of the most stupendous and sublime scenes of nature, the Lower Falls 360 feet high and the awful Cañon of the Yellowstone. These Falls are not the grandest in the world but there are none more beautiful. There is not the breadth and volume of Niagara, not the enormous leaps of some of the waterfalls of Yosemite, but here is majesty of its own kind and beauty. The falls go perpendicularly into the gorge below and pass on into the Cañon which compresses the waters to a width of a hundred feet, and from this rise domes, pinnacles and cliffs of magnificent coloring, and as we stand gazing from a point hundreds of feet above we are oppressed with a sense of danger and linger with intense fascination on the spot. The Park embraces an area of 3,575 square miles, is situated in the Rocky Mountain chain and was set aside by act of Congress 1872 and devoted to the use and pleasure of the people. S. B. F.

Mammoth Hot Springs, Wyoming, Eighth month 9.

For Friends' Intelligencer and Journal.

A DAY AT NAHANT.

Leaving Boston for Nahant, we take the Boston and Maine Railroad for Lynn, and reach that famous shoe-making place in half an hour. We find it a rambling town of frame dwellings, irregularly laid out for the most part, the houses on one side of the street in some sections being without garden or footway, while on the other they have neat gardens and a well-curbed asphalt walk. Lumber and morocco are the chief industries, besides the special one of shoes. Taking a "barge," otherwise known as a stage, we ride along a beach that is a natural causeway between the mainland and Nahant. It is a well-watered solid road, and much driving is enjoyed along its course, both in family and hired teams. An occasional rounded rocky hill, with a villa perched upon its side, surprises our gaze, and the salt-air brings an invigorating freshness. We notice that the fences are made of stones of varied size and shape, but many of them are boulders rounded like our "cobble-stones," and the general effect is rather rough and insecure, contrasted with the massiveness of the material used. But it is a question of utility; the stones are there and must be disposed of to the

best advantage. We reach Nahant, a rocky peninsula in the sea, and ask for some directions. We wander toward the coast and listen to the scizzing of the waves as they come in over the long sea grasses, then see them suddenly dash high in air and break against the stones with a mighty resonance that both awes and calms the soul.

Now, as I sit on the porphyritic rocks, with the ocean in front of me, whirling and spouting among the boulders, a beacon-light on an island in the central line of vision, and on the shore, the summer home of Agassiz to my right,—what more could be desired in a landscape? Having visited the Agassiz Museum yesterday, and beheld the fruits of a portion of his labor—and having endeavored to comprehend and "enter into" the spirit of it, to-day seems crowned with thoughts belonging to his scene of action. We think too of our own "S. R.", whose easy grace of diction framed these scenes anew for distant eyes to see in mental vision. Low-roofed and broad and draped in vines, the summer home of Agassiz is modest and commodious.

A walk up the rugged path gave us a nearer view and we looked into the open window of a one-storied room whose roof was covered with blooming plants, and whose large writing table and simple furniture seemed to indicate that it had been the study-room of the Naturalist. A large photograph of Agassiz hung over the mantel.

Going around to the front we asked the gardener if any of the family now reside there, and he said, "Only Mrs. A.; she is here." A coach stood at the gate and we met a man coming with a choice design of flowers, evidently intended for the esteemed co-laborer of the honored dead.

Nahant is the retreat of many of Boston's prominent people, and they are blest indeed to have such a healthful and picturesque resort.

We left Nahant by steamer for Boston and passed the "Point of Peace," "Revere Beach," and many places of rugged beauty. Boston Harbor is so full of interest that we cannot now enter into a description of it; but we returned with a feeling of satisfaction that the afternoon had been well spent.

S. M. G.

For Friends' Intelligencer and Journal.

PELHAM HALF YEAR MEETING.

Pelham Half Year Meeting, held at Yarmouth, Ontario, on Eighth month 18th, was an interesting occasion to the many strangers there gathered from various parts of "the States," as well as to the members thereof who so cordially welcomed their "American" friends. The day was unusually pleasant, and this in addition to the commodious house, most beautifully located in a fine grove of native maple and beech trees, well filled with intelligent, warm-hearted people, was comforting and inspiring.

The public service, in the hour devoted to worship, devolved upon Isaac Wilson, of Bloomfield, Ontario, and David B. Bullock, of Salem, N. J. To many present the holding of a large meeting in joint session was a new experience, and the impression left was that of satisfaction and profit. The business was transacted with dignity and the attention was close and earnest. The reading and answering of the Queries, with the excellent Advices in the beautiful language of their revised Book of Discipline, was very impressive. Minutes were read, one from Green street, Philadelphia, for Louisa J. Roberts, a minister, and one from Shrewsbury, N. J., for Phebe C. Wright, an Elder; these were received with expressions of welcome, which was extended to the many strangers present without minutes, with equal cordiality. The Extracts from the late Genesee Yearly Meeting were read in part, and to these, as well as to the searching words of exhortation to diligence in the attendance of meetings, both from L. J. Roberts and Isaac Wilson, those assembled gave earnest heed. The session closed under a feeling of thankfulness for the opportunity granted.

The First-day meeting following the Half-Yearly meeting was very largely attended; some not being able to obtain seats remained outside in their carriages at the doors. The solemnity of the people was marked, and the opportunity a most favored one. L. J. Roberts opened the meeting by a brief but fervent prayer, which was followed by a clear and living testimony by Serena Minard to the perpetual presence of God and the nearness to us at all times of the Heavenly kingdom. But the discourse of the day was given through Isaac Wilson, who, with great power presented the spirituality and practical character of the religion taught by Jesus Christ. The delivery occupied nearly an hour and baptized the entire assembly. At the close the voice of thankfulness was heard from several full hearts, and the meeting closed in a solemnity felt to be universal. H.

If we traverse the world, it is possible to find cities without walls, without letters, without schools and theatres; but a city without a temple, or that practiceth not worship, prayers and the like, no one ever saw.—*Plutarch.*

There is nothing so delightful as the hearing or the speaking of truth. For this reason there is no conversation so agreeable as that of the man of integrity, who hears without any intention to betray, and speaks without any intention to deceive.—*Plato.*

Every attempt to make others happy, every sin left behind, every temptation trampled under foot, every step forward in the cause of what is good, is a step nearer to heaven.—*Dean Stanley.*

The broader a faith is, the more imperishable. It is the local that dies. This made Moses perish and his ceremony. Popes and kings and thinkers and soldiers have been destroyed because they loved the ideas of a day, but Christ is as powerful in the nineteenth century as he was in the first, because his principles were as broad as all centuries. The human family cannot outlive them nor migrate beyond them.—*David Swing.*

Peace follows virtue as its sure reward.—*Cowper.*

THE THREE AMERICAS PERMANENT EXHIBITION.

THE heartiness with which both Houses of Congress have dealt with the projectors of the "Three Americas Permanent Exhibition" that it is proposed to establish in Washington in 1892 as a part of the celebration of the discovery of America by Columbus, insures its success. While the subject was under consideration by the House Committee on Commerce Major J. W. Powell, director of the United States Geological Survey, was invited to address the committee on the archæological importance of such an exhibition. His remarks set forth more forcibly than has been done elsewhere the advancement to this branch of science that is likely to result from such an exhibition, and the importance of securing the material for it at once. The copious extracts given below will be found interesting:—

"The value of great national fairs or expositions has been abundantly shown by the history of such enterprises, alike in America and in Europe. A great national fair is a stupendous object-lesson in industrial civilization.

"The discovery of America is the event which it is designed to celebrate, and its importance is unparalleled in the history of human progress. At that time a continent was found peopled by savages and barbarians, who did not occupy the land, but who were scattered along the water-courses and shores in little tribes far distant from one another. In their ignorance the beautiful earth, with all its potential gifts for civilized man, was but a hunting-ground, a berry-patch, a tobacco-garden and a battle-field. But the discovery of this new world gave North and South America to the plough, the mine, the workshop, the highway and the market. A new world was delivered to civilized man as a theatre for new and highly developed industries, and, better than all, as a theatre for new and highly developed institutions, founded upon principles that recognize a wider liberty and more just equality, and a fraternity that embraces a greater scope of imperative duties than had previously been recognized in the history of man. This great gift to mankind was not the result of accident through the drifting of tempest-tossed sailors from far-off Asia to the golden strands of the West; it was not the gift of chance through the wandering of barbaric Norsemen to the bleak lands of the northeast coast. Civilization discovered America by the light of science. Columbus, a great scholar, a scientific investigator, a man whose insight penetrated to the great secrets of nature in the light of the science of his time,—which was indeed but dim,—by means of one of the grandest scientific inductions in history, accepted the conclusion that the earth is a sphere, and with a sublime faith in scientific inductions he sailed into an unknown sea, inhabited by the monsters of mythology, and beset with the dangers of superstitious credulity, and through this ignorance he sailed away until he discovered the new land; and the inductions of science were verified by the appearance of continents and islands, from which great mountains reared their tops into the heavens. There, too, great lakes were found whose billows were destined to rock the commerce of many peoples, and there great rivers were revealed upon whose turbulent currents the navies of industry now ride. To celebrate the discovery of America by Columbus is to celebrate the greatest event of human history.

"But it is not my task to speak of the value to civilization of the proposed exposition, nor of the importance of the event which it is designed to celebrate; nor even to show that such a celebration would be signally appropriate to the people who are the chief beneficiaries of that great scientific discovery, but simply to set forth the extent to which the great exposition may be made interesting and instructive to the people by making an exhibit of the archæology of the New World.

"The *débris* of forgotten culture of the world was long held to be refuse, unsightly and loathsome; but the time has arrived when this refuse of uncultured man is esteemed by the enlightened man as the priceless relics of antiquity. The ruins of an ancient city that were worthless a few decades ago, are, by the processes of modern investigation into the history and growth of human culture, transformed into values that nations covet; and civilized men are everywhere throughout the world engaged in exhuming from the ruins of ancient cities the treasures of history. Societies are organized for the collection of the material, and colleges and universities are engaged in its investigation, and the libraries of the world are daily enriched with the volumes of this new learning.

"The events of history that are recorded by contemporaneous writers are colored with prejudice and blurred with ignorance; but the records that are preserved in the imperishable works of man are not tainted with baneful inspiration and false statement, but tell the truth, and nothing but the truth. In the past, history was the theme for literary explorations; in the present, history is the theme of profound investigation; and history has become a science because it is founded upon archæology. It is thus that the ruins of a temple, a tower buried in its own *débris*, an inscription on a rock, a bronze spear, a stone knife, or a potsherd, has a value. A mound or a monument is a volume of history, and a ruined city a great library.

"The people who were found in America, the tribes of savages and barbarians, are rapidly being absorbed among the people of civilization. Their history was written; their artisans, their warriors, their statesmen and their poets are forgotten; but the vestiges of their history, their archæologic records, are widely scattered. They are found buried in ruined towns and villages; they are covered by innumerable mounds of earth that were built as sites for their council houses, as places for worship, and as cemeteries for their dead; they are found in countless stone-walled graves; they are found in innumerable refuse-heaps, the *debris* of the kitchens of the savage man; they are found in every ploughed field and on every hillside, and scattered over every mountain; and from these sources they must be taken, if we are to reconstruct the ancient history of Amer-

ica. But every dust-laden breeze buries them deeper, every storm of sand serves to hide them more effectually; the furrowing of every field is an agency for their destruction; the working of every road, the construction of every railway, the erection of every building, makes these relics rarer and more valuable; and ere they are lost I beg they may be secured. The whole civilized world is interested in their collection and preservation, and the people of other lands are gathering and carrying them away by cargoes to enrich the museums and the great universities and splendid capitals of Europe; while in America only a few quiet students have become interested in these materials of American history, and until within a few years we have been almost wholly neglectful of things which by time are becoming more and more valuable.

"The wealth and variety of the materials of American history are but little appreciated. The people who inhabited the American continent before its discovery were not all of one race, but of many. In North America alone there were more than seventy-five distinct stocks, having radically distinct languages and mythologies, having independent and diverse institutions, and having diverse and multifarious arts. At the north we have the igloo-dwellers that live by the shores of the frozen seas; farther to the south we have races occupying dwellings made of forest timber; other races wove their habitations of reeds; others built their towns of the clay of mother-earth; and others erected their buildings of stones quarried from the cliffs; while still others hewed themselves habitations in the solid rock. Some dwelt on towering and almost inaccessible cliffs, while other towns were erected among the crags and cinders of extinct volcanoes. Some races were hunters, other races were fishermen, still other races were agriculturists. Some races worshiped the sun, and moon and stars, and the gods of the cardinal points; other races made the mountains and the rivers the object of their principal worship; and all worshipped strange mythologic beasts. All of the tribes were organized into bodies politic as bodies of kindred, but the method of organization was multifarious. Many tongues were spoken: harsh consonantal and guttural languages were found in the cold climate of the extreme north and south, vocalic and musical languages were found in the sunny lands of the middle zones. Everywhere the tribes had learned to use picture-writing, and to record events with pictures of men and beasts and many conventional signs. They made tools and implements of stone and bone and shell and horn and wood. They made canoes and boats of bark and logs, they made rafts and basket-boats of weeds, and they made kayaks of skin; and in such craft they navigated the rivers, the lakes and the seas. The relics of all these mythologies, religions, institutions, languages and arts, must be recovered, if we are to preserve the ancient history of America; and the work must be done soon.

"It is possible to make the four-hundredth anniversary of the discovery of America an occasion to collect and preserve the ancient history of the country, to gather the materials of its archæology, and to put them into one grand international museum at the seat of government of the United States. No other enterprise in connection with such an American exposition would interest the people more, and no other would be more instructive; and it is proposed or suggested by the Citizens' Committee that a great archæologic exhibit be made, and that each nation in North, Central and South America be invited to contribute its quota to this great museum. The erection of an appropriate building for this purpose, indestructible by fire, and of sufficient magnitude for the instalment of so great a collection, would cost about five hundred thousand dollars. The archæologic materials to be found within the territory of the United States are in part, but only in small part, collected and now in the National Museum; and the time is all too short for the completion of this collection, yet by beginning soon it might be well done.

"Such, in brief, is the plan which I was requested to present to you by the Citizens' Committee. It is no less than to collect and put on record for future generations the priceless records that constitute the history of all the native American races. If this can be done, it will be a monument to these native peoples, erected by the invading and conquering and civilizing nations, worthy of Aryan power, and worthy of Aryan culture."—*Science.*

DEEPENING.

We need deepening in too many ways to mention. We need it in the common ordering of daily life. We need to return, so far as we can, to the simple and unconventional ways of living of our forefathers. "Plain living and high thinking" are not impossible, even in this elaborate, artificial period. Some of the best, the most admirable, the most delightful men and women manage to live simply, heartily, hospitably, fearless of Mrs. Grundy, and free from the trammels of bric-à-brac and display. Would that they were the majority! We need deepening in forming a force of purpose in life, and steadily holding to what is clear to us in our highest vision is both reasonable and sacred. If we believe in the coming kingdom, when man will *give*, not *take*, we should be ashamed of ourselves for not doing what we might to bring that kingdom in.

We need deepening in sympathy. Shut up in self, we are blind to the woe that is the average lot. We can do but little to lessen our own anguish, as sooner or later it threatens to engulf us. But there is no limit to what we may aim to do for others' relief. The one best fitted to make home happy—the first step toward making the world better—is he who has a "thorough, hearty and joyful confidence in the providence of God, who really believes and knows how joyously to declare the fact of an infinite loving kindness and tender mercy. . . . This great central confidence and hope manifested itself in many ways and qualities called by other names. It gives a man courage, confidence, sympathy for others, equable spirits, and a steady inspiration."

Deepening in judgment of others, in simple living, in life-purpose, and in sympathy, will not fail to result, if not in happiness, in blessedness, which is still better.—*Eliz. P. Channing, in Christian Register.*

AMOS HILLBORN & Co.,

Furniture, Bedding, Curtains.

PARLOR, DINING ROOM, LIBRARY AND CHAMBER FURNITURE, CURTAINS AND FURNITURE COVERINGS MATTRESSES, BEDS, FEATHERS, SPRINGS, SPRING COTS, ETC., ETC.

No. 1027 Market Street, Philadelphia.

GEORGE W. HANCOCK,
REAL ESTATE,
MONEY TO LOAN ON MORTGAGE.

PROMPT ATTENTION GIVEN TO THE COLLECTION OF RENTS AND GENERAL CARE OF PROPERTY.

OFFICES: { No. 717 Walnut Street, Fortieth & Lancaster Avenue.

EXECUTORS' SALE BY AUCTION

of a valuable homestead in the Centre of Sandy Spring neighborhood, Montgomery Co., Maryland.

The subscribers will offer at Public sale on the premises on Third-day, Ninth month 4th, 1888 at 2.30 o,clock P. M., the valuable Homestead of Mary L. Roberts deceased. Situated in the heart of Sandy Spring neighborhood, only ⅜ of a mile from the meeting-house—with good schools within sight. The farm contains about 40 acres of land, well fenced and in a high state of cultivation, is improved by a large 2 story brick Dwelling containing 11 rooms; frame barn, and all necessary outbuildings, all in a good state of repair. Terms of sale made known at the time.

JOS. T. MOORE,
JNO. C. BENTLEY,
Executors of MARY L. ROBERTS.

WESTERN MORTGAGES AND DEBENTURE BONDS

GUARANTEED BY THE

TEXAS LOAN AGENCY,

CAPITAL (paid) $300,000. SURPLUS $70,000.

DENVER CITY AND FARM MORTGAGES

NEGOTIATED BY

REEVES & CLEMES. DENVER, COLORADO.

SUCCESSORS TO

REEVES, ALSOP & Co.

ALSO

KANSAS FARM MORTGAGES.

The above are worthy the attention of investors.

CONARD & FORSYTHE, General Agents,
119 S. Fourth St. Phila.

Samuel Conard, Isaac Forsythe.
LATE OF COOPER & CONARD.

QUEEN & Co. 924 CHESTNUT ST



FOR DRY GOODS

THE BEST PLACE IS

STRAWBRIDGE & CLOTHIER'S,

MARKET
EIGHTH
FILBERT } STREETS.

One of the largest buildings in the city, and the largest Establishment in America devoted exclusively to

DRY GOODS.

The stock includes Silks, Dress Goods, Trimmings, Millinery, Hosiery, and Underwear, Gloves, House-Furnishing Goods, Carpets, Ready-Made Dresses and Wraps, and everything that may be needed either for dress or house-furnishing purposes. It is believed that unusual inducements are offered, as the stock is among the largest to be found in the American market, and the prices are guaranteed to be uniformly as low as elsewhere on similar qualities of goods.

SAFE INVESTMENTS

Capital, $750,000
Surplus, $355,016

Principal and interest both fully guaranteed by Capital and Surplus of $1,105,016. In seventeen years of business we have loaned $11,494,600, paying from

6% to 12%

interest. $7,056,800 of interest and principal have been returned to investors without delay or the loss of a dollar. Real Estate First Mortgage and Debenture Bonds and Savings Certificates always on hand for sale—In Savings Departments, in amounts of $5 and upward; in the Mortgage Department, $300 and upward. Full information regarding our various securities furnished by

J. B. WATKINS LAND MORTGAGE CO.
LAWRENCE, KANSAS; or
New York Manag'r HENRY DICKINSON, 319 Broadway

The use of the INTELLIGENCER AND JOURNAL *as a medium for advertisements will, we think, be found very satisfactory. A careful supervision is exerciseed and nothing known to be unworthy is admitted. The paper now goes to about* 3300 *persons, reachiny, say,* 15,000 *readers, and its size and shape, and the character of its contents give special weight to each advertisement.* ☞ *When our readers answer an advertiser, please mention that they do it upon seeing the advertisement in this paper.* ☜

CAROLINE RAU, PLAIN MILLINERY,
(Successor to S. Maddock.)
736 SPRING GARDEN STREET, PHILADELPHIA.
☞ Plain Straw Bonnets a Specialty.

PENNHURST,

TELEPHONE No. 118.

MICHIGAN AVENUE, NEAR THE OCEAN,

JAMES HOOD. *ATLANTIC CITY, N. J.*

PRESTON'S SUNNYSIDE, WERNERSVILLE, PA.

On South Mountain, elevation 1,000 feet, in the midst of an extensive woodland park overlooking a wide and diversified landscape; invigorating air; table and appointments excellent.

Open April 1st to November.

JAMES H. PRESTON.

Investment Securities and Guaranteed Mortgages.

DES MOINES LOAN & TRUST CO.

EDWARD FORSYTHE, Manager,

Rich. E. Carpenter, 703 WALNUT ST., PHILA'DA.

38 PARK ROW, NEW YORK.

MY SELECTION OF PATTERNS

* * *

FOR THIS SEASON COMPRISES ALL THE LATEST STYLES AND COLORINGS IN MOQUETTE, BRUSSELS, TAPESTRY INGRAIN, AND DAMASK CARPETS. OIL CLOTHS, LIGNUM AND LINOLEUM WINDOW SHADES, MATS, RUGS, ETC., AT THE LOWEST MARKET PRICES.

BIGELOW BRUSSELS.
LOWELL BRUSSELS.
LOWEL INGRAINS

BENJAMIN GREEN,
33 N. SECOND STREET, PHILA.

TEA AND COFFEE.

If $3.00 is sent to me I will send 2lb real good Tea, Black, Green, Japan, or mixed, and 8lb of fine Coffee, roasted. Express charges prepaid in the following states: Pa., New York, New Jersey, Del., Md., Va., W. Va., D. C., Ohio, Ill., Wis., Ind. And I will refund the cost of registered letters when the goods are shipped.

WM. S. INGRAM, 31 N. SECOND ST., PHILADELPHIA, PA. ESTABLISHED —1856.—

MILK, CREAM, AND BUTTER ALWAYS ON HAND.

LUKENS WEBSTER,

120 S. FIFTEENTH ST.

Butter delivered twice a week to all parts of the city and surrounding country. We are dealing with the most reliable dairies Orders by mail solicited and promptly filled.

LARD OF THE VERY BEST QUALITY A SPECIALTY.

Are you going to have any Paper Hanging Done this

Spring? If so, observe these prices for newest patterns, perfect, full length.

Lustres or Mica Papers,	**6 Cts. Roll.**
Beautiful Gold Papers,	**15 Cts. Roll.**
Felt or Cartridge Papers,	**20 Cts. Roll.**
Heavy Embossed Golds,	**35 Cts. Roll.**

We'll send free to any address in the country, a full line of samples with borders to match.

A. L. DIAMENT & CO., - 1206 MARKET STREET.



BAUGH'S $25 ANIMAL BONE PHOSPHATE

Dealers wanted in unassigned territory.

RAW BONE MEAL, (strictly pure.)
PURE DISSOLVED RAW BONES.
SULPHATE OF AMMONIA.
Muriate of Potash. Nitrate of Soda.
Kainit. Nova Scotia Land Plaster.

Send for further information.

Original Manufrs of Raw Bone Phosphate

BAUGH & SONS CO. Manufacturers and Importers, PHILADELPHIA, PA.

DARLINGTON SEMINARY FOR YOUNG LADIES. WEST CHESTER, PENNA.

The Thirty-third School Year will commence on the 17th of Ninth month next. Location healthy and beautiful; Grounds extensive; Course of Study thorough and full; Diplomas granted.

TERMS; $180.00 PER SCHOOL YEAR.

For Catalogue, giving full particulars, address the Principal.
RICHARD DARLINGTON, PH. D.

ABINGTON FRIENDS' BOARDING AND DAY SCHOOL,

Near Jenkintown, Pa., North Penn and Bound Brook R. R Ten miles from Philadelphia.

Next school year begins Ninth month 10th, 1888. Courses of study arranged to furnish a thorough English education and to prepare for college.

Board and tuition $145 to $175 per school year. Tuition alone $25 to $55. For further information address,

ARTHUR H. TOMLINSON, Principal,
Jenkintown, Pa.

Or CYNTHIA G. BOSLER, Sec., Shoemakertown, Pa.

SWARTHMORE COLLEGE

OPENS NINTH MONTH ELEVENTH.

Thirty minutes from Broad Street Station, Philadelphia.

Under the care of Friends, but all others admitted.

Full college course for both sexes; Classical, Scientific, and Literary.

Also a Manual Training and a Preparatory School.

Healthful location, large grounds, new and extensive buildings and apparatus.

For Catalogue and full particulars, address

EDWARD H. MAGILL, LL. D., President,
Swarthmore, Penna.

FRIENDS' BOARDING SCHOOL.

NEWTOWN SQUARE, PA.

Terms, $150 to $225 per year.

Apply to HANNA R. CALEY, Principal, address, during vacation), Media, Pa.

Or to

THOMAS P. BARTRAM, Newtown Square, Pa.,
CLEMENT M. BIDDLE, 815 Arch Street, Phila.

FRIENDS' ACADEMY,

A boarding and day-school for both sexes. Thorough courses preparing for admission to any college, or furnishing a good English education. The next school year will begin Ninth month 11th, 1888. Terms for boarding scholars $150 per school year. The school is under the care of Friends, and is pleasantly located on Long Island, about thirty miles from New York. For catalogue and particulars address,

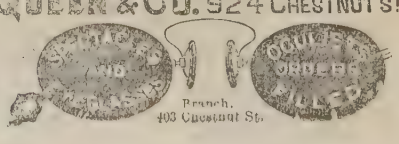
FREDERICK E. WILLITS, Sec.,
Glen Cove, Long Island, N. Y.

CHAPPAQUA MOUNTAIN INSTITUTE,—

A Boarding School for both sexes under the care of Purchase Quarterly Meeting. The present building is new and much enlarged, and has perfect sanitary arrangements. Excellent corps of instructors. Prepares for Business or College. Healthfully and pleasantly located near the Harlem R. R., one hour from New York city. For catalogue and particulars, address,

SAMUEL C. COLLINS, A. M., Prin.,
Chappaqua Institute, N. Y.

QUEEN & CO. 924 CHESTNUT ST.



Branch, 403 Chestnut St.

FRIENDS' INTELLIGENCER AND JOURNAL.

INTELLIGENCER Vol. XLV. No. 35. | PHILADELPHIA, NINTH MONTH 1, 1888. | JOURNAL. Vol. XVI. No. 814.

STRENGTH, OR FINISH.

Two men I knew :
One rudely wrote the score
Of sacred tones ;
The other, with a skill that men
praised more,
Carved cherry stones.

They both are dead :
The anthem now upswells
From those rude tones ;
But all that now the other's glory
tells
Are cherry-stones.

—*S. W. Duffield.*

Bloomfield, N. J.

Editorial Correspondence Friends' Intelligencer and Journal.

FRIENDS IN CANADA.

AFTER a brief rest at Chicago, a few family and social visits of a strictly private character, I am again in the comfortable sleeping car, this time the "Wagner," where everything a reasonable traveler can ask, except ventilation, is furnished; even the sanitary conditions, if these can be separated from fresh air, are found as nearly perfect as our present knowledge of sanitation calls for. Will not some one of our young inventors seeking new fields of conquest turn his thought to this important subject, and make the tiny compartment that has become a necessity of modern travel all that tired nature craves in seeking its "sweet restorer, balmy sleep." The route chosen is by the Michigan Central Railroad. Leaving Chicago a little after 10 p. m., we move slowly out into the darkness, and in the trust and confidence that hope sustains, we are soon oblivious of danger or distance. As the train comes to a halt at Albion, 190 miles away, the morning is already awake, and struggling through closed shadows the sun smiles a greeting upon the welcoming landscape.

And the landscape we find a great contrast to the great abounding West with its single fields of luxuriant corn, larger than whole farms that are here divided into dainty patchwork, showing all the colors that make glad the heart of the husbandman, as he stands in the shelter of his own roof-tree, and looks abroad upon what the labor of his hands, blessed by sunshine and shower, has wrought. Here are patches of golden heads waiting the ingathering, separated by lines of wooden frame work from the snowy buckwheat, with its delicate aroma, inviting the industrious bee to "lend a hand" in the perfection of its mission; another seam joins it to the rustling Indian-corn that waves a tasseled coronet to its sweet and lowly neighbor, and would join hands with its friend on the other side, the bowing millet, only the wooden rails come between. Then there are pastures where sheep and cattle browse contentedly, and orchards bending under the weight of rosy cheeked apples, and the woodland, remnant of forests that once covered this midland section, all pass rapidly by as we steam along towards Jackson and Ann Arbor, old familiar towns of lower Michigan, but giving little hint from the windows of a car of their size and importance. This is especially true of Detroit; from the unsightly approaches to the river crossing one gets no idea of what a beautiful and attractive city it is. The cars are run upon ferry boats, and we cross the St. Clair to find ourselves in a foreign land, subject to the espionage of the custom-house officials of "Her Majesty." They are courteous in the performance of their duty and cause little detention.

As we pass along through the deep forests and the open country, where in many places huge stumps "extracted" from the soil form dividing lines between farms, we are reminded of what toil the adventurous settler had to bestow upon his fields, and what skill it must have required to drive the shining plowshare into the virgin soil without striking the stumps which in that early day must have been a great hindrance to successful farming in these heavily wooded sections. Much land is still being cleared; many of the stumps remaining in the older clearings are of immense size. The face of the country on the Canada side presents little variation from what we see in Michigan. There seems less hurry; people allow themselves more time and do not rush to meet trains as we appear to do, or run the risk of losing their lives in getting on and off at the stations.

St. Thomas, our point of destination, is reached in due time, a little past noon on Fifth-day. The change from central to eastern time which one encounters in coming from Chicago eastward, is confusing to the occasional traveler. Looking up at the two clocks that hang side by side in the waiting room of the St. Thomas Station, one is surprised to see both running, and yet the difference of an hour between them. Which is right? is the first thought, then he remembers or is told by the courteous traveler at his side one represents the hour by central time the other by eastern time, and going east or west from the station is regulated by that rule.

At St. Thomas friends are waiting with ample means of conveyance, to take the delegates to the General Conference of First-day Schools, and Friends coming to Pelham Half-year Meeting, to Sparta, where their meetings are to be held, distant ten miles or

more from the railroad. The afternoon is most delightful, and the roads smooth and mostly level. The face of the country indicates abounding fertility and the large, well-built farm-houses indicate successful farming. Barns and out-buildings are ample, and one is ready to couclude, this must be a very garden spot for the industrious and intelligent Canadian farmer, which further acquaintance fully realizes.

Some who arrive at noon go all the distance at once, and others only part way, leaving the rest of the journey to Sparta to be made early the next morning. Among the latter was your correspondent who, failing to make connection with the *one* who was to be her companion for the rest of the journey, was content to bide the time in the quiet of a fine old homestead, where generous hospitality of genuine Quaker stamp, made all who entered its portals at home. The social intercourse here, as elsewhere among Friends of the Province of Ontario, indicates a warm feeling towards "the States," and an earnest desire for closer bonds in civil matters, some advocating union and others separate government with reciprocity; not one, so far as I heard, being in favor of continuing the present relations with Great Britain. And indeed one would not think it strange that these our close neighbors would want to share equally with ourselves the overflow of our great and abounding plenty in exchange for the rewards of their own skill and labor, without the onerous duties that now make that exchange oppressive to the industries of both sections. On Sixth-day morning the roads leading to the meeting-house of Friends at Yarmouth were lined with well-freighted vehicles of every description en route for the Monthly Meeting, which was held at 11 o'clock. Those who composed the select preparative meeting had started early, as it was held at 9.30. Your correspondent having been cordially invited to attend was glad to accept, and notwithstanding it required an early start and was a good part of the way through a heavy shower, the carriage, well provided with curtains, with the leather apron in front, afforded ample protection to both occupants.

It had cleared by the time we reached the meeting-house, and the weather continued fine until all the meetings had been held. A very general mistake prevails among Friends in the "States" in regard to the location of this meeting-house, which it may be as well just here to correct. The house is near the town of Sparta; the name of the township is Yarmouth, in the province of Ontario. All who came not previously instructed asked for the town of Yarmouth, whereas there are several towns in the township which embraces an area of twelve miles, as I was informed. The name of the Monthly Meeting is Norwich, composed of several preparative meetings and one small indulged meeting. It is the custom to hold this Monthly Meeting in connection with Pelham Half-year Meeting, when it occurs at Sparta, as it favors a more general attendance of both. The select meeting was very small, but a season of profitable thought and inquiry, a fitting preparation for the larger assembly which gathered into silence as near the hour appointed as is practicable among people who have such long distances to travel in their own conveyances. The testimonies handed forth were of a practical character, calculated to strengthen and build up the spiritual life, and were listened to with close attention. In the business meeting which followed, four queries only were answered, but all were read as they occur, also the advices. They have a very pretty custom here of both clerks rising and standing while the query with the responses was read. The delegates appointed by the several preparative meetings to attend also rose and remained standing until all had been called. There was little other business transacted except the appointment of representatives to the Half-year Meeting. Many expressions of interest in the proceedings of the meeting came from visiting Friends, to whom the participation of the younger members in the affairs of the church was a most encouraging feature.

At three o'clock the Select meeting of the Half-year meeting called together again the ministers and elders, and Friends from other meetings entitled to a seat in that body. The routine of business was the same as in the preparative meeting. The answers to the queries show a degree of faithful effort in the several matters queried after that was very encouraging and helpful. The names of three newly recorded ministers were reported. These were James Zavitz, Samuel P. Zavitz, and William Cornell, the two former of Lobo and, the latter a resident of Sparta and clerk of the Select meeting.

On Seventh-day, the 18th, Pelham Half-year Meeting convened at 11 o'clock with a very large attendance, and an increasing interest. All the delegates of the F. D. S. General Conference, with many others who accompanied them, representing six yearly meetings, were present, Illinois, only, failing to respond to the call.

The exercised Friends engaged in the ministry of the Word on this occasion, were favored to hand forth as ability was given the message of "peace and good-will" that came to the world with the coming of the blessed Jesus. The "diversity of gifts" met the diversity of wants, and the one Spirit that sanctifies and unites in the bond of Christian fellowship, ruled over all: under the precious cover of this overshadowing the meeting closed. The business meeting that followed was mainly a repetition of what had taken place on the morning previous. This Half-yearly Meeting is composed of Norwich, Pelham, Battle Creek, and an indulged meeting held in Malahide township.

Many of the representatives were absent, a few only sending excuses. Let me just here offer a word of encouragement to those who are appointed representatives to any of our meetings, and who find it to be out of their power to attend, to send some word to the meeting, giving a reason for their non-attendance. This would give evidence of their interest in the appointments, and add to the value of the meeting, which so largely depends upon the faithfulness of those holding appointments therein.

Minutes for Louisa J. Roberts, a minister from Green Street Monthly Meeting, Philadelphia, Pa., and Phebe C. Wright, an elder from Shrewsbury Monthly Meeting, New Jersey, were read. The

presence, without minutes, of David B. Bullock, a minister from Salem Monthly Meeting, and Isaac Wilson, a minister of Bloomfield, Ontario, besides several elders from the various meetings represented by the delegates to the General Conference, were welcomed equally with those who brought minutes of unity, and a cordial invitation was extended to all to participate in the business of the meeting.

But the great occasion of all, in which is centered the interest of the whole neighborhood, is the First-day morning meeting, at which people of all shades of religious thought from far and near, come together. The large house, which has partitions that divide it into three audience rooms, was thrown into one, and every bench and seat on the premises called into service to accommodate the throng that gathered, which must have numbered not far from 600, and the outpouring of the people was but a prelude to the outpouring of the Spirit which followed. The silence was broken by Isaac Wilson, whose testimony was a clear and convincing exposition of "salvation by Christ" as held and believed in by our branch of Friends. The persuasive eloquence of the speaker, and his loving entreaty to all who had not known this salvation,—all who had wandered from the "Father's house," to return and accept the offers of his love, will not fail of its purpose in giving hope and comfort to many inquirers. Other testimonies were offered, and the voice of praise and thanksgiving ascended in grateful acknowledgment to the Father of all our sure mercies, for the evidences afforded of his presence in our midst.

In the afternoon the First-day school held a session in which several of the workers from other yearly meetings took part. This was followed by a meeting of the young people, in which they participated, many giving utterance to their hopes and aspirations, and to the help they had received through the ministrations of the gospel of which they had been partakers. This was a most precious and baptising season, that will not be without fruit in the time to come. There is an awakening among the young members of this meeting and a willingness to share the duties and responsibilities of its service, that is very promising. No where else, perhaps, within our borders, is this so marked a feature. It recalls the experiences of the olden time, when so many who were young in years were called to the work of the ministry, and gave abundant evidence of divine appointment. That some such revival has had its beginning in the meetings just held, is very apparent; that it may spread throughout our whole heritage, is the prayer that arises from many who like Simeon of old, are waiting for the consolation of (our) Israel.

On the following evening Isaac Wilson had an appointed meeting at the village of Union about four miles distant, which was well attended.

L. J. R.

Sparta, Ontario, Eighth mo. 20.

There are two things needed in these days: first, for rich men to find out how poor men live; and second, for poor men to know how rich men work.—*Edward Atkinson.*

For Friends' Intelligencer and Journal.

THE CENTENNIAL ANNIVERSARY AT PLAINFIELD.

The Centennial Anniversary of the erection and occupancy of Friends' Meeting House, Plainfield, N. J. was commemorated Second-day afternoon, Eighth month 20, 1888.

The exercises, all of which were exceedingly interesting, being characterized by careful research and deep thought, were listened to by a large, appreciative audience, many of whom though not Friends by *name* entertain a respect and veneration for our Religious Society because its faith was that of their ancestors.

Several Friends from other meetings were present, and the serene, happy faces of many who were nearing or had passed four score years lent a charm and grace to the time-worn galleries; perhaps the oldest of these was our friend Catherine Laing, aged 92. The absence of a former valued member of Plainfield Meeting was noted and regretted, Catherine Vail, having been prevented from attending by a recent severe fall. Soon after the meeting convened Judge Nathan Harper was named as presiding officer, and the exercises were opened by the reading of the 90th psalm. Judge Harper's "Historical Sketch of the Meeting House, its erection and occupancy," followed this was an able document, copious extracts having been taken from the minutes of the Monthly Meeting covering a lengthened term of years. The first marriage recorded in the minutes after the removal of the seat of government of the Province of East Jersey from Elizabeth Town to Perth Town now known as Perth Amboy, was that of Miles Forster and a daughter of the Deputy Governor, Gawen Lawrie. The Meeting held in that section of New Jersey was virtually broken up for a period of fifteen years, owing to the unwise controversy and overbearing disposition of George Keith an active member of the Society, and Surveyor General in 1687.

From this interesting sketch we were informed the Society survived this ordeal, and Friends assembled next in the house of Nathaniel Fitz Randolph, from 1704-1713, when mention is made of a meeting-house. Later, Friends assembled at the house of John Laing not far from the present city of Plainfield, and in Fourth month, 1731, a committee was appointed to manage the building of a meeting-house in the Township of Piscatany on land given by John Laing; this was known as Plainfield meeting which continued on that site twenty-nine years. The committee appointed to have oversight of the building of the *new* meeting-house whose venerable structure has stood the test of a century, reported, as noted on the ancient minutes, that the cost was £523, 16s., 3d., with a balance due the meeting of £1 14s. 2d. The massive timbers bear marks of the rude implements used by workmen of one hundred years ago, but give evidence of strength to defy the storms of *another* century. Among the many notable objects that arrested the attention of the stranger were the wooden pegs arranged at uniform distances over the gallery seats, intended for the convenience of ministers and others who thus found a safe place for

the removed hat or bonnet, and by the keen discernment and quick fulfillment of the thought on the part of an aged Friend, two of these time worn pegs were soon honored by representative bonnets. The early Friends of Plainfield and their ancestors were described at length in "Biographical Notes of the Early Friends of Plainfield," prepared with care by the city clerk, Oliver B. Leonard. Among the numerous names of ancestral fame and honor, that of Vail was pronounced the *leading* one in the *number* bearing it.

"Women in the Society of Friends," a well written paper, was read by its author, Elizabeth R. Lafetra, and followed by an original poem from the same.

A pleasant feature of the occasion was the receipt of a congratulatory telegram from the First-day School General Conference in session at Yarmouth, Ontario, Canada, this was read by Aaron M. Powell previous to his admirable paper, entitled, "Past and Future of the Society of Friends." A distinguishing feature of the last paper was the able and convincing manner in which the requirements of our Dicipline as presented by the several Queries were brought prominently to view, each was dwelt upon with a newness and force which we are not accustomed to hear.

Remarks were freely made by Robert S. Haviland, George W. F. Randolph, Rev. A. H. Lewis, and Mary Jane Field. Though more than three hours were passed in a well filled meeting-house whose old-style windows could not supply the much needed air required on that summer day, thoughts of discomfort gave place to continued, earnest desire to hear whatever was uttered, and the feeling was that entire success had rewarded the well directed efforts of the the Committee of arrangements. An original poem by Edward N. Harned was read, and the concluding of the program was a reading by Anna Rice Powell, of Whittier's, "Quaker of the Olden Time."

A plain shingle tacked to the front of the building bears the inscription,

"1788,"

and as the happy company gathered in social groups upon the green in front of the ancient structure, this *sure* emblem of the past spoke an unmistakable language. May it remain unharmed by Time, until the years of *another* century have performed their circuits. A. C. D.

Philadelphia, 8th month 27.

It is surprising how practical duty enriches the fancy and the heart, and deepens the affections. Indeed, no one can have a true idea of right until he does it, any genuine reverence for it until he has done it often and with cost, any peace ineffable in it till he does it always and with alacrity. Does any one complain that the best affections are transient visitors with him, and the heavenly spirit a stranger to his heart? Ah! let him not go forth on any strained wing of thought in distant quest of them, but rather stay at home and set his house in the true order of conscience, and of their own accord the divinest guests will enter.—*J. Martineau.*

ON THE EDUCATION OF THE COLORED PEOPLE OF THE SOUTH.[1]

I consider that it would be rash to say that any other social or public question in the United States is second to that of the Education of the Colored People. The dangers that threaten the country from intemperance, from unrestricted immigration, from the subjection of our industries to foreign control and the depression of our working people to foreign conditions—no one of these, serious as they all are, appears more full of the elements of evil than that presented by an immense mass of our citizenship, ignorant, and without adequate means of instruction.

I said "without adequate means of instruction." If this seems an expression too sweeping, let us see how much it must be qualified.

It was the Census of 1880 which caused alarm to those who comprehend and care for the steps which the nation takes toward good or evil. The figures then collected showed that instead of making progress in education, many States were retrograding. In most of the South, illiteracy, instead of losing, was gaining ground. The number of persons who could not read had increased in at least ten States, and in the worst of them,—South Carolina,—the percentage of this class was upon the very verge (48.2) of one-half. You will appreciate the alarming character of this figure when you consider that the illiteracy of the whole of the Northern States is under 5 per cent. —in Pennsylvania 4.6, in New York 4.2, in New Jersey 4.5—in exceptional States like Iowa and Nebraska under 3 per cent. Comparing Iowa and South Carolina, the illiteracy of thelatter is as 20 to 1.

It needs no argument to convince any one that the nation cannot endure such a burden as this. No free government can maintain itself, when, in large communities, nearly half of its people over the age of ten are unable even to read.

It was a surprise that in the decade between 1870 and 1880 more ground had not been gained. The disposition in the South generally had become less unkindly to the public schools, and the ability of the people to support taxation had increased. A vast number of voluntary institutions,—from schools of primary grade up to the rank of colleges,—had been put into operation. The distribution of aid from the Peabody and Slater Funds, and perhaps other private benefactions, had been systematically maintained. With all these agencies at work, a diminution of the frightful burden of ignorance had been hopefully anticipated, and the failure to realize it was naturally a disappointment.

But no one need be surprised that illiteracy in the South is slowly, very slowly, overcome. The forces at work against it are inadequate. Consider for a moment the chief of them, that on which always the chief labor must fall, the public school system. Looking at our system in the North, the product of more than half a century's assiduous and sympathetic care, supported by large revenues and cheerfully borne taxation, we are yet conscious

[1] A Paper read at the meeting of Friends' Union for Philanthropic Labor, New York, Sixth month 2d, 1888.

that it has defects, and are continually striving for its bettterment; but in the Southern States every difficulty is increased, and every element of opposition enlarged, while, contrariwise, each resource is diminished and each support weakened. In a country of sparse population, ravaged and impoverished by war, with wealth unequally distributed during a century and a half of an unnatural and oppressive social order, the mass of the people are poor and bear taxation with hardship. In most of the States there are no invested State funds. Trained teachers are yet few, and their increase is slow under the discouragement of unattractive positions and meagre pay. But add to all this that in each locality there must be a double system,—schools for white children, schools for colored children, separately,—largely increasing the proportionate cost, and inevitably causing the schools to be scattered and difficult of access.

These are the general facts, briefly stated. If we should enter upon a full examination of the case, we should find at each step the evidence that the means of overcoming illiteracy in the South are altogether inadequate. Take, for example, a few of the most striking details. In the former slave States, only a little more than half (55.8 per cent.) of the colored people of school age is even enrolled in the schools. The schools are kept open but a small part of the year,—in Alabama, 87 days; in North Carolina, 12 weeks; in South Carolina about 3 months; in Louisiana about 5 months. In South Carolina, the average number—*average* number, mind,—of pupils to each teacher is 46 and a fraction. In North Carolina, the monthly pay of a male teacher of colored schools will average $24.69, and a female teacher $20.36; and the schools are open 3 months in the year. In Virginia, the Superintendent reports that in order to house at one time the whole school population of the State there would be needed 24,000 schools, while the actual number in existence (1887) is 7,140.

These facts are, it must be confessed, far from encouraging, especially if we are to compare them with the conditions of educations presented in other parts of our own country,—and by the nations of Europe generally, with whom, in the race of life, we are obliged to compete. But it is still proper to remember how much interest has been awakened in the subject, how much has been done by private means to establish schools and colleges, from the smallest and humblest to universities of ambitious grade. Taking colored education only, in the South, the Peabody Fund disburses to it, annually, about $60,000, and the Slater Fund about $45,000. Twenty institutions of the rank of colleges, are reported (all in the South but 2), with 238 teachers and over 5,000 students,—all these the outgrowth of private philanthropy or denominational interest. They include such institutions as Fisk University at Nashville, Howard University at Washington, Straight University at New Orleans, and others well organized and at least tolerably supported. Of normal schools, such as that at Aiken, there are 34 reported; of schools of secondary instruction, 46; theological schools, 25; law schools, 4; medical schools, 3; schools for the deaf and dumb, and for the blind, 9. Counting everything, the United States Commissioner of Education, in his report of 1885–86 (the latest issued, and from which nearly all the foregoing statistics are taken), counted a total of 19,000 colored schools, and an enrollment of a little over 1,000,000 scholars.

That the chief work of redeeming the colored people in the South from ignorance and its consequences must be done by public schools is of course plain. That the Nation should aid the States in this work, heartily and quickly, I regard as beyond the verge of reasonable controversy. That the legislation to this end, so long proposed, so earnestly urged, so completely justified in Congress, remains still unenacted is a reason for reproach and an occasion for amazement. It is opposed, it is true, in the interest of that class in the South who prefer that the negro should remain ignorant, and objections come also from some in the North whose views of the function of government forbid them taking a broad view of the question, but neither the selfishness of the one class, nor the narrowness of the other commends their opposition to our regard.

But aside from this great and important work of the public system, there are two aspects of the case to which we may especially attend. While the Blair bill or similar legislation remains unenacted, while the processes of public education are so imperfect and inadequate, help to the general work must continue. And even when it shall be enacted, and when, after decades of patient and faithful exertion, the public schools of the South have increased in efficiency many fold, there will still remain a wide field for labor among the colored people. They need a training which the public schools cannot, for a long time to come, think of supplying. They need a development, not merely of intellectual faculties by instruction from books, but of moral qualities and industrial habits derived from the patient example and the continual precept of good people.

It is to this side of the work that I think the attention of Friends must naturally be directed. The qualities that need to be developed in the colored people, and trained up to useful results, are those with which Friends have for generations been familiar, and which are necessarily the product of their ethical system and their habits of life.

It is easily perceived that a people who have but just emerged from a soul-depressing condition of slavery, and who, without any interval of preparation, have been introduced not merely to freedom, but to citizenship and at least a nominal possession of political rights, must lack many of the qualities which a prosperous and worthy existence in society demands. They lack in order, system, punctuality, promptness, exactness. They lack in all those qualities which bloom in the soil of self-respect, and which are repressed, if not destroyed by degrading conditions. They need to have their truthfulness and their conscientiousness developed. They need to be patiently aided in a better way, as to sober and virtuous living.

If Friends are to turn their attention in this particular direction, and include in their general scheme of philanthropic labor systematic and maintained

aid to the education and training of the Southern people of color, I can see many reasons justifying the step. Let me mention some that readily occur to the mind:

1. As has already been remarked, the work is congenial. The qualities which need to be trained up are those which Friends have themselves developed. Whatever Quakerism may do, or not do, theologically, the world has seldom denied that its order brought forth, *when consistently observed*, men and women of a good life. The colored people appeal for precisely the kind of aid which Friends are competent to render, and which their principles permit them to afford. Whatever scruples they might have in undertaking missions of dogma in foreign lands, they are not restrained from but urged to works of morality in their own community.

2. I find a second reason in the historical precedents. From the day when George Fox, preaching in Barbadoes, advised the planters to treat their slaves kindly and ultimately set them free, the sympathies and the activities of many Friends have always been extended to the colored people. Recalling the labors of John Woolman and Anthony Benezet and Warner Mifflin, we may remember also the testimony borne by Elias Hicks, and many in later time. It seems a falling away from the standards when, so long as the African race need a helping hand, the followers of George Fox should not be prompt to extend it.

3. A third reason for aiding the colored people is the encouragement of their quick response. They are easily touched, appreciative of sympathy, and sincerely grateful for help. The cheerfulness of their temper makes them easy to labor with, and the evidence of success in well directed efforts for their improvements is seldom wanting. As compared with the experience of the missionaries in some foreign countries, where years of patient labor can hardly show a single definite result, the educational work among the American freedmen has been wonderfully fruitful and rapid in its progress.

The patient effort which I think may most profitably be made in this field by us is that of increasing the efficacy, and elevating the character, of the schools that prepare teachers. Leaving, as we must do, the education of the mass of children to the public schools, and hoping to see them increase and improve year by year through better laws, more friendly officials and more adequate expenditure, the training of good teachers is a task so far less in its proportions as to be within the possibility of influence by special schools, such as Martha Schofield has established at Aiken. It is clearly and emphatically my conclusion that only to this branch of the work is it worth while for our comparatively small body to direct its efforts. If our time and means are given to one simple object of keeping in question one, or at most two schools, strictly for the training of advanced scholars who desire to teach, we shall accomplish something which is definite and satisfactory, so far as it goes, and shall be able in time to see that there is really good fruit resulting from our endeavor. Our school should not only teach the learning of books, but the methods and habits which accompany, and in part form, good character. It should turn out teachers who shall have upon them the evidence of contact with the typical qualities of Quakerism. It should, of course, provide industrial training: this is a most needful feature in the South, as it is everywhere. How to use their hands as well as their brains is the lesson which colored people, like white people, need to learn. And I believe that Friends, by example as well as precept, are admirably fitted to teach it to them, to make them comprehend the dignity and worthiness of labor, as well as to give them instruction in its methods.

This is, indeed, the essential feature in the work of elevating the colored people. They must be willing to work, they must learn how to work,—not merely in the rude ways of the Slavery era, but according to the skill and knowledge of freemen,—and, furthermore, *they must have the opportunity of work.* Without industry their case is hopeless.

And this is generally realized by those engaged in the promotion of their education. In the disbursement of the Slater Fund, special favor is now shown to those schools that give practical attention to industrial training. Under the hand of Dr. Haygood, of Georgia, the Agent of this Fund, a true and wise friend of the South and all its people, this excellent policy is carefully followed. The Slater Fund appropriation to the Aiken School, the past year,—the first it has received,—was made to the industrial department and to it only.

If the colored people of the South can have a real education their relation to the republic may become that of a support and not a burden. They were unsettled by Freedom, and confused by Enfranchisement, and this scarcely the less that both these great gifts were their inalienable right,—the latter being the protector and guaranty of the other. The education they need is one adapted to their circumstances,—not theoretical, but practical; not overly ambitious but real and thorough in essentials; not calculated to "cram," or to confuse, or to inflate their minds, but to *lead out* their faculties, and train them for useful avocations. That same problem which confronts educators in all directions of how to bring within a reasonable limit of time and strength the study of the vast circle of knowledge, and how to combine the essential part of it with the training of the physical faculties, is the problem presented as well in the case of the Southern colored people. But there is one great and serious difference between the two cases,—that while for the children of the North there is the certainty of wise care and ample expenditure, for the children of the South, and especially those of color, such assurance does not yet exist.

HOWARD M. JENKINS.

I SLEPT, and dreamed that life was beauty;
I woke, and found that life was duty.
Was thy dream, then, a shadowy lie?
Toil on, sad heart, courageously,
And thou shalt find thy dream to be
A noon-day light and truth to thee.

Ellen Hooper.

SCRIPTURE LESSON, No. 35.

NINTH MONTH 9, 1888.

TOPIC: UNBELIEF.

GOLDEN TEXT.—"Ye search the Scriptures, because ye think that in them ye have eternal life: and these are they which bear witness of me."—John 5: 39.

READ Numbers 14: 1–10.

THE report brought back by the spies filled the people with fear and dismay, and they turned longingly towards Egypt, as they were accustomed to do when any discouragement came before them.

The picture given of the murmurings and discontent shows how great was the responsibility Moses assumed when he accepted the leadership of the Israelites. While all went on smoothly and harmoniously, they rejoiced and were glad; when it was otherwise they were ready to stone Moses, and turn their faces towards Egypt, the house of their bondage. This is the case with many who start on the journey towards a higher life—they find the road beset with difficulties comparable to the giants that dwelt in the land of Canaan, and are ready to give up the attempt, until some Caleb or Joshua, whose heart is set on best things, reassures them of safety, and infuses the courage into their efforts that brings success. It was not until they remembered the Tent of Meeting, where the glory of the Lord was manifested "to all the people," that they saw how they had sinned in his sight.

The words of Allen, in his "Hebrew Men and Times," are in place here. He says, "There was but one course to follow. The leader's mind was too clear not to see it, too calm and strong to flinch from it. Perhaps such another instance of resolute and high-minded patience is not to be found in all history as this; when the old man Moses, already (by our account) more than eighty, turned deliberately back from the Promised Land—the goal just reached of his hope and expectation,—and adopted the far-seeing policy of adhering to that nomadic life till a whole generation should be trained of sinewy and determined men, inured to toil, and bred to the hardy valor of the wilderness."

The subject of this lesson, when taken in connection with the history of the Jewish people, is an interesting one.

Through all the years of their bondage in Egypt, the promises made to Abraham, Isaac, and Jacob, had been handed down from generation to generation, inspiring them with a blessed hope in the future; inciting them to a purer life and a more patient endurance of the present, giving them faith in the special call of their father Abraham and the promise of an inheritance as a chosen people, keeping them the while apart and peculiar.

Now, after all the years of wandering and privations, sinning and repenting, they are nearing the goal of their hopes, the promised land of Canaan, and from the encampments in the wilderness of Paran, their great leader and law-giver, by divine commandment, appointed and sent forth representative men to go search out the land. "Go you up this way southward, and go up into the mountains; and see the land what it is, and the people that dwell therein" (chap. 13, ver. 18). "Now the time was the time of the first ripe grapes." After forty days, they returned to Moses and Aaron, and to the congregation of the children of Israel, bringing with them the fruit of the country, saying, "Surely it floweth with milk and honey." All this must have sounded pleasant to the people, so long fed on manna, and must have been a fresh impetus to press forward to a realization of their hopes. And Caleb said, "Let us go up at once and possess it, for we are well able to overcome it." But when they reported the strength of the people, the walled cities, the many nations that dwelt in the south, in the mountains, by the sea, and the coast of Jordan, and moreover the men of great stature, the children of Anak, then it was that those who were filled with unbelief and want of faith in the promises, said in reply to Caleb, "We be not able to go up against the people for they are stronger than we" (13: 31).

Truly this, coming from those who had gone and seen for themselves, was discouraging to the homeless, weary, travelworn people, and surely we may not marvel that they faltered, and that for a time their belief and faith in the promises made to their fathers and to themselves through Moses, was tried to the utmost, and that in view of the dangers and uncertainty before them, they said, "Let us make a captain, and let us return into Egypt" (14: 4). But the faith of Joshua and Caleb never faltered, and their advice and exhortation was, "If the Lord delight in us, then he will bring us into this land and give it us." "Only rebel not ye against the Lord" (14: 8–9).

We of to-day rebel and murmur against the trials and crosses sent us by our Heavenly Father, instead of having faith that it is all for our good, and saying "Thy will be done."

EXPEL ERROR BY INSTILLING TRUTH.

THE most effectual method of expelling error is not to meet it sword in hand, but gradually to instill great truths with which it cannot easily coëxist, and by which the mind outgrows it. . . . Instead of expending his strength in tracking and refuting error, let the minister who would serve the cause of truth labor to gain and diffuse more and more enlarged and lofty views of our religion, of its nature, spirit, and end. Let him labor to separate what is of universal and everlasting application from the local and the temporary; to penetrate beneath the letter to the spirit, to detach the primary, essential, and all-comprehending principles of Christianity from the incrustations, accidental associations, and subordinate appendages by which they are often obscured, and to fix and establish these in men's minds as the standard by which more partial views are to be tried. —*Channing.*

WHATEVER be our reverence for Jesus, even though it attribute to him a nature ever so extraordinary and exalted, still we must remember that he is presented to us as the great ideal, model, example of all that we should be.—*Dr. Dewey.*

INTELLIGENCER AND JOURNAL.

HOWARD M. JENKINS, *Managing Editor.*

ASSOCIATE EDITORS:

HELEN G. LONGSTRETH. LOUISA J. ROBERTS.
RACHEL W. HILLBORN. LYDIA H. HALL.

PHILADELPHIA, NINTH MONTH 1, 1888.

THE TENDENCY TO RITUALISM.

THE message of George Fox included a protest against forms and ceremonials. Much of his emphasis was laid upon this. It was the logical companion to his one great conception of the immediate revelation of God's mind to man's mind. Believing that there is such a communication, to be listened for and listened to, the ceremonies of worship become not merely useless but distracting. When, therefore, Fox declared the one great and overshadowing thought, he declared the other also. The ceremonial of the "steeple-houses," in the hands of the professional "priests," seemed to him to strike at all religious life,—to confuse and confound the passage of the divine message to its human destination.

So it is that Friends are plain, and quiet, listening for a still small voice. Yet the temptations toward a ritual assail them on all hands. On every side there are other ways of praise and worship. There is music of organs, there is singing of congregations and professional choirs. There is order of worship,—prearranged programmes of praying, singing, preaching, chanting, responding, sitting, rising, bowing, kneeling. And beyond this there are yet more forms and ceremonies, such as those which the most elaborate rituals require—the burning of incense, the lighting of candles, the swinging of censers, the wearing of vestments, the sprinkling of water accounted "holy," the adoration of materials believed to have become the very blood and body of Divinity.

The question we ask here is, Does not the tendency to Ritualism feed upon itself, and proceed logically and necessarily to the highest and most elaborate forms? If we enter upon ceremonial, is there any stopping place short of its highest development? It must be confessed that when we consent to the praise of musical instruments, the great organ of the cathedral is more splendid and impressive than the feeble little instrument of a narrow church.

We believe that Ritual does grow by what it feeds on. This is the experience of the churches. When devotion turns to ceremonial it cannot check itself. If a form is good, the most definite and strict use of it is the best. If a professional minister is good, he whose training in his profession is most thorough, and whose devotion to its details is most earnest, must be the one most desired. We recall the complaint of a woman in a certain congregation of the Episcopal church against the Bishop of her diocese, (a most admirable man, sincere and meek in his Christian character), that he was "so slovenly" in the performances of the "offices" which were assigned him in the ritual. The word she used was doubtless unjust; the fact was that he did not magnify each detail of the ceremonial, and give it the appearance of being vital and essential. To him, doubtless, the form was outward: to her it was the substance of worship.

A journal of the Roman Catholic church, the *Catholic Standard*, in a recent paragraph remarks upon the fact that in St. Paul's Cathedral, in London, erected in the spirit of Protestantism as a protest against Rome, and having, as it says, "no 'Lady's Chapel' and no statue to the honor of the Holy Mother of God," the authorities of the Church of England have now "actually erected a rood-screen and a statue of the Blessed Virgin," and despite "a storm of indignant demonstration from the Protestants of England," have adhered to their course, so that now "the strange spectacle is presented of two of the most significant emblems of the Catholic church being introduced into a cathedral which was erected as a protest against that religion." This circumstance seems to us natural enough. It illustrates the progressive movement. There was the same movement from the primitive Christian system of the first few centuries of our era up to the time when Christendom was ruled from Rome, with a rod of iron, and the revolts of Wycliffe and Huss and Luther gave sign that the load of ritual and the rule of ecclesiastics had become unbearable. The transition from the simple ways of the first Christian congregations to the vast and overshadowing Papal organization was slow, but it was steady, because, *the way being once entered upon*, the successive steps were natural and logical. The mind of man moves in this way. That which we accept to-day is the basis of to-morrow's acceptance. If it seems good to proceed the first step, it must be good to take the next. Ritualism is a growth. It has its beginning in the first departure from simplicity; its end is limited only by the possibilities of our yielding to outward ceremonial and ecclesiastical assumption.

MARRIAGES.

AYRES—WILBUR.—At the residence of the bride's parents, on Fifth-day, Eighth month 23d, by Friends' ceremony, Mary E., daughter of Allen E. Wilbur, of North Easton, N. Y., and Samuel G. Ayres, of Granville, New York.

DEATHS.

ANDREWS.—At the residence of her uncle, Henry Serrill, West Philadelphia, Eighth month 26th, 1888, Frances

S., last of the children of the late James, Jr., and Ellen B. Andrews, in her 25th year; a member of the Monthly Meeting of Friends of Philadelphia.

BARROWS.—Eighth month 21st, 1888, at Atlantic City N. J., Arad Barrows, Sr., of Philadelphia, aged 68 years.

BURTON.—At the residence of her nephew, Franklin C. Paxson, Germantown, Phila., Eighth month 25th, 1888, Anna Paxson Burton, widow of Anthony Burton, of Bucks county, in her 91st year; a member of Falls Monthly Meeting.

FARQUHAR.—At her home, Olney, Montgomery county, Md., Eighth month 26th, 1888, Sarah B. Farquhar, in the 83d year of her age, daughter of Roger Brooke, and widow of Dr. Charles Farquhar. She was for many years an Elder of Sandy Spring Monthly Meeting.

GIBBS.—At the residence of her son, Thomas S. Gibbs, near Columbus, N. J., Eighth month 23d, 1888, Edith Gibbs, in her 81st year.

GRIFFIN.—In Philadelphia, Eighth month 24th, 1888 Frances Louise, wife of George Truman Griffin, and adopted daughter of Edwin Griffin, M. D.

HEADLEY.—At Bristol, Pa., Eighth month 25th, 1888, Thomas Headley, aged 87 years.

IREDELL.—At Norristown, Eighth month 23d, 1888, Phebe J., daughter of Robert and the late Teressa J. Iredell.

JACOBS.—Eighth month 18th, 1888, at Willow Grove, Pa., Marie Coane, daughter of Henry L., and Florence B. Jacobs, of Philadelphia, aged 2 years, 11 months.

KINSEY.—On Fifth-day evening, Eighth month 23d, 1888, at his home in Quakertown, Pa., Samuel Kinsey, in his 67th year; a member of Richland Monthly Meeting, Pa.

NEALL.—Eighth month 24th, 1888, Alfred C., son of Rebecca S., and the late Isaac C. Neall, in his 41st year; a member of the Monthly Meeting held at Green street, Philadelphia.

PERRY.—At Pomeroy, Chester county, Pa., Eighth month 19th, 1888, Rachel Perry, aged 82 years.

SMITH.—Eighth month 18th, 1888, at Lincoln, Virginia, of typhoid fever, Portia H., daughter of the late William J., and Portia H. Smith, aged 24 years; a member of Goose Creek Monthly Meeting of Friends.

TRIMBLE.—At Hamorton, Chester county, Eighth month 23d, 1888, James Trimble, aged 89 years, 6 months.

For Friends' Intelligencer and Journal.

LETTERS FROM EUROPE.—XXV. FURTHER LONDON NOTES.

The Tower of London is a building or rather a collection of buildings of which we see the like nowhere else. It was at once a fortress and a royal residence and a state-prison. Here are still kept the crown jewels, the earliest of which I presume is the sceptre of Edward the Confessor, a round rod of gold perhaps thirty inches long, and one inch in diameter, ornamented with pearls and diamonds. There are other and larger sceptres of later monarchs. There are several crowns, that used at the coronation of Queen Victoria being the most costly and literally blazing with diamonds. There is a great deal of gold plate, which is used at various ceremonies, the total value of all being twenty million dollars. This treasure is kept in a glass case in the middle of a small strong room, and the custodian, who is a woman, took care to inform the company that it would be idle to attempt to carry any of it off, as she had only to press a button when every door in the building would be at once closed. This announcement only suggested that the first step in the enterprise should be to seize the woman.

Some two hundred years ago, and consequently before the electric button was put in, a man did succeed in seizing the crown, and having hidden it under his cloak, got as far as the outer gate before he was caught.

In one of the buildings is a vast museum of arms, offensive and defensive. The latter are particularly elaborate, covering the warrior from the crown of his head to the tips of his fingers and toes. One cannot think much of the courage of a man who provides for his safety with such extreme care and who, thus protected and mounted on a horse similarly guarded, rode among the half naked serfs that composed the mass of mediæval armies and clove their heads in as much security as if he were killing sheep.

Among the curiosities in this museum is "the block," a ghastly word in English history. There never was but one "block" in England and this is that one. It is a rough cube of English oak, about two feet every way, dark naturally but black by age and use. The opposite edges of the top surface are scooped out by a circular cut to give place for the chest and head of the victim and enable him to place his throat solid on the narrow ridge between. The axe which struck the blow leans against the block. It is like a heavy butcher's cleaver, and several gashes in the block show that it was accustomed to drive sheer through bone and gristle and sink into the wood. Besides many nobles who lost their heads upon this block, one king and three queens were there executed, —Charles I., Annie Boleyn, Catherine Howard and Jane Grey.

Understanding that some parts of the Tower were shown only by special order, I had taken the precaution to obtain a card from the Lieutenant of the Tower. The only additional places worthy of note were the Torture Chamber, and the Condemned Prison. The former is a subterranean room, of course with very thick walls, and may have been chosen because the shrieks of the victim could not reach the upper air. The rack and thumb-screws are there ready for use should ancient methods of extorting truth ever come in vogue again. A niche in this Chamber in which a man can neither stand, sit or lie down was the abode of the famous Guy Fawkes after having undergone the discipline of the instruments I have just named. His crime was a plot to blow up the Parliament while in session with gunpowder, in 1605.

The prison in which the noble prisoners were confined before execution possesses a mournful interest, especially when we reflect that their offenses were rarely other than political. It is a well-lighted room the walls of which are of a light drab stone, and so soft that many prisoners have thereon cut their names with, very often, pathetic inscriptions. Among these names is the one word JANE, wrought in relief by Lady Jane Grey. The fate of this hapless young woman has drawn forth the sympathy of

many generations. She is represented to have been beautiful, accomplished, learned and pious, the happy wife of a loving husband, Lord Guilford Dudley, who was the son of the Duke of Northumberland. On the death of Queen Mary, (the daughter of Catherine of Aragon, first wife of Henry VIII., and of course a Catholic), the Catholic party under the lead of the Duke of Northumberland and others denied the right of her Protestant sister Elizabeth, (daughter of the divorced and beheaded Annie Boleyn), to take the crown, and in an evil hour offered the succession to her cousin Jane Grey, indeed proclaimed her queen with little regard to her own wishes. The Protestants were however strong enough to seat Elizabeth on the throne, and lost no time in bringing Jane Grey and her supporters to the block.

Among the interesting institutions of London are the Inns of Court, associations of lawyers each possessing its special Inn comprising chambers for residence and business, dining-halls, libraries and other public rooms. These public rooms are handsomely ornamented with carved oak, dark naturally and with age. There are four principal Inns,--Gray's Inn, Lincoln's Inn, the Inner Temple, and the Middle Temple,—besides a few smaller inns subordinate in position to these. When the lawyers began to live in their own private houses, chambers in the inns were let to laymen. The family of our Washington had for their London residence an apartment in Gray's Inn where Lawrence Washington resided, A. D. 1544–1579. He was George Washington's great-great-grandfather. Dr. Johnson and Oliver Goldsmith both lived in the Temple, and the latter is buried in the Temple churchyard. The inns had attached to them small parks, which are still kept as lawns and are now beautifully improved; and it produces a singular sensation when walking in the throng and bustle of a vast city to pass under an archway and find onesself in green fields, with grass and trees and birds. Other oases like these, only not hemmed in closely by houses, are frequent in London and are a great refreshment to the eye. They generally take the place of a block of buildings, are indeed unoccupied squares, but though some are open to the public, the majority are not so, being the property of adjacent house-holders, who alone have the privilege of admission.

I must not omit to mention, though I can do so but briefly, the two public schools, Westminster and and the Cloister-house, or as the latter is generally called, the blue-coat school. For the scholars wear long blue coats almost to their heels, short clothes, and yellow stockings, and always go bareheaded. These schools were established and endowed for the benefit of indigent boys not able otherwise to obtain an education, but at the present time the appointments, which are very valuable,are given to the nominees of those having "influence," that is of the rich. Boys are taken at the age of ten years and supported until they are fitted to enter the universities,—till sixteen years of age, I believe.

It is said that Victor Hugo when in London was fond of riding on the top of omnibuses. I shared his taste as did all my children, and when weather did not compel us we never rode inside. Indeed the outsides were favorite places for everybody except old ladies. A winding and not very steep staircase led to the top, and the seats were just as comfortable as below. From this elevated position to look down upon the crowded side-walks full of that busy tide of life which old Dr. Johnson used so much to delight in contemplating and mingling with, was a most pleasant experience. In the busier parts of Holborn, for instance, and Cheapside, the street would be packed with vehicles many of them omnibuses, carrying like ours top-loads of passengers.

Other interesting phases of London life show themselves in the parks. In Hyde Park every afternoon from five o'clock till seven it is the fashion for the great world to drive, and consequently a constant stream of carriages flows along the road. There are many thousands. The occupants are not at all distinguished by dress or appearance, but the coachman and the footman who sit together on the box are dressed in style. They have fair-topped boots, white breeches, blue coats, white gloves, and sometimes wigs. The royal coachmen only wear red coats. Mingling with the ordinary carriages here and there is one of the Coaching Club turnouts, with four horses driven by the owner. The coach is in construction like the old stage coach, but carries no one inside. The passengers are mostly ladies, and all ride on top. Several times during "the season" the Club has a "meet" in the park, and then musters about twenty-two turn-outs.

The equestrians have a track to themselves known as the famous "Rotten-Row." Many of these are ladies attended by their grooms. It does not seem to be customary for gentlemen to join them. Both men and women are extremely ungraceful riders. The universal and only gait is a trot. Pacing and cantering are absolutely unknown. Then, too, the horses are large heavy animals, in no way proportioned to the weight of the rider, and the consequence is that every rider must rise in the stirrups or be shaken out of all form. This feat I have seen at home performed with a certain amount of grace, the rise being sufficient to avoid the toss, and yet the rider's garments did not entirely clear the saddle. But the English, both men and women, rise clear of the saddle six inches or more: and to do this they have to bend forward, and use an amount of effort that is painful to themselves and ridiculous, at least to strangers, to see. The public crowd to these exhibitions by tens of thousands.

In Regent Park pedestrians only are admitted, and it is consequently the favorite resort of those who engage in athletic sports. The Park contains nearly 400 acres, and all over the green sward are thickly scattered parties practicing the national game of cricket. From little boys of eight up to middle aged men, all seemed to go at it with zest. And yet it seemed to me a slow and dull game. Notwithstanding the fondness of the English youth for outdoor sports I cannot say that I observed in them any special appearance of activity or health. But on this subject I may have more to say hereafter.

J. D. McPherson.

For Friends' Intelligencer and Journal.

LETTERS FROM CHICAGO.—III.

Our little meeting had the company, on last First-day, of Allen Flitcraft and wife, of Chester, Pa., and the acceptable ministrations of the former. They were on their return from California, and stopped here on their return to visit the two sons (and daughters) and the six little grandsons, and incidentally our meeting and First-day school. Notice being given through the papers and otherwise, our meeting room was full, even overflowing into the hall. Perhaps if we took more pains our meetings would be larger in many places than they are. We often feel that we have not many attractions to those accustomed to a varied form of worship, and so settle down to our little meetings with little or no effort to increase the attendance. Possibly increased numbers would increase the life in many cases, being so many more channels in which the divine life might flow.

We had a few hours visit also, from your L. J. R. on her return from the West, and from her report, and others, we feel sure that fresh life and interest is being aroused among our isolated members,—not always so isolated if they knew each other's nearness.

Where there are only one or two families of Friends in a neighborhood, and they do not feel that they can attend any of the places of worship in their vicinity, they might call their family together, with any others who would be willing to join, and if they did not feel the strength to hold a house meeting, then have a Bible class. The Lesson Leaves issued by Friends can be obtained freely for such a purpose (by addressing R. M. Janney, 1500 Race street, Philadelphia). The verses of the chapter could be read around by the company, the leader reading the remarks upon the lesson, and calling upon each one for any thought they might have upon the subject, (always avoiding controversy), while the Golden Text might be committed to memory. If a meeting never should come from such beginning, the exercise and study would itself be good. It might or might not become a First-day school, though in most cases we think it would at least do that. If we were among those who are so isolated we should certainly try to begin in this way, and I feel that once begun in the right way it would not decrease but increase. It would even be practicable where there is but one Friend in a neighborhood to get one or more to join with them, not necessarily Friends. If our views are truer than some others and we are helped and strengthened by them, we ought to try to spread them and to feel a responsibility to forward the truth. One Friend in a lonely situation in the West, another in the South, or one in Europe or Alaska, could thus light a little fire that might spread to unexpected proportions. Faithfulness in little things often producing great results.

The wonderful work of William Duncan among that savage tribe of Indians, the Metlacahtlans, shows what one truly concerned person may accomplish. Of course one must wish for good for himself and others, and work in the right spirit, as only right desires can produce good. We must permit each other to "mind the Light" and be true to our own convictions.

My own mind and heart have been so instructed by these Scripture Lessons, and the consequent exercises, that I feel like urging them upon others for their careful consideration.

We understand that Lydia H. Price, of your yearly meeting, expects to attend our approaching yearly meeting, which expectation we hope may be realized. May all who gather there, take with them their best gifts and lay them on the altar. There is nothing too good for the service, "a willing spirit" being the first condition. Let us stand *for* something good, even more than against something evil. Let all our influence be of a positive character. If we cannot move forward, let us at least learn to *stand*, let us never go backward. In faith is strength, in doubt is weakness. It is the believer not the doubter, who works—Faith and trust produce works, their legitimate fruit. What is it to us when and how the universe was created? What is the future of the world to us? Let us go on our way like the stars in their courses,—

"They own thy power, accomplish thy command."

This is our duty—to move as we are moved upon, fulfilling our destiny, guided by the unerring spirit within us, which we may know, and as our own poet, Whittier, says:

"Here let me pause, my quest forego;
Enough for me to feel and know
That He, in whom the cause and end
The past and future meet and blend—
Guards not archangels' feet alone
But deigns to guide and keep my own;
Speaks not alone the words of fate
Which worlds destroy and worlds create,
But whispers in my spirit's ear
In tones of love, or warning fear,
A language none beside may hear."

H. A. P.

Chicago, Eighth mo. 24.

For Friends' Intelligencer and Journal.

NOTES OF A TRIP TO THE PACIFIC COAST.—IV.

On Eighth month 9th we left Mammoth Hot Springs Hotel in the stage for the branch railroad to Livingston. Our ride for miles is through the valley and on the banks of the Yellowstone river, whose waters are bright and clear. At Livingston we strike the main line of the Northern Pacific railroad on our way east.

While going through the National Park we had the pleasure of meeting many well-known faces,—friends who had come on a Raymond Excursion, and who, like ourselves, were enthusiastically admiring this wonderful region.

A long ride in our Pullman of two days and nights takes us through Montana, Dakota, Minnesota, and Wisconsin. The first town we come to of note is Helena, the Territorial capital, which is situated in the midst of a mountain region of inexhaustible mines, the stronghold of Montana's wealth. Miles City and other towns of smaller size and note attract our attention; then we enter a district called the Bad Lands; here the mounds are of every conceivable form, and the coloring is very rich. It is said that ages ago dense forests existed here. The name

is a misnomer and means that it is difficult to travel through with horses. The soil is exceedingly fertile, and grass grows luxuriantly. Coming through Dakota we observe the thriving towns of Bismarck, Jamestown, and Fargo, which is the largest city in the territory, a railroad centre and military post. As we pass through the Crow and Flathead Reservations we see many Indian camps and wigwams. The former tribe have a fine country to roam in, with plenty of buffalo, elk, and deer to hunt; they live well and drink the muddy waters of the Missouri.

The Flathead Agency is under the control of the Catholic church, which supports a Jesuit Mission upon it, and this has converted some to their faith. The Government supplies farming utensils and implements for husbandry with which they carry on a limited amount of work in this line, aiding and encouraging them to labor for their own support. Among them are many half-breeds, who are proud of their white blood, and as a rule are fine looking men and women. This reservation contains 1,500,000 acres and is held by three tribes. The Chippeway Indians have a reservation in Minnesota.

We arrive in Minneapolis on Seventh-day evening and spend First-day in that beautiful city, the twin sister of St. Paul, eight miles westward on the Mississippi. Thirty years ago none but the red man lived here, and the city has grown with surprising rapidity, its progress being largely facilitated by the excellent advantages for manufacturing afforded by the Falls of St. Anthony. Its population in 1870 was 13,000, now it is 150,000. Having the largest flour mills in the world it is a great wheat market. The Pillsbury mill being of the largest capacity, we spend a few hours in visiting it and are politely escorted through the different departments and obligingly informed of their system of making flour, which is termed the "roller process." On one floor we see the vast machinery, on the next we see where the wheat is ground and on another, they were packing it into large sacks for transportation to Europe, turning out at the rate 7,000 barrels per day. The building is immense and filled with machinery which is run by water power, steam only being required in cold weather when the river is frozen. This is a model flour mill and the visitor who examines as we did its features in detail will be well repaid. First-day we attended Friends' meeting and First-day school. We occupy our time next day in going around the city and out to the famous falls of Minnehaha; thence to St. Paul and spend a little time in the capital of Minnesota. It is built on terraces or bluffs which rise in gradation from the river, many fine stores and public buildings, with several avenues of palatial residences. Next day we go to Milwaukee, and after sight seeing sufficiently to get a good idea of this large and flourishing city, we go on to Chicago where we spend a week pleasantly and profitably with near relatives with the prospect of returning soon to our home in Chester, Pa., we feel an inward expression of gratitude for preserving care and continued safety throughout our long trip of nearly 9,000 miles.

S. B. F.

Chicago, Eighth month 22.

SYSTEMATIC PRISON VISITATION.[1]

It is chiefly in some of the Northern States of the American Union that both the successes and the failures of volunteer prison visitation have been observable of late years; because in that country, more than in any other, the authorities have opened the prisons to the influences of benevolent persons from outside. Yet even there, it is by no means easy to measure the benefits or inconveniences of this syssem; inasmuch as all moral results are peculiarly difficult to estimate.

The oldest and most systematic body of volunteer prison visitors in the United States, if not in the world, is the "Philadelphia Prison Society." It was founded in 1787, and has been incorporated by the State Legislature. It consists of about fifty regular visitors; and, on the average, they visit more than 350 prisoners each month. In a recent Memorial to the Legislature, the Committee remark: "For *one hundred years*, the members of this Society have rendered personal, constant and gratuitous care to the prisoners of fully one-half of this State, visiting them continuously in their cells, giving them wise counsel, urging reformation, and encouraging and aiding them by every means in their power." They add that they have often been rewarded by improvements in the moral state of the offenders, not only while in confinement, but after discharge: and that some of them have risen to honorable positions in the community. They further observe that theirs is "a work which saves not only the lives and characters of human beings, but thousands of dollars to the treasury of the State; and at the same time gives greater protection to the community and exalts the standing of the commonwealth."

Pennsylvania alone, amongst American States, has retained, though in a relaxed degree, the Cellular System, and has endeavored in the chief prison in Philadelphia to secure the separation of prisoners from the corrupting effects of association with their fellow-criminals. At the same time, an unnatural and pernicious solitude has been guarded against. And it is especially by means of the constant visits of the many members of the local Prison Society that the success of this modified and ameliorated system has been maintained. The Committee speak of it as "The Separate System of our State, the system whereby re-commitments are lessened, and the opportunities for reformation increased." The visitors carefully cultivate harmonious relations with the resident officers, and earnestly seek to avoid interference or collision with them. They work well together. Even as to the prisoners, the reception of visits is not compulsory. Each is allowed the exercise of his own choice, as to being visited or not; and also if he objects to any particular visitor, his feelings on that point are respected. A recent instance is mentioned of a prisoner there, who, on being first accosted by some of the Committee, replied, "Have you any whisky? That is all I want." But by means of subsequent offers of books and of seeds

[1] From the volume just issued by William Tallack, of London, "Penological and Preventive Principles; with Special Reference to Europe and America."

and plants for his little plot of garden-ground, his reluctance was overcome and he willingly accepted the good offices of the visitors.

Both the governor and the resident chaplain (or "moral instructor") of the Philadelphia State prison, testify in their reports to the value of these volunteer services. It is mentioned by the Prison Commissioners of an adjoining State, New Jersey, that an experiment made some years ago to introduce in that district the separate system of imprisonment, resulted in failure, mainly and especially because *no collateral provision* was instituted for securing the visits of suitable persons, outside the regular official staff.

The essential separation from evil companions should never degenerate into unnatural solitude. King Oscar I., of Sweden, well observed: "The solitary cell ought to be inaccessible to the outer world, but *not* to the admonishing and instructive voice of the philantropist. 'I was in prison, and ye visited Me,' say the Scriptures. May the heavenly doctrine not be lost, but manifest itself in action."

In some of the American prisons, the aid of volunteer visitors is the almost exclusive means for diminishing the ignorance of the inmates.

At Baltimore, prison visitation has been erroneously stated to have failed, owing to sectarian jealousies and mutual interferences on the part of the ministers of the various denominations, who were permitted free access to the inmates. But recent inquiries have proved that, on the contrary, the visits have been very useful and warmly approved by the authorities. In the Western States of Indiana, Iowa and Illinois, the members of the "Hicksite" section of the Society of Friends have taken a prominent and almost invariably successful part in the work of prison visitation in their respective districts. A governor of Iowa State Prison has reported: "Very important moral aid has been rendered, from time to time, by many godly men and women of the 'Hicksite' Friends' sect, who have spent hours and days here, ministering to the moral welfare of the prisoners. The effect of these visits was so unquestionably beneficial to the convicts, that I should be remiss if I failed to make formal mention of them, as examples of Samaritan goodness which others may well emulate. If these good people fully realized the beneficent influence their visits and ministrations made upon the convicts, the reflection would constitute a reward so ample as to leave little else to be desired." But it is to be noted that "the Friends," as a body, cultivate in their ministrations the elements of spiritual encouragement, and inculcate the universal love of God to man and the grace of the Divine Spirit as offered to each individual heart. They also scrupulously avoid mere terrorizing attempts to proselytise, and usually confine themselves to the simplest principles of religion.

The ultimate good effects of such influences have been proved in many instances. The governor of a prison in New England stated, at a public conference, that he knew sixty-four criminal men who had been influenced, by lady visitors, to lead altered lives, and some of them had died rejoicing in the hope of everlasting life. He added, that he "felt prepared to lose his arm, if necessary, in defence of the work of lady visitors in prisons."

Yet, in regard to some American prisons, it is also to be observed that a gross want of care is manifest. In many jails almost indiscriminate access to the inmates by outsiders is permitted. In some of them, the prisoners are subjected to the idle observation and curiosity of any strangers who choose to pay a small fee to the jailer or sheriff. Whilst marked benefit arises in the prisons where visitation from the outside is subjected to discriminating regulations, there can be no doubt but that great mischief, both to the prisoners and to the community, ensues from the reckless license often permitted in America in this matter.

ST. MICHAEL THE WEIGHER.

Stood the tall archangel weighing
All man's dreaming, doing, saying,
All the failure and the pain,
All the triumph and the gain,
In the unimagined years,
Full of hopes, more full of tears,
Since old Adam's conscious eyes
Backward searched for Paradise,
And, instead, the flame-blade saw
Of inexorable law.

In a dream I marked him there,
With his fire-gold, flickering hair,
In his blinding armor stand,
And the scales were in his hand;
Mighty were they, and full well
They could poise both heaven and hell.
"Angel," asked I humbly then,
"Weighest thou the souls of men?
That thine office is, I know."
"Nay," he answered me, "not so.
But I weigh the hope of man
Since the power of choice began
In the world of good or ill."
Then I waited and was still.

In one scale I saw him place
All the glories of our race,
Cups that lit Belshazzar's feast,
Gems, the wonder of the East,
Kubial's scepter, Cæsar's sword,
Many a poet's golden word,
Many a skill of science, vain
To make men as gods again.

In the other scale he threw
Things regardless, outcasts, few,
Martyr ash, arena sand,
Of St. Francis' cord a strand,
Beechen cups of men whose need
Fasted that the poor might feed,
Disillusions and despairs
Of young saints with grief-grayed hairs,
Broken hearts that brake for man.
Marvel through my pulses ran
Seeing then the beam divine
Swiftly on this hand decline,
While Earth's splendor and renown
Mounted light as thistle-down.

—*James Russell Lowell.*

THE UNSEEN FRIEND.

My child went forth into my garden fair,
Having no wish or will to stay by me;
But that I patiently had followed him out there
He could not see.

He passed on from the garden to the wild
Where cruel and fierce-roaring monsters lie;
I drove them back, but nothing told the child
That it was I.

He saw his brothers toiling on the road;
"I will give life and strength for them," cried he;
But that I made him strong to lift their load
He did not see.

Soul-thrilling words of love bade him rejoice,
And filled with music all the desert place;
And yet he never knew it was my voice,
Nor saw my face.

And when the night came and his eyes grew dim,
And dark and chill the mists about him lay,
He did not know my hand was guiding him
Till it was day.

—*Selected.*

From The American, (Philad'a).

WHERE RANK WEEDS GROW.

I HEARD a katy-did, last night, the first of these tiresome singers, and, I am told, there will be frost in six weeks. It is certainly appropriate that the frost should occur on so suggestive a date as September 21; the day when summer really ends. But August suggests the close of the season in other ways: the gathering of the reed-birds in the marshes, the flocking of the black-birds, the evening roost-ward flight of the crows; to say nothing of early asters and golden rod, among flowers, that are now blooming along the dingy, dusty roads. I have noticed all these, and some at a much earlier date than the first faint lisping of a timid katy-did; and all such sights and sounds are similarly suggestive: the summer is drawing to its close.

To determine what shall be the objective point of an August ramble is seldom an easy task. Occasionally there is a bewildering profusion of attractive features; frequently, there is a dearth of them.

Recently, when neither upland nor meadow appeared specially attractive in the glare of August sunshine, I plunged into a pathless marsh, led on solely by a hope of novelty.

Except you have had experience in such tramps there is little to attract one, however rank the vegetation, gorgeous the bloom, brilliant the butterflies, or abundant the manifold forms of life; for the charm of a ramble is lost when too prominent a feeling of uncertainty as to your own safety surrounds you—when we lack the assurance of a firm footing. How often I hesitated to leave the trembling tussock upon which I stood, not knowing but a treacherous quicksand spread out before me. Still, I ventured on, hidden from all the world, at times, by the tall reeds or swordlike foliage of the stately typha. The testy marsh-wrens scolded as I passed; the lisping swamp-sparrow stared and stammered from his perch, and great blue herons cast ominous shadows as they fled. Without a vestige of reason for so doing, beyond a forlorn hope of novelty, I still struggled forward, to find at last a bush-clad island of firm earth. Here was a happy combination, as it proved, of novelty, an evidence of summer's close, and an opportunity to rest.

It was plainly evident that what was now a marsh had at some distant time been a broad and shallow stream. There was yet to be traced a narrow, tortuous channel, through which flowed the waters that gathered here from a hundred hill-foot springs near by; and now this unsuspected remnant of a pre-historic creek was indeed beautiful—gorgeous with its wealth of pink rose-mallow, not pink alone, but mingled with flowers white as driven snow, others that were deep rose-purple, and many with a brilliant crimson eye that glowed like coals of fire.

I had not been over-rash, although the outlook was so unpromising at the start; for here, indeed, was novelty. In past years this water plant was to be met with here but very sparingly, and now there were hundreds in dense clusters. The birds that flew over, the fishes that gazed skyward, and the frogs that skulked among the humbler weeds alone knew of this bright water garden, and well had they kept the secret. I wondered not that they protested so vehemently, when by lucky chance I too discovered it.

Heresy, if you please, but flowers alone cannot fill for me a long summer's day. I will not say that, in this case, I tired of them; but ere long I was ready for other objects to fill in the wide landscape, and soon they came. A pair of snowy egrets dropped from the fleecy clouds, sinking eastward with as soft a flight as might bits of the clouds themselves. Nearer and nearer they came, until I could see the fluttering down upon their breasts. Then, with closed wings, these beautiful creatures touched the water with their extended feet and stood upon the soft mud, the embodiment of grace. They came to rest rather than to feed and pruning a misplaced plume was the extent of their labors. Nor did they speak. I could not detect the faintest utterance, although so very near them. Over a little space of open water, they occasionally walked to and fro, as if the statuesque attitude they usually assumed became at times a little tiresome. Despite their beauty they were stupid, and their listlessness robbed them of all interest after a few minutes' gazing at them. I became impatient at last, and suddenly emerging from my retreat, shouted loudly. With startled cries they instantly took wing and rose to a great height, before deciding upon any course. I thought that they might return, but they did not. Nevertheless, I was not to be left alone. I had startled the many small birds that throng the marshes, and these life-long familiars crowded about me. I am not far wrong when I say, the smaller the bird the greater its curiosity.

Among the many that ventured even into the cluster of button bushes that was my shelter, came a crested titmouse, and I laughed when it sang, after due inspection of the spot, *'t sweet here, 't sweet here!* The bird was right; I had found an enchanted isle.

While the day lasted I was content with these

small birds, wrens, thrushes, warblers, titmice, and sparrows. All came and went without let or hindrance, and accepted my presence without complaint, as some had done while I was struggling in the marsh. Some sang sweetly, and others chirped in so contented a strain, that their voices were musical by merit of suggestiveness. Association is the needed charm when we watch the birds. The stately egrets were soon forgotten; but who can forget the door-yard songsters that have been favorites for years? I even forgot the treacherous marsh as well as its rare visitors and was again at home. My feathered friends had merely rambled from the garden and lawn with me, and we were sojourning together in a little wilderness. A pic-nic more enjoyable by far than many I have attended. With such fancies I whiled away the sunny afternoon, and feared that no trace of an adventure would enter into the day's outing; but at last it came.

Certainly, not one of the birds in the bushes was nesting; nor were any accompanied by young birds. Thinking of this, I thought to imitate the cry of a fledgling in distress, to see if the birds near by would be disturbed. Immediately a cat bird shrieked its alarm cry and came very near to me. It located the sound I had made unerringly and berated me soundly for supposed cruelty. I was harassing a young bird, it thought, and must give it up. The marsh-wrens were straightway up in arms, but held aloof; the swamp sparrows twittered excitedly, but bravest of all were two cat-birds. They longed to thrash me soundly and almost came within my reach. As suddenly as I had started the commotion, the birds suppressed it. Since that day I am convinced that sudden thoughts occasionally strike a bird. When most demonstrative, in the abruptest manner, one of the cat-birds took up a position directly in front of me, but was silent. He remained but a second and then, in a changed voice, chattered impressively to all within hearing.

"What fools we have all been," he seemed to say; "there are no young birds now to worry about," and straightway the gathered crowd dispersed in almost perfect silence.

I may be in error, but if actions ever correctly interpret an animal's intention, this story of the cat-bird is literally true.

It was with a tinge of regret that I finally retraced my steps, or attempted to do so. I found less supporting growth and deeper mud on my return, but reached the higher meadows in reasonable time. As I took a farewell glance at the reed-hidden isle, locating it in fancy, for it was really hidden, a cloud of red-wings settled over it for the night, and filled the air with the matchless charm of their flute-like whistle. So what indeed matters it if the katy-dids do sing, and summer has but six weeks left to it? These need not prove six weeks of idleness, nor will they lack abundant charm, if happily we know where to look. CHARLES C. ABBOTT.

Near Trenton, N. J.

REPENTANCE without amendment is like continual pumping in a ship without stopping the leaks.

SOCIAL INTERCHANGE IN AMERICA.

IT is one of the compensations for having such a large country as our own, that the facilities for communication between States are such that you can have part of your family in the East, while the rest are in Oregon, and not feel that you are beyond the reach of a visit every year or two, by going to them or by their coming to you. If an English family breaks up, and part of them go to Australia or New Zealand, it is for a term of years; and if the family is poor, it is for life. If England ever accomplishes Dr. Freeman's dream of the federation of the colonies, the colonies may be politically nearer to the mother country than they are now; but the English can never be so near to one another as the Americans are to their own kith and kin, who have betaken themselves to the other side of the continent, in search of new homes. It is essential to the integrity of the nation that this separation of families shall not result in the alienation of its members from one another; and that in the successive generations the traditions of the family life, which began in the East, shall be so treasured in the newer life of the West that they shall bind the broken strands together in closer love of a mother country—even if it does not take the scattered members often to the ancestral home. There are so many Americans in the Western States and Territories who once belonged in the East, or whose parents or grandparents came from the seaboard States, that one who goes there always feels as if he were among his aunts and cousins, and the intercommunication between these peoples is one of the most interesting features of our national existence. It is one of the great silent tests of a common sympathy, one of the links of heart and life that are stronger than bands of steel, to knit men together in a great commonwealth. The interstate commerce is a source of common acquaintance; the exchange of goods is always a great tie between States, and, happily, there are no bars to our free intercourse on business lines; but, great as these are in the way of creating the feeling of a nationality, they are inferior to the interests of kith and kin which, during the last hundred years, have given the whole Northwest, no matter how far the people might penetrate, the feeling that New England and the Middle States are their mother country, and that nothing goes on there that is not of concern to them.

It is the interchange of peoples—North, South, East and West—that is creating a tie of family and of country which is stronger than any political or business tie that may be created. At this season, this mixing together of the people of the most distant sections is one of the delights at the mountain and at the seaside. Half the persons whom you meet, though you cannot tell that they are unlike you in speech or manners, are from the Western States, or from the Pacific Coast, or are fresh from the South. The people who travel are persons of wealth, often persons of culture, keen observers of life, thoughtful about the development of the country as a whole, and, like all bright Americans, ready for the interchange of ideas. It is these people who are making for us a common public opinion that is beyond the creation of the press, that is the outcome of the free meet-

ing of man with man, and which is a powerful corrective of the derelictions of party. Commerce and business are not so much discussed; but a comparison of experience is reached, which is the outcome of personal character, and amounts to a wider education. The coming together of these parties in the railways, on the piazzas of the summer hotels, in the interchange of visits at one another's homes, is one of the indirect ways in which we are learning to know and respect one another for what each has won in his experience of American life; and this is at present one of the most fruitful sources of the wider public opinion about things in common that is beginning to find expression in different parts of the country. The people of the North have a similar opportunity, during the winter, of traveling through the Southern States and in California; and by this passing from one part of the nation to another, a large amount of of correct information has been diffused at the North respecting the real situation at the South, which has been of the first value to this section of the country. We are no longer isolated from them, nor they from us. It is this growth of a common interest that is beginning to have a voice in the better portion of the press. It is the demand that in all public measures the whole of the United States shall be taken into account. This is not realized yet to any large extent; but those who watch for it are able to see it, and every year it is possible to see more of it.

The growth of this common feeling, that our country is worth while, is of the greatest importance in view of our heterogeneous population. The nationalities of Europe have been dumped by the shipload into our Western towns and cities, as the raw material for American citizenship. They have no attachment to the nation as such. They do not speak our language or think our thoughts. The work of educating them to the duties of American citizens is before us, and the success of that work, in part, depends upon the fidelity with which we grow together as a people. It is in this light that our social mixing and drawing together along the great thoroughfares of active life, alike in our business and in our pleasures, has the greatest interest to the statesman and to the thoughtful citizen. The intense loyalty of the Briton, the pride of country which lives like hope in the breast of the Scot; the interest in the bogs of Ireland which is always the point of sensibility with the Celt, indicate the sources of power in the control of these different nationalities; and the same interest is one of the sentiments that is in the course of formation in this country, and in no portion of it with greater rapidity than at the West, where the new peoples are yet to be infused with the idea of absorption into Anglo-American life. The freedom of the individual in the United States requires large growths of public sentiment, large increase of loyalty to American principles, before it will make over our later population into such loyal citizens as have been fashioned into patriots east and west of the Alleghanies. It is the free intercourse of one race with another, on the basis of race and family traditions, under which we have grown to be what we are, that is to intensifiy the central interest in the wholeness of the country, out of which are to come the future possibilities of a great people. The railroad is one agent in this transformation; the old ties of kindred and family are another; the natural hunger of the American for the sensations of travel is another. It is a great thing for a people to become acquainted with one another. Nearly all our political difficulties of the past have arisen from the fact that we did not know one another and could not think alike. The present tendency of things in the United States, along social lines, is to this unity of national interests; and every time an active and thoughtful American travels from one State to another, he helps to formulate the intelligent public opinion that is to rule the nation in the future.—*The Christian Union.*

HELIOTROPISM.

As its derivation would indicate, heliotropism means "turning toward the sun," and is the technical name applied to all such phenomena in the vegetable kingdom. It was well known to the ancients that plants exhibited a remarkable sensitiveness to light, for Aristotle mentions it, and indeed, in its more apparent forms, it is conspicuous even to the *naïve* observer of to-day. The sunflower, or *tournesol*, as the French name it, follows the daily course of the sun with its disk-like inflorescence; plants, potted and placed in a window, bend toward the light, unless, perchance, the plant is an ivy, in which case it bends away from the source of illumination; trees and shrubs in the edge of a thicket or forest may be seen to slant toward the open, and in general it may be said that there is scarcely a plant which does not respond more or less distinctly to the directive action of light. Exceptions, as shown by Darwin and by Edouard Morren in his treatise on insectivorous plants, are for the most part carnivorous species like *Dionea, Drosera, Nepenthes*—the Venus's-flytrap, sundew, and pitcher plant, respectively—and twining plants. The reason why these plants should not fall under the rule will be apparent when the uses of heliotropism are discussed. Parasitic and the so-called saprophytic plants of the lower orders—those which live upon once-living matter—are commonly insensible to heliotropic stimulus, and, in short, all plants devoid of the great light-product—chlorophyl—manifest in this direction either weak irritability or none at all.—*Conway McMillan, in Popular Science Monthly.*

TRUTH-SOWING.

This morning I plucked a globe of the dandelion—the seed-vessel,—and was struck as never before with the silent, gentle manner in which Nature sows her seed, and I asked if this is not the way in which the spiritual seed, *truth*, is to be sown. I saw, too, how Nature sows her seed broadcast; how the gossamer wing of the dandalion-seed scatters it far and wide; how it falls, as by accident, and sends up the the plant where no one suspects. So we must send truth abroad, not forcing it on here and there a mind, not watching its progress anxiously, but trusting that it will light on a kindly soil, and yield its fruit. So Nature teaches.—*Channing.*

MOTHER'S WORK.

A CHAPTER of A. M. Diaz's "Bybury to Beacon street" is full of sound counsel to the young people of the day, and is worthy of wide distribution. The mother of a family, after a hard forenoon's work has given up to tears, for her girl and boy had gone away leaving their tasks undone, and the burden of the day seemed to be growing greater than she could bear.

Her husband, finding her thus discouraged, inquired into the matter, and came to the conclusion that their children should be made to realize that a part of the household work belonged to them, and not that they were generously "helping mother" when they gave any assistance.

"So one evening, after Laura had finished her examples, her father asked her to write down all the different things I had to do in the different days of the week. She began to write, her father and Fred prompting when her memory failed.

"The list covered both sides of the slate. Husband wrote at the beginning, for a title, 'Mother's Work,' and then remarked that it was a good deal of work for one person.

"'I help her some,' said Laura.

"'Yes' said he, 'I suppose you call what you do helping her, and that Fred calls what he does, helping her, but after all, you are only helping yourself. Mother eats a small part of the food she cooks, and wears a small part of the clothes she makes, and washes, and irons, and mends. So all this work is not really hers, but only hers to do.'

"Then he rubbed out the title, and wrote in its place, 'The Family Work which is called Mother's Work.'

"'Now, I should like to know,' said he, 'why members of the family consider it a favor to mother when they do parts of their own work?'

"'For instance, I have noticed that, to a get meal and clear it away, there must be wood and water brought, vegetables got, cleaned, and cooked, other things cooked, the table set, dishes washed, knives scoured, and some tidying of the room afterward. Now it doesn't seem right for one person to do all this labor and for other persons to feel that their part is only the eating part. That isn't fair play.'"

Having thus convinced the children that it was not, indeed, fair play, the father proceeded to allot them a certain portion of the family work for their own doing. Reader—big boy or little girl—profit by the hint, no longer pluming yourself on "helping mother," but honestly assuming the labor which belongs to you.—*Exchange.*

CHRISTIANS, in the matter of promoting the Kingdom of Christ among men, are "laborers together with God." They do not work alone. God works with them and by them and through them. He associates his power with their efforts, and they associate their efforts with his power. Paul plants, and Apollos waters, and God gives the increase. Human efforts approved by God, and accompanied by divine efficiency are sure to succeed.

GREENLAND EXPLORING EXPEDITION.

NEWS has come of the Greenland exploring expedition under Dr. Nansen. "It appears," says the *St. James's Gazette*, "that he and his six companions landed on the east coast of Greenland on the 18th ult., in latitude 65 deg. 30 min. This is nearly two degrees south of the Artic Circle, and will imply a journey of some three hundred miles across to the west coast. The two Laplanders who accompanied Nordenskjöld in his second unsuccessful attempt to cross Greenland (in a higher latitude and from the west side) managed to advanced eastward some hundred and forty miles and attained a height of over five thousand five hundred feet, whence they got a view of what appeared to be an endless snow-field. Should Dr. Nansen's party reach this snow-field, their chances of success will be great, as they are all famous snowshoe walkers, and have frequently crossed the Norwegian mountains in the depth of winter. They could not have landed in Greenland at a better time; for they escape the short and thoroughly disagreeable sub-Arctic summer. What has been described as an endless snow-field is no doubt the water-shed of the innumerable Greenland glacier streams, the terminations of which form such a striking feature of the Greenland coast. Should this prove to be the case, the ultimate discovery of a vast inland sea, or series of great lakes, is not improbable."

GETTING OLD.

"THE realization that we are getting old," "that more and more of this world is getting behind us, and that soon very little of it will be before us, need not necessarily be a sad one. It will not be, it will in fact be found a very pleasant one, if we have made the world, as we should make it, a brighter, purer, and better world by our acts of benevolence and mercy while in it, and by using it and teaching others to use it, not as a finality, but as a preparatory school, a sort of robing-room, for an eternal and an unutterably happy and glorious life in a world unseen to mortal eye, although it nearly touches this. If we have lived aright, and are still living so, this matter of growing old is simply one of an earlier release from burdens of responsibility which have always proved heavy, and have often seemed ready to crush us; from trouble and worries and annoyances, very often causeless, it is true, but always afflictive; from a blasting of hopes which once seemed so stable and so promising; and from a thousand other things which we need not now stop to think about. But this growing old is something better than a promise of a near and nearer release from the things which have made this life a burden and a sorrow."
—*Evangelist.*

TRUST as though heaven were gained by faith alone,
And work as though all merit were thine own.
—*Snow.*

THE Gods approve
The depth, and not the tumult of the soul.
—*Wordsworth.*

THE BRAKES.

WHAT countless years and wealth of brain were spent
To bring us hither from our caves and huts,
And trace through pathless wilds the deep-worn ruts
Of faith and habit, by whose deep indent
Prudence may guide if genius be not lent,—
Genius, not always happy when it shuts
Its ears against the plodder's ifs and buts,
Hoping in one rash leap to snatch the event.
The coursers of the sun, whose hoofs of flame
Consume morn's misty threshold, are exact
As bankers' clerks, and all this star-poised frame,
One swerve allowed, were with convulsion rackt;
This world were doomed, should Dullness fail to tame
Wit's feathered heels in the stern stocks of fact.

—*James Russell Lowell.*

A STRONG WILL.

SOME people mistake the negative of will for the positive. They plume themselves on having a strong will when what they really have is the very opposite—a strong *won't* obstinacy is a very good thing in its way, but it is by no means the highest manifestation of strength of will. It is not always a virtue to clog the wheels.

A fortress is a strong thing, but it is not so strong as the army that batters it down. A strong will is an energy, a force, an active, living thing. It is constructive, not obstructive. It plans and proposes. It is progressive. It presses toward the mark. A strong will originates. It does not simply resist. To say no, and to stick to it, is not so grand a thing as to say, This will I do, and to do it. Take care that you do not mistake the lower for the higher form of will. Be a force, not an obstacle.—*Christian Union.*

IT was infinite compassion that prompted the shepherd to keep on seeking for the lost one "till he found it." Nothing stopped him, no disappointment or probabilities of failure caused him to falter in his pursuit. There is in this a deep lesson, but also a sharp rebuke for the most of us, for we seek a little while zealously, perhaps, and then grow tired and conclude the labor too severe and uncertain. "Till he find it."

IF the dialect of angels could be used on earth its fittest place would be in the home circle. The dialect of home should be such as would not stain an angel's tongue, nor fall harshly on an angel's ear.—*G. S. Weaver.*

WHEN anything is done,
People see not the patient doing of it,
Nor think how great would be the loss to man
If it had not been done.

—*Longfellow.*

CHILDHOOD often holds a truth with its feeble fingers which the grasp of manhood cannot retain, which it is the pride of utmost age to recover.—*John Ruskin.*

SOME sound writer has said that greatness consists not so much in doing extraordinary actions, as in doing common actions in an extraordinary manner.—*Hopes and Helps.*

THE Christian never falls asleep in the fire, or in the water, but grows drowsy in the sunshine.—*Berridge.*

NEWS AND OTHER GLEANINGS.

—The following work is carried on by the Chicago Central W. C. T. U.: Two day-nurseries (where an aggregate of over 14,000 children were cared for last year), two kindergartens, two industrial schools, two medical dispensaries, a waif's Sabbath School, a nightly gospel Temperance meeting, a free lodging-house for girls, where over 400 were cared for last year, a lodging-house for men, where 60,000 were lodged during the year, and a lunch-room just opened.

—In a recent sermon Bishop Fallows said: "The time has come for the setting apart of woman for the work of the gospel ministry. If woman in the beginning, through Satan, tempted man and led him astray, Christ has come to destroy the works of the devil. On the resurrection morn the commission was first given to woman to preach the good news to man. The Corinthian women were not to be compared for a moment with the refined, cultured women of to-day. The injunction to the former did not apply to the latter. I have been long in coming, I confess, to this conclusion. I read the life of our Lord in a new light, the last ritualistic prejudice has vanished. Christ's commissions were given to women and men alike. Men have too long misconceived the true position of women. This present period in the church is very important. Let us not array ourselves again against Holy Ghost women, lest we be found to fight against God."

—Latest semi-official returns from the Bandai San earthquake in Japan give the number of persons killed at 476 and injured at 41.

—A cable message from the European Union of Astronomers announces the discovery of Encke's comet on its present return, at the Royal Observatory of the Cape of Good Hope.

—A great storm of wind and rain reached from Boston to Mobile on the 21st of last month. During the day four water spouts burst over Chesapeake Bay. The remarkable meteorological phenomenon was accompanied by tall columns of black clouds moving in rapid rotation, the bay at their bases being violently agitated, and heaped up with a leaping or boiling motion, and the water being apparently carried up in large quantities. The funnel shaped clouds seemed to descend near the mouth of the Patapsco River and pass up the bay over Poole's Island and Whorton's Point, following Elk River over Chesapeake City, and thence into the Delaware. Several small vessels were capsized. On shore the wind played curious tricks, overturning buildings, levelling fences, and picking up horses and vehicles and carrying them hundreds of yards. Baltimore City was visited by a rain-storm in which the wind reached a velocity of twenty-two miles an hour. During the evening a cyclone or water-spout wrought terrible havoc in the vicinity of Wilmington, Del. One person was killed and seven were seriously wounded, while a large number were hurt less badly. The storm came from the southwest and cut a direct line for the northeast. It was first seen about four miles south of the city. Its path

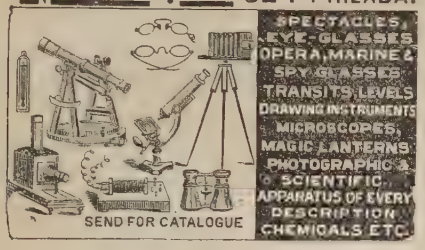
WESTERN MORTGAGES
AND DEBENTURE BONDS
GUARANTEED BY THE
TEXAS LOAN AGENCY,
CAPITAL (paid) $300,000. SURPLUS $70,000.

DENVER CITY AND FARM MORTGAGES
NEGOTIATED BY
REEVES & CLEMES. DENVER, COLORADO.
SUCCESSORS TO
REEVES, ALSOP & Co.

ALSO
KANSAS FARM MORTGAGES.
The above are worthy the attention of investors.
CONARD & FORSYTHE, General Agents,
119 S. Fourth St. Phila.

Samuel Conard, Isaac Forsythe.
LATE OF COOPER & CONARD.

QUEEN & Co. 924 CHEST. ST PHILADA.



AMOS HILLBORN & Co.,
Furniture, Bedding, Curtains.

PARLOR, DINING ROOM, LIBRARY AND CHAMBER FURNITURE, CURTAINS AND FURNITURE COVERINGS MATTRESSES, BEDS, FEATHERS, SPRINGS, SPRING COTS, ETC., ETC.

No. 1027 Market Street, Philadelphia.

FRIENDS' CALENDAR FOR 1888
NOW READY.
A handsome lithographed card bearing a tablet, giving a carefully selected quotation from Friends' writings for each day of the year. Price, 50 cents. By mail, 55 cents.

FRIENDS' ALMANAC FOR 1888.
Containing an account of the times and places of holding the meetings of Friends on the continent of America. Price, 10 cents each. $1.00 per dozen.

FRIENDS' POCKET ALMANAC FOR 1888.
Price, 10 cents each. $1.00 per dozen.

FOR SALE BY
FRIENDS' BOOK ASSOCIATION,
S. W. Cor. 15th and Race Sts., Philadelphia.

RICHARDS & SHOURDS,
CARPENTERS AND BUILDERS.
JOBBING ATTENDED TO.
1125 Sheaff St., first street ab. Race,
PHILADELPHIA, PENNA.
R. RICHARDS, 1541 N. 12th St.
THOMPSON SHOURDS, 2212 Wallace Street.

HENRY C. ELLIS,
HOUSE AND SIGN PAINTING,
112 N. TENTH STREET, PHILADA.
Residence, 404 N. 32d St.

MILK, CREAM, AND BUTTER ALWAYS ON HAND.

LUKENS WEBSTER,
120 S. FIFTEENTH ST.
Butter delivered twice a week to all parts of the city and surrounding country. We are dealing with the most reliable dairies Orders by mail solicited and promptly filled.
LARD OF THE VERY BEST QUALITY A SPECIALTY.

SAFE INVESTMENTS
Capital, $750,000
Surplus, $355,016
Principal and interest both fully guaranteed by Capital and Surplus of $1,105,016. In seventeen years of business we have loaned $11,494,600, paying from 6% to 12% interest. $7,056,800 of interest and principal have been returned to investors without delay or the loss of a dollar. Real Estate First Mortgage and Debenture Bonds and Savings Certificates always on hand for sale—In Savings Departments, in amounts of $5 and upward; in the Mortgage Department, $300 and upward. Full information regarding our various securities furnished by
J. B. WATKINS LAND MORTGAGE CO.
LAWRENCE, KANSAS; or
New York Mang'r HENRY DICKINSON, 319 Broadway

CAROLINE RAU, PLAIN MILLINERY,
(Successor to S. Maddock.)
736 SPRING GARDEN STREET, PHILADELPHIA.
☞Plain Straw Bonnets a Specialty.

LYDIA A. MURPHY,
PLAIN and FANCY MILLINER
ESTABLISHED 30 YEARS.
537 FRANKLIN STREET, PHILADELPHIA.
(2 doors below Green.)

The use of the INTELLIGENCER AND JOURNAL *as a medium for advertisements will, we think, be found very satisfactory. A careful supervision is exercised, and nothing known to be unworthy is admitted. The paper now goes to about 3300 persons, reaching, say, 15,000 readers, and its size and shape, and the character of its contents give special weight to each advertisement.* ☞*When our readers answer an advertiser, please mention that they do it upon seeing the advertisement in this paper.*☜

PENNHURST,

TELEPHONE No. 118.

MICHIGAN AVENUE, NEAR THE OCEAN,

JAMES HOOD. *ATLANTIC CITY, N. J.*

PRESTON'S SUNNYSIDE, WERNERSVILLE, PA.

On South Mountain, elevation 1,000 feet, in the midst of an extensive woodland park overlooking a wide and diversified landscape; invigorating air; table and appointments excellent.

Open April 1st to November.

JAMES H. PRESTON.

FRIENDS' SELECT SCHOOL
FOR BOYS AND GIRLS,

Washington and Gayley Streets, Media, Penna.,

WILL RE-OPEN NINTH MONTH TENTH, 1888.

Primary, Intermediate, and High School Grades. Training class for teachers. Elective Course for College Preparation. For circulars apply to ELIZABETH E. HART, Principal, (until 9th Mo. 3rd, Beach Haven, N J)

Or to Henry M. Fussell, Media, Pa.
Rebecca W. Richards, " "

Investment Securities and Guaranteed Mortgages.

DES MOINES LOAN & TRUST CO.

EDWARD FORSYTHE, Manager,

Rich. E. Carpenter, 703 WALNUT ST., PHILA'DA.
38 PARK ROW, NEW YORK.

MY SELECTION OF PATTERNS

* * *

FOR THIS SEASON COMPRISES ALL THE LATEST STYLES AND COLORINGS IN MOQUETTE, BRUSSELS, TAPESTRY INGRAIN, AND DAMASK CARPETS. OIL CLOTHS, LIGNUM AND LINOLEUM WINDOW SHADES, MATS, RUGS, ETC., AT THE LOWEST MARKET PRICES.

BIGELOW BRUSSELS.
LOWELL BRUSSELS.
LOWEL INGRAINS

BENJAMIN GREEN,
33 N. SECOND STREET, PHILA.

TEA AND COFFEE.

If $3.00 is sent to me I will send 2lb real good Tea, Black, Green, Japan, or mixed, and 8lb of fine Coffee, roasted. Express charges prepaid in the following states: Pa., New York, New Jersey, Del., Md, Va., W. Va., D. C., Ohio, Ill., Wis, Ind. And I will refund the cost of registered letters when the goods are shipped.

WM. S. INGRAM, 31 N. SECOND ST., PHILADELPHIA, PA. ESTABLISHED —1856.—

Are you going to have any Paper Hanging Done this

Spring? If so, observe these prices for newest patterns, perfect, full length.

Lustres or Mica Papers,	**6 Cts. Roll.**
Beautiful Gold Papers,	**15 Cts. Roll.**
Felt or Cartridge Papers,	**20 Cts. Roll.**
Heavy Embossed Golds,	**35 Cts. Roll.**

We'll send free to any address in the country, a full line of samples with borders to match.

A. L. DIAMENT & CO., - 1206 MARKET STREET.

CONSTANTLY ON HAND —AN ASSORTMENT OF— PRICES REASONABLE.
CLOTHS AND CASSIMERES

SUITABLE FOR
PLAIN AND FASHIONABLE GARMENTS.

GUSTAVUS GOLZE,
TAILOR, 109 N. 10TH STREET, Phila.

DARLINGTON SEMINARY FOR YOUNG LADIES. WEST CHESTER, PENNA.

The Thirty-third School Year will commence on the 17th of Ninth month next. Location healthy and beautiful; Grounds extensive; Course of Study thorough and full; Diplomas granted.

TERMS; $180 00 PER SCHOOL YEAR.

For Catalogue, giving full particulars, address the Principal.
RICHARD DARLINGTON, PH. D.

ABINGTON FRIENDS' BOARDING AND DAY SCHOOL,

Near Jenkintown, Pa., North Penn and Bound Brook R. R Ten miles from Philadelphia.

Next school year begins Ninth month 10th, 1888. Courses of study arranged to furnish a thorough English education and to prepare for college.

Board and tuition $145 to $175 per school year. Tuition alone $25 to $55. For further information address,

ARTHUR H. TOMLINSON, Principal, Jenkintown, Pa.
Or CYNTHIA G. BOSLER, Sec., Shoemakertown, Pa.

SWARTHMORE COLLEGE

OPENS NINTH MONTH ELEVENTH.

Thirty minutes from Broad Street Station, Philadelphia.
Under the care of Friends, but all others admitted.
Full college course for both sexes; Classical, Scientific, and Literary.
Also a Manual Training and a Preparatory School.
Healthful location, large grounds, new and extensive buildings and apparatus.

For Catalogue and full particulars, address
EDWARD H. MAGILL, LL. D., President,
Swarthmore, Penna.

FRIENDS' BOARDING SCHOOL.

NEWTOWN SQUARE, PA.

Terms, $150 to $225 per year.

Apply to HANNA R. CALEY, Principal, address, during vacation), Media, Pa.

Or to
THOMAS P. BARTRAM, Newtown Square, Pa.,
CLEMENT M. BIDDLE, 815 Arch Street, Phila.

FRIENDS' ACADEMY,

A boarding and day-school for both sexes. Thorough courses preparing for admission to any college, or furnishing a good English education. The next school year will begin Ninth month 11th, 1888. Terms for boarding scholars $150 per school year. The school is under the care of Friends, and is pleasantly located on Long Island, about thirty miles from New York. For catalogue and particulars address,

FREDERICK E. WILLITS, Sec.,
Glen Cove, Long Island, N. Y.

CHAPPAQUA MOUNTAIN INSTITUTE,—

A Boarding School for both sexes under the care of Purchase Quarterly Meeting. The present building is new and much enlarged, and has perfect sanitary arrangements. Excellent corps of instructors. Prepares for Business or College. Healthfully and pleasantly located near the Harlem R. R., one hour from New York city. For catalogue and particulars, address,

SAMUEL C. COLLINS, A. M., Prin.,
Chappaqua Institute, N. Y.

QUEEN & CO. 924 CHESTNUT ST.



FRIENDS' INTELLIGENCER AND JOURNAL.

PHILADELPHIA, NINTH MONTH 8, 1888.

PUBLISHED WEEKLY BY THE

FRIENDS' INTELLIGENCER ASSOCIATION

(LIMITED.)

TERMS.—PAYABLE IN ADVANCE:

One copy, one year, . . $2.50 | 8 copies, one year, $2.25 each.
Single numbers, . . 5 cents | 15 copies, one year, $2.00 each.

SUBSCRIPTIONS MAY BEGIN AT ANY TIME.

WHEN IT IS DESIRED TO DISCONTINUE, NOTICE MUST BE GIVEN. WE DO NOT "STOP" PAPERS, EXCEPT UPON ORDER OF THE SUBSCRIBER.

OFFICES: 921 ARCH ST., PHILADELPHIA.

ADVERTISING RATES.

For transient advertisements, 10 cents per line, one time; 7½ cents per line each insertion, two times. For longer insertion reduced rates, which will be furnished on application.

REMITTANCES by mail should be in CHECKS, DRAFTS, or POST-OFFICE MONEY ORDERS; the last preferred. Money sent us by mail will be at the risk of the person so sending. ☞Draw checks and money orders to the order of Helen G. Longstreth, Treasurer.

CONTENTS OF THIS ISSUE.

POETRY: TREASURES, ... 561
TO OHIO AND THE YEARLY MEETING, ... 561
PLAINFIELD CENTENARY: HISTORICAL SKETCH, . . . 563
THROUGH CANADA AND HOMEWARD, ... 565
DEBORAH F. WHARTON: A TRIBUTE, ... 567
COMMUNICATION:
Reports of Philanthropic Union, ... 567
EDITORIALS:
The Danger of Hero Worship, ... 568
Corrections, ... 568
DEATHS, ... 568
SCRIPTURE LESSON, No. 36, ... 569
YARMOUTH AND THE TRIP THITHER, ... 570
NEWS OF FRIENDS:
Bucks Quarterly Meeting, ... 571
Southern Quarterly Meeting, ... 571
THE THOMAS ASYLUM FOR INDIAN CHILDREN, . . . 571
THE ISLES OF SHOALS, ... 572
WINE DRINKING IN EUROPE, ... 573
SWARTHMORE NOTES, ... 573
POETRY: My Wealth; Courage, ... 574
THE TRAINING OF CHILDREN, ... 574
CULTIVATED HAPPINESS, ... 576
LECKY ON CHRISTIANITY, ... 576
OBITUARY: HENRY RICHARD, M. P., ... v.
NOW, ... v.
A JAPANESE BRIDE, ... v.
THE CANNING OF PEACHES, ... vi.
NEWS AND OTHER GLEANINGS, ... vi.
CURRENT EVENTS, ... vii.
NOTICES. . . . . vii.

CAROLINE RAU, PLAIN MILLINERY,
(Successor to S. Maddock.)
736 SPRING GARDEN STREET, PHILADELPHIA.
☞Plain Straw Bonnets a Specialty.

A RELIABLE PERSON WISHES TO ASSIST in light housework A home more regarded than wages. Excellent references Address R. E. E., 1500 Race St.

FOR RENT—CHEAP, TO A DESIRABLE Tenant, part of a House on Eighth Street above Parrish, occupied by owner of same. For further particulars apply to or address Barber & Hill, S W. Corner 12th and Poplar Sts.

WANTED—A WOMAN TO TAKE GENERAL care of a house and be a companion in a family of *one*. A Friend preferred. HANNAH MERCER DARLINGTON, 225 W. Miner St., West Chester, Pa.

TO RENT—IN TENTH MONTH, BY THE year, furnished, near Jenkintown, stone house near station; good stable, garden fruits, shade, etc. Board of two adults in part pay for rent. Address A. 26, Office of INTELLIGENCER

WANTED.—BY A WOMAN FRIEND, AN unfurnished room with Board in a Friends' family. Terms to be reasonable. Address S. M. A., Care of Friends' Book Association. 15th and Race Sts., Phila.

COTTAGE—PLEASANT ROOMS, MODEST terms; near the ocean; on same avenue as depot. Friends' Meeting held at 10.30 on First-days. M. F. PASCHALL, 171 South Carolina Ave., Atlantic City, N. J.

MONTGOMERY COUNTY MILK.—CONSHO- hocken Dairies. Special Attention given to serving families. Office, 603 N. 8th Street, Philadelphia, Pa. JOSEPH L. JONES.

L. & R. L. TYSON, 242 SO. ELEVENTH ST., Philadelphia. Staple Trimmings, Embroidery, and Knitting Silks; Materials for Friends' Caps. Caps made, and Plain Sewing and Quilting done to order.

LADIES' FINE SHOES, HAND-SEWED. OR- ders taken and executed with promptness. S. DUTCHER, 915 Spring Garden St., Phila.

LEHIGH AND SCHUYLKILL COAL.

BEST QUALITY. CAREFULLY PREPARED.
AQUILA J. LINVILL, 1244 North Ninth Street.

RICHARDS & SHOURDS,
CARPENTERS AND BUILDERS.
JOBBING ATTENDED TO.
1125 Sheaff St., first street ab. Race,
PHILADELPHIA, PENNA.
R. RICHARDS, 1541 N. 12th St.
THOMPSON SHOURDS, 2212 Wallace Street.

HENRY C. ELLIS,
HOUSE AND SIGN PAINTING,
112 N. TENTH STREET, PHILADA.
Residence, 404 N. 32d St.

S. F. BALDERSTON & SONS,

WALL PAPERS. CEILING DECORATIONS. WINDOW SHADES.

NO. 902 SPRING GARDEN STREET, (One square from 9th and Green Station), PHILADELPHIA.

PENN MUTUAL LIFE INS. CO. of PHILA.

This Company furnishes ALL DESIRABLE FORMS of LIFE and ENDOWMENT INSURANCE at actual NET COST. It is PURELY MUTUAL; has ASSETS of THIRTEEN MILLIONS and a SURPLUS of over TWO AND A HALF MILLIONS. ☞ ITS POLICIES ARE NON-FORFEITABLE AND INCONTESTABLE. ☜

Pres. EDW. M. NEEDLES. Vice Pres. HORATIO S. STEPHENS. Sec. HENRY C. BROWN.

INCORPORATED 1836. CHARTER PERPETUAL. CAPITAL, $500,000. SURPLUS, $1,400,000.

THE GIRARD
LIFE INSURANCE, ANNUITY, AND TRUST CO.
OF PHILADELPHIA.

No. 2020 CHESTNUT STREET.

Acts as Executor, Administrator, Guardian, Trustee, Committee, or Receiver, and Receives Deposits on Interest, also Insures Lives, Grants Annuities.

President, EFFINGHAM B. MORRIS.
Vice President and Treasurer, HENRY TATNALL.
Actuary, WM. P. HUSTON.
Assistant Treasurer, WILLIAM N. ELY.
Real Estate Officer, NATHANIEL B. CRENSHAW,
Solicitor, GEORGE TUCKER BISPHAM

THE PROVIDENT LIFE AND TRUST COMPANY OF PHILADELPHIA.

409 CHESTNUT STREET. CAPITAL $1,000,000, FULLY PAID.

INSURES LIVES, GRANTS ANNUITIES, RECEIVES MONEY ON DEPOSIT, ACTS AS EXECUTOR, ADMINISTRATOR, GUARDIAN, TRUSTEE, ASSIGNEE, COMMITTEE, RECEIVER, AGENT, ETC.

All Trust Funds and Investments are kept separate and apart from the Assets of the Company.

President, SAMUEL R. SHIPLEY, Vice-President, T. WISTAR BROWN, Vice-President and Actuary, ASA S. WING, Manager of Insurance Department, JOS. ASHBROOK, Trust Officer, J. ROBERTS FOULKE.

PHILADELPHIA MORTGAGE AND TRUST CO.

OFFERS SAFE INVESTMENT SECURITIES.

CAPITAL, $500,000. (*Full Paid*). 322 *CHESTNUT STREET.*

6 *and* 7 *per cent.* MORTGAGES *and its own* FIVE PER CENT. REAL ESTATE TRUST BONDS *secured by special deposit of First Mortgages on Real Estate worth two-and-one-half times the amount of the Mortgage, and the capital of the Company. Transacts general Trust and financial business.*

INTEREST ALLOWED ON DEPOSITS.

GEO. D. KRUMBHAAR, President. BENJ. MILLER, Vice-Pres. & Manager. R. T. McCARTER, JR. Secretary and Treasurer. GEO. JUNKIN, Solicitor,

DIRECTORS: Geo. D. Krumbhaar, Charles Platt, Isaac J. Wistar, Edward Hoopes, Joseph S. Harris, Winthrop Smith Chas. Huston, Chas. L. Bailey, F. B. Reeves, Jno. H. Catherwood, Geo. D. McCreary, Chas. H. Banes, Wm. H. Ingham, Thomas Woodnutt, Lawrence Lewis, Jr.

The use of the INTELLIGENCER AND JOURNAL *as a medium for advertisements will, we think, be found very satisfactory. A careful supervision is exerciseed and nothing known to be unworthy is admitted. The paper now goes to about* 3300 *persons, reaching, say,* 15,000 *readers, and its size and shape, and the character of its contents give special weight to each advertisement.* ☞ *When our readers answer an advertiser, please mention that they do it upon seeing the advertisement in this paper.* ☜

BAUGH'S $25 ANIMAL BONE PHOSPHATE



☞ *Dealers wanted in unassigned territory.*

RAW BONE MEAL, (strictly pure.)
PURE DISSOLVED RAW BONES.
SULPHATE OF AMMONIA.
Muriate of Potash. Nitrate of Soda.
Kainit. Nova Scotia Land Plaster.
☞ *Send for further information.*

Original Manufrs of Raw Bone Phosphate

Manufacturers and Importers.

BAUGH & SONS CO. PHILADELPHIA, PA.

Equitable MORTGAGE COMPANY.

CAPITAL,	$2,000,000.00
SURPLUS AND UNDIVIDED PROFITS,	$115,444.72
ASSETS,	$4,035,945 52

—SIX PER CENT DEBENTURES—

Secured by first Mortgages held in trust by The American Loan and Trust Company of New York, and further secured by the capital and assets of the Equitable Mortgage Company.

SIX PER CENT GUARANTEED FARM MORTGAGES

These Mortgages, as well as those securing the Debentures, are exclusively upon improved Farms in the best agricultural sections of the West. Any amounts to suit investors fron Two hundred dollars upwards. Interest coupons payable semi-annually at our offices or through any Bank. Also

MUNICIPAL BONDS and other first class investment securities for sale.

Phila. Office S. E. Corner 4th and Chestnut Sts.

WESTERN MORTGAGES AND DEBENTURE BONDS

GUARANTEED BY THE

TEXAS LOAN AGENCY,

CAPITAL (paid) $300,000. SURPLUS $70,000.

DENVER CITY AND FARM MORTGAGES

NEGOTIATED BY

REEVES & CLEMES. DENVER, COLORADO.

SUCCESSORS TO

REEVES, ALSOP & Co.

ALSO

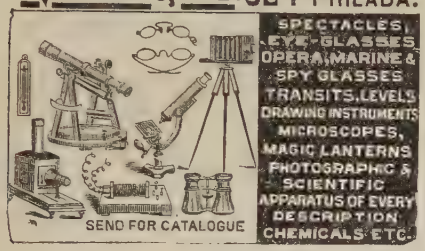
KANSAS FARM MORTGAGES.

The above are worthy the attention of investors.

CONARD & FORSYTHE, General Agents,
119 S. Fourth St. Phila.

Samuel Conard, Late of Cooper & Conard. Isaac Forsythe.

QUEEN & Co. 924 CHEST. ST PHILADA.



AMOS HILLBORN & Co.,

Furniture, Bedding, Curtains.

PARLOR, DINING ROOM, LIBRARY AND CHAMBER FURNITURE, CURTAINS AND FURNITURE COVERINGS MATTRESSES, BEDS, FEATHERS, SPRINGS, SPRING COTS, ETC., ETC.

No. 1027 Market Street, Philadelphia.

FRIENDS' CALENDAR FOR 1888

NOW READY.

A handsome lithographed card bearing a tablet, giving a carefully selected quotation from Friends' writings for each day of the year. Price, 50 cents. By mail, 55 cents.

FRIENDS' ALMANAC FOR 1888.

Containing an account of the times and places of holding the meetings of Friends on the continent of America. Price, 10 cents each. $1.00 per dozen.

FRIENDS' POCKET ALMANAC FOR 1888.

Price, 10 cents each. $1.00 per dozen.

FOR SALE BY

FRIENDS' BOOK ASSOCIATION,

S. W. Cor. 15th and Race Sts., Philadelphia.



WM. H. JONES,

The Dealer in **Agricultural Implements, Seeds and Fertilizers.** Removed to **2043** and **2045 Market St.,** Philadelphia, Pa. Cheapest and largest variety. Every conceivable implement of farm use, harness, seeds and fertilizers. It is a curiosity, and of great interest to every utilitarian to see the establishment. If you cannot get here, write for wants. I am in communication with all the Agricultural implement builders in the U. S.

ALWAYS A SPECIAL BARGAIN ROOM.

GEORGE W. HANCOCK,

REAL ESTATE,

MONEY TO LOAN ON MORTGAGE.

PROMPT ATTENTION GIVEN TO THE COLLECTION OF RENTS AND GENERAL CARE OF PROPERTY.

OFFICES: { No. 717 Walnut Street, Fortieth & Lancaster Avenue.

MILK, CREAM, AND BUTTER ALWAYS ON HAND.

LUKENS WEBSTER,

120 S. FIFTEENTH ST.

Butter delivered twice a week to all parts of the city and surrounding country. We are dealing with the most reliable dairies Orders by mail solicited and promptly filled.

LARD OF THE VERY BEST QUALITY A SPECIALTY.

SAFE INVESTMENTS

Capital, $750,000
Surplus, $355,016

Principal and interest both fully guaranteed by Capital and Surplus of $1,105,016. In seventeen years of business we have loaned **$11,494,600,** paying from **6% to 12%** interest. $7,056,800 of interest and principal have been **returned to investors without delay or the loss of a dollar.** Real Estate **First Mortgage and Debenture Bonds and Savings Certificates** always on hand **for sale**—In Savings Departments, in amounts of **$5** and upward; in the Mortgage Department, **$300** and upward. Full information regarding our various securities furnished by

J. B. WATKINS LAND MORTGAGE CO.

LAWRENCE, KANSAS; or

New York Mang'r HENRY DICKINSON, 319 Broadway

LYDIA A. MURPHY,

PLAIN and FANCY MILLINER

ESTABLISHED 30 YEARS.

537 FRANKLIN STREET, PHILADELPHIA.

(2 doors below Green.)

The use of the INTELLIGENCER AND JOURNAL *as a medium for advertisements will, we think, be found very satisfactory. A careful supervision is exercised, and nothing known to be unworthy is admitted. The paper now goes to about 3300 persons, reaching, say, 15,000 readers, and its size and shape, and the character of its contents give special weight to each advertisement.* ☞ *When our readers answer an advertiser, please mention that they do it upon seeing the advertisement in this paper.* ☜

PENNHURST,

TELEPHONE No. 118.

MICHIGAN AVENUE, NEAR THE OCEAN,

JAMES HOOD. *ATLANTIC CITY, N. J.*

PRESTON'S SUNNYSIDE, WERNERSVILLE, PA.

On South Mountain, elevation 1,000 feet, in the midst of an extensive woodland park overlooking a wide and diversified landscape; invigorating air; table and appointments excellent.

Open April 1st to November.

JAMES H. PRESTON.

FRIENDS' SELECT SCHOOL
FOR BOYS AND GIRLS,

Washington and Gayley Streets, Media, Penna.,

WILL RE-OPEN NINTH MONTH TENTH, 1888.

Primary, Intermediate, and High School Grades. Training class for teachers. Elective Course for College Preparation. For circulars apply to ELIZABETH E. HART, Principal, (until 9th Mo. 3rd, Beach Haven, N J)

Or to Henry M. Fussell, Media, Pa.
Rebecca W. Richards, " "

Investment Securities and Guaranteed Mortgages.

DES MOINES LOAN & TRUST CO.

EDWARD FORSYTHE, Manager,

Rich. E. Carpenter, 703 WALNUT ST., PHILA'DA.
38 PARK ROW, NEW YORK.

MY SELECTION OF PATTERNS

* * *

FOR THIS SEASON COMPRISES ALL THE LATEST STYLES AND COLORINGS IN MOQUETTE, BRUSSELS, TAPESTRY INGRAIN, AND DAMASK CARPETS. OIL CLOTHS, LIGNUM AND LINOLEUM WINDOW SHADES, MATS, RUGS, ETC., AT THE LOWEST MARKET PRICES.

BIGELOW BRUSSELS.
LOWELL BRUSSELS.
LOWEL INGRAINS

BENJAMIN GREEN,
33 N. SECOND STREET, PHILA.

TEA AND COFFEE.

If $3.00 is sent to me I will send 2lb real good Tea, Black, Green, Japan, or mixed, and 8lb of fine Coffee, roasted. Express charges prepaid in the following states: Pa., New York, New Jersey, Del., Md, Va., W. Va., D. C., Ohio, Ill., Wis., Ind. And I will refund the cost of registered letters when the goods are shipped.

WM. S. INGRAM, 31 N. SECOND ST., PHILADELPHIA, PA. ESTABLISHED —1856.—

Are you going to have any Paper Hanging Done this

Spring? If so, observe these prices for newest patterns, perfect, full length.

Lustres or Mica Papers, . . 6 Cts. Roll.
Beautiful Gold Papers, . . 15 Cts. Roll.
Felt or Cartridge Papers, . . 20 Cts. Roll.
Heavy Embossed Golds, . . 35 Cts. Roll.

We'll send free to any address in the country, a full line of samples with borders to match.

A. L. DIAMENT & CO., - 1206 MARKET STREET.

CONSTANTLY ON HAND
—AN ASSORTMENT OF—
CLOTHS AND CASSIMERES
SUITABLE FOR
PLAIN AND FASHIONABLE GARMENTS.

PRICES REASONABLE.

GUSTAVUS GOLZE,
TAILOR, 109 N. 10TH STREET, Phila.

FRIENDS' NORMAL INSTITUTE,

RISING SUN, MD.

Prepares students for Teaching or College; furnishes a good English education. Both sexes. Expenses moderate. Instruction thorough. Opens Eighth month 27.

For particulars apply to,
J. D. MINICK, A. B., Principal.

Address until Eighth mo. 18, Fayetteville, Pa.

ABINGTON FRIENDS' BOARDING AND DAY SCHOOL,

Near Jenkintown, Pa., North Penn and Bound Brook R. R Ten miles from Philadelphia.

Next school year begins Ninth month 10th, 1888. Courses of study arranged to furnish a thorough English education and to prepare for college.

Board and tuition $145 to $175 per school year. Tuition alone $25 to $55. For further information address,

ARTHUR H. TOMLINSON, Principal, Jenkintown, Pa.
Or CYNTHIA G. BOSLER, Sec., Shoemakertown, Pa.

SWARTHMORE COLLEGE

OPENS NINTH MONTH ELEVENTH.

Thirty minutes from Broad Street Station, Philadelphia.
Under the care of Friends, but all others admitted.
Full college course for both sexes; Classical, Scientific, and Literary.
Also a Manual Training and a Preparatory School.
Healthful location, large grounds, new and extensive buildings and apparatus.

For Catalogue and full particulars, address
EDWARD H. MAGILL, LL. D., President, Swarthmore, Penna.

FRIENDS' BOARDING SCHOOL.

NEWTOWN SQUARE, PA.

Terms, $150 to $225 per year.

Apply to HANNA R. CALEY, Principal, address, during vacation), Media, Pa.

Or to
THOMAS P. BARTRAM, Newtown Square, Pa.,
CLEMENT M. BIDDLE, 815 Arch Street, Phila.

FRIENDS' ACADEMY,

A boarding and day-school for both sexes. Thorough courses preparing for admission to any college, or furnishing a good English education. The next school year will begin Ninth month 11th, 1888. Terms for boarding scholars $150 per school year. The school is under the care of Friends, and is pleasantly located on Long Island, about thirty miles from New York. For catalogue and particulars address,

FREDERICK E. WILLITS, Sec.,
Glen Cove, Long Island, N. Y.

CHAPPAQUA MOUNTAIN INSTITUTE,—

A Boarding School for both sexes under the care of Purchase Quarterly Meeting. The present building is new and much enlarged, and has perfect sanitary arrangements. Excellent corps of instructors. Prepares for Business or College. Healthfully and pleasantly located near the Harlem R. R., one hour from New York city. For catalogue and particulars, address,

SAMUEL C. COLLINS, A. M., Prin.,
Chappaqua Institute, N. Y.

QUEEN & CO. 924 CHESTNUT ST.

SPECTACLES AND EYE-GLASSES — OCULISTS' ORDERS FILLED

Branch, 403 Chestnut St.

FRIENDS' INTELLIGENCER AND JOURNAL.

INTELLIGENCER Vol. XLV. No. 36. | PHILADELPHIA, NINTH MONTH 8, 1888. | JOURNAL. Vol. XVI. No. 815.

TREASURES.

HAVE hope! Though clouds environ round,
And gladness hides her face in scorn,
Put thou the shadow from thy brow;
No night but hath its morn!

Have faith! Where'er thy bark is driven,
The calm's disport, the tempest's mirth,
Know this: God rules the hosts of heaven,
The inhabitants of earth.

Have love! Not love alone for one,
But man, as man, thy brother call,
And scatter, like the circling sun,
Thy charities on all.

Thus grave these lessons on thy soul—
Hope, faith and love—and thou shalt find
Strength when life's surges fiercest roll,
Light when thou else wert blind.

—*Schiller.*

For Friends' Intelligencer and Journal.

TO OHIO, AND THE YEARLY MEETING.

THINKING Friends might be interested to hear of our journey west, I will try to give some little account of it. We left Philadelphia at 11.50 a. m., the 23d of this month. Having expected to stop one night at Altoona or Cresson in order to see the mountains by daylight, we did not take a sleeping car; but word received just before leaving expressing a doubt of our being able to make connections, we decided to go on to Pittsburg, where the train was due about midnight; but wash-outs from the late storm and flood had rendered the road impassable, and we were obliged to branch off on other roads, and not having the "right of way," to wait often,—once an hour,—for the passage of freight and other trains. We slept some in our seats, each one reclining and at intervals peering out into the moonlight to enjoy the mountainous scenery by the way. There was some impatience manifested and complaints of slow travel, but we felt very thankful for a safe passage, convinced they were doing the best possible under the circumstances. We reached Pittsburg at 6 o'clock next morning, having an hour to breakfast and prepare to take Pittsburg and Cleveland train for Bridgeport, Ohio. Friends from Salem took the train at Rochester *en route* for Yearly Meeting and after the manner of Friends soon found us, extending a most cordial welcome. Many of the corn fields were immersed in water, the stalks covered with mud, and little prospect for an autumn crop. (At Pittsburg we had found many detained on account of the floods, having failed to make connections, the Baltimore and Ohio line being also badly damaged.) We reached Bridgeport after 10 a. m., going across to a house to which we had been recommended, kept on temperance principles, and were very kindly cared for, waiting for friends from Mt. Pleasant to meet us, which they did. We had a very interesting ride, over a hilly, picturesque country, one continuous hill for miles out of town. The autumn flowers were abundant, and I thought a larger growth than ours. We could see the surrounding country for a great distance and the grand old hills lent enchantment to the view. The country is remarkably beautiful here, as with us,—everything so fresh and green; the corn crop is very fine. We have been favored with the most delightful weather and were very thankful to have it cooler. We reached the attractive and hospitable home of Abel and Amy Walker near 6 p. m., and greatly enjoyed the restfulness of the home and a good night's sleep. The view of the surrounding country is very fine; being on high ground, Mt. Pleasant meeting-house, where the Yearly Meeting is held, can be seen in the suburb of the village a mile and a half distant.

On Seventh-day we attended the meeting for ministers and elders in the small, but neat, Short Creek meeting-house, close by, where all their meetings are held except the Yearly Meeting. Ann Packer was present,—she felt probably for the last time,—to mingle with Friends in the old familiar places; also Thomas Tomlinson from Iowa.

The meeting was small, but life abounded, and it is comforting to feel that numbers are not needful to reeeive the blessing.

We had planned for the crowded time between Ohio and Illinois Yearly Meetings, being misled by a mistake in the *Almanac* which we hope other Friends may avoid,—and on finding we had another week, had changes to make, but still under limitations, our tickets to Chicago expiring the 10th. Yesterday we attended meetings in the commodious Mt. Pleasant house,—morning and afternoon. Friends coming from a distance, and many perhaps being under the impression that the meeting convened at 11 a. m., made it late in being settled,—but we were glad to welcome all.

The meeting becoming very quiet and attentive to the word spoken, we hope it found a place in the hearts of the people. There was only one communication in the morning, seeming so different from our crowded meetings in Philadelphia. In the afternoon several Friends spoke, and testimony was borne to a practical religion regulating the whole life, rather than a merely professional one. We lodged at John E. Carpenter's, where I am now writing. His wife is the daughter of Abel Walker, and neice of Mercy

Griffith Hammond, who is greatly missed in the home and the Yearly Meeting." The morning is cloudy but every thing is fresh and green around, and we shall enter this morning upon the business of the Yearly Meeting, which we trust will be a profitable occasion.

Mt. Pleasant, Ohio, Eighth month 27.

The attendance appeared to me about as many women as our monthly meeting at West Chester, Pa., but life abounded. The young people took part in the business, and there was such a restful feeling in all having time to express their concerns that there has arisen a renewed sense in my mind of the advantage which might arise in dividing the Philadelphia Yearly Meeting into three bodies. We could not be separated in loving interest for each other—but our coming together might be of greater profit and the arousing of fresh life.

Ann Packer opened the meeting with loving words of counsel, encouraging to individual faithfulness to every monition of duty. Sarah C. Fox was appointed to assist Jane Edgerton as clerk, in place of Mercy G. Hammond. The reading of the excellent epistles called forth a feeling of thankfulness for this connecting link of sisterly love and interest. A proposition was brought up from one of the Quarters to accord all the privileges of our Society to the children when one parent was a member. In the afternoon there was a meeting in the interest of First-day schools. One report told of the establishment of a new school which was in a flourishing condition. The meeting was one of great interest.

Third-day morning the weather continued fine. Friends again met, and the reading and answering the Queries called forth expression, showing they were not considered merely in a formal manner. They differ somewhat from ours in Philadelphia Yearly Meeting, having one in regard to oppression, and a care for those in our employ,—seeming appropriate in these times, when the subject of Capital and Labor is being so freely canvassed. In the evening, a meeting of the Temperance Committee was held at the Short Creek meeting-house. There seemed some discouragement in view of different opinions as to the best mode of forwarding the good work, but there are earnest workers in the field and doubtless they will sow the good seed to bear future fruit.

Fourth-day morning another session of the meeting for ministers and elders was held, where helpful words of counsel were given by Ann Packer and others. Then a meeting for worship was held, quite well attended, and a season we trust of profit, an exhortation to a fuller appreciation of our privileges as a Society and the responsibility resting with us for the trust reposed. An elderly man (Presbyterian) made a few remarks at the close, expressing himself as not satisfied with the meeting on First-day, but now his mind was clearer in regard to our attitude. He alluded to the Atonement and the reliance he placed on it, and hoped he was not mistaken in us. Ann Packer spoke, I think to his enlightenment and comfort. We had a very pleasant interview with him afterwards and received a "God bless you."

In the afternoon the meeting went into joint session to consider subjects of united interest. The first was the proposition to receive the children into care where one parent is a member. This was weightily considered and adopted with great unanimity, thus affording comfort to some who have so desired the benefits of the Society for their children.

Then the Indian question came before us. Some letters were read in addition to the Committee's report, and the subject of appointing matrons for Indian Agencies, to instruct the women in household duties, was considered. Some of the yearly meetings had felt that even without Philadelphia Yearly Meeting's coöperation they must move in the matter; but while much interest was expressed, way did not open to go forward in the work. It was referred to the committee which was continued to do what they could to encourage Congress to make an appropriation for this good work. Then adjourned until Fifth-day morning to meet again. After some preliminary business of men's and women's meeting, separately held, we gathered with a sense of the near approach of separation, the business of the Yearly Meeting being finished on Fifth-day. When the epistles were presented there was found an over-supply, so willing did those appointed for the service seem to work. They were very good and it was left with the clerks to embody with the others as seemed best the ones not needed. When men Friends came in, the report of Philanthropic Work was considered, including Temperance, Social Purity, Peace, and kindred subjects, in the forwarding of which many feel a deep interest. There was also a report of one committee on membership, and some discussion as to what ought to constitute a member, and whether long absence or indifference should forfeit the right, but some felt willing to extend the cover of charity, one Friend expressing that he had been careless and indifferent for twenty years and now fully appreciated the privilege. The Temperance Committee reported and was continued for further service, and while in joint session under a solemn covering, the meeting concluded with a feeling of gratitude for the privilege of having mingled so pleasantly and profitably together. We had greatly enjoyed the social life in homes around Mt. Pleasant, the recipients of their kind hospitality, and could but feel regretful in parting from them. Thomas Tomlinson, a minister from Iowa, had been most acceptably present. We shall probably meet at some other meetings ere we leave Ohio. He came last evening (Fifth-day) with Henry Pickering and wife, to Sarah L. Dungan's and son William, in Colerain, members of Concord Meeting, about three miles distant. They have a beautiful home with many interesting relics. Many traveling Friends have been partakers of the comforts dispensed. It is raining—but we feel thankful for the delightful weather throughout the Yearly Meeting, and it will not interfere with our journey to Plainfield this morning.

One feature of the country around Mt. Pleasant was novel to us. There is a railroad being constructed to that place and the coal beds are growing valuable. We heard them speak of selling the land for thirty-three dollars per acre and marvelled how such highly

cultivated land could be sold for such a price, but found it was only the coal strata beneath, leaving the surface undisturbed for the quiet pursuits of agriculture. The session yesterday was very long, and we felt quite weary, but stood the journey here better than we thought, and are refreshed this morning. There is so little time for writing and such small ability, that reports will necessarily be imperfect, but we may continue to send some tidings from time to time of our progress and welfare.

Eighth month 31. LYDIA H. PRICE.

CENTENARY OF PLAINFIELD, N. J., FRIENDS' MEETING.

HISTORICAL SKETCH BY NATHAN HARPER.

IN preparing this "Historical Sketch of the Meeting House, its Erection and Occupancy," care has been taken to follow closely the given title, and to render the narrative as concise and explicit as possible, without drawing too freely upon details. The minutes of the monthly meetings, covering as they do a lengthened term of years, are voluminous, and although freighted with items of decided interest, time, necessarily limited by an occasion like the present, demands restricted quotations and comments. It is proper to remark that copious extracts from the original records were kindly made and transmitted for use by our friend Abel V. Shotwell, of Rahway.

In the year 1684 the seat of government of the Province of East Jersey was removed by direction of Governor Barclay from Elizabeth Town to Perth Town, now known as Perth Amboy. Gawen Lawrie was then Deputy Governor. He had been a London merchant and was a member of the Society of Friends, as were likewise several of his official associates, notably among them being Miles Forster, who married a daughter of the Deputy Governor, the first marriage recorded in the book of minutes of the Society in these parts, and who held the appointment of Receiver of Customs; John Barclay, a brother of the Governor; John Reid, at one time Surveyor-General, and as such the author of a survey entitled—"A map of the Raritan, Millstone, and Rahway rivers, and of Bound, Green, and Cedar brooks, with the plantations thereupon," a fac-simile of which is in possession of the Historical Society of New Jersey; and George Keith, an active member among Friends, who also filled the office of Surveyor-General and in 1687 ran the division line between East and West Jersey. George Keith was a man of collegiate education, literary attainments, and strong natural abilities but, unfortunately, possessing an overbearing disposition and given to unwise controversy, he sowed seeds of discord which ripened into bitter fruit. He antagonized individuals, evinced hostility to the Society, and influencing other members of prominent standing to follow him, finally became an avowed apostate. The course pursued by Keith and companions disrupted the meeting and virtually suspended it for the period of fifteen years.

Notwithstanding such untoward circumstances, the religious principles and observances of the Society survived the ordeal and lived to flourish anew, for the records inform us that Friends assembled in a meeting capacity at the house of Nathaniel Fitz Randolph, in Woodbridge, Ninth month 16th, 1704, and that meetings continued to be held thereat until Ninth month 19th, 1713, when reference is made to a meeting-house.

The minutes of the meeting thus established at Woodbridge omit mention of Lawrie, Barclay, Forster, and Keith, once so conspicuous in the affairs of society at Amboy, but in lieu thereof speak of Fitz Randolph, Hadden, Smith, Brotherton, Thorn, Pound, Webster, Shotwell, Vail, Laing, and others, names still familiarly known and respected in this section of New Jersey.

At a monthly meeting held at Woodbridge Ninth month 16th, 1721, John Laing, one of the most prominent members, on behalf of himself and other Friends, asked permission to hold a meeting at his house, which request was soon thereafter granted and carried into effect. The residence of John Laing was in the Township of Piscataway, County of Middlesex, and not far from the boundary line of the present city of Plainfield. On the farm then owned and occupied by him can be located an ancient burying place.

At an adjourned monthly meeting held at Woodbridge, Third month 27th, 1731, the following minute was approved: "The Friends belonging to the meeting held at John Laing's, deceased, desire liberty to build a meeting-house on the land given by the said John Laing for that purpose, this meeting grants their desire and orders that John Kinsey should pay the money given by John Shotwell, deceased, to that use."

At the next monthly meeting, Fourth month 17th, "Abraham Shotwell and Benjamin Smith were appointed to manage the building of the meeting-house near John Laing's, deceased, the said house not to exceed 24 foot square and 14 foot between joynts."

Such recited action brings us down to a newly erected meeting-house in the Township of Piscataway, which was designated and always known as Plainfield meeting, and which became the immediate predecessor of the building wherein we are now convened.

After the lapse of twenty-nine years, a proposition to remove Plainfield meeting-house, so called, from the Laing locality, was introduced at monthly meeting held Eighth month 21st, 1760.

The question of such removal appears to have engaged the prolonged attention of Friends, as their recorded proceedings attest. Committees were appointed from time to time to consider the matter, but no definite conclusion was reached until Eleventh month 15th, 1787, when, at a monthly meeting held at Rahway, a committee consisting of John Webster, David Vail, John Vail, Isaiah Shotwell, John Webster, (3d) Isaac Laing, Jacob Laing, Samuel Pound, Josiah Dunham, John Haydock, Benjamin Shotwell, Joseph Stackhouse, Joseph Shotwell, Wm. Smith, Hartshorn F. Randolph, Ambrose Copland, and Samuel Marsh, appointed the previous month to take into consideration the renewed re-

quest for a new meeting-house at Plainfield, and a proper site therefor, reported as follows:

"The Committee all agreed that a lot of land containing three acres, near the house of John Webster, the third, would be a suitable place for said house to be built on, and proposed that the size of the house should be about 34x48 feet. They have premoted a subscription and it appeared there was upwards of three hundred pounds subscribed."

After deliberating thereon, the meeting agreed to the place proposed, also to the dimensions of the building, and appointed as a committee, with authority to purchase the land, agree with some persons to undertake the building, as might be judged best, and to call upon subscribers for the money—William Shotwell, Hugh Webster, William Webster, David Vail, Ambrose Copland, Edward Moore, William Smith, and Edward Fitz Randolph.

At subsequent monthly meetings liberty was given said committee to use the timber on the lot where the old meeting-house stood, and also to decide as to the expediency of appropriating any part of the old house towards building the new one.

Thus we have the authorization to purchase the site and to rear the identical edifice whose Centennial anniversary we are now met to commemorate.

On the 20th of Eighth month, 1788, a monthly meeting was for the first time held in this, the then new meeting-house at Plainfield, which to-day, dating from such occupancy, is one hundred years old.

The final report of the Building Committee was presented to a monthly meeting held at Plainfield, Fourth month 21st, 1790, and read as follows:

"We the committee appointed to have the care and oversight of building the new meeting-house at Plainfield, report they have performed the service, and that the expenses of the house is four hundred and seventy-four pounds, seven shillings, and ten pence, exclusive of what stuff was got from the old meeting-house:

Expenses of the house, ...	£474,07,10
Cost of land and fencing the same, . . .	47,14,03
	£522,02,01
Money subscribed, ...	£510,04,09
Land and old meeting-house sold to Joseph Laing, ...	08,13,06
Old stable, etc., sold for, ...	04,18,00
	£523,16,03
Due the meeting, ...	£01,14,02

William Shotwell,
Edward F. Randolph,
William Webster,
Edward Moore,
David Vail,
Ambrose Copland,
Hugh Webster."

We have thus summarily reviewed the salient points connected with the erection and first occupation of this old meeting-house. As far back as 1769 the monthly meeting herein held was designated as that of "Rahway and Plainfield," a name it continues to own.

The early concern of Friends regarding Slavery is evidenced by the following report of a committee made to Plainfield monthly meeting in 1775:

"We the committee appointed to inspect into the circumstances of the negroes belonging to Friends who are members of our monthly meeting, have agreed to report that we have inquired into their situation, and we find that some of them are old and incapable of procuring a comfortable subsistence were they to be set free by their masters, and that some are under age. Encouragement was given that they should have learning, and when of age should be manumitted, and that there is one we judge proper for freedom whose master can not be prevailed with to set him free.

Joseph Shotwell,
John Webster,
John Haydock."

A living concern was also manifested at an early date against the sale and use of intoxicating liquors by members of the Society.

We are to-day in the presence of the history of a hundred years. Measured by the standard of olden Europe and the Orient, such period of time might be deemed comparatively trivial, but estimated from an American standpoint, it certainly possesses valid claims to venerableness. When this building was first occupied for meeting purposes, the Federal Constitution had been formulated in Convention only eleven months, and George Washington was not elected first President of the United States. The annals of the past one hundred years are indeed wonderful, more so than those of any previous century. The momentous changes wrought and results attained almost challenge belief. One hundred years ago, steam and electricity, those giant motors of utility, since set to work revolutionizing the world, were practically unknown. Around where we are now gathered the gentle sound of lowing herds smote the air in lieu of the screeching locomotives, and rural quietude here reigned in place of the rattling noise of modern traffic; then lumbering vehicles rolled slowly along uneven and winding country roads instead of, as now, power-driven coaches swiftly rushing over graded and steel-clad avenues of travel; and then, the wildest imagination ventured not to predict the coming day when lightning, pressed into the service of man, would flash intelligent converse to and from the uttermost parts of earth.

The storms of a hundred winters have beaten upon this venerable pile, and yet, shingle-sided and wrought-nailed, with the exception of a portion of one end damaged by fire and repaired in 1873, it stands outwardly as of yore, while within, its massive frame timbers, richly browned, not by artistic brush, but by the mellowing hand of time, clearly show the marks of implements wielded by the sturdy forefathers of 1788. It may be interesting and not entirely inappropriate here to speak of an incident which personally associates the erection of this house with a memorable event in national history. During the contest for American Independence, when the British forces held possession of Perth Amboy and the adjacent country, General Washington and staff

called at the farm residence of John Vail, grandfather of the late Jonah Vail, and requested to be guided to some prominent spot on the mountain from whence a good view of the plain below and the movements of the enemy could be obtained. There was a man at Friend Vail's house at the time who, being acquainted with the mountain paths, at once volunteered his services and piloted the Continental Commander to an over-look eminence which bears the historic name of "Washington Rock." The guide was Edward Fitz Randolph, a member of the committee charged with the building of Plainfield Meeting-house, and who, as a mechanic, gave to its construction manual labor.

The great and distinguished history of this old house is interwoven with the sacred and vitally important cause of religion. For years it was the only place of public worship in this vicinity, the surrounding country being settled principally by Friends. Here thronged congregations met to engage in silent adoration or listen to words of earnest exhortation. Residents of Plainfield, now far advanced along the journey of life, remember with pleasurable emotions those long-passed days when in the bloom of youth they here attended meeting. From yon raised seats the most eminent ministers of the Society have proclaimed with demonstration and power the glad message of gospel truth and love, and borne valiant testimony against worldly evils and human wrongs. Generations have come and gone. The years have performed a hundred circuits. Still the protecting wing of Ancient Goodness remains outstretched, and numbers weekly assemble within these age-tinged walls to partake of spiritual communion after the plain and simple manner of Fox and Penn.

Almighty God! with fervent praise
We thank thee for the by-gone days,
And trustingly await the future.

Editorial Correspondence Friends' Intelligencer and Journal.

THROUGH CANADA AND HOMEWARD.

At 10 o'clock on the morning of the 20th the General Conference of Friends, First-Day Schools opened, in the same meeting-house in which the half-year meeting had been held, with a large attendance, and the devotional silence usually observed in all our gatherings. The names of delegates were called by Associations, each of which was represented except Illinois; for the absence of one delegate from that Association a reason was given. This session was occupied with the routine business of the body, interspersed with much pertinent expression relating to the several subjects brought up. The most noticeable feature, and one in which the whole audience heartily united, was the proposal to send a greeting by telegram, from the Conference to the Centennial Meeting at Plainfield, New Jersey, held to commemorate the one hundredth anniversary of the occupancy of the meeting-house. The following telegram was sent at once that it might reach its destination in time for the opening of the meeting in the afternoon.

Sparta, Ontario, Eighth month 20, 1888.

To Aaron M. Powell, Friends' Meeting-house:

The First-Day School General Conference of the Seven Yearly Meetings, in session at Sparta, Yarmouth, Ontario, Canada, to Friends of Peace Street Meeting, Plainfield, N. J., sends loving greetings on this, the Hundredth Anniversary of the erection of the meeting-house. The good seed sown by Friends is bearing much fruit, and will continue to grow and to feed and bless all who accept the bread of life which is offered freely without money and without price.

Joseph A. Bogardus, } Clerks.
Rebecca Schooley, }

As a Friend in attendance will give a full report of the proceedings of the General Conference for our paper, it is only necessary te say briefly there were three other sessions held, all marked by great earnestness, and all of a devotional character, which was felt to be largely due to the deep spirituality of the meetings which preceded the Conference. There were those whose voices had seldom if ever before been heard in our gatherings, who bore testimony to the value of these meetings to themselves, and all seemed to feel that it was a great privilege to be in attendance. The matter of Lesson Leaves was fairly considered, and the general expression favored the present plan of preparing them.

The business throughout was conducted with deliberation and a willingness to concede to every one the same liberty of expression that each claimed for himself; all was done in harmony, and the good feeling maintained when differing views of the same subject were presented gave evidence that the One Controlling Power of all rightly gathered assemblies was in our midst.

After all was accomplished for which we had met, and full expression had been given to the good that had been received, the Conference adjourned to meet two years hence in Indiana, at the time of holding Whitewater Quarterly Meeting.

Then came the farewells which were tender, grateful, and expressive of Christian fellowship. Some of the delegates left the same evening, but the greater part waited for the noon train (eastward bound) next day. Among the latter was your correspondent, who by this stop-over was enabled to enjoy a little social intercourse with the good Friends who had so hospitably entertained us.

In this brief opportunity we listened to the recital of hardships endured by the Friends who, about the beginning of the present century, came into the then wilderness of Canada, and after uncounted labor and privation, established permanent settlements on the same tracts of land their descendants are now occupying, which from dense forests, roamed over by savage men and beasts scarcely more savage, has, through untiring energy and labor become a very paradise of beauty and luxuriance. The log hut, for which the trees had to be felled and their trunks hewed into shape, consecrated by the toil and sweat of the father and his boys, and made homelike and endurable through the patient love-service of mother and daughters, sufficed for a time. Deft, womanly fingers spun and wove and made into warm garments for winter the fleece of the flock, and with much necessary labor prepared the flax of the field for wear during the brief summers that were made shorter by the deep shadows of the surrounding forests through which the warming rays of the sun scarcely penetrated.

It is one thing to read what has been written by others of these pioneer times, when not a plot of ground large enough to take in his log cabin and the garden could be had until it was cleared of the trees, and a whole season had to be given to the preparation of the ground before a single crop could be planted. We are apt, when we read of these things, to think they are colored by the imagination of the writer, but when we hear from the lips of the aged patriarchs, a remnant of whom are still left us, the plain, unvarnished story of pioneer life in their boyhood, no pictures of the imagination are too highly wrought, or too tragic to answer the description. And the privations and hardships endured by the women, many of whom had passed their girlhood amid the refinements of social life, can never be portrayed. From such ancestry comes the best blood of the race, and the qualities that must tell for good upon generations yet unborn.

We take our leave with the exchange of many good wishes, and return to St. Thomas, where we arrive in good season.

From here we go our several ways east or west, with the conviction that the reunion we have enjoyed has added to our vital, religious force and brought the several parts of our heritage very near together in Christian fellowship.

St. Thomas is apparently an old Canadian town, substantially built, mostly of brick, and one where much business is transacted. *We* take the east-bound train and go all the way round the lake to get to Erie, a point nearly opposite St. Thomas, that might readily have been reached in less time by crossing the lake, only there is no line of steamers running between the two cities.

The ride to Erie takes us within view of Niagara Falls, and we hear the endless roar of its mighty waters, gathered up from the far north-west so near the water-shed of its Pacific slope as to suggest the brine of the ocean, and rushing onward through lake and strait and river in a succession that is simply beyond description, pours the accumulation of its flood of waters into the broad Atlantic. Surely here the forces of nature, grand as they are irresistible, are worthy our deepest thought, and should awaken in us the profoundest reverence for Him whose care is over all his works, so that whether it be the mighty ocean, or the tiniest drop that falls into its bosom, it is not suffered to fail of its mission to water and refresh the earth.

Before we reach Niagara we pass the town of Welland, where we get a view of the canal that connects the two lakes Erie and Ontario. It and the town take their name from a small tributary of the Niagara river which has its rise in the province of Ontario, and forms part of the Welland canal, emptying into the Niagara river above the Falls. It does not take long to run the 27 miles from Falls View to Buffalo, with its outlying districts for miles covered by lumber-yards, and its fine breakwater, which affords protection to the commerce of the great lakes when the stormy winds, that make the navigation of lake Erie so difficult and dangerous, are prevailing. The road from Buffalo follows the lake, and runs through many pretty towns, with adjacent vineyards and orchards and fields dropping fullness into the lap of plenty, making the heart overflow with thankfulness to the Giver of all good. Now we see the wide stretch of water shining through the hazy atmosphere of this warm summer weather,—then through skirts of woodland, remnants of the "forests primeval," our busy engine hurries us along until the solid old town of Erie is reached, in the deepening shades of evening.

Here the people seem to be very much absorbed in their own affairs, though there is said to be some awakening to the public needs among the millionaires who have become such in the prosecution of the various industries that centre in this locality. The whistles of the factories call to labor at an early hour in the morning and at intervals throughout the day the same shrill note is heard blending with the puff and blow of trains innumerable that come and go in all directions, freighted with the products of shop and field, and a full complement of pleasure-seekers and traveling salesmen.

Among the most interesting and absorbing works for the general welfare is a combination of wealthy, public-spirited men, who have undertaken to drill a well for the purpose of supplying natural gas in opposition to a company which at an exhorbitant price now furnishes it to the citizens for heating and culinary purposes. The well has reached the depth of 4,000 feet without success, and it is their intention to go five hundred feet further. A company at Pittsburgh having bored 4,600 feet before gas was reached, encourages the company to continue. The work has been in constant progress for eleven months.

One day is given to Chautauqua Lake, with the hope of being in time for its School of Literature and Science, where the best expositors of evangelical religious thought in our day may be heard. We saw the wooden counterpart of the great temples of Greece and walked through its academic grove, but the great masters were gone, and the quiet of the "assembly grounds" was broken only by the voices of the excursionists.

Another afternoon is spent on the lake. A stiff breeze gives us some experience of the effects of the chopping waves that make this at such times a turbulent little inland sea. The Hospital that crowns the bluff overlooking the lake, on State street, has just been undergoing enlargement, and was thrown open to visitors during our stay. It is well equipped, and does noble service for the suffering. The Soldiers' Home in the eastern suburbs of the city is within reach of the breezes from the lake, and has also been enlarged and much improved. Another Charity is the Home for the Aged and Infirm, to which has been added quite recently rooms to accommodate aged couples.

After a week spent in the enjoyment of all that social visiting, excursions, and the like have to offer, time, as it ever has done, brings round the end of all this varying chapter. We leave Erie in the gray dawn of the early morning of Eighth month 3rd, and as the clock strikes twelve, midnight, enter the door of our own home. L. J. R.

For Friends' Intelligencer and Journal.

DEBORAH F. WHARTON: A TRIBUTE.

It would doubtless be acceptable to survivors to have a clear and full portraiture, in written words, of the life of our venerable friend, Deborah F. Wharton. But the pen of friendship and strong affection falters in the attempt to delineate so complete an ensample of all the Christian virtues which adorned the daily walking of our dear departed friend. Those whose privilege it has been to mingle with her in social and religious communion will ever bear in mind the impress for good which her purity, benevolence, and dedication of heart unconsciously spread around her, and how these conspicuous attributes gave a lustre and an influence to all her utterances and all her doings. In her own purity of thought there was a uniform observance of the "golden rule," which allowed not a criticizing censure or unkind judging of the motives of others to have place, —and hence the words of calumny and fault-finding were foreign to the benevolent and religious sensibilities of her nature. To an eminently cheerful and social temperament were added the dignity and force of strong religious convictions, and an independence of action in closely adhering to these.

Her excellent husband, Wm. Wharton, was a highly esteemed elder and valuable laborer in the concerns of the Society—a gentleman of the olden type—remarkably affable, and exemplary in all his deportment and intercourse with the surrounding world. These estimable characters were permitted for many years to enjoy the happiness of a sacred union, their interests being mutual in all things pertaining to this life and to that which is to come. In their hospitable home the pleasures and comforts derived from social, intellectual, and spiritual fellowship, were largely partaken of. When death severed this close tie, our dear friend, the subject of this feeble tribute to her memory, was favored to sustain the sorrow with resignation and fortitude. She continued to reside in the same home, surrounded by a loving family of children,—still dispensing, though with a subdued spirit, the wonted rites of hospitality. In subsequent years the trials of family bereavements were her portion; several of her children in early maturity of years were removed by death. While keenly feeling these tender separations, she believed it right to give proper attention to her secular and religious concerns—appearing not unto others to mourn,—but willing to perform the duty of the hour as it presented to her view.

There exists, no doubt, in every branch of our widely spread Society, a knowledge of our dear friend as a valued, approved minister and a faithful laborer in the services of our Religious Society. In the expansiveness of Christian charity the cause of humanity found in her a willing advocate, where even its rights were denied and its appeals for redress commended themselves to her attention. With an abundance of this world's treasures at her disposal, she ever maintained a remarkable simplicity and consistency of deportment in all the affairs and relations of life; an abiding sense of the stewardship entrusted to her being evinced in manifold remembrances of the poor and a sympathizing concern to encourage deserving efforts for self-support. In her demise many have lost a kind, helpful, though unknown friend—so considerately and delicately were her alms and bounties bestowed. These benevolent sympathies and Christian evidences of love and tenderness flowing toward all the human family continued unabated to the close of a long and beautiful life. This close came as an Angel of Light gently releasing the purified spirit from its earthly tabernacle.

"So farewell, mother in Israel!
Thou whose radiant course was like
An angel's standing in the sun,
Undazzled and unswerving;—
It was meet that thou should'st pass
From earth without a cloud."

Eighth month 30, 1888. C.

REPORTS OF THE PHILANTHROPIC UNION.

Editors Intelligencer and Journal:

Having received several inquiries, I wish to give information through your columns that the Proceedings of Friends' Union for Philanthropic Labor has been distributed to the several monthly meetings, except that those for Genesee Yearly Meeting were sent in one package to John J. Cornell, and all for Ohio Yearly Meeting to Sarah C. Fox, Short Creek, Ohio.

J. Wm. Hutchinson.

New York, Ninth month 3.

Every Christian ought to be where for the time being he belongs. He ought to be, at every moment of his life, just where he would be glad to be found if his Master were to come seeking him. Whether it be work or recreation that is his duty for the hour, *that* is the thing for him to attend to then. And as a man's duty never can be at two places at the same time, a Christian believer who is at the place where he belongs can rest assured that his Master would not wish him to be at any other point in the universe than just there. This is a good test for a Christian in his deciding what he had better do for this evening, or for this morning. He ought to do that which he ought to do; and whatever he does should be that which he believes that his Master wishes him to do above anything and everything else.—*Selected.*

Hardness is a want of minute attention to the feeling of others. It does not proceed from malignity or a carelessness of inflicting pain, but from a want of delicate perception of those little things by which pleasure is conferred or pain excited. A hard person thinks he has done enough if he does not speak ill of your relations, your children, or your country; and then, with the greatest good humor and volubility, and with a total inattention to your individual state and position, gallops over a thousand fine feelings, and leaves in every step the mark of his hoof upon your heart.—*Sydney Smith.*

If we dwelt more upon God's fullness and his desire to make us partakers of it, our Christian character would be richer.—*H. W. Beecher.*

INTELLIGENCER AND JOURNAL.

HOWARD M. JENKINS, *Managing Editor.*

ASSOCIATE EDITORS:

HELEN G. LONGSTRETH. LOUISA J. ROBERTS.
RACHEL W. HILLBORN. LYDIA H. HALL.

PHILADELPHIA, NINTH MONTH 8, 1888.

THE DANGER OF HERO WORSHIP.

ONE of the most brilliant, yet most unbalanced and most untrustworthy of modern writers is one who has strongly insisted upon the yielding of mankind to hero worship. Perhaps the obvious defects in Carlyle's system have prevented many from following him in this direction, especially when so unlovely a character as Frederick of Prussia, miscalled "the Great," was presented for their admiration; but we fear there is too much danger with some of allowing themselves to worship, mentally at least, some conspicuous person, without carefully considering how unlikely it is that his merits are exactly measured.

We take the case of Charles Darwin, for example. How is Darwin to be esteemed? Certainly not without caution and qualification,—for reasons which we shall in a moment indicate. But his great achievements in science, his heroic contributions to the stock of accurate human knowledge, his devotion to truth, his patience, his simplicity, his amiability, command the attention and respect of the world. His biography, told in his own letters and journals, may well fascinate us. It is not unreasonable, on the contrary it is natural and just, that we should have praise and appreciation for such a worker.

But this does not imply everything. It does not imply the justification of an entire surrender of our regard and our judgment,—the sinking of our individuality in that of Darwin, and the acceptance of his mind as our ideal. In the very biography which we found so charming there was a significant and notable absence of one thing needful to make a character round and perfect. Darwin himself felt and acknowledged that he had sunk all else in his one pursuit: he was a naturalist, and nothing more,—a great one, indeed, but that only. He had found in himself a gradual extinction of not only the elements that are æsthetic,—that see the poetry and beauty of life,—but even the elements that are religious, and inward, and spiritual. He declares this frankly, and, as a scientific journal has remarked, it has sharply demanded attention from those who were giving themselves up unreservedly to the worship of "pure science." Frances Power Cobbe says this single instance has gone far "to throw a sort of dam across the stream, and to have arrested not a few science-worshippers." They find themselves querying whether a knowledge of the habits of earthworms, though leading up to other and vaster knowledge of material things, will compensate for the absence of spiritual feeling, or even of the æsthetic sense. As an article in the *Atlantic Monthly*, (quoted on page 272 of the current volume of this paper) puts it, there was a blank page in Darwin's experience, and this is the page of spiritual life. "What interested him was the immediate present, and he dealt with it admirably, both in the intellectual and moral world; but what was remote was as if it were not."

Here is an instance, we say, which may well check the inclination to hero-worship. So much might be said for Darwin, yet not everything. The ideal was not perfect. That we should appreciate and admire in him what may be worthy of appreciation and admiration did not imply the fitness of an entire surrender of our regard and judgment.

CORRECTIONS.—A correspondent—N. C., Brooklyn,—calls attention to the historical statement in J. D. McPherson's recent letter on the Tower of London, respecting the unfortunate Lady Jane Grey. The facts concerning her are, not that she was put forward by a Catholic faction against Elizabeth and the Protestant party, as stated, but that, at the accession of Mary, the Catholic, (Elizabeth's elder sister), known in history as "Bloody Mary," a Protestant movement was begun in behalf of Lady Jane, and upon its failure she was beheaded, as referred to by J. D. M. The reign of Mary began in 1553, and Elizabeth followed in 1558. The execution of Lady Jane occurred in 1554.

In the article by A. C. D., in last week's paper, on the Plainfield Centenary, the word *Piscatany* should be Piscataway; and where it is said that remarks were *freely* made, it should read briefly made.

DEATHS.

CLEAVER.—Suddenly, on Eighth month 31st, 1888, William J., eldest son of John and Sarah J. Cleaver, of Whitemarsh, Pa., in his 35th year.

COATES.—Eighth month 29th, 1888, at the residence of his brother-in-law, Richard Mather, West Philadelphia, William Bailey Coates, aged 65 years; a member of Western District of the other body of Friends.

SEAMAN.—At his home, Westbury, Long Island, Seventh month 4th, 1888, after a long and painful illness, Edmund Seaman, eldest son of Hannah and the late Jacob Seaman, aged 56 years; a member of Westbury Monthly Meeting of Friends. Interment at Westbury, L. I.

STAR.—Departed this life on the evening of the 31st of Eighth month, 1888, Phebe M. Star; a member of Fairfax Monthly Meeting, Virginia, in the 69th year of her age. The life and death of this dear Friend was a useful lesson to us all. Calm and collected in her last moments, her desire was to be released from her sufferings whenever it should be the Good Father's pleasure to call her home.

W. W.

James Udall.

"Mark the perfect man, and behold the upright, for the end of that man is peace."

How applicable is this beautiful Scripture truth to those whose lives have been spent in doing good to their fellow men, and whose unblemished characters stand as an example that all may follow.

Such was our lamented friend, James Udall, whose long and useful life has ended, and we may rest assured that his purified spirit, having cast aside its earthly garment, is now clothed in immortality and eternal life.

Although not a member of our Society yet the principles of Friends ever clung closely to him. He was a constant attender of Manhasset Meeting with his devoted wife, when health permitted, she having been educated in another faith, yet after her marriage felt it was her duty and pleasure to go with her husband, and now after fifty-four years of sweet companionship, the golden chord is at length broken, and the precious spirit removed from works to rewards.

He was a life long friend of our dear departed friend Henry Willets, both "lovely and pleasant in their lives, and in their deaths were not long divided." Those who have shared his unbroken friendship as the writer has done for nearly half a century, can testify to the goodness and symplicity that marked his character. He was an earnest seeker after truth, unselfish in his business relations, ever ready to assist the poor and needy, giving with a liberal hand, not only to the meeting, but to those who required assistance, expressing his convictions that true religion was not so much in what we believe as in the way we live.

A touching tribute to his memory comes to me from his devoted daughter, who, in early life, was left a widow with an infant, and who has devoted her life to her parents with almost more than filial tenderness; she says: "His life and character was so lovely it made our home so beautiful that his death has left everything everywhere desolate, lonely, and sad,—so hard to live without his sweet, loving presence and beautiful soul, inspiring our lives with its loveliness—so noble, exemplary, and consistent, living out the Golden Rule socially, morally, and spiritually.

"My grandmother, Deborah Udall, (a beloved member of Manhasset Monthly Meeting), told him 'he had never given her any anxiety, only when he was sick, or out in the boat in a thunder storm.' 'Oh! mother!' he said, 'this is the greatest blessing and legacy thee could bequeath me. I am so happy that I have given thee so little trouble, and that my life has been so satisfactory. I have tried to do right and make those around me happy.' His health had been frail during the last few months, and after an illness of a week's duration he calmly and sweetly passed away in the 81st year of his age."

On the 7th of Fourth month, 1888, the funeral took place at Manhasset meeting-house, where a very large and interesting meeting was held, and a precious testimony given to his worth—giving consolation and comfort to his sorrowing family and many friends. "I hear a voice from the casket saying, 'mourn not for me,'" was the expression that fell from the lips of this ministering friend on the solemn occasion.

Surely no monument of stone over his last resting place is needed to commemorate his virtues, for his memory is embalmed in the hearts of those who knew and loved him well. E. H. B.

Bayside, L. I., Eighth month 30.

Rarely promise, but, if lawful, constantly perform.—*Wm. Penn.*

SCRIPTURE LESSON, No. 36.

Ninth Month 16, 1888.

Topic: THE WATER OF LIFE.

Golden Text.—"For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water."—Jeremiah 2: 13.

Read Numbers 20: 1-13.

It was in the wilderness of Zin that the "whole congregation" of Israel spent the closing years of wandering, which prepared the younger generation to enter in and possess the fertile fields and wooded hillsides of their ancient patrimony. The men who came out of Egypt had, through the enervating influences and hard toil of their servitude, in the low lands of that country, lost the vigor and sturdiness of their nomadic ancestry, and, as we have seen they preferred the uneventful drudgery of their bondage with its "leeks and onions and flesh-pots," to the hardships and privations incident to the journey over the uncultivated lands through which they were obliged to make their way.

The scarcity of water became a serious obstacle to their good order, and the absolute necessity for an immediate supply brought up the cry which was ever ready to break forth, when danger or disappointment confronted them. Moses, as was his unfailing custom, went into the Tabernacle to lay his new-found difficulty before the Lord, and this brings us to the point of value in the lesson.

Take thy rod. This rod was one of the sacred treasures of the Tabernacle, and the same that Moses had carried with him in his interview with Pharaoh.

Smote the rock. The wisdom and far-sightedness of Moses, under the guidance of the Divine Spirit, enabled him to meet the necessities of his people, yet his angry impatience brought sorrow and loss to his spiritual life.

If one were asked to state what, of all the varied blessings that our Heavenly Father has conferred upon us, is the most to be desired, he could not hesitate to answer that it is the power to discriminate between right and wrong, to determine what is good and what is evil, what will make our lives happy and filled with peace, and what will destroy such peace and happiness.

Such knowledge is indeed the Water of Life, that which refreshes, invigorates, animates our whole existence, and which alone makes life desirable. It is obvious that this knowledge can only be derived from the source of all good, our Divine Father and the Creator of all. That he bestows such knowledge cannot be gainsaid, for whatever be the theories of men regarding the *manner* in which mankind become aware of the law of right, and thus responsible for its observance, every one is conscious that it is within his own power to acquire a knowledge of truth, which, if obeyed, will direct into ways of life eminently conducive to permanent happiness and peace.

The fundamental doctrine of the Society of Friends is that the Divine Father reveals *directly* to every human soul this knowledge of truth, which is sufficient to its needs, and so inspires it with a consciousness of right and duty, that every one who is willing to

be guided by its promptings will certainly find the true way of life, and obtain the power to fulfil the will of his Creator.

This revelation, or witness for truth, never can lead astray, but is adapted for every condition in life, teaching self-denial, prompting to works of righteousness, impelling to acts of kindness and charity, leading away from all debasing and ignoble actions, and up to greater and greater purity of character, nobility of purpose, and integrity to all that is good.

This word of God, speaking in every soul, is then indeed "the well of water" that springs up "unto eternal life," that which we may have for the accepting, and which, if accepted, will over-rule all the ills of life and will fill the soul with unspeakable peace.

For Friends' Intelligencer and Journal.

YARMOUTH, AND THE TRIP THITHER.

It was a pleasant party of Friends, eighteen in number, that met recently on a bright morning at the Reading Railroad Station, Philadelphia, *en route* for St. Thomas, Ontario. Those who had with the thoughtfulness of experienced travelers secured seats in the roomy and well-appointed parlor cars of the Lehigh Valley Railroad, had some advantage over others whose time and thought were otherwise occupied up to the starting day. But these were not disposed to murmur or let aught detract from their appreciation of the ride, because of less luxurious accommodations; they enjoyed with a zest born of the novelty and newness of the scenery, the rapidly passing panorama that revealed here a thrifty town, there a well-cultivated farm, ascending till Bethlehem was reached and our first halting place of any moment was made. We tarried just long enough to get a good glimpse of this pretty place, associated in our minds with that religious sect the Moravians, who settled here in 1740. Their religious forms and a social life of their own, added to habits of unusual economy and industry, soon won for them the designation of a "peculiar people." A fellow feeling of sympathy was awakened, and a desire to stop and see if any of their primitive simplicity of life were left to us now, but alas! for the thought that would dwell with the past; no time could be allotted to it, for on, on we must speed, this time a few more of us with comfortable parlor car conveniences, gazing eagerly at the landscape, now revealing the wonderful coal regions of the Upper Lehigh. Passing Mauch Chunk, with its picturesque surroundings, its mountains of black coal dust, side by side with its mountains of greenness, its renowned "Switchback," its homes for the miners, poor cabins beside the tastefully adorned and capacious mansions of the wealthy which we had seen—these were all objects of great interest. Then came the "breakers" where the "black diamonds" of these great coal fields are separated and made ready for our use when the chilly blasts of winter make them of more value to us than their brilliantly white sisters, whose office is to adorn the person and please the eye. As we still ascend, the heart utters its silent thanksgiving that we are permitted to witness in so brief a time so much of the beauty of God's creation, and so much of the development of man's mechanism, by which the greatness of his power is continually becoming more and more apparent. By late noon the climax is reached, and we are on the summit, where, at an elevation of 2,000 feet above the sea, we stop for dinner. Here a fine hotel, the Glen Summit, enjoys a most magnificent view of mountain peaks and ranges with lovely valleys intervening. The time is too precious to waste in the every-day pastime of eating dinner, so having supplied our physical needs in that line from a lunch basket while on the way, we take advantage of the halt to wander out for a wider view of the grand scene. It is certainly a tempting spot for those who have the leisure and the means here to breathe the fresh mountain air and feast the eye on the beauties of nature. But we must journey on, the descent being equally as fine as the ascent. We wind round for a distance of fourteen miles, catching glimpses of streams and lakes, so suggestive of coolness and trout fishing, and reach at last, nestling in the valley of Wyoming, the town of Wilkesbarre, which all the time was very near to us though hidden from our view. We had delighted our eyes with the fresh fall asters, just bursting into bloom, while close beside them in almost barbaric splendor nodded the golden rod, and at every turn the wild wealth of ferns caused many a sigh that we must pass them by. Speeding on, we now cross the border into New York State, passing in the twilight hour Lake Seneca and other charming spots, hoping for a nearer view on our return. Settling ourselves to rest as the darkness gathered around us, we ere long were aroused to find we were within sound of the roaring waters of Niagara where we were to leave our comfortable quarters and be transferred to the Michigan Central Railroad for landing at St. Thomas.

Out into the night with its rain, and, we had almost said, its darkness, for the lights in a station house, which was being reconstructed, were few and dim, we waited for some hours, and were here joined by another Friend bound for the same point. Some, by preärrangement, made a stop at the Falls, others would have done so but for the great influx of excursionists that just then filled the place. Crossing the Suspension Bridge we were soon made conscious of our presence on foreign soil by the demand for "all passengers going to Canada present luggage for inspection." This occupying but a brief time we again tried to rest, but a crowded second-class car was a poor substitute for the luxurious one we had left, and we resigned ourselves to discomforts which were somewhat mitigated by the sympathy of a pleasant conductor who much regretted his inability on account of a great pressure of travel, "to do better for us." At early dawn we landed 125 miles from the Falls on Canadian soil, and were met and cordially greeted by friends who soon transferred us over fine roads, in open topped wagons (here called "democrats"), past large farms with acres of fine woodland, to the Friends' settlement of Yarmouth, Ontario.

The face of the country revealed its nearness to the great lakes by its level surface, its many deep fissures through the rocks, its continual greenness, as

if constantly moistened, and its general fertility. For that section St. Thomas is the chief market, it being a city of 12,000 inhabitants, though much is shipped abroad. The making of cheese, which is rich and good, is an important industry. Fruit, too, is much raised, the apple crop being of excellent quality. The restrictions of trade on account of the tariffs imposed by both countries are serious barriers to intercourse with "the States," and we found a general desire among the Canadians to obtain a freer interchange of products.

There is, we found, a feeling still preserved of "loyalty" to the English Queen, and yet there was evident a realizing sense of the value it would be to them to be united to "the States." It was a new experience to some of us, to find ourselves looked down upon, as it were, by her stately majesty in many a large picture placed in the rooms devoted to our service. Yet our intercourse could not have been more pleasant and kindly if we had all claimed allegiance to the same laws. We mutually recognized a broader brotherhood, a kinship of faith, and a kindred devotion to the one great power, God over all. The solidity and intelligence of those Canadians it was our privilege to meet, spoke well for the home training and their system of public schools; with the efficiency of the latter we were quite impressed. Yet the regret was universal among the Friends that so few of them were so situated as to be able to give their young people the advantages of an education at Swarthmore College and elsewhere among Friends. This, too, we hope time will remedy, and put it in their power to mingle, while obtaining an education, with young people of their own religious faith.

L. H. H.

NEWS OF FRIENDS.

BUCKS QUARTERLY MEETING.

Bucks Quarterly Meeting, held at the Falls, on the 30th of Eighth month, was very largely attended and was a very interesting meeting.

Many strangers as well as a number of members from neighboring quarterly meetings were in attendance. There was a comfortable degree of stillness obtained nearer the appointed hour than has often been the case, when Sunderland P. Gardner, of Farmington, New York, arose and commenced a very interesting discourse which continued for more than an hour. He was listened to with profound attention, and from the feeling that prevailed it was evidently to the general satisfaction of the large and intelligent audience present. After Sunderland sat down, a few very satisfactory words were spoken by Elizabeth Paxson and Thomas Foulke, and after a brief and impressive silence the first meeting closed and the regular business of the Quarterly meeting was then proceeded with. A minute that had been granted to Robert M. Croasdale, (a minister), by Falls Monthly Meeting, to attend Baltimore Yearly Meeting and appoint meetings, was produced and endorsed by the quarterly meeting.

A part of the Yearly Meeting's Visiting Committee were in attendance, and at the close of meeting arrangements were made for their attendance at the different monthly meetings composing the quarter as they occurred in the following week, and also the attendance of some appointed and some parlor meetings if way should open.

At the close of the Quarterly Meeting there seemed to be a feeling prevalent that we had had a very satisfactory opportunity together, and a desire prevailed that we may continue to have such meetings in the future.

SOUTHERN QUARTERLY MEETING.

This meeting was held at Easton, Md., on the 29th of last month. Samuel S. Ash and Henry T. Child of the Visiting Committee of the Yearly Meeting, and Martin Maloney from Avondale, were in attendance. The meeting was large. The three Friends named spoke. At the close of the meeting for worship, Richard T. Turner, Jr., referred to the John M. George school, and desired to know the views of Friends in relation to the scope and character of the school that is to be established. The sentiment of the meeting was that it would be better to have a school for the rudimental branches of education, to fit the scholars for the practical duties of life. The question whether there should be a particular kind of dress required was referred to and strongly objected to. The meeting then separated, about forty of the men going up stairs. The first, second, and eighth queries were answered. The George school was again considered, and a free interchange of sentiment was had. All were of the opinion that such a school as was spoken of in the first meeting would meet the wants of Friends generally. And it was hoped that such a school would be opened without much delay.

The meeting on Fifth-day was large and satisfactory. Henry T. Child spoke for about an hour. Samuel S. Ash also spoke, and Martin Maloney appeared in supplication.

It was an encouraging season for all, and hopes were expressed that some of the Yearly Meeting's Committee and other Friends would attend all the quarterly meetings.

C.

For Friends' Intelligencer and Journal.

THE THOMAS ASYLUM FOR INDIAN CHILDREN.

This Asylum is on the Cattaraugus Reservation, in the State of New York. We left Buffalo on the 28th of Eighth month, by the Erie Railroad, for North Collins, a distance of 22 miles. From North Collins to the Asylum is six miles by private carriage.

Half of the ride is past the homes of the Indians. Some have comfortable, two-story, frame, painted houses with white window curtains. The men in the fields working with teams; the children about the lawn. At one house some lads were pitching quoits. It is vacation. We passed two public school buildings in good repair with a fresh coat of white paint on each. The Indians have horses, cows, pigs, and poultry. All the men, women, and children we saw were well clothed in citizens dress, as their employments required.

The land is good; they raise corn, potatoes, and

buckwheat. The other harvests were over. We did not see many grain stacks,—the apple and pear trees were well covered with fruit. We passed the fair-grounds which calls together many white people to see the products of the Indians at their annual display. The land is good, much of it covered with forest in its natural state. The approach to the Asylum was very cheering. There were good fences, and a large, well-kept lawn with shade trees. The large, well-painted wooden buildings, which have now 112 children, are all in excellent repair. The parlor is papered and well furnished, one table containing the work of the children on sale, they receiving the money. The sleeping rooms are neat. Iron bedsteads of the best kind with wire springs and hair mattresses, and covered with white counterpanes. The pillows are of feathers, with cases and shams. A red work-bag hangs on the post of each bedstead. The schools were not in session. The larger girls were in the sewing room. They remain in the Institution till 16 years of age and teach sewing to the younger girls. They do all the sewing for themselves and for the boys. One girl was knitting on a machine. They knit all the stockings, some sewing on the machines and others by hand. The garments made by the children last year numbered 2,159. All the children were neatly dressed—the larger girls in white aprons, trimmed dresses, and morocco shoes. All the smaller girls wore gingham dresses, ruffled on the bottom of the skirt, and a piece of lace on the neck of each dress. All the younger girls and and boys were without shoes and stockings. They were called in from their play to speak and sing for us, which was very well done. The neatness, order and promptness was wonderful. It was like a well-conducted home, where all knew their places, and filled them to satisfaction. The farm contains 125 acres. The boys, under the superintendent, raise all the grains, corn, vegetables and fruits, averaging in value $2,644. The products are mostly consumed on the place. They have 5 horses, 10 cows, and pigs, but no poultry. There is a good barn and a work shop, a garden, and a fine grove of forest trees with swings. They have a pond with a boat for rowing in summer, and in winter they have fine skating. All the grounds are in good order. We did not go over the farm. The likeness of the kind Friend for whom this Institution was named, Philip E. Thomas, hangs in the parlor.

This home, so well conducted, is a monument well fitting to his care and interest for the Indians. It was near this Institution our friend, Joseph S Walton, and family resided; a school for Indians was kept by them. We saw the Friend at North Collins who taught the school after Joseph and family left. We were kindly entertained by this Friend's sister, and heard from them much of interest about the Indians. If the millions of money that have been worse than wasted upon the military had been used to educate, civilize, and Christianize the Indians as the Friends did on this reservation in years that are past, there would not be the cloud of dishonor that now hangs over this Government. It is thirty-two years since the Thomas asylum was established. It was supported for many years by the benevolent. Our kind friend, Lydia Ann Thomas, and others took an interest in it. It is now a State Institution under a Board of Managers appointed by the Governor—one of the board. John Mt. Pleasant, an Indian, died last year. I quote from the last report: "During his long career his example was of inestimable value to his people, an example of industry, thrift, temperance, and right living, illumined by self-abnegation and benevolence. His loss to us friends and co-laborers in the adminstration of this interesting charity is great." The State appropriated last year $10,000 for expenses, $1,000 for teachers, $2,000 to buy land.

In this visit I had the company of Amelia Hicks, of Westbury, L. I.

PHEBE C. WRIGHT.

West End, Ninth month 1.

For Friends' Intelligencer and Journal.

THE ISLES OF SHOALS.

THE ISLES OF SHOALS are a series of rocky islands, nine in number, situated in the Atlantic Ocean, about ten miles east of Portsmouth, N. H. Star Island, Appledore, and White, are the largest and most prominent because of their hotel accommodations, and the last named is noted for its light-house.

The rocks at Star Island are of "granite intersected with a basaltic dyke," but of such structure as makes them quite unique, "their like being found in but one point, jutting out in New Hampshire." The shores of this island are bolder and grander than the rest of the group and rise to a height of sixty feet above the sea. The rocks have been thrown up vertically and lie in confused heaps, and the sea dashes up amongst them with a tremendous grandeur all its own. We are reminded of E. L. Wilson's description of Mt. Sinai, and imagine that some such convulsion of nature must have been required to throw these cliffs into their present arrangement.

The air is simply perfect,—balmy, salt, and pure; a "land breeze" being impossible, the situation here is equal to a sea-voyage without its dangers and annoyances. On a clear day we see the hills of York in Maine, and the shore of New Hampshire distinctly outlined with the "Hotel Wentworth," and the "Farragut House" at Rye Beach, and other resorts of less note. Far in the northern horizon the White Mountains can be discerned against the sky. A luxuriant growth of grass and a few familiar wild flowers struggle with the stones for a subsistence on the more sheltered portions of the islands. We seem to play "stone-tag" as we step from one projecting rock to another.

The timid little "Quaker lady," or bluet, and the buttercup seem belated, in company with the golden-rod and fall aster. A dwarf pipsisiwa, with its frail white blossoms, seems strangely out of place in these rude surroundings; and a tall dandelion—*leontedon*—that enlivened the sod of Harvard College grounds, is also abundant here. The latter is a wild-wood flower around Philadelphia, and is even scarce as far north as the Delaware Water Gap, but around Bos-

ton it is very common as is also the pink, white, and blue succory.

Butterflies of two varieties are very numerous, as though they were stranded here, and were obliged to stay. The children shook one of the few trees, and they flew out like autumn leaves before the wind.

To-day is bright, with the sea raging after last night's storm, and it is an impressive experience to sit on the cliffs and listen to the thunders of the billows below us. The waves fly up against the rocks in snowy foam, cover them for a moment, and then flow back in cascades of brilliant whiteness. On the more gentle slopes, where we can approach more nearly and the sea is calm, we count many jelly-fish brought in with the sea-weeds. The water is so clear that we can see many feet below the surface, and when the children throw out a baited line we see the fish come up in swarms eager for the bait. The name "Shoals" was given to these islands on account of the remarkable "shoaling" or "schooling" of fishes about them. Codfish are found in abundance a few minutes sail from here, and many other edible fish delight the epicure and fisherman.

Evidences of the occupancy of Star Island by our early New England settlers give a human interest quite unexpected to the stranger. Notable among these is a triangular monument of white marble to the memory of "Capt. John Smith, who discovered these Isles, (properly called Smith's Isles), in April, 1624, while with eight others in an open boat he was exploring the coast from Penobscot to Cape Cod."

The "little village of Gosport" held the life and activity of these "stern and rock-bound coasts" for two centuries, and the ruins of Fort Star, the old Stone Church, the parsonage, and the tombstones with the names of those sturdy sons of a sterner ancestry give convincing testimony that the brave forefathers of New England lived and struggled here.

S. M. G.

Star Island, Eighth mo. 23.

WINE DRINKING IN EUROPE.

[Extracts from a private letter of Elisa H. Schofield, dated at Rome.]

You cannot have the least idea of what not drinking wine means in this country. Since I touched the shores of England I have seen but one wineglass unused besides my own and that is that of a gentleman of our party, a middle aged man. At those large hotels in London and Paris I have run my eye down the tables in vain; men, women, and children all drink it as water. My heart sinks and fails within me when I think what it would be for a young man to pass through what I have to. They don't mean to be the least unkind but they urge me, think I ought not to drink the water, (which, as far as I can judge, is good and I am perfectly well), express surprise, and argue with me. The hardest day was the long, hot ride in the cars from Genoa to Pisa, when we could not get a drop of water at any of the stations. They never have it on the cars, and look in blank amazement, even if they understand you; so all the day I had no drink,—the others brought wine. Every one says it is very "light" and pure, and it must be, for I cannot detect it at all on the breath. Sometimes I wish I were like the others, several of whom say they never drink it at home, and some belong to temperance societies. Mr. P., that day, was so solicitous for me, said: "I do honor you, Miss S., but I think you really ought to take some of this, it will do you good": and so it goes.

Our guide cannot understand why we should object. He says, "why here children are *punished* if they do not drink their wine at table; my sister has often made her boy stand in the corner because he did not like it and would not drink it. Now I shall 'ave to put you in the corner if you do not take it." The other day when they passed the strawberries, he took up my plate and said, "I am going to fix them for you and make them good!" I smiled and watched him sugar them all well and mash them with a fork, and then pour wine over them. I waited till he came to the last and then laid my hand on the bottle. "Oh, but you must; it is good for you and I want you to do;" and he poured the wine on. But Mrs: W. had to eat them. I could but pity the hurt look that passed over his face; he was so sure I would not refuse. Sometimes he says I will make him a teetotalar. Last night at dinner I saw them watch me as the waiter passed the wine round; and our guide, who was farther down the table, laughingly called: "Ah, Miss S., you must take some to-night!"

They don't mean to be unkind and I don't mind, although it is not pleasant to be singled out as peculiar by the party. I realize as I never could before what a trial it would be to a young man. I know they all respect me for it; and it was shown last night by the guide's answering so quickly and sincerely when I asked if I were naughty, because I did not take the wine.

E. H. S.

SWARTHMORE NOTES.

—Nearly all of the $40,000 subscribed for the endowed professorship has been paid in to the Committee on Trusts, Endowments, and Scholarships.

—The vacation is about over; the college is again open to prepare for the return of students; several of the professors are already on the ground, and the prospect is good for a full college the coming year. The following notice has just been sent out:

"New students who have not been classified should present themselves at the college on Third-day, the 11th instant. The examinations for classification will take place on the 12th. New students, who have already been classified, by testimonials from their teachers, or otherwise, will present themselves, with the old students, on Fourth-day, the 12th inst. All students should reach the college not later than 8 p. m. on the day of their arrival. Regular examinations will begin on Fifth-day, the 13th."

"So every spirit, as it is most pure,
And hath in it the more of heavenly light,
So it the fairer body doth procure
To habit in, and it more fairly dight
With cheerful grace and amiable sight;
For of the soul the body form doth take;
For soul is form, and doth the body make."

—*Spenser.*

MY WEALTH.

I DO not own an inch of land,
But all I see is mine,—
The orchards and the mowing-fields,
The lawns and gardens fine.
The winds my tax-collectors, are,
They bring me tithes divine,—
Wild scents and subtle essences,
A tribute rare and free;
And, more magnificent than all,
My window keeps for me
A glimpse of blue immensity,—
A little strip of sea.

Richer am I than he who owns
Great fleets and argosies;
I have a share in every ship
Won by the inland breeze
To loiter on yon airy road
Above the apple trees.
I freight them with my untold dreams,
Each bears my own picked crew;
And nobler cargoes wait for them
Than ever India knew,—
My ships that sail into the East
Across that outlet blue.

The sails, like flakes of roseate pearl,
Float in upon the mist;
The waves are broken precious stones,—
Sapphire and amethyst,
Washed from celestial basement walls
By suns unsetting kissed.
Out through the utmost gates of space,
Past where the gay stars drift,
To the widening Infinite, my soul
Glides on, a vessel swift;
Yet loses not her anchorage,
In yonder azure rift.

Here sit I, as a little child;
The threshold of God's door
Is that clear band of chrysoprase;
Now the vast temple floor,
The blinding glory of the dome
I bow my head before;
The universe, O God, is home,
In height or depth, to me;
Yet here upon Thy footstool green
Content am I to be;
Glad, when is opened to my need
Some sea-like glimpse of Thee.

—*Lucy Larcom.*

COURAGE.

BECAUSE I hold it sinful to despond,
And will not let the bitterness of life
Blind me with burning tears, but look beyond
Its tumult and its strife;

Because I lift my head above the mist,
Where the sun shines and the broad breezes blow,
By every ray and every rain-drop kissed
That God's love doth bestow;

Think you I find no bitterness at all?
No burden to be borne, like Christian's pack?
Think you there are no ready tears to fall
Because I keep them back?

Why should I hug life's ills with cold reserve,
To curse myself and all who love me? Nay!
A thousand times more good than I deserve
God gives me every day.

And in each one of these rebellious tears
Kept bravely back, He makes a rainbow shine;
Grateful I take his slightest gift, no fears
Nor any doubts are mine.

Dark skies must clear, and when the clouds are past,
One golden day redeems a weary year;
Patient I listen, sure that sweet at last
Will sound his voice of cheer.

Then vex me not with chiding. Let me be.
I must be glad and grateful to the end.
I grudge you not your cold and darkness,—me
The powers of light befriend.

—*Celia Thaxter.*

THE TRAINING OF CHILDREN.

THE Apostle Paul interprets this Hebraic declaration when he says: Train up your children in the nurture and admonition of the Lord; that is, in character-building and man-building of the Lord. If we can find our way to lay up the layers of character, one after another; to build up habits of life, one after another; and fill the man full with that which we wish to be manifest in after life—the child, so trained, so builded, so filled, will not depart from the way thus marked out for him. The difficulty is, we govern our children in one way; we teach our children in another way; and we train them in a way different from both. Our training is not according to our teaching and our government.

The law that I have laid down is an absolute physiological law. It is not only easily ascertainable by a broad survey of the phenomena of human life, but it is absolutely physiologically true that we are what we are accustomed to do. The man grows as the tree grows. We do not, like the serpent, cast off last year's skin, and leave it in the valleys. That which we did last year habitually, and the outward manifestation of our life—that which was the bark of our life—last year, we absorb, and it becomes the woody fibre of our life this year. The eye sees according to its habit of seeing, and the ear hears according to its habit of hearing; the fingers and the hands act according to their habit of action; and the brain is according to what it has been habituated to do. What we have allowed ourselves to think and feel, that is building up the brain layers that are to be the organs of thinking and feeling in the future. Supposing, for example, Mr. Zundel, playing on this great organ for so many years, had breathed his own spirit into it, he had not merely touched its keys, and evolved from it the harmony that there was in his own soul; but in the touching of its keys, and in the playing of the instrument by that very process the pipes had been built up, and when he had played the trumpet, the trumpet had grown stronger; and when he had played the diapason, the diapason had grown strong; and when he had played the flute, the flute had grown sweeter—it would be by this time a Zundel organ. And when Mr. Shelley played on it, and put in the organ the incarnation of his own spirit, we should have a Shelley organ engrafted on the Zundel organ, and the musicians themselves

would have made the instrument they played upon. That is what we are doing in life, every one of us. We are playing on ourselves; we make ourselves; and we are the harmony or discord we have given forth.

Now, what our text says is this: Take your child and play upon him such music as you mean he shall produce in after life. Do you want a brave man? Do not shield your child from dangers; let him face them. Do you want a strong-willed man? Oh! do not try to break your child's will. A child with a broken will is more to be pitied than a man with a broken back. Make his will strong and wise. Do you want him temperate? Restrain the childish appetite for candy, and he will know how to restrain in manhood the appetite for strong drink. Do you want him generous? Teach him to be generous by training him for it. Do you want him economical and wise? Do not give him all the money he wants. Habituate him to think and do to-day what you want the man and the woman, by and by, to be and to do. If you can form the habit, you will create the character; and the habit and the character you form will be invariable and unalterable.

See how God takes these children and puts them into our hands, that we may train them for a glorious manhood and a more glorious eternity! He puts them into our hands absolutely impressionable, soft, plastic, full of the elements of nature, ready to receive the impress of our mind and our influence; eager in their questioning, wanting to know all things; open-eyed with astonishment; long ears, ready to listen to all sorts of things that they ought not to listen to and to all things which they should listen to—if we know how to minister to their listening; imitative, quick to follow the example that is set before them, and then put into a home that is the microcosm of life, where all the various practices of life can go on; mistakes committed, sins committed, perpetrated, and no great harm come of it. The household is made up of a life that is a little life and preparation for a greater one. The little mother carries her doll children through all the diseases, no matter whether she nurses them wisely and doses them correctly or no; but she is learning. These infantile and childhood processes are the very ones by which our children are to learn the habits of their life. If we can so impress ourselves on them, so guide and direct and master them, that they shall not be governed to do our will, not merely taught to see our truth, but trained and guided to do of their own will and in their own growing wisdom, the things that are right and wise and true, from that pathway, when led by faith, from that character when wrought in them, they will never depart.

Oh! we cannot train our children in the way they should go if we take them grudgingly and reluctantly; if we feel a burden and a care; if we dread their coming before, and almost wish we were free of them afterward. Oh! the cruelty, the cruelty to children that live in an arctic atmosphere, and not in the tropic of love! And we cannot train our children by passing them over to tutors, governesses, nurses, or what not. We cannot train them by proxy. We cannot find teachers and others that shall do it. We cannot train them by a little religion at night or a little religion in the morning. Just look at the breakfast table while you are talking things over, at your boy or your girl, and see how the eyes open wide at some manifestations of worldliness, at some expression of vanity, at some utterance of malice or ill-will. At night you will kneel by that little girl, teach her to say, "Now I lay me down to sleep," and you will think you are training. All your training was done at the breakfast-table. You can no more teach a child to be pious by a few minutes' prayer at night in an atmosphere of worldliness, vanity, and selfishness, than you can make a man well by giving him a quinine pill at night and morning, while he lives in miasmic marshes. It is the atmosphere of our homes that trains our children; what they imbibe that makes them what they are.

I sometimes think the tenderest word in the Bible and the sweetest is the most awful. And when I clasp my hands and lift my eyes up into heaven, and say, "Our Father," and then stop and think what earthly fatherhood is teaching children, I sometimes shiver at the falsity we are in danger of teaching in our homes. But, truly beloved Christian fathers and mothers and care-takers, if we will put round about our children the shield of patience and courage and love and hope, if we will train them to think the thoughts we want them to think in their manhood; to have the purity and the unselfishness and the courage we want them to have in their manhood; if we will train them as our Father trains us; not fearing to let the discipline of life come upon them; not fearing to let its winds, and its troubles, even, come upon them—if so be they grow strong to meet life's windings and to bear life's burdens—we have not only the law which I have tried to expound to you, but we have the promise of God's blessed exhortation, and his assurance: Train up your children—not govern them, not merely teach them—train up your children in the way they should go, and when they are old they will not depart from it. And if for a little time they seem to do so, the mother love, the father fidelity, and the sweet magnetism of a never-forgotten home will hold them fast and bring them back to life and to God again.—*Lyman Abbott, in Christian Union.*

"If it be possible," said Paul to the Roman Christians, "as much as lieth in you, live peaceably with all men." He did not say *some*, but *all* men. This may in some cases be a difficult task; and yet we are to do our utmost to follow this direction. The rule, though often violated, is a sound one in Christian ethics.

Every solitary kind action that is done, the world over, is working briskly in its own sphere to restore the balance between right and wrong. Kindness has converted more sinners than either zeal, eloquence, or learning; and these three never converted any one, unless they were kind also.—*F. W. Faber.*

CULTIVATED HAPPINESS.

How may one cultivate happiness? For one thing, instead of looking to the future, conclude to be happy in the present. No one knows enough of next year to depend on being happy then; nor is it well to wait till the new house is built, or the children are old enough to take care of themselves, or a fortune has been amassed. It is the case of the rich fool in the Scripture.

There is much pleasure to be obtained from little things that are often neglected as too trivial for notice; a flower in the window when a green-house is beyond one's reach; a book from the public library if one cannot purchase books of one's own, or paper-covered volumes when fine bindings are too expensive; the music of the voice when an instrument is wanting. There is almost always a substitute attainable for the pleasure that is desired, and the child who fishes with a bent pin and a string gets all the happiness of a fisherman from it.

There were never before so many enjoyable things accessible to the common people. With parks, art galleries, libraries, museums, the dwellers in cities have pleasure and information almost forced upon them; and for those who live in the country Nature's picture book is continually open. The trouble is, people do not appreciate what may be so easily obtained. Men like Thoreau and John Burroughs will note with a naturalist's delight the common sights of nature, and we enjoy reading their books; but the things themselves are all around us, and we take no pleasure in them. We need to learn to enjoy the simple daily joys of life, and to open our eyes to the wonderful world about us.

Some people lose the pleasure of life through sheer egotism. If for a few hours they could forget themselves they might be happy. It is an old saying that it is more blessed to give than to receive; and it is true in every sense. To give of time and thought and interest to others is infinitely better than to absorb it all in regard for the welfare of that insignificant but big-feeling "I." "Look out and not in," and "Lend a hand," are good mottoes for him who seeks true happiness. Busy he must be, for there is no pleasure in idleness; and the more help and comfort he can bring to his fellow-men by his labor, the happier he will be himself.

It is well to quit thinking of disagreeable things. No doubt they are plenty, but why pay any attention to them except to strive to overcome them? Don't roll trouble over and over until it has grown like a snowball. If you have a skeleton in your closet, just keep it there; don't let it out to terrify the rest of the family, and don't keep slipping away to take a private look at it. If you keep it shut up closely enough it may possibly crumble into harmless dust—bones do that way sometimes.

It is a great aid to cheerfulness "to count up your mercies," as the contented old lady put it. And remember that according to Mark Tapley there isn't any credit in being jolly under agreeable circumstances. He had finally to give up the task of finding a situation so wretched that there was any credit in being jolly in it. A good many persons are more easily satisfied, and take credit, not for being jolly, but for simply not grumbling at slightly annoying events.

These brief suggestions are only with regard to outside expedients; the true secret, simple and disregarded as it commonly is, lies in seeking true happiness, which is only found in God himself. All other happiness is temporary; this alone is permanent. It is, as has been beautifully said, when our will is parallel to God's that there is no cross; the cross is found when our will is at right angles with his. Human nature clings desperately to its own way and finds it hard to believe that happiness is found in the renunciation of self-will. But it is only when God's children can say with Paul, "For me to live is Christ, and to die is gain," that they know the meaning of "rejoice evermore." Then can they be calm in danger, and joyful in tribulation, and all things are well with them. This has made prisoners sing in their dungeons, and martyrs happy at the stake, and the happiness is the privilege and the duty of every Christian to-day. We not only may, we ought to be happy. How happy we might be, no matter how circumstanced, if once we would seek it in the will of God. God only knows how blessed he would make us if we would but let him.—*A. H. B., in The Occident.*

LECKY ON CHRISTIANITY.

If we were to judge the present position of Christianity by the tests of ecclesiastical history, if we were to measure it by the orthodox zeal of the great doctors of the past, we might well look upon its prospects with the deepest despondency and alarm. The spirit of the fathers has incontestably faded. The days of Athanasius and Augustine have passed away never to return. The whole course and tendency of thought are flowing in another direction. The controversies of bygone centuries ring with a strange hollowness on the ear. But if, turning from ecclesiastical histories, we apply the exclusively moral tests which the New Testament so invariably and so emphatically enforces, if we ask whether Christianity has ceased to produce the living fruits of love and charity and zeal for truth, the conclusion we should arrive at would be very different. If it be true Christianity to dive with a passionate charity into the darkest recesses of misery and vice, to irrigate every quarter of the earth with the fertilizing stream of an almost boundless benevolence, and to include all the sections of humanity in the circle of an intense and efficacious sympathy; if it be true Christianity to destroy or weaken the barriers which had separated class from class and nation from nation, to free war from its harshest elements, and to make a consciousness of essential equality and of a genuine fraternity dominate over all accidental differences; if it be, above all, true Christianity to cultivate a love of truth for its own sake, a spirit of candor and tolerance toward those with whom we differ;—if these be the marks of a true and healthy Christianity, then never since the days of the apostles has it been so vigorous as at present; and the decline of dogmatic systems, and of clerical influence has been a measure, if not a cause, of its advance.—*From "History of Rationalism in Europe."*

OBITUARY: HENRY RICHARD, M. P.

LONDON, August 21.—Henry Richard, member of Parliament for Merthyr Tydvil, and well known as an advocate of arbitration for the peaceful settlement of disputes between nations, died suddenly at Bangor, Wales.

Henry Richard was born in 1812, the son of a Methodist minister. For some years he was himself an "Independent" minister at Marlborough Chapel, Southwark, London. He was a thorough Welshman and commonly known among his colleagues in the House of Commons as "The member from Wales." His first public reputation was won as an advocate of popular education, and in defending the Welsh from what he regarded as false reports made by the Government Commission which was sent in 1846 to inquire into the state of education among them. Mr. Richard prepared and delivered an elaborate lecture, afterwards published in book form, as were also a series of letters printed later in the *Morning Star*—in both of which he refuted the adverse criticisms. Mr. Richard also published a "Life of Joseph Sturge" and an essay on "The Present and Future of India."

The work to which Mr. Richard more especially devoted his life has been the advocacy of peace and the establishment of international arbitration as a substitute for war. In pursuance of this work he traveled extensively, and his face was well known in all the chief continental cities. The earlier efforts made by him were in conjunction with Elihu Burritt, as early as 1846, and resulted in a memorable series of peace congresses held from 1848 to 1852 at Brussels, Paris, Frankfort, London, Manchester, and Edinburgh. The London Congress in 1850 was attended by a number of the most prominent anti-slavery advocates of America—Garrison, Wendell Phillips, Tappan, and others. These gatherings gave to the peace movement its first world-wide recognition. They attracted public attention and secured the pacific advocacy of Cobden, Bright, Lamartine, Arago, Humboldt, Liebig, Visschers, Suringar, Chevalier, Coquerel, Sir David Brewster, Varrautrap, Cormenin, Victor Hugo, Emile de Girardin, Beckwith, Garnier, and many others.

Mr. Richard succeeded in enlisting the late Lord Clarendon and his colleagues in the Congress at Paris, in 1856, in the advocacy of his views, and they were embodied in the celebrated protocol recommending States to have recourse, in case of disputes, to the good offices of friendly powers. The action of the Congress of the United States during the session of 1872-73, in favor of the principle of International Arbitration, was the result of Mr. Richard's persistent agitation, and since then the Parliaments of Italy, Sweden, Belgium, and Holland have made similar declarations.

Mr. Richard was first elected to Parliament for the Welsh Borough of Merthyr Tydvil in 1868, by a vote of two to one over Lord Aberdare, who, as Mr. Bruce, was Mr. Gladstone's first Home Secretary. Ever since then he has been regularly returned for the same constituency without opposition, except in 1880, when a Conservative candidate attempted to secure one of the seats for the Borough, but was defeated by a vote of two to one. Mr. Richard was an earnest advocate of Church disestablishment throughout the United Kingdom, and also urged persistently the perfection of a complete system of national and compulsory education.—*Exchange.*

NOW.

"WHEN I am lying pale and dead,
Come not, dear friends, around my bed
And pour your loss in deafened ears,
And wash my heedless face with tears.
What thrill of hope or tenderness
Will beat beneath my burial dress?
What look of gratitude arise,
And lift the lids of sightless eyes?
What loving voice escape those lips,
From which no speech or language slips?
Alas! I cannot rouse and say:
'If ye lament me I will stay.'
Speak while I hear, and while I long
To feel your love is true and strong,
While peace can soothe my troubled brow,
Wait not to miss me; hold me now!"

—*Rose Terry Cooke.*

A JAPANESE BRIDE.

QUITE as interesting as the scenery were the movements of a bride and a groom in the same car with us. We afterward learned that he was a Nagoya youth who had gone to Kioto and prospered in business, and had just been down to Nagoya to marry the young girl chosen by his parents and a go-between friend of the family. He was a raw, callow youth in appearance, and, spreading his rug on the cushions, lay down at half-length and obliged the bride to sit bolt upright in a small space. When he did sit up, it was he who leaned against the bride's shoulder, instead of resting her head on his shoulder in true wedding-journey style.

For the whole day that we traveled together it was his comfort and not hers that was considered. The groom hurried on board the steamer and into the next train of cars, and, helping himself to the only chair or seat, looked around curiously to sse where she was going to sit. The bride smiled sweetly all the time, and did not seem to think it at all out of the way for her to be cushion, or footstool, or baggage-porter for her lord. She wore a dark striped silk kimono and an ecru obi, brocaded with pine needles in black and gold. The Japanese reverse our customs in traveling, and wear their best clothes when on a journey, in order, they say, that their station may be known and proper attention paid them. The bride's attention was much occupied with her new gold ring, the wedding ring being a foreign fashion that they have taken up with enthusiasm. The gold band on the finger is fast replacing the shaved eyebrows and blackened teeth that used to distinguish the married women; but they adhere to the change in hair dressing, and after marriage red is no longer worn. The gay red crape petticoats, the red folds in the neck of the kimono, and the bits of red crape tied in the hair, disappear on the wedding day and the Japanese have the bitter maxim: "Love flies with the red petticoat."—*Japan Letter in St. Louis Globe-Democrat.*

THE CANNING OF PEACHES.

This industry has grown to enormous proportions in this country. Baltimore is the chief packing place, but a great many canneries—and their number is constantly increasing—are distributed through all the various peach districts. The present season will be the first for years that they have been able to get "a full packing."

They commence their operations about the 10th of August; the "Mountain Rose," a white peach, and the "Crawford Early," being the first peaches they get hold of, their time lasting from the 10th to the 15th of August. The next two varieties they take are the "Foster," and the "Reeves Favorites," (the former a white and the latter a yellow peach), then they follow with the "Oldmixon," "Stump the World," "Crawford's Late"—all old varieties, but good—and "Stevenson's Late." "The Smock" is a variety which has a rich yellow flesh, with a red centre around the stone. It is considered inferior to the others in flavor and is not put up except by the evaporating establishments, who prefer it on account of its beauty.

The tin cans used by the largest packers are manufactured by themselves at an average cost of two and three-quarter cents each. Granulated is the only quality of sugar used in canning, and the quantity varies from one to five pounds per dozen cans (each can weighing about three pounds when filled).

The peaches intended for cooking are allowed, according to their quality, from one to two pounds of sugar for each dozen cans; and those for table use, three to five pounds.—*Table Talk.*

The German Emperor has given his consent that the bust of a lady should have a place among the memorial statues at the Berlin University. The lady thus distinguished is the Countess Louise Bose, who at her death a few years ago, left nearly the whole of her considerable fortune to the Berlin University to enable poor medical students to pursue their studies, and to help medical men to enlarge their knowledge by making scientific journeys of discovery. This is a beginning to the opening of German universities to women, and we hope it will cheer on their way the brave ladies who have lately formed a Society at Weimar, which under the name of "Frauenverein Reform" has for its aim the opening to girls and women of all the professions at present monopolized by men. How great and difficult is their task, anybody acquainted with the "woman question" in Germany will understand.—*Pall Mall Budget.*

Badly shaped mouths result from children being permitted to suck their fingers. Another bad habit is biting the lower lip. The entire shape of the face is spoiled in this way. Red lips are the announcement of good health, and good health is the fashion. Women who have determined wills frequently get into the bad habit of drawing their lips together in a way they think expresses determination; the lips are pliable, and naturally assume the position oftenest given to them. So she who feels on pleasant terms with the world, and makes it a point only to say pleasant things, will have about her mouth what the French call riant—a look that tells of a laugh, without the sound and a smile that is not a smirk.—*Exchange.*

The Rockford, (Ill.) *Morning Star* devotes nearly two colums to the business women of that place who "earn their own living." It makes an excellent showing. Sometime we shall try to find space for it. But the article leaves out altogether the home-makers, the house-mothers, who earn their living many times over, and work more hours than any other class. They should be counted at least in numbers.—*Woman's Journal.*

Give thanks unto the Lord, call upon his name, make known his deeds among the people. Sing unto him. Sing psalms unto him, talk you of all his wondrous works. Glory ye in his holy name: let the heart of them rejoice that seek the Lord. O give thanks unto the Lord, for he is good: for his mercy endureth forever.—*I. Chronicles*, 16.

The truly religious man and woman will not tolerate a religion which is only a weekly parade, but which cannot reach down to the depths of one's nature and cleanse and purify it.—*Jewish Messenger.*

The true meaning and benefit of the Scriptures, is not attained to in the reading of them, unless the Spirit which gave them forth, do open and unseal the mysteries contained in them.—*Thomas Ellwood.*

They who delay setting out, merely because the road is difficult, or that they cannot see to the end of the journey, are in danger of being belated.—*Dillwyn's "Reflections."*

NEWS AND OTHER GLEANINGS.

—A Washington despatch to the Hartford *Courant* says: "Just complaint is being made of the defacement of the marble pillars of the capitol by the custom of draping the exteriors of public buildings when public men die. It takes about 5,000 yards of calico and costs about $500 to drape the exterior of the capitol, and the calico used once is never fit for use again. The black cloth works great injury to the marble walls and pillars. The dye transfers itself to the marble, and the stain is difficult to remove. Two or three years ago Congress appropriated four or five thousand dollars to have the exterior of the capitol cleaned. It is all streaked again."

—When the first electric telegraph was established, the speed of transmission was from four to five words a minute with the five-needle instruments; in 1849, the average rate for newspaper messages was seventeen words a minute; the present pace of the electric telegraph between London and Dublin where the Wheatstone instrument is employed, reaches four hundred and sixty-three words. And thus what was regarded as miraculous sixty years ago has multiplied a hundred-fold in half a century.—*Science.*

—The "Fire Rescue Exhibition" closed in London on the 4th of Eighth month. The contents of the exhibition were divided into three classes: (1) appliances for preventing fires, including fire-proof cements and chemicals; (2) appliances for extinguishing incipient fires, including

different kinds of hand grenades and domestic fire-engines; (3) appliances for escape from burning buildings. The third class was by far the largest class and the most interesting. Among fire alarms exhibited was one which rings automatically, being set off by the expansion of the air at the top of the room in which the fire occurs. A committee of experienced firemen are to draw up a report for publication, pronouncing on the value of the different contrivances exhibited.—*The American.*

—It is now possible to ascend Pike's Peak by wagon. Who among those who from a distance of 100 miles or more gazed in '49 upon this snow-topped crest supposed that in '88 a decrepit team of mules and a wagon with the tire wired on would ever desecrate the noble height! Of course tourists who have paused at the foot till now, will ride to the summit, breathe the thin, cold air, look upon the panorama of beauty which spreads to the Uintah mountains of Mormondom westward, and south to the Spanish peaks guarding the New Mexico line. They will be sure to do this. But the element of adventure is gone. The accomplishment is no longer a tug, a test of endurance, or a triumph.—*Omaha Herald.*

—The International Association, having for its aim the mitigation of the evils of intemperance, is to hold its next session in 1889 at Christiania. Norway is making great progress in the cause of temperance, and restrictive legislation with regard to the consumption of intoxicating drinks appears to have been attended with the most satisfactory results. About fifty years ago the annual consumption of alcoholic liquors per head of the population was estimated at about seventeen quarts; at present it is only three quarts. Sweden is advancing as rapidly as Norway, but there is much greater room for reform. She has succeeded in reducing her annual consumption from fifty-two quarts to about ten quarts.

—In consequence of the increasing number of accidents to tourists in the Alps, the Austrian Government has addressed a circular to the officials in the Alpine provinces instructing them to exert their influence towards the promotion of any measures tending to diminish the number of such casualties. They are urged to encourage the development of the guide system, and to endeavor to secure a reduction in the charges of the guides; they are also called upon to assist the Alpine Club in the work of making roads and erecting lodges on the mountains. The local authorities are expected to do their share in putting up safeguards against accidents. The circular points to the necessity of abating the present evil of marking out dangerous excursions to tourists.

CURRENT EVENTS.

THE yellow fever, at Jacksonville, Florida, continues serious, and has rather increased. The bulletin issued on Second-day evening showed 37 new cases and 2 deaths within the preceding twenty-four hours. The total number of cases had been 295, and the total number of deaths 36. Many people have left the city.

A HEAVY storm visited Hot Springs, Arkansas, late on the night of the 30th ult. Several buildings were swept away, and Mrs. Mattie Fletcher and her four children, colored, were drowned, and a woman named Harrison was killed by the collapse of a building. Several others, whose names were not learned, were lost. The victims were poor people living in small cottages, which could not stand against the storm.

THE public debt statement issued on the 1st instant showed that the reduction of the public debt during the month of August was $7,324,676.

SEVEN firemen were killed on the 2d inst., in a large fire which destroyed a block of buildings in Baltimore. The firemen were at work in the third story of a large drug-store when warning was given that the wall and roof threatened to fall in. They rushed down but seven of them were crushed by the falling floor. The explosion of fire works in one large shop and of cartridges in another added much to the confusion and danger.

A HUGE oil tank containing at the time 20,000 barrels of petroleum, burst on the 1st inst., near Oil Centre, Ohio. About two dozen men were employed about the tank when it burst and three of them lost their lives. The flowing oil was ignited from a neighboring forge and the whole was soon a mass of flame. There are sixty-four other large tanks in the neighborhood which were threatened by the flames.

NOTICES.

PHILADELPHIA, Ninth month 3d, 1888.

To FRIENDS' INTELLIGENCER AND JOURNAL:

We have received additional contributions for the Children's Country Week Association from

M. A. M.,	$ 5.00
L. B. P.,	5.00
Mrs. J. T. Richards,	2.00
A. B. M.,	5.00
Mary S. Wharton,	20.00
Total,	$ 37.00
Previously acknowledged,	279.00
Total,	$316.00

FRIENDS' BOOK ASSOCIATION,
John Comly, Superintendent.

*** The Joint Committee on Temperance and Intoxicating Beverages of Philadelphia Yearly Meeting of Friends, will meet at Race Street meeting-house, Philadelphia, on Seventh-day, Ninth month 15th, 1888, at 11 a. m.

JAMES H. ATKINSON, } Clerks.
ANNIE C. DORLAND, }

The Standing Sub-Committees meet on the same day at 10 a. m.

*** The 8.30 train from Philadelphia will stop at Moorestown, on the morning of the 13th inst., for the accomodation of Friends wishing to attend the Quarterly Meeting.

*** Philadelphia First-day School Union will hold its annual meeting on Sixth-day evening, Ninth month 14th, at 7.30 o'clock at Race Street meeting-house. Reports from all the schools are desired, also names of delegates to the Association meeting in Eleventh month, business preparatory to which will claim attention.

JOS. M. TRUMAN, JR., } Clerks.
SARAH M. HOLCOMB, }

*** Circular Meetings in Ninth month will occur as follows:

9. New Garden, Pa., 3 p. m.
23. Warrington, York county, Pa.

*** The next meeting of Salem First-day School Union will be held at Mullica Hill on the second Seventh-day in the Ninth month, (Ninth month 8th), commencing at 10 o'clock a. m. All are invited to attend.

RICHMAN COLES, } Clerks.
LOUELLA WADDINGTON, }

*** First-day School Unions in Ninth month will occur as follows:

8. Salem, N. J.,
8. Burlington, N. J.,
14. Philadelphia,
22. Bucks, Pa.,
22. Haddonfield, N. J.

*** Quarterly meetings in the Ninth month will be held as follows:

8. Blue River, Benjaminville, Ill.,
10. Baltimore, Gunpowder, Md.,
13. Haddonfield, Moorestown, N. J.,
13. Prairie Grove, West Liberty, Iowa,
17. *Illinois Y. M., Mt. Palatine, Ill.,*
29. Scipio Q. M., Scipio, N. Y.

*** The Burlington First-day School Union will meet at Upper Springfield, Seventh-day, Ninth month 8th, at 10.30 a. m. Interested friends cordially invited. Carriages will meet morning train at Jobstown.

WM. WALTON,
MARGARET D. SCHANCK, } Clerks.

PUBLISHERS' NOTICES.

*** WE particularly ask that when money is forwarded to *renew* subscriptions, care be taken to give us the name of the person *to whom the paper is now being sent.* Sometimes, instead of this, the name of another member of the same family is given, in which case, the new name not appearing on our list, we suppose it to be a new subscription, and send two papers.

Where it is a *new* subscription, please say so, and this will also to help avoid mistakes.

*** As a definite number of copies of the INTELLIGENCER AND JOURNAL is printed each week, we would suggest to any of our friends who may wish extra numbers of the paper to inform us of the fact previous to the publication containing the particular article wanted, that we may have the required amount of extra numbers printed.

*** Matter intended for insertion in the INTELLIGENCER AND JOURNAL should reach us by Third-day morning, though notices or advertisements relating to affairs of immediate importance *may be* used as late as the morning of Fourth-day. In order to reach our distant subscribers, the paper is now mailed on Fifth day, and must be sent to press at noon of the day preceding.

ROYAL



BAKING POWDER

Absolutely Pure.

This powder never varies. A marvel of purity, strength, and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum, or phosphate powders. *Sold only in cans* ROYAL BAKING POWDER CO., 106 Wall-st., N. Y.

QUEEN & CO. 924 CHESTNUT ST



Clement A. Woodnutt,

UNDERTAKER AND EMBALMER,

1226 NORTH FIFTEENTH STREET, PHILA.

CARRIAGES TO HIRE.

WM. HEACOCK,

UNDERTAKER,

No. 1508 Brown Street,

PHILADELPHIA.

WILSON JUNIOR PEDIGREE BLACKBERRY,

The largest, best, and most productive Early Blackberry, 3¼ inches around from seed of selected Wilson's Early.



Kieffer Hybrid Pear Trees,
100,000 Peach Trees,
Strawberries, Grapes,
Blackberries, etc., etc.

CATALOGUE WITH COLORED PLATES FREE.

WM. PARRY, PARRY P. O., N. J.

FOR DRY GOODS

——THE BEST PLACE IS——

STRAWBRIDGE & CLOTHIER'S,

MARKET
EIGHTH
FILBERT } STREETS.

One of the largest buildings in the city, and the largest Establishment in America devoted exclusively to

DRY GOODS.

The stock includes Silks, Dress Goods, Trimmings, Millinery, Hosiery, and Underwear, Gloves, House-Furnishing Goods, Carpets, Ready-Made Dresses and Wraps, and everything that may be needed either for dress or house-furnishing purposes. It is believed that unusual inducements are offered, as the stock is among the largest to be found in the American market, and the prices are guaranteed to be uniformly as low as elsewhere on similar qualities of goods.

FRIENDS' INTELLIGENCER AND JOURNAL.

INTELLIGENCER Vol. XLV. No. 37. | PHILADELPHIA, NINTH MONTH 15, 1888. | JOURNAL. Vol. XVI. No. 816.

LOVE OF GOD.

LIKE a cradle, rocking, rocking,
Silent, peaceful, to and fro,—
Like a mother's sweet looks dropping
On the little face below,—
Hangs the green earth, swinging, turning,
Jarless, noiseless, safe and slow,
Falls the light of God's face, bending
Down and watching us below.

And as feeble babes that suffer,
Toss and cry, and will not rest
Are the ones the tender mother
Holds the closest, loves the best,—
So, when we are weak and wretched,
By our sins weighed down, distressed,
Then it is that God's great patience
Holds us closest, loves us best.

—*Helen Hunt.*

For Friends' Intelligencer and Journal.

SETTLEMENT OF MIAMI MONTHLY MEETING, OHIO.

IT was a subject that claimed the attention of George Fox and some of his coadjutors that Friends should exercise care to preserve correct accounts of the first settlement of their various meetings. Philadelphia Yearly Meeting, at an early date, had this interesting subject before it, and quarterly and other meetings were encouraged to collect and forward to the Yearly Meeting accounts of the settlement of the various meetings. This was done by several meetings, and the accounts were handed over to Samuel Smith, whose works, I believe, yet remain inaccessible to the greater part of the Society; the younger members especially being unacquainted with the value of such records. Many interesting incidents are no doubt already lost and those yet remaining are not in a situation favorable to their preservation.

My attention having been recently turned to Miami Quarterly, Monthly, and Particular Meetings, I offer to the INTELLIGENCER AND JOURNAL the following, taken mostly from recollections of social converse with some of the early settlers of that meeting, who were witnesses to the privations of an early pioneer life.

The meeting took its name from the Little Miami River, that passes about a mile to the east of the site of the meeting-house which is on a hill rising probably over 100 feet above the river which flows through a very fertile valley of varying width and which is frequently overflowed by floods, preserving its richness so that the continued cultivation of corn for 80 years has not materially lessened the yield. Miami was the name given by the Sha-wâ-no-ese[1] tribe of Indians to the original possessors of the country bordering upon the great and little Miami rivers. The name this original tribe gave themselves was *Tewigh ewee*, and they claimed they were created in that valley, being there when the English first became acquainted with it. The signification of Miami is said to be equivalent to mother.

The first settlements by the whites was about 1796 by Samuel Highway, an English Friend, and some two or three others. But it is not known that there was much increase of settlers until about 1800, when several families of Friends from the Carolinas and elsewhere arrived, and a meeting was held at some of their houses. In 1801 or 1802 a meeting-house of logs was erected on the ground now occupied by the other branch of Friends. The town of Waynesville was laid out adjoining the meeting's property in 1802, by Samuel Highway. The site of the meeti ng-house commands a view of the river valley for several miles to the northeast. The certificates for Friends then were sent to Redstone Meeting, held at Brownsville, Penna., distant about 300 miles, which was the nearest established meeting for business until about 1804, when Short Creek and Miami Monthly Meetings were simultaneously established. The former was opened a month the earlier, and is about 200 miles from the latter.

From Miami, meetings were set up within a few years at West Branch, 40 miles west of N., now in Miami county, Ohio; Cæsar's Creek, 8 miles northeast; Center, 14 miles east; Clear Creek, 50 miles east, and several other places. The country was rapidly filling up, and as many as thirty certificates for families were presented at a time, and the sessions of monthly meeting sometimes were continued until near sunset. Miami Quarterly Meeting, if my memory is correct, was established by Redstone Quarterly Meeting, with the approbation of Baltimore Yearly Meeting, and was to embrace all the members west of the Scioto and north of the Ohio rivers. Redstone Quarterly Meeting with its monthly meetings, was pretty early established by Friends settling in the valley of the river Monongahela. (This is the southern affluent of the Ohio, uniting with the Allegheny at Pittsburg to form the river called by the Indian tribe which claimed to be the aborigines, *Ohio*. The name was pronounced in their very ancient language by sounds which we may imperfectly represent by O-he-zeeh, equivalent to the French *la Belle Rivere*. The Shawonese Indians termed it Kis-pe-li-ka, or Eagle river. The Shawonese in speaking referred to

[1] Shawnese in English.

themselves as Sha-wa-no. They were a Southern tribe that migrated to that section not far from 1750.)

At the time of settling Miami Monthly Meeting, Redstone Quarterly Meeting had two monthly meetings in Pennsylvania, in Fayette county, Redstone, held at Bridgeport, a suburb of Brownsville, and Westland, some 12 miles further westward. Other particular meetings probably existed. Interesting memoranda of a visit to these by Peter Yarnall may be found in "Friends' Miscellany." Few if any members now reside in its limits and no meeting has existed there for years. Its records ought to be in the care of Ohio Yearly Meeting. In 1812 a proposition was forwarded by Miami, Short Creek, and probably Salem and Redstone Quarterly Meetings for the establishment of a Yearly Meeting to be composed of Friends residing west of the Allegheny Mountains. I think it was the second time a movement to this end was made, and in 1813 Ohio Yearly Meeting was opened. The settlements around Miami continued to increase, and in 1811 a number of families of Friends settled a little north of where is now the flourishing and beautiful city of Richmond, Indiana. That neighborhood rapidly filled up, largely by Friends from the Carolinas, and a meeting was granted them, called from the name of the river near by, Whitewater. Other settlements followed and large meetings gathered. Quarterly Meetings were established at Miami, West Branch, and Whitewater, which applied for a yearly meeting for all Friends residing west of the Scioto river, in Ohio, and North of the Ohio—which request resulted in the opening of Indiana Yearly Meeting in 1823 with these assigned limits.

In the foregoing sketch reference has not been confined to the present limits of Miami Quarterly Meeting. Meetings were held in some places for a few years only or the name or place of meeting changed. Cincinnati, Springboro', Hopewell (Salt Run), Turtle Creek, Sugar Creek (a branch of Springboro'), Grove, were probably constituents of Miami Monthly Meeting about 1816. The Quarterly embraced Miami, Center, Clear Creek (Highland Co.), Fall Creek, Elk, Cæsar's Creek, and probably Fairfield Monthly Meetings, at one time, a territory afterwards containing Miami, Centre, and Fairfield, and parts of Alum Creek and Westfield Quarterly Meetings.

At the time of the Separation of 1828, Indiana Yearly Meeting had nine quarterly meetings reporting to it, supposed to have some nine thousand members.

Of the pioneer settlers of Miami Meeting few memoranda now exist. They were more particularly acquainted with the use of the axe than that of the pen. The observation of Joseph Cloud, one of them, probably conveys their feelings correctly: "When I die, just say Joseph Cloud is dead." While not destitute of literary ability, the necessity of a living overshadowed other considerations excepting religious duties. It is possible the misfortune of the Separation in '28 did much to lessen any desire to record passages that now would greatly interest some of this day.

Of Samuel Highway, the original proprietor and perhaps first settler at Waynesville, I have no account further than that his residence was southeast of the meeting-house, and on the river banks. How long he remained I do not remember to have heard. Some of his descendants were in the vicinity twenty-five years ago, but were not members with Friends.

Rowland Richards came from Virginia with a large family of daughters and I think, one son. The daughters were Abigail, who married Ezekiel Cleaver; Hannah, married David Halloway; Mary, married Wm. Mills; Sarah, married Judah Foulke; Katharine, married Isaac Mills; Sidney, married ———. Rowland Richards and his wife Lydia were advanced in years when they arrived, he being an acknowledged minister, and sitting at the head of the meeting. He was one of primitive appearance, and adherred to the broad pronunciation. A stranger called to see him and inquired if "Mr. *Ro*-land Richards lived there," when the old man replied: "No, *Ro*-land Richards don't, but plain Row-land Richards does." He was tenacious of his views of discipline. A young couple, somewhat related, proposed marriage, to which he strongly objected, but Friends generally assented, the parties not being nearer than third or fourth cousins. When the time for its accomplishment came, Rowland continued the sitting long and then rose and observed that he supposed there was a couple present to be married and he supposed they might as well proceed to say the ceremony, and then he walked out, not being willing to sanction the marriage by his presence. He was doubtless sincere in his views and his daughters were all an honor to their education. He went to Ohio from Virginia, but did not long survive, his widow living several years after him. Between him and his fellow minister, Joseph Cloud, the want of congeniality of sentiment was evident. Joseph was from one of the Carolinas, and imbued with some jealousy which then as well as now had influence against those of a northern or eastern State. Joseph was rustic in appearance and home surroundings, while Rowland Richards possessed more of the manner and habits of the Virginia gentleman. Of their ministry probably no fault could be found, each filling his allotment with true dignity, and being careful to mind his own calling. But in regard to business in the Society a difference of view was often found, accompanied with bluntness of expression. On one occasion Joseph gave his view of the subject before the meeting, at some length, and when he sat down Rowland arose and sonorously asked, "And who is this that darkeneth counsel with words without knowledge?" to which Joseph quickly answered, "If I have darkened counsel do thou unfold it."

Joseph Cloud's residence was some 3 miles nearly south of the meeting-house, on the east bank of Miami, where he farmed for a living. A neighbor going there on business found him in his barn treading grain out of the straw with his horses (the usual way before threshing machines came). Several being wild colts and without bridles, he was driving them around the floor rapidly and applying to them epithets not usually found in the vocabulary of a

Quaker minister. He spent considerable time in visiting Friends in adjoining neighborhoods. At one time he visited several places and had performed his expected service and the Friend accompanying him inquired whether any further had opened. He replied in the negative, and said they would get home as soon as they could. The Friend observed the road was by a Friends' meeting-house, where next day would be their regular meeting. Joseph said he did not intend to stop but go home as quickly as he could. In the morning they started pretty early, and as they came near the meeting place found several Friends going to their meeting, who expressed satisfaction at the prospect of their company, but Joseph told them he was not going to stop. After passing the house they met others who were surprised that Joseph and his companion did not stay to the meeting. But on he would go, for he said he had no business there, for it was not his meeting. After they had passed all, Joseph and his friend conversed for some time as they rode along the narrow path, when at length the latter who was before, discovered Joseph did not reply to his remarks, and looking back discovered him at a considerable distance galloping his horse as fast as it could go, returning to the meeting, and by the time the friend reached the house Joseph was powerfully addressing the company.

He had several sons, who were brought up in much restraint, and who as soon as they became of age gave wide scope to their inclinations.

R. H.

Haddonfield, N. J.

For Friends' Intelligencer and Journal.

BENJAMIN G. FOULKE.

Born Seventh month 28, 1813. Died Eighth month 14, 1888. Interred in Friends' burial ground at Richland, Pennsylvania, Eighth month 18, 1888.

At the close of a life such as his,

"If we, who loved him, drop our tears,
We mourn no blighted hope or broken plan
With him, whose life stands rounded and approved
In the full growth and stature of a man."

A man faithful to the call of duty, of unquestioned probity, and unusual forebearance, he leaves no memory of service uncompleted, of hopes deferred, or plans evoked. He was staunch in his adherence to, and advocacy of, the principles of the Society he loved so well, and of which he was a conscientious and valued member. He was made an Elder of Richland Monthly Meeting at the age of 34 and served in that capacity until his death, a term of 41 years; and was successively chosen clerk of his own monthly and quarterly meetings and of the Meeting of Ministers and Elders. For thirteen years he acted as clerk of Philadelphia Yearly Meeting of Friends, and to each of these important positions he brought much dignity and earnest thoughtfulness. His clear perception and great moderation enabled him to quickly gather the sense of a meeting, and embody its judgment in most fitting terms.

One who knew him well has said of him: "Efficient and sharp sighted at the clerk's table, sedate and solemn in the gallery, and then so genial in the social circle, that he was beloved as well as esteemed."

Another, an aged Friend whom he much revered, in speaking of his many virtues added: "Where shall we see the man who combines the settled decision, the clear judgment, and deep religious experience which he possessed. I have in former years sat by him at the clerk's table and marvelled at the promptness with which he solved difficulties to the satisfaction of all."

Gifted by nature with a good intellect and excellent memory, his varied reading stored his mind with much useful information. He was an interesting talker and socially a welcome companion, especially of young people, and there are many who will cherish the remembrance of the pleasant hours passed with him.

Benjamin G. Foulke commenced his business career as a surveyor and conveyancer, and finally became engaged in securing the right of way for the North Penn and Bound Brook Railroads. His extensive business acquaintance and strict integrity of character caused many large interests to be entrusted to him; and he by his sound judgment, quiet manners, and Christian forbearance so guided his footsteps that he was never engaged in any kind of litigation or business controversy. His knowledge of the laws of real estate and orphans' court settlements was largely relied upon by the community, and for many years he was consulted or employed in weighty matters relating thereto. Those of his friends who recently gathered at his hospitable home to celebrate the fiftieth anniversary of his union with one to whom his love had been the guiding star of her life, will find it hard to realize that so quickly has reached the reward so soon been taken home, the genial spirit which that day bade them welcome. He was fully aware of the serious nature of his last illness, and "The light within," that through life had been his strength and comfort, grew brighter and more bright as the end approached. In the hours of intense suffering his fortitude and sweet submission were a beautiful evidence that the sustaining Power was very near, and fearlessly he was led "step by step" to his Heavenly Father. Ours is a selfish sorrow! We mourn the devoted and tender husband, the loving father, the steadfast friend. He

"Finished his work and kept his faith
In Christian firmness unto death:
And beautiful as sky and earth,
When autumn's sun is downward going
The blessed memory of his worth
Is round his place of slumber glowing!"

E. B. F.

Yet shall the blue-eyed gentian look
Through fringed lids to heaven,
And the pale aster in the brook
Shall see its image given.

The woods shall wear their robes of praise,
The south wind softly sigh,
And sweet, calm days in golden haze
Melt down the amber sky.

For Friends' Intelligencer and Journal.

SARAH B. FARQUHAR.

A LIGHT goes out in some home. A pure and upright walk is ended upon earth. A bright example is taken from among us. A love centre vanished. An old and honored land-mark removed forever; and we feel that we must speak, that we cannot keep silent when the heart cries out. And yet we ask if it is worth while; if it will serve any good purpose to the living—this love we would fain express. We fully agree with the Editors of the INTELLIGENCER that notice of the dead should not be only tributes to their merits and virtues, but should tend emphatically to the bettering of those who read them; we humbly trust, therefore, that these earnest words concerning the life and character of our cherished relative, Sarah B. Farquhar, may reach some tried spirits and, perchance, give them new heart. Of a timid and retiring nature, shrinking from responsibility,—shielded in earlier life by a wise and tender father, and later by a devoted husband, she was suddenly left, while yet a young woman, with six little children whom she must rear and educate, and this too with very slender means. The history of her patient and steadfast endurance, of her unflagging industry, of her struggles, and of her *success*, is written upon the hearts and lives of the loving children and grandchildren who, in truth do "arise and call her blessed."

And not only this; she has been an influence for good in her neighborhood far and near, her gentle self-effacing yet active charities are attested by many humble homes and hearts that her works and her words have brightened,—these and her wonderful industry, extending into her eighty-third year! In winter weather so severe that we younger ones would not have braved it, I have heard of her at a neighbor's assisting in some urgent work for a destitute home. And a son whom I saw a few days ago showed me with pride and bitter sorrow the suit of clothes which her precious hands had made for him this very spring; a sister telling me at the same time that there lay then in his bureau drawer six pairs of new stockings knit and placed there by this loving mother; these things may sound trivial to some, but they seem to me well worth the telling; they are or should be aids and strong encouragement to practical and continued usefulness.

She was deeply interested in our valued Society, was a constant attender at meetings, let the weather be what it might—very humble, doubting her own ability for active service in the Society she dearly loved—but oh! so faithful, so consistent, so true!

Since the time when her young husband was snatched from her side by an acute attack of pleurisy and she knew that the rest of the hard journey must be made alone, she has seemed to live out in verity these lines of Samuel Longfellow:

"Embosomed deep in Thy dear love,
Held in Thy law I stand;
Thy hand in all things I behold,
And all things in thy hand;
Thou leadest me by unsought ways
And turn'st my mourning into praise."

She had a long and severe illness, lasting fifteen weeks, and we marvelled that such suffering should come to one who surely needed no further disciplining. This, however, was the result of natural law. Peacefully and quietly she entered "that tranquil land" and may we not believe of her—of our beloved and revered Mary S. Lippincott, Deborah F. Wharton, and others as good and pure as they

"That ever near us tho' unseen
The dear, immortal spirits tread,—
For all the boundless universe
Is life; there are no dead."

Sandy Spring, Md. C. H. M.

PROVISION FOR DEPENDENT CHILDREN.[1]

ALL childhood commences life with certain inherited tendencies peculiar to its paternity. On this state of heredity and the surrounding influences to which development is subjected, seem to rest the formation of character. Thus there appears to be a destiny awaiting every child dependent on former or present influences. From which it would seem that each one is not so much the builder of his own character as we are usually taught to believe. As a result of these influences, the mature man is measurably powerless to be better than he is. Accountability of the adult life therefore looks forward to a purer posterity and *into* the present right development of the rising generation.

It is not within the scope of this paper to discuss the aspect of moral duty in these matters, nor to consider the case of those provided with virtuous, painstaking parents, and with homes of comfort, but to confine the thought closely to a few practical observations bearing upon the guarded care of that class of youth known as *dependent children*.

Because a child's progenitors have been ignorant, and bred paupers, is no reason why criminals and paupers should continue to be propagated. Every State should have such laws as would protect the child, and by so doing protect itself from being obliged to support the children after they have become criminals by *neglect*.

Take the child who is surrounded by a loving home and happy influences, and observe the many admonitions needed, here a little, there a little, to guide it safely day by day from infancy to manhood and womanhood. Is it any wonder then, that he who is "nobody's child" if left to himself, with his inherited tendencies, should become idle and vicious?

Many of these children are the hapless victims of previous wrong-doing, and in order to prevent crime, or bring it under control, we must begin at the *source*, by properly caring for this class of children.

The heart of the true philanthropist, warmed with awakened thought and sympathy, and warned by a correct knowledge of sequences, reaches out after these helpless little ones, with an eager desire to embrace them within some helpful, protecting care, and turning to his co-workers thoughtfully and prayerfully asks—*what shall we do with them?* The charitable

[1] A paper read at the meeting of Friends' Union for Philanthropic Labor, in New York, Sixth month 2, 1888.

institution is needful for the care of the incorrigible, insane, idiotic, epileptic, and otherwise infirm or disabled. Such an institution as that at Elwyn, in Pennsylvania, for the feeble-minded, is a blessing and an honor to any State, when there are so many of this unfortunate class needing care.

The private family system, as operated through the "Children's Aid Societies," commends itself to our favor as the most natural and practical method of providing for the future well-being of the pauper-child, who is not infirm.

Under this system the child receives the restraining and moralizing influences of the family circle, with its varied relationships of parent and child, brother and sister. Here they learn the first great lessons of childhood—the duty of obedience to a loving and *personal* being—instead of the inflexible rules of an *impersonal* institution. Assigned to the little duties incident to a country home life, they are taught valuable lessons in individual faithfulness, responsibility, gratitude, affection for the family and neighbors, kindness in the treatment of animals, the rights of others, the rights of property,and the varied refinements to which the plastic mind and heart of youth is susceptible. It is under this natural interchanging method of giving and receiving, of loving and being loved, that they grow up to be practical, provident and useful, in a degree not attainable by the ordinary institution life.

In Pennsylvania five years ago the subject was agitated throughout the State. It was thought by many, that no other method would be successful than the building of institutions for the pauper children. Objections were urged against this method as simply assuming that the continual and ever enlarging burden of pauperism must go on, which assumption is unworthy of the intelligent population of any State. It was considered the better method of reclaiming such children from the taints of pauperism to introduce them into active life so as to become useful and worthy citizens by means of the well ordered family home, where each child may have the care, education, and industrial training as under parental authority ; which sentiment was soon after enacted into the laws of the commonwealth.

This salutary law requires that no child between the ages of *two* and *sixteen* shall be retained in any almshouse of the State for a longer period than sixty days.

The noble philanthropic women arose in behalf of the children and proffered most valuable aid in the care of them. "Children's Aid Societies" have been formed in most of the counties of the State, the object of which is the removal of all children from almshouses and other pauperizing influences, into respectable families. After being placed into what appear to be suitable homes, committees visit them periodically, to ascertain if they are being properly cared for, trained and educated, as every child is required to have at least *three months'* schooling during the year. By this means the children receive protection, until they have attained a proper age to assume the responsibilities of life. The Aid Societies also render aid to all classes of dependent children, whether they be chargeable to the county or otherwise. Valuable assistance is given to indigent mothers, who are found places at service in good families, where each can support herself and child.

This work being one of love and tender sympathy, very appropriately devolves upon the women of the land. Young women and girls lend their aid and find great pleasure in the work for the uplifting of humanity, by casting the sunshine of their own pure hearts into lives that have been shadowed from the very beginning.

By the careful training of dependent children from infancy to years of rightful understanding, invaluable aid is extended to the faithful workers now laboring in the great problem of social purity.

Now that the family home system is no longer an experiment, we would in conclusion express the hope and desire, that all whose services have been called to this special work, might early come to see the wisdom of adopting this most natural and effective method, and labor to hasten the time when we shall no longer need an asylum for the orphan, nor an institution for the friendless, when the work can be better done by the aid societies, who shall provide a home for every dependent child in the land. So plain a duty as this can scarcely be called by the name of charity. It is the voice of God appealing to the faithful heart, to go, protect and save these helpless ones from a possible life of degradation and woe.

The maintenance and perpetuity of our republican government and all its blessed institutions, are dependent upon the virtue and intelligence of our people. As far as possible, no child should be allowed to grow to maturity without the opportunity of coming under the sacred and refining influence of a well ordered home. If we would have a community pure, we must have a pure home life. If we would save the nation, we must save the boys and girls ; for God's promise of strength is to him that "visiteth the fatherless and considereth the poor."

John J. Cornell said that the State Board of Charities, (New York), had reported that there were 21,000 children in the State charitable institutions. Inquiry shows that the institutions are themselves a cause of pauperism. In several instances as many as five successive generations of paupers are known to have been the result of the method of care for the dependent in public institutions.

Jesse H. Griffen asked—What brings children in large numbers to pauperism? The Superintendent of the Asylum for the feeble-minded at Elwyn, Pa., where there are about five hundred inmates, says that the cause of the unfortunate condition of at least nine-tenths of those under his charge is strong drink.

William M. Jackson said that experience showed that environment was much more influential than heredity in determining the character of the moral development of the young. Numerous instances show that pauper children when surrounded by the more favorable influences have been developed into what is noble and good.

Elizabeth B. Passmore.

For Friends' Intelligencer and Journal.

YARMOUTH AND THE RETURN TRIP.

Very busy were the days allotted for our stay in Canada, but good use was made of the time between the several meetings for observation of our surroundings. Some of these meetings have been elsewhere noted, and the First-day School General Conference of the seven yearly meetings, the objective point of this Canadian visitation, will also be fully reported in these columns. I want, however, to say of this gathering that, having been in attendance at most of the fifteen previous meetings of the Conference, not one of them equalled this in the earnestness exhibited, the order and directness of the remarks to the subject under consideration, or, better than all, the harmony and religious feeling that characterized each session.

In our visits to the many kind friends whose homes were hospitably opened for guests, we could but notice the profusion of flowers and their vigorous growth, the beauty and thriftiness of their trees, the sugar maple being native and plentiful, also the abundance and fine flavor of their early varieties of apples, though smaller in size than most of our summer fruit. The quince was observed to be of large growth as to the trees, and the fruit thereon abundant and looking perfect. The climate being colder and seasons shorter than ours, we ought not to have been surprised at finding that much oats remained to be cut at that date,—8th mo. 20th. Nevertheless, it did seem strange, and also to find raspberries and gooseberries still on the bushes, and tomatoes and melons, so plentiful with us, not yet ripe. The short seasons must be some disadvantage; otherwise this portion of America's broad domain, seems most favorable for good homes for farmers.

But all occasions must terminate sometime, and on the closing of the Conference at the end of the second day's session, those who from distant parts of our heritage had so pleasantly and profitably mingled, were obliged to separate; some to pursue their trip to the St. Lawrence, Thousand Islands, and other noted localities, others direct to their homes in the West and in other parts of Canada, but the most, perhaps, returned, by the continued kindness of their friends, to St. Thomas, taking the East bound trains via Niagara. Our party, making the trip by night, were favored to see the country by moonlight, which gave its peculiar charm to the views of the Falls obtained as we passed over the Suspension Bridge that connects Canada with "the States."

A day can always be well spent at this most wonderful place, even by those who have previously witnessed the awful grandeur of the scene; and those of us (and there were several) who viewed it for the first time, will remember it as one of the sights to be long treasured. Niagara is one of Nature's marvels that cannot be adequately described, neither can the artist sufficiently protray the beauty, color, and volume of water in such rapid motion as is here witnessed. It must be seen to be at all realized, and as the State of New York has now obtained possession of the ground surrounding the American Falls, they can be visited at a moderate cost, and it is a treat that all who enjoy the grandeur of nature should indulge in at least once in a life-time.

The ride from Niagara through New York State to Geneva is varied and interesting, past large apple orchards giving promise of our winter stores of this valuable fruit, and vineyards with their wealth of grapes, fields of buckwheat whitening for harvest, occupied our vision till the darkness settled upon us.

After a night of rest in the pretty town of Geneva we took the boat for a sail on Seneca Lake, one of those beautiful inland seas without apparent inlet or outlet, clear, blue, and placid, and said to be "without bottom." It affords fine sailing, which is especially enjoyable after hours of riding in a crowded car. We experienced a feeling of sympathy in the joyous exuberance of life that characterized a picnic party which shared the deck of the boat with us, as we watched the ripples beneath us, or viewed the well cultivated hillsides that sloped down to an abrupt rocky shore, affording but few landing places in the entire 40 miles length of the lake. Reaching the end we are at the famous Glen of Watkins; here, too, a day can be well spent. Here is another variety of picturesque scenery well repaying a visit, though not so grand as Niagara. The Glen is the great attraction, but the view from the mountain of the beautiful lake, nestling so calmly amid the hills, with the picturesque town on its banks, is one of the charming sights of the place.

A fresh morning ride of an hour, during which we pass the vine-covered hillsides, whose bunches of luscious grapes are ripening to fill the countless number of baskets we have just seen stored away ready for use at Watkins, also acres of fine celery that finds so ready a sale in our markets, and we land at Elmira, having arranged to spend a few hours for the purpose of visiting the famous Reformatory, an institution which is a credit to our age. Its position, on a hill two miles from the city, is very fine, commanding a view of the "everlasting hills." We were cordially received and a guide promptly conducted us through the various buildings where the effort is made to restore criminals, placing them under reformative instead of penal treatment. Here are nearly 800 men and boys convicted of every variety of crime except murder, undergoing what may be termed a curative process that has been, so far as tested, very successful in turning many of them from evil ways. The system is one of promotion, and all the prisoners can earn an earlier release than the extreme of their sentence by a regular systematic plan dependent upon industry and good conduct. They have three grades,—one, an ordinary citizen's dress, which all assume upon entering, and they are promoted downwards to the third grade, a prison suit of red flannel, for misconduct; or behaving well, upward to the first rank, a military suit of blue. Upon seeing the cells of the last class, with their comfortable spring beds with white covers and neat cupboard and book shelves for their individual belongings, together with their pleasant dining hall, with its white covered tables and bright dishes, and learning of their bill of fare—quite different from the ordinary prison rations—we marvelled not that their am-

bition could be aroused, and that no further punishment was necessary than to curtail or promote to these privileges. This treating them as men and brothers and training them in the ways of honest life, cannot but have a good effect on many, and is certainly worth its cost.

The visit to the work-shops lacked the interest that would have attended it a month ago before the enforcing of a late law, (passed at the special session of the Legislature, in Seventh month) which prevents lucrative work being pursued in the prisons of New York. The machinery previously used was mostly packed up and stored away and in lieu of work the men were being put through a form of military drill for exercise. Some work for the use of the prison itself is permitted, and trades are taught, one set being occupied in the building of a brick house, another a frame one, while a third mixes the plaster and puts it on the walls; and this all in miniature, inside of the great workshops. Various other occupations are taught, as well as work on the large farm. But the stimulus of labor for results other than the learning to perform it, is missing, and the officials were emphatic in their desire for the repeal of a law that they think must work disaster to their system of prison reform.

The school instruction outlined for their prisoners is very creditable, as is also their provision for moral and religious training. A large proportion are of foreign birth, and almost one-half from the city of New York. In their annual report, a copy of which was given us, there is much to interest and instruct, especially in the "biographical statistics" of the inmates, which are a sermon of themselves. One item we feel like quoting, *i. e.*, the percentage from good homes, of these prisoners being 9 per cent., while those from positively bad ones, 52 per cent. Much of interest remains to be told, but as the reader might weary, we can only counsel all interested in prison reform to make a visit to the Elmira Reformatory. The afternoon's ride was again over the Lehigh Valley Railroad, and we renewed our acquaintance of ten days before with its beautiful sights, reaching the summit at sundown and watching the foaming waters of the Lehigh till darkness added a new charm to the scene by the countless bright lights that gleamed from the dwellings on the hillsides. At Mauch Chunk this was most noticeable, and we could but exclaim, "Blessed be he who discovered this means to so brighten these homes," remembering the grimy candles of the past, that failed to reveal many things that were evil, and which now vanish in the presence of greater light. Setting foot upon our own soil we are thankful for the privileges we have enjoyed and glad to be again at home, that precious blessing that all who enjoy a true home know well how to prize.

L. H. H.

He that would employ his abilities, his influence, and his authority, in the reformation of others, must take care to reform himself before he enters upon the work. "When thou art converted," said Christ to St. Peter, "strengthen thy brethren." (Luke xxii. 32.)—*Horne.*

SCRIPTURE LESSON, No. 37.

Ninth Month 23, 1888.

Topic: THE LIFE OF THE RIGHTEOUS.

Golden Text.—"The path of the righteous is as the shining light, that shineth more and more unto the perfect day."—Proverbs 4 : 18.

Read Deut. 34 : 1-12.

Moses, the leader of the migration of the Israelites, draws near the end of his pilgrimage. Aaron, his brother and constant companion, has, in the solitude and grandeur of Mt. Hor, divested himself of the robes of his priestly office, and placed them upon his son Eleazar. Then he passes from earth and finds a burial place on the lonely mountain top. Thirty days of mourning were kept, and after they were ended the whole multitude took up their line of march by the way of the Red Sea, which, forty years before, their fathers had crossed in their first journeyings. Again they "speak against God and Moses," and are made conscious of their sin. They journey onward through many dangers, and the oppositions of the petty kings or chiefs of the tribes that occupy the country which they pass, and come into the region of Mt. Nebo, from which Moses is permitted to look over the whole land that Jehovah "had given to the children of Israel for a possession." (Deut. 32 : 50.)

And Moses passed from human sight, and was buried in the valley, in the land of Moab, the place of sepulture being kept from the knowledge of the people. He had attained the age of one hundred and twenty with undiminished vigor.

Before his death Moses had "laid his hands upon Joshua," and consecrated him as his successor, he being one who, because of his courage and wisdom, was favored of God, and permitted to lead the Israelites into the promised land. The tribes were encamped at the ford of the Jordon when "Moses went up from the plains of Moab" to the mountain over against Jericho, the city of palm trees, and Jehovah showed him all the land of Judah unto the utmost sea, and the south, and the plain of the valley of Jericho, and said, "I have caused thee to see it with thine eyes, but thou shalt not go over thither." So Moses, the servant of Jehovah, died there, in the land of Moab, according to Jehovah's word.

The career of Moses, the deliverer of the Israelites from Egyptian slavery, now drew to its close. Commencing his great work, as the record informs us, late in life, for which the study, the experience, the communion with God of fourscore years had prepared him, he pursued the difficult path marked out for him by Divine Providence unfalteringly, while his powers of mind and body held out. For forty years he had borne with the weakness and perverseness of his people. With that heavy responsibility weighing on him continually, it was yet a rare thing for his repose of spirit to give way, however deeply tried by that wayward nation. His life was devoted to a noble purpose. He had turned aside from the honors and distinction, that it would seem awaited him at the Egyptian Court, to become one with a despised and degraded race. The author

of the Epistle to the Hebrews justly calls this an exhibition of the spirit of Christ. The merit of the Hebrew Lawgiver has its root in self-sacrifice, of which, until the coming of the "Prophet," foretold by him, there is scarcely a finer example in all history. (Deut. 18: 15.)

In our narrower sphere we have seen men and women inspired with a measure of this noble quality, whose beautiful lives left the fragrant memories we cherish of them, by reason of their forgetfulness of self and their unwearied efforts for the good of others.

Mothers, as a rule, it may be said, tread this path of unselfishness with beautiful fidelity; the righteous life is exemplified by them under petty trials, scarcely found in the lot of any others, and how bravely they bear them! The secret with Moses, Samuel, Paul, as examples of righteous living, was their love of God, of truth, of goodness, and this led to their love for their fellow-men.

INTELLIGENCER AND JOURNAL.

HOWARD M. JENKINS, *Managing Editor.*

ASSOCIATE EDITORS:

HELEN G. LONGSTRETH. LOUISA J. ROBERTS.
RACHEL W. HILLBORN. LYDIA H. HALL.

PHILADELPHIA, NINTH MONTH 15, 1888.

CO-OPERATION IN THE HOME.

WE have coöperation to meet the various exigencies of business and benevolence, and so far as it leads to unity of purpose and endeavor it is helpful, and enables those who thus work together to accomplish vastly more that can be done by individual labor.

But nowhere in the whole range of human effort is coöperation so important and fruitful of best results as in the family, where unity in all that pertains to the welfare of its members should be the first consideration of those who are the heads of the family. The home is a miniature world in which centres all the interest of the several constituents. The fact of a home presupposes joint partnership and this again calls for such deference to the wishes of each as joint partnership involves. There must of necessity be concessions, and these should be mutual. It is just here that the home so often fails of its highest purposes, just here lies the rock upon which it may be dashed to pieces. When the "forbearing one another" in love is wanting, there can be no true home life; as the years roll on the two who were meant to be an unit in all that concerns unity of interest and affection, find themselves farther and farther apart.

And in the management of the children, how essential is coöperation on the part of the father and mother; yet how often in homes where the very atmosphere is love, do we find the children vacillating between two lines of discipline, for the reason that the parents have never agreed upon a basis of family government in which harmony of action shall be secured. The question should come up in every family where there are children, and for every child as it attains conscious existence: how shall parental authority be administered that it may develop the best results in the children and cultivate a spirit of willing obedience to the parents and of loving self-denial and loyalty towards one another? These are qualities of heart and mind that must be developed through training, and it is in methods of training that parents so often differ: one would accomplish the desired result through moral suasion, the other believes there are times when to "spare the rod" is to "spoil the child;" each is sincere and has only the best welfare of the children at heart, and yet if one acts out the individual conviction without regard to the wishes or convictions of the other, then must come sooner or later a conflict of authority that may be of incalculable harm to the disposition of the child.

It wants only for parents to have a fair understanding of what family government aims at, to see that there can be no prescribed line that will meet every case, and that both methods will have to be adopted. The object of discipline is not simply to enforce parental authority, but to develop in the child a sense of limitation to his desires, to teach him that the rights of others must be considered as well as his own, and that the parent is a much better judge than himself, of what he may do or have, without trespassing upon the province of another.

Our little children are what our family government makes them, to a far greater extent than most of us are willing to admit; but it can scarcely be called a failure, even if the success has not been all that was hoped for when there has been such a unity of purpose between the parents that the children know of but one law, and that the law of love which compels obedience for love's sake. The old maxim, "Train up a child in the way he should go, and when he is old, he will not depart from it," has lost none of its force and significance in all the centuries that have passed since it fell from the lips of Israel's king.

MARRIAGES.

AMBLER—HALL.—On Ninth month 5th, 1888, at the residence of the bride's parents, under the care of Goshen Monthly Meeting, Louis Bartleson Ambler, son of William and Mary B. Ambler, of Norristown, Pa., and Mary Agnes, daughter of Morgan B. and Susan S. Hall, of Sugartown, Chester county, Pa.

HOLME—MILLER.—By Friends' ceremony, at the residence of the bride's parents, Ninth month 6th, 1888,

Charles E. Holme, son of Eleanor and the late Thomas W. Holme, and Mary T., daughter of Joseph G. and Isabella T. Miller, all of Brooklyn, N. Y.

DEATHS.

BROWN.—In Wilmington, Eighth month 28th, 1888, Susan Brown, in the 87th year of her age ; a member of Wilmington Monthly Meeting of Friends.

FAWCETT.—On the 25th of Fourth month, 1888, at Zanesfield, Ohio, Lucetta Thomas Fawcett, wife of Oliver Fawcett, and daughter of the late Jonathan and Sarah Thomas, aged 55 years, 9 months, and 17 days .

She was a lifelong member of Green Plain Monthly Meeting of Friends. She was very exemplary in her life and conversation. When in health, in the social circle, she was wont to turn the conversation into a religious channel, and enjoyed talking of the loved ones in Heaven. Once, before her last severe illness, she had a vision of her father, mother, brother, and two sisters who had died some years before; this vision and the impressions connected with it, lifted her into an atmosphere of peace and trust. She was devoted to her home, her husband, and three sons, and was ever ready to make sacrifices for their comfort, even in her last illness desiring that she could do more for them. The moral character of her sons gives evidence of the value of her counsel and prayers. She was highly esteemed in the community as a friend and neighbor, and sad indeed was the stroke that fell upon relatives and friends when she was called home. Much sympathy was felt and expressed with the bereaved family. May this dispensation be sanctified to the good of all who knew her. "For the lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters : and God shall wipe away all tears from their eyes."—Rev. 7 : 17.

O . F.

FOGG.—Ninth month 3d, 1888, Joseph T. Fogg, in his 59th year; a member of Pilesgrove Monthly Meeting, N. J. Interment at Mullica Hill.

GARRETT.—At his residence, Media, Pa., Ninth month 3d, 1888, William Lewis Garrett, aged 56; a member of the Monthly Meeting of Friends of Philadelphia.

KIRK.—In Byberry, Pa., Sixth-day, Eighth month 31st, 1888, Martha, widow of Samuel Kirk, in her 79th year ; a member of Byberry Monthly Meeting.

LORD.—Near Parkville, N. J., on Second-day, Ninth month 3d, 1888, Benjamin J. Lord, in his 76th year. Interment from Woodbury Meeting.

McGOWAN.—In Jersey City on the 26th inst., of dysentery, Jane McGowan, for fifteen years a faithful servant in the family of the late Jonathan Thorn. The above notice, taken from a New York paper, will be read with interest by many who have received hospitality in the house where this "good and faithful servant" performed her daily duties, during the recorded years. Doubtless by such her kind attentions are held in grateful remembrance. E. W. A.

MASON.—By lightning stroke, on the 7th of Seventh month, 1888, Charles A., son of George and Margaret G. Mason, in the 14th year of his age ; a member of Maple Grove Monthly Meeting of Friends, Indiana. He was an uncommonly beautiful lad, fond of attending meetings and First-day schools, often holding serious conversations with his mother on the Bible, death, and the future state, and but the week before his death said to her, "I do not know but I may be struck dead any day." He was fond of reading the following lines emphasizing the last ones :

"For us who in these latter days
Look back to see God's ancient ways ;
For us, for all, the young, the old,
These sacred leaves their truths unfold.
Examples dark or bright are given
To warn from ill, or point to Heaven ;
Proclaiming that all sin is death,
All trusts in man an empty breath,
And every hope a broken reed,
Which springs not from the promised seed ;
Therefore, O ye who feel secure,
Take heed, is *your* foundation *sure?*" E.

MORRIS.—Eighth month 20th, 1888, at his residence, near Cambridge City, Wayne county, Indiana, Samuel Morris, aged 84 years and 6 months ; a lifelong member of the Society of Friends, and for many years an esteemed elder of Milford Monthly Meeting.

He was the last of the pioneer settlers of that part of Wayne county, having moved with his parents from North Carolina in early boyhood. He was a man of quiet demeanor, but very social and hospitable, and for many years his house was the home of traveling Friends, and the stopping place of many who were attending the Quarterly Meeting when held at Milton or Dublin. He was looked up to by all who knew him as an example of honesty and straightforwardness, and was very useful in his meeting, traveling much on committee service. As a sheaf of grain, ripe and ready for the harvest, he has been gathered in. While eating his dinner he suddenly threw up his hands with a groan, and in five minutes the breath of life had left him. "Blessed are the dead who die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors, and their works do follow them." E.

SATTERTHWAITE.—Ninth month 5th, 1888, at her residence, Mansfield, N. J., Achsah Satterthwaite in her 87th year.

WALTER.—At Media, Pa., Ninth month 8th, 1888, Ruthanna, wife of Nicholas F. Walter; a member of Chester Monthly Meeting.

WORTHINGTON.—In Byberry, Pa., Ninth month 1st, 1888, Comly Worthington, in his 72d year; a member of Byberry Monthly Meeting. He often felt it right to give expression by way of testimony in our religious meetings.

EDITORS INTELLIGENCER AND JOURNAL :

The name of the Friend whose obituary was sent you last week was Phebe M. Steer and not Phebe M. Star, as you have it in this week's issue. W. W.

Waterford, Va., Ninth month 8.

For Friends' Intelligencer and Journal.

LETTERS FROM EUROPE.—XXVI. A VISIT TO PARLIAMENT.

LONDON, July 8, 1888.

THROUGH the courtesy of our legation I had the pleasure of attending sessions of the Houses of Parliament. Access to the Houses in session has always been difficult, but it has been much more so since the attempts of the dynamiters to blow up the Houses and other public buildings. Formerly the public were admitted to the buildings at all hours, and to the legislative chambers after the Houses had risen ; but it now requires cards to obtain admission even to the old Westminster Hall, where the Plantagenet kings were crowned, and the courts of justice were held for centuries. Each of the foreign legations is allowed to give cards to two persons daily. Such restriction is necessary for the strangers' gallery does not hold more than a hundred, and besides

the numerous legations the six hundred and seventy members can also give cards.

The Chamber of the Commons is a long, rectangular room furnished with seven long benches on each side, running the length of the room, and each rising about a foot above the one before it. The lower benches are about ten feet apart. The Speaker's chair is on one of the short sides, and the Government party occupy the benches on his right, while the Opposition sit on his left. But this is merely custom, and is not strictly observed. In fact, Lord Hartington, who deserted Mr. Gladstone on the Irish question and now votes strictly with the Ministry, still sits on the front Opposition bench with his former leader.

The benches on both sides are cut through about half way down the hall by a pass-way which is called "the gang-way" and which seems to sub-divide the two parties into two other divisions. On the Opposition side, all the Irish members sit "below the gang-way," and on the Government side, all the ministers who have seats in the House (some are peers and sit in the House of Lords) sit above the gang-way,—the most important of them on the front bench.

The House presents a great contrast to our House of Representatives. Though the members number almost three times our representatives, the chamber is much smaller than ours; so that though there are no desks, not more than half the members can crowd into the chamber, and when any attractive occasion occurs they struggle for places like boys at a circus. As private members originate no business and very rarely have occasion to handle papers, there are no pages or messengers in the House; and if a member has to pass anything to the clerk's desk, it is handed along from one to the other till it reaches its destination.

When a vote is taken the division is not taken in the House, but in two chambers outside called the "aye and no lobbies" to which the members repair to be counted. Before this is done, electric bells are rung all over the building to call members who have not been in and probably could not get in the chamber.

The strangers' gallery consists of three back benches in the short gallery in front of the Speaker. The two front benches are for peers, diplomats, and distinguished strangers. The two long side galleries are for members who can't find seats down stairs. The short gallery over the Speaker is for the official reporters and the press; and behind that, shut off by a close wire screen which prevents any one from seeing them, and which must almost prevent them from seeing anyone, is the ladies' gallery. I computed that their line of vision after passing over the heads of the reporters would reach the floor a few feet from the farthest end of the chamber, and enable them to see a dozen or two of the least distinguished and most modest members.

The proceedings on the evening of my visit were of considerable interest. Custom allows any member to interrogate the ministry upon any subject which he deems to be of public interest, by putting a question of which he has given sufficient notice to allow the minister to prepare an answer. And this exercise on the evening in question occupied three and a half hours. The questions were almost exclusively propounded by Opposition members and were designed to bring to public notice some misdeeds of the Government subordinates, the inquirer stating the facts as he understood them to be, and in such form as would make the best case against the Government. The minister presiding over the department to which the subject pertained, was obliged to answer categorically how far the facts were as stated, and could then give such explanation as he pleased of the case. It is absurd to devote so much as a third of each session to these questions, which are mostly of an unimportant character and are sometimes childish. It is a fact that a few days after my visit the ministry were asked whether at a certain time and place a race was got up between a lamb, a dog, and a hen, attended by some circumstances of cruelty. The minister having been given time to make inquiry, answered that such a race had been arranged and attempted but did not come off, as the supposed lamb was an old sheep which frightened the dog, and the hen had squatted down and refused to budge. I presume this must have been considered a proper subject of inquiry as involving some dereliction of duty on the part of the police; but it is singular indeed that such a subject should occupy the time of a body that legislates for a fifth of the human race.

Bad as the custom, is I was indebted to it for an opportunity to see and hear all the ministers and some of the most prominent of the Opposition members, among them Mr. Gladstone. Later in the evening a warm debate sprang up upon a bill brought in by the Government to commit the government of the counties to councils elected by the people. The police, however, were to be under the control of the justices of the peace, who are appointed by the Crown. The Opposition moved to transfer the control of the police to the elective councils.

Mr. Gladstone and many prominent men on both sides spoke. All made short speeches, not over ten minutes in length; for the members being elected for seven years are for a time independent of their constituents and seldom "speak to Buncombe." The house was very attentive and followed the speakers closely, as was shown by the cheers or jeers that instantly greeted every salient point. They are accustomed to make quite a variety of inarticulate comments—"ah! oh!" laughter and groans, and sometimes "hear!" and "shame!" But on this occasion all was in good humor, though rude. The house was loud in the expression of its feelings, but there was no attempt to suppress or even to embarrass a speaker. At the conclusion of the debate a vote was taken and the ministry was sustained, but by a very small majority; whereupon a storm of cheers burst from the Opposition. And why? Not because they had passed their measure, for they had failed; but because the reduction of the ministerial majority held out hope of a future defeat, in which case the ministry would have to resign and the Opposition would come in,—as I have explained in a previous letter.

A few days later I visited the House of Lords and there being no separate gallery for women, was accompanied by my daughter. We were ushered in upon the floor, and she was placed in a box with four other ladies while twice as many gentlemen stood up behind. The chamber is much like that of the Commons but handsomer, with gilding and carved wood-work. There were some twenty peers present, mostly stout, good-looking men, but by no means exceptionally so; nor did I observe anything particularly refined or stylish in their manner or language. The Lord Chancellor presided, clad in a long robe which, when he entered and retired, trailed more than a yard behind him. He was preceded on both occasions by the mace-bearer and the purse-bearer. He wore a grey wig with lappets coming down in front, and being close shaven, looked like the portrait of a great dame of the last century. His seat is not a chair but a "wool-sack," so called, which being in shape of a bale of wool may be such in fact, though covered with a rich stuff. I think this seat was ordered by Edward IV. in token of the esteem in which he held commerce. Since then the power of both king and nobles has been destroyed, but the wig and robe and wool-sack survive unchanged.

Our visit to the Lords was on June 15, and we heard the prime minister announce the death of the German Emperor, which had occurred that morning. He was replied to by one of the earls, and there were a few other speeches, but nothing of note.

The House of Lords is just now in a most unsatisfactory condition, and the word goes that "it must be mended or ended." It is without any power or any real weight in the legislative system. It hears appeals from the courts below, but the custom is that no peer can vote on a judicial case but such as have obtained their rank by eminence as lawyers. These at any one time rarely exceed four or five; and desirable as it may be to increase the number, it can only be effected by the creation of a new and permanent peerage, that is, by making all the lawyers' heirs as well as themselves peers. The idea now is to allow the Queen to create peers for life only. This or something else will be done to strengthen the House of Lords. But it is doubtful if anything will avail. The difficulty is that the Lords represent no body but themselves. They have no power at their back that could enable them in case of need to resist the House of Commons. It was simply a lucky accident that gave our system a Senate representing the States, and therefore as strong as the House of Representatives itself.

If I mention the British Museum it is not to give any account of the acres of buildings devoted to the preservation and display of millions of noteworthy things, antique statuary, antique gems that were ancient when collected by Roman magnates from Asia and Greece in the days of the Republic, architectural fragments preserving some beautiful feature of an old temple, stone coffins containing the remains of kings that were contemporary with Abraham, manuscripts nearly and coins quite as old. Thousands of these objects, carefully studied by scholars and antiquaries, occasionally yield a new fact of little value, I fear, to mankind. The most interesting division of the British Museum, to me, was the library, with its vast rotunda accommodating hundreds of readers not only with seats but also with desks and writing materials to take notes. I do not think I ever saw the places filled. The number of books runs up, I think, into millions. The catalogue occupies a good deal over a hundred volumes; and as in order to see a book one must find the entry in the catalogue and ask for it by the description and number there given, it is no small labor to one who consults many works.

The museum is hardly larger than that of South Kensington, but is of a wholly different character, the latter containing collections which illustrate the mode of living in different parts of the world, and the natural and artificial productions of such parts. It has also fac-simile plaster-casts of celebrated works of art from the continental museums. So far as instruction is concerned, a plaster-cast of the Dying Gladiator or Apollo Belvidere, is quite as good for the purpose as the original. In Germany the office of the museum is carried very much farther. In one or more may be found samples of the products of every country, whether natural or artificial, with statements of prices, and modes of obtaining them; and also samples of the natural and artificial products of all Germany, with cost and locality and mode of production, and information as to the foreign lands in which markets for them can be found, and every particular which can concern a producer desiring to find a market for his production. In this species of help and instruction for the people the German government is, I believe, ahead of any other in Europe.

I must not leave London, as I am about to do, without mentioning the underground railroad which permeates and encircles the whole city and gives rapid communication between the most distant points. There are numerous stations where, descending into the earth, one finds himself in a well-appointed railroad depot, in which trains arrive and depart at intervals of five minutes or less. The track is double, and the road is a circle with many loops; so that one set of trains always run on the inner circle round and round, and another set does the same on the outer circle going in the opposite direction.

The vast tunnel through which the trains run is necessarily filled with smoke and gas, but not as one would think, so as to be actually unbearable. Besides the ventilation afforded by the frequent stations, depressions in the surface of the ground occasionally bring the track into the open air, and expose the tunnel to the action of the wind. But with all this, these roads, I fancy, are used only by persons to whom time is a first object. Without them the business of the city as it is now carried on, could not exist, for the population necessary to transact it could not live within accessible distance.

J. D. McPherson.

It is impossible that anything so natural, so necessary, and so universal as death should ever have been designed by Providence as an evil to mankind —*Swift.*

For Friends' Intelligencer and Journal.

AN ENGLISH "PUBLIC" SCHOOL.

In the last number of *The Century* magazine there appeared an article upon one of the most interesting of the large boarding (or, as they are called, "public") schools of England, which form so prominent a feature in the educational system of that country. I am impelled to offer to your paper a little account of this school and a few extracts from this well-written article, as worthy of consideration, at a time when the subject of the proposed new Boarding School is claiming the attention of Friends.

Uppingham School, situated in Rutland county, England, was founded in 1584 by Robert Johnson, archdeacon of Leicester, as a "faire, free grammar school," and holds a charter from Queen Elizabeth, dated 1587. For two hundred and seventy years it had varying fortunes, depending upon the character of its head masters. In 1853 Edward Thring was appointed head master, and from this date began a new era for the school, which now takes a place in the very front rank of English public schools.

The work at Uppingham has centred around two or three clear and sharply defined ideas of its able master. The first of these, and that from which the arrangement and management of the school have their origin, is, "that every boy, stupid and clever alike, should have a fair chance, and should be really trained. Mr. Thring claims that a school, however great its prestige, numbers, wealth, or prize winners, cannot be called a good school or even an honest school unless it makes this a first condition of its work." "Justice, then, which means adequate individual training for each boy, is the central idea of Uppingham, and all the arrangements and machinery of the school are directed to this end. The first step towards securing this is by putting strict limit upon the size of the class." The limit to classes is about twenty. This number is large enough to give sufficient stimulus and at the same time, if the class is properly graded, all its members can have individual training and attention. "Numbers are necessary for a great school, and contact with his fellows is essential to a boy's getting the full advantage of public school life; but unwieldy numbers make discipline difficult and training impossible, while unchecked contact with a mass of thoughtless natures breaks some characters, even though it strengthens others. At Uppingham the number of boys in a single house is restricted to thirty; this enables the master and mistress of such a house to take a personal interest in each boy, and to surround him with something of the refining and humanizing influences of home." "The advantages of this arrangement are manifold. There is less chance for large combinations for purposes of insubordination or evil of any kind. The house-master has a more independent field of work. He cannot shift the responsibility for ineffective discipline on any one else, and the credit for good results is all his own. Each house has a reputation of its own to maintain, and this tends to a healthy rivalry, both in studies and atheletic games, which in turn fosters sympathy between the master and his pupils. As in the limited class, so in the separate house, justice can be done to the individual life, and the weaker are allowed a fair chance. There is a further safeguard still in the provision made for the private life of the boy by a method simple enough in itself, but of the deepest significance as an aid to training. Each boy at Uppingham has a study of his own,—intentionally made quite small, usually about five feet by six—which is meant to be for him a real sanctum, a little home, where he can be alone when he wishes, either for study or that retirement which boys as well as men need to collect anew their moral forces during the rough struggle and the temptations of daily life. These studies are entirely separate from the sleeping apartments." "Small dormitories, holding a limited number of boys are adopted for sanitary and other reasons, but the idea of privacy is maintained by providing separate compartments for each boy. It is found the space required for giving each boy this separate study and sleeping compartment is not much greater than the ordinary bedroom arrangement. As the boy takes his meals in the hall, and uses his study as his sitting-room, the dormitories can be perfectly ventilated. The small size of the study-rooms prevents the congregation of numbers and makes strict rules upon this point easy and natural,—an important fact for the masters in respect of discipline; important, too, for the boy, as giving him security from the bullying or persecution of a crowd by which he might be overmatched or cowed, to sensitive boys a danger among the most difficult of all to deal with in a great public school."

The house-master is not necessarily the teacher of those under his domestic care, for these are distributed, according to their standing, among all the masters. Edward Thring has fixed about three hundred as the largest number that he will permit at Uppingham, considering this number to be sufficient for proper grading, economy of teaching power, and personal acquaintance on the part of the head master. The reputation of his school has been such that no little resolution and self-sacrifice have been required to adhere closely to this principle. "While the responsibility for character training as well as intellect training makes the demand for strong men imperative, it increases in a tenfold degree the necessity that the machinery should be as perfect as possible. Mr. Thring's work has largely lain in working out this problem of school structure in its bearing on character training. To this fundamental principle that justice should be done to each boy, he finds a natural corollary in the maxim that high-class work cannot be done over a series of years without good tools."

Nothing, he claims, "should be left to the ability of the master that can be accomplished by mechanical contrivance. The actual wall of brick or stone which makes discipline easy or vice difficult is a power for good." "In training the young, plenty of employment is the secret of a healthy moral life. It is not only for the hours of work that this is true. 'Leisure hours are the key of life,' and in a good public school they must be provided for as carefully as any other." In a large school, where each boy is intended to be trained, provision must be made for di-

versity of taste and ability. "Every teacher ought to know that it is essential to the happy life and healthy moral development of a boy that he should always have some field in both work and play where he can maintain his self-respect among his fellows. A lad who has not the capacity to excel in the main studies of a school, or strength to distingnish himself in its hardier sports, may often achieve excellence in minor subjects of study, or acquire skill in other recreative employments. A school is not a perfect training place,which has to crush the weak in the process of developing the strong, either at work or play." Although Edward Thring considers most thoroughly that the classics are of the highest value as a means of intellectual training, he has made ample provision for other subjects in his efforts to do justice to all classes of mind. The modern languages, science, mathematics, and the fine arts have been amply provided for. He was the first head master perhaps to realize the necessity of boys who were not strong enough to take part in the more active games having other means of physical development, and the first gymnasium under a competent instructor, possessed by a public school in England, was opened at Uppingham in 1859.

"For many years the school has had a carpentry, where any boy, by the payment of a small fee, can secure regular and thorough instruction in the working of wood and the use of carpenters' tools. In 1882 this field of useful manual occupation was enlarged by the construction of a forge and metal workshop, where skilled instruction is similarly given, and a boy can go far toward making himself a good mechanical engineer. The school gardens, opened in 1871, cover some acres, and are laid out and planted with much taste. A boy may have his own small plot of ground for the cultivation of plants and flowers. An aviary affords an opportunity to observe the life and habits of a considerable collection of birds. A boy must be of abnormal type, if he cannot in this category find means of passing pleasantly all his leisure hours."

Perhaps it should be said that after the article from which this outline has been taken was prepared for the *Century*, Edward Thring died, in Tenth month, 1887. He was well known in America through his two books, "Education and School" and "Theory and Practice of Teaching." M.

Philadelphia.

For Friends' Intelligencer and Journal.

MONTHLY SCHOOL REPORTS.

Doubtless it is very desirable to have some ready means of communication between teachers and the parents and guardians of children in reference to the punctual attendance of the latter at school, and their attention to study and deportment. As it would be impossible in the present state of affairs to have this done by personal interview, the Monthly Report seems to offer the best means that has yet been devised for keeping patrons advised in regard to the standing of pupils and of holding the pupils themselves to a proper accountability for the amount and character of their work. While this may be readily assented to by all, very serious questions arise in the minds of many of our most thoughtful teachers in regard to the wisdom of adhering to our present plans of keeping the record from which this Report is to be made; and the re-opening of our schools brings the subject fresh to our minds, and it might be well to give some serious thought to it.

Our present system of daily marks is open to a great many very serious objections. It is not the purpose here to refer to these in detail, and to speak of the great amount of valuable time consumed in this work; of the diversion of the thoughts of both teachers and pupils from the subject of the recitation to the record to be made of it; to the danger of making the record the end sought; to the rivalries,—often bitter,—thus engendered; to the temptation offered to all to deceive; to the deception really practiced; to the strain on the nervous system in our efforts to secure high marks, etc., etc. The school is to promote the development and growth of character, and this cannot be determined by per cents, by rank, or by averages. Let teachers and school committees think seriously of these things, and if per cents and rank and averages, are seen to be hindrances, as they doubtless are, let them be swept from our path as other objects are when they impede our progress.

What shall we do, then?

Something like this may be done. Open an account with each pupil and at convenient times,—once a week or oftener,—make entries in it as to the standing of the pupil in every department to which he belongs. *Very satisfactory* might be denoted by 10, *good*, by 8, *passable*, by 6, *poor* by 4, *very poor*, by 2, and a *complete failure*, by 0. Of course the meaning of 9, 7, 5, 3, and 1 would be sufficiently clear without any explanation. If proper work has been assigned pupils, teachers will soon be able to give proper marks; though of course judgment must be exercised as to what constitutes a *very satisfactory* pupil. If a boy is always punctual, conducts himself at all times as becomes a gentleman, and does all the work assigned him to the very best of his ability, he may feel sure that he will be reported as satisfactory or very satisfactory; and every pupil might hope by the same efforts to reach the same results.

This brief article is not intended to be exhaustive, but simply suggestive. It may be followed by others in the same line of thought.

H. R. R.

For Friends' Intelligencer and Journal.

NATURAL HISTORY IN OUR SCHOOLS.

Now that the summer vacation is over and our schools are opened again for another session of study and discipline, the question that should be uppermost in the mind of the earnest, conscientious teacher is, What more can be done to increase the interest of the scholars in their studies, and awaken a desire for a broader, fuller knowledge of things, as they stand related to themselves? And this question is but the outcome of a recognized impulse in the healthy young mind that is ever leading it onward in search of something it has not yet discovered. And the age is asking for our children, that

the sombre background of nouns and adjectives, of verbs and tenses, of squares and cubes, and percentages, may be brightened, illuminated by a patch of pink and blue from the roadside instinct with life,—that the dull monotony of the spelling-class be broken in upon by the innumerable living things that haunt the by-ways of the earth, or chirp or warble in fields and woodlands. This study of life as it is seen in the various vegetable and animal forms, may be made one of the most attractive features of the school-room, and it is evident that educators are appreciating the need of such instruction.

Our common school teaching has been sadly at fault in this respect in the past; it was not until the scholars passed on to the High School or College that any systematic instruction in the things that have life and in their nature, habits, and distribution over the earth, was imparted. This may have been for want of proper text-books written down to the comprehension of the youngest inquirer, or from an unwillingness to increase the list of studies, that has always appeared to be quite as large as both teacher and scholars were able to undertake. Now, however, our children fare better; with the kindergarten lessons about the things that live and grow, to give them a start, we are coming to understand that nature in its various manifestations has a larger significance in the school-room than is to be gained from a study of the physical sciences only. Gray's little manual "How Plants Grow," has brought gladness to multitudes of our children who have found in this study of plant life an ever increasing source of pure and elevating enjoyment.

And what Asa Gray did for Botany, our own townswoman, Sarah Cooper, herself an educator, has done for Zoölogy in her "Animal Life, in the Sea and on the Land."

It would be an increased delight to the children who find such pleasure in learning "how plants grow," to add to this knowledge, acquaintance with the animals that share with man the earth upon which we live. R.

NEWS OF FRIENDS.

DUANESBURG QUARTERLY MEETING.

This was held at Quaker Street, N. Y., on the 1st, 2d, and 3d of Ninth month. The meeting of Ministers and Elders, held on Seventh-day afternoon, was much larger than usual. Thomas Foulke, of New York, Isaac Wilson, of Canada, and Samuel F. Dickinson, of Scipio, were in attendance, the two latter with minutes from their respective monthly meetings. Dear Friends were also in attendance from Purchase and Stanford Quarterly Meetings. It was truly a favored season; the little company seemed closely bound in the bonds of Christian love, and the precious testimonies given served to kindle afresh the struggling desires for good until they became fervent aspirations, tending towards right thought and action.

On First-day morning the First-day School of Quaker Street convened at 10 o'clock; after the usual opening exercises the school and all present listened to an interesting address from Thomas Foulke, upon the subject of "Bible Lands;" having spent some time in travel in these distant lands, he is enabled to invest the subject with a great deal of interest. Old and young alike listened with attention.

At the meeting hour, 11 o'clock, the house was well filled in every part, seats being brought in to fill up the aisles, as the people of the Christian church near by gave up their service at this time, the minister and nearly all of his congregation coming to sit with us, an act of Christian courtesy and kind fellowship of feeling greatly appreciated by Friends.

After a short silence, Isaac Wilson in a lengthy discourse bore testimony to Gospel truth, showing the operation of the Holy Spirit on the minds and hearts of the people, as recorded both in the Old and New Testaments, making all to harmonize, analyzing many of the beautiful figures and allegories, and with a purely spiritual signification, bringing them to bear directly upon the lines of our own experience in this day. In his own peculiar manner, sometimes of entreaty, sometimes of severe denunciation of evil, he held the close attention of the people. Samuel F. Dickinson followed in Divine supplication, and the meeting closed.

An appointed meeting at half past 3 in the afternoon was held at the meeting-house. Friends gathered at that time with many others, the meeting being nearly as large as in the morning. Thomas Foulke opened an exercise bearing upon individual duty and the coöperation of the human will with the Divine indwelling Spirit; and the peace and harmony resulting from such united action. Samuel F. Dickinson followed in a short but fervent exhortation to mind the little stepping stones lying all along the path of duty, thus leading up to higher and more important service. After which Isaac Wilson again spoke to the people for more than an hour, commencing with the thought expressed by Jesus, "Be of good cheer, I have overcome the world," making clear and plain the character of this individual overcoming, and leading on to individual influence and responsibility in conuection with all the wrong and evil practices existing in the world to-day, and sealing the truth of all assertions by Scripture testimony.

On First-day evening some Friends felt it right to attend the services at the Christian church. Friend Wilson, being of the number, was earnestly invited to come forward and speak to the people which he did, (after the usual opening exercises,) commencing with these words of Jesus to his disciples: "If I had not come and spoken unto them, they had not had sin, but now they have no cloak for their sin."

This testimony was clear and convincing regarding the mission of Jesus and the wonderful power of the Christ spirit operating in the hearts of men to-day. He spoke at some length, and we believe to the satisfaction of all, the feeling in many hearts being one of gratitude that our Heavenly Father does still, in this day, "endue with power from on High," devoted laborers in his vineyard.

On Second-day morning short but valuable counsel and advice was handed forth, and we entered upon the business of the Quarterly Meeting. The answering of some of the queries called forth loving

and tender exercises, profitable to many hearts, and we separated with feelings of gratitude for the abundant evidence of Divine favor and blessing.

M. J. H.

NEW HOUSE NEEDED AT COLUMBIA.

Editors INTELLIGENCER AND JOURNAL:

The Society of Friends holds a lot of ground almost in the centre of the borough of Columbia. An old meeting-house standing on it has become dilapidated and is going to decay for want of use and care. A small number of Friends meet weekly at the home of one of their number and keep up, as best they may, the little community of feeling and love of the principles of the Society that came of thus gathering together. In times past the parents of a number of the citizens about us frequented the little meeting-house, and it is believed if the accommodations were better, and the meeting-house opened, there would be more interest taken among those who now drift away from us. The lot held by the Society was left in trust for meeting purposes, and in such a way that it cannot be sold. The Friends here are not able to build a new house, and yet having the wish to have one built, believe their desire could be gratified if some Friends who are able would assist them. Is there not enough wealth in the Society for the accomplishment of this good work? There is very rarely any one to speak to the Friends, and they welcome a public Friend sincerely.

Any one wishing any further information should call on or address M. A. Harry, resident Trustee, Box 338, Columbia, Pa.

S. M. P.

Columbia, Pa., 9th month 1.

SWARTHMORE NOTES.

DR. WOLFRED NELSON, C. M., of New York, who has recently returned from a five years' residence on the Isthmus of Panama, will give, at the College, on Seventh-day evening, the 22d inst., an illustrated lecture, entitled "The Panama Canal as It Is." The subject is one of very general interest at this time, not only from an engineering standpoint, but also from its commercial, economical, and international bearings. The lantern illustrations have been taken within a few weeks, and are very interesting, including views of the cities and important buildings, and illustrations of the life of the people, as well as showing very clearly the present state of the great work, and the utter hopelessness of the accomplishment of the undertaking.

The lecture will be an interesting and instructive one, and the friends of the College are respectfully invited to attend.

LOOKING at man in Jesus, we behold a being God-like in the proportions of power and quality. He ceases to be a creature of common-place. Our minds glow as we contemplate his grandeur. Our purer aspirations are called forth. We recognize man's possible divinity, we begin to see its traces in our brethren, to feel its movements in ourselves.—*Berry.*

SINGING IN THE RAIN.

HEAR my happy little bird
Singing through the rain,—
Singing while the fitful showers
Dash against the pane.
"Blue sky somewhere," carols he
From his fearless heart,
Though the clouds are gathering thick,
And the chill winds start.

Sweet and shrill the silver notes
Weave a wordless strain;
"Blue sky somewhere," in my thought
Is their glad refrain.
Always sunshine just beyond,
Brief the present ill,
Trouble never long to last,
Is their meaning still.

Sing thy sweetest merry bird,
Comforter of mine,
Bringing, in thy little way,
Help from Love divine;
Thou hast given me the clasp
Of a golden chain,
Let from heaven into my hand,
Through the clouds and rain.

What though all my way be hedged,
Love shall ope a door
For the feet that follow fain
His that went before.
What though trials test my faith,
Peace shall yet maintain
Right to rule in one who walks
Singing in the rain.

More than I can count of good
Aye has been my share;
Dearest hands to help me on,
Halving all my care;
Blessings marking every day,
To the latest one,
And the shadows only proof
Of the glowing sun.

Therefore with undaunted front,
Trusting in my King,
Shall I face whatever foe
In the path may spring.
So I hear a note of cheer
In the brave refrain
Of my merry little bird,
Singing in the rain.

—*M. E. Sangster, in The Independent.*

RAMABAI.

THE little Hindu maiden heard a voice amid the lull
Of singing streams and rusling leaves, in groves in Gungamul;
It swept along the mountain wind down to the western sea—
Heaven whispering to the listening earth, "Truth, like the air, is free!"

That word had winged her father's feet from fettering caste away,
To give his fledglings liberty for flight in ampler day

Than man's close, cage-like code allowed; and so
the maiden grew
To reach of thought and insight clear no dim
zenana knew.

Child of the lone Ghaut Mountain! flower of India's wilderness!
She knows that God unsealed her lips her sisters
dumb to bless,
Gave her the clew to bring them forth from where
they blindly grope,
Bade her unlock their dungeon doors, and light
the lamps of hope.

Bravest of Hindu widows! how dare we look at
thee,
So fearless in love's liberty, and say that we are
free?
We, who have heard the voice of Christ, and yet
remain the slaves
Of indolence and selfishness immured in living
graves?

O Ramabai, may we not share thy task almost divine!
Thy cause is womanhood's, is Christ's own work no
less than thine.
The Power that unseals sepulchres will move thy
little hand!
The stone rolls back—they rise—they breathe—
the women of the land!

—*Lucy Larcom in The Woman's Magazine.*

LOOK FORWARD AND NOT BACKWARD.

Most of us are so in the habit of measuring the success of our lives by our external achievements that we are in constant danger of losing the true estimate. A life is successful, not by reason of the external success which it wins, though this is not without its value, but according to the fullness and richness of its development. The only value of external success is as a sign of interior spirit. Our successes ought not to be things which are achieved by force of will or by skill of hand simply; they ought to be the fruits which the spirit of our lives bears, as naturally as the tree bears its appropriate fruit. No really strong life will miss some form of external success, though it may not be a form which the world recognizes; but its real achievement will always be interior and spiritual. That life is truly successful which unfolds itself strongly and harmoniously on many sides, and which has within itself the consciousness of having deserved success, whether success comes or is withheld. In the light of this truth—and it is a truth verified by the experience of all wise men—how inadequate are the common judgments of success! The world is given to the fallacy of measuring its great men by their ability to attract its attention at frequent intervals, and to rekindle the admiration which has already been excited by some previous work. But every man knows within himself whether he is successful or not, and knows it because he is conscious of his interior advance or retrogression.

Life is always and for all men a great possibility; the Golden Age lies before rather than behind; there are always greater things to be done than have been done; greater victories to be won than have been won. That which has been done, however great it may be, is never to a really great man anything more than a prophecy of the things yet to be achieved. Such a man is always looking ahead, always anticipating new growth, always open to new truth, always expecting the expansion of his life; and such a man need never be disappointed. If success comes early, and then seems to ebb, there need come with this experience no disillusion to the soul that is really strong. The applause of the world, as it dies away, may leave one with clearer vision and greater hope in the final success of his life. Nothing that we achieve satisfies us, because life does not consist in external achievement simply, but in enlargement and advance. No matter how great the victory of to-day there must be another victory to-morrow, if the soul is to be sustained, and if the great hopes with which we set out are to be justified. No man is shut out from this success; no man is debarred from these great rewards.

The memory of our defeats and sins ought not to fill us with despair, but to furnish us with new incentives for more heroic effort. Nature does not keep her wounds open; as soon as they are made, the healing process begins. There is nothing more unnatural or morbid than dwelling on one's past errors and blunders; it defeats the very ends which nature is trying to secure. The errors of the past ought to be healed in the only way in which they can be healed—by nobler living, by the consciousness of having overcome them. The only real repentance for a past sin is to be found not in sitting down in sackcloth and ashes, but in girding our loins afresh and pushing on to a height where the temptations of the past have no longer any power over us. The future is our inalienable possession; it is the wealth upon which we can all draw; it is the opportunity to retrieve the past which is open to us. There our purpose should dwell, there our hopes should build for themselves. Upon the future all our energies should be concentrated. Forget the past and press forward to the things that are to be, conscious that even the mistakes and sins of by-gone years may, by the repentance of loyal and earnest living, be made new sources of strength and of power. There is little to be gained in looking backward; there is everything to be won in looking forward.—*Christian Union.*

As men perish in sin, we are still permitted to see how the habits of alienation and conscious disobedience to the truth may become more and more settled; how conscience grows more and more silent as the voice is not heard; how the soul tends to fall into death, or rather into a life in death! To raise such dead, Christ came.—*Rufus Ellis.*

The stars in their course are in league with him who is fully committed to duty; the cherubim are his allies; the angels have been commissioned to bear him on his way; and the pestilence flees at his approach. His body may be conquered; but him nothing can hurt.—*Reed Stuart.*

Opinions alter, manners change, creeds rise and fall; but the moral law is written on tablets of eternity.—*Canon Farrar.*

LOOK UP.

Man, looked at only from below, does not inspire great expectations or reverential regard. Before us looms a being of measurable height, of weight, and bulk definable, acting under the impulse of appetites and desires which he holds in common with the brutes, showing now and again the possession of genius and virtues clearly not brutish, but for the most part failing to rise above sheer common-place alike of power or sympathy. Look at the men who ordinarily crowd our streets and engage in the world's affairs. Enter observantly into their thought, speech, aim, for a single day. You will not often be reminded of the divine. At the close of the day your memory will register a confused impression of selfishness, earthliness, weariness. The natural man of ordinary proportions is not impressive. And the observer who looks downwards at him will soon lose all heroic conceptions of life, all sense of man's high origin and destiny. The reason is plain. The close and narrow scrutiny of life obtrudes too much the play and movement of the superficial and the demonstrative, shows too clearly the seamy side, and thereby hides (what is surely there in every life) the deeper and diviner spirit. We become the victims of a delusion. The eye tricks us into the belief that we see; and under that belief we begin to cherish low views of man's worth.

Man, like Providence, to be seen aright must be looked at on high. Here we come under the tyranny of his too obtrusive parts. They are apt to monopolize attention and mislead judgment, to beget irreverence and pessimism. We require to look at manhood as it is "set on high," as it is crowned in Jesus. Looking around us, the question starts to the lip: "What is man, that thou art mindful of him? or the Son of Man, that thou visitest him?" But looking up to Jesus, and to manhood as it lives in God's thought, and as it will one day be realized through his grace, we learn how true and grand are the words: "Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands; thou hast put all things in subjection under his feet." —*Chas. A. Berry.*

BABYLONIAN EXPLORATION.

Researches in Bible lands have been fruitful in rich results within the past few years. In Egypt, in Palestine, and in Asyria, discoveries have been made which throw light upon the Bible story to an extent that was hardly dreamed of as a possibility a generation ago. England has had chief prominence in the work of the Palestine Exploration Fund, the Egypt Exploration Fund, and the explorations in the valleys of the Tigris and Euphrates. But Germany, France and Switzerland have done their part in connection with researches of this nature; while America has contributed its share to such investigation, from the days of Dr. Edward Robinson to the present hour. Just now a number of American scholars are on their way to Babylonia for purposes of scientific research, and their progress will be watched with peculiar interest on both sides of the ocean. Prof. Dr. Herman V. Hilprecht, one of the editors of the *Sunday School Times*, accompanies this expedition as its Assyriologist. When the illness of Mr. John T. Napier necessitated his withdrawal from the editorial force of this periodical, Dr. Hilprecht was induced to leave his position as an instructor in the University of Erlangen, and come to America in order to give to the readers of the *Sunday School Times* the benefit of his ripe Oriental scholarship. He was already said to be the finest Assyriological scholar of his age in Europe: and he had the special commendation of the venerable Professor Dr. Franz Delitzsch, of Leipzig, of whose immediate family circle he had been a member for several years. Soon after his arrival in this country, Dr. Hilprecht was appointed to the chair of Assyriology in the University of Pennsylvania; both in that position and as an instructor in Professor W. R. Harper's summer schools of Hebrew, he has rendered important service. The explorers go out under the auspices of the Babylonian Expedition Fund of Philadelphia. The immediate direction of the party is committed to Professor Dr. John P. Peters, a colleague of Dr. Hilprecht in the faculty of the University of Pennsylvania. The ancestral home of Abraham and the cradle spot of the human race are in the general field of this party's explorations. Grand possibilities are involved in such researches.—*S. S. Times.*

THE DRYING OF MOSSES.

The power of the mosses to endure repeated desiccation has recently been experimentally treated by G. Schröder, who obtained the interesting result that many of these plants can not only resist months of dryness without any harm, but also that they do not perish even under the strongest desiccation carried on in a drier with the aid of sulphuric acid. Plants of *Barbula muralis*, which were exposed for eighteen months in the drier, after a few wettings resumed growth in all their parts. Other species of *Barbula* behaved similarly. A curious experiment was performed with *Grimmia pulvinata*, in which a stock which had been cultivated for some time in a moist atmosphere under a bell-glass was suddenly exposed, to a warm and perfectly dry current of air. It became so dry in a short time that it could be pulverized. Then it lay in a drier for ninety-five weeks. But the quickening moisture was still competent to awaken it to renewed life. The most rapid drying which could be performed in the laboratory could not destroy the plant. It even showed greater power of resistance than would correspond with its real necessities, for so speedy and complete a drying out as was effected in the experiments never occurs in Nature. The fact that a property acquired by adaptation is so plainly manifested in excess is sometimes otherwise demonstrable, and is a hard problem for the theory of selection.—*Popular Science Monthly.*

One grain of gold is better than a great deal of baser metal.—*Richard Shackleton.*

MORE GIRLS THAN BOYS GRADUATE.

THERE are six graduates, four girls and two boys, in the Lynchburg Colored High School this term, and twelve in the white school, nine girls and three boys. Year after year tells this story of more girls graduating than boys. It is the same with both races. Various causesare assigned by the teachers, who do not at all incline to believe that the boys could not equal the girls if they would. The boys are less likely to finish the course of study than the girls, many of them going into business very early. All the teachers agree that the boys are much less studious than the girls.

Base ball, cigarettes, and the various interests that attract boys and direct their minds from books, are lacking with the girls. Prof. Wyatt, principal of the white high school, says that the French Commissioner sent over to examine the American system of education observed this sort of thing going on all over the country. Notwithstanding the large sums of money bestowed on colleges for males, and the comparative disadvantage the females of the land had to contend with, it was evident that women were being more generally educated than men. The observant Frenchman predicted that before many years the American women would feel the power given them by mental culture, and would use it in a manner to astonish the lords of creation.—*Orra Langhorne in Southern Workman.*

A MAN'S vision broadens as it lengthens. Look straight down at your feet; what do you see? A few inches will measure the diameter of the circle within which your sight has play. Look up at the blue which spans the heavens, and what see you then? Your circle of vision takes a sweep which demands astronomic computation. The circumference widens with the distance. But that is not all. Within the near and narrow circle there is room only for small details and severed parts—mere fractions and fragments, whose drift is not clear. The distant and wide outlook shows great and harmonious aggregates, shows their movement and drift, shows their obedience to the time-beat of a sovereign purpose. Looking downward, we get a sight, as necessary as it is clear, of life's details—the place we must fill, the work we must do, the laws we must obey. But only as we take the far look do we catch the movement and meaning of the vast order to which these details contribute.—*Chas. A. Berry.*

THE dying year grows strangely mild;
Now in the hazy autumn weather
My heart is like a happy child,
And life and I, friends reconciled,
Go over the hills together.

THE worship of God has its natural music in the artless but affecting tones of deep-felt prayer and praise. True religion and charity have their music, for they "cause the widow's heart to sing with joy." No practiced tunes can produce true and abiding harmony of soul equal to that which sincere devotion inspires.—*John Allen.*

NEWS AND OTHER GLEANINGS.

—An ancient canoe has been found in the Tunhövd Fjord, in Valders, in South Central Norway. It has been hollowed out by means of red-hot stones, and is 4¼ metres long and 80 centimetres broad. It is in fair condition. The find is of interest, as no other primitive vessel of the kind has been found inland in Norway. The boat will be sent to the Museum at Christiania.

—The professors of jurisprudence in the Universities of Amsterdam, Leyden, Utrecht, and Groningen have presented a memorial to the Government praying that the study of Greek be no longer made obligatory on the students in the gymnasia who intend to devote themselves to the study of law. The complaint has been made that the course of study in the gymnasia is too severe, and it has been proposed to curtail the instruction in history and the modern languages. The signers of the petition declare that these branches are very inadequately taught, and recommend that the instruction in them be made more thorough, the students being permitted to drop Greek.—*Exchange.*

—Whether Volapük shall ever come into general use or not, it will have prepared the way for an international language of some kind. The American Philosophical Society have taken in hand the task of perfecting a language for learned and commercial purposes. The intention is to make the language so simple that it will not need to be learned. To read a letter one will need only to consult a vocabulary, and to write one he will go through the same process. There will be no subtleties of inflection and syntax to worry the commercial traveler. The language will be a kind of universal cipher. Dr. Hill has suggested a simplified English for that purpose; and that, possibly, is as likely as anything to take possession of the field.

—It is proposed to ask an appropriation of $250,000 from Congress for the purpose of enabling the United States Geological Survey to investigate the feasibility of a gigantic plan for the reclamation of Western desert lands. This scheme is no more nor less than to dam the waters of the Missouri and other Western rivers in flood-time, thus preventing disastrous overflows and providing an inexhaustible supply of water for purposes of irrigation. The difficulty of navigation and the destructive floods of the Mississippi, Director Powell claims, are largely due to the excessive amount of sediment discharged into its purer waters by its western tributaries, particularly the Missouri. If this muddy water can be held and used for irrigation, vertical abrasion will take the place of lateral, and the channel of the river will become deeper and more unobstructed. It is believed that the expense of such an undertaking, great as it will be, will amount to but a fraction of the value of the land that will be reclaimed.—*The American.*

CURRENT EVENTS.

FOUR counties in New Jersey had special elections, last week, on the question of liquor license, under the Local Option law passed last winter. Warren and Salem counties voted, on the 4th, for Prohibition, the former by a reported majority of 850, and the latter 997. On the following day Cape May voted for license, by 222, and Gloucester against it by 713. There will now be no more of these elections before the early part of next year.

HEAVY frosts on the night of the 6th instant did serious injury to the corn and other late crops in Northern New York and New England. In the State of Maine an estimate of the damage to the sweet corn raised for canning purposes, reaches a million of dollars. Buckwheat was badly hurt in some localities.

FOR DRY GOODS

—THE BEST PLACE IS—

STRAWBRIDGE & CLOTHIER'S,

MARKET
EIGHTH } STREETS.
FILBERT

One of the largest buildings in the city, and the largest Establishment in America devoted exclusively to

DRY GOODS.

The stock includes Silks, Dress Goods, Trimmings, Millinery, Hosiery, and Underwear, Gloves, House-Furnishing Goods, Carpets, Ready-Made Dresses and Wraps, and everything that may be needed either for dress or house furnishing purposes. It is believed that unusual inducements are offered, as the stock is among the largest to be found in the American market, and the prices are guaranteed to be uniformly as low as elsewhere on similar qualities of goods.

BAUGH'S $25 ANIMAL BONE PHOSPHATE



☞ *Dealers wanted in unassigned territory.*

RAW BONE MEAL, (strictly pure.)
PURE DISSOLVED RAW BONES.
SULPHATE OF AMMONIA.
Muriate of Potash. Nitrate of Soda.
Kainit. Nova Scotia Land Plaster.

Original Manufrs of Raw Bone Phosphate

☞ *Send for further information.*

Manufacturers and Importers,
BAUGH & SONS CO. PHILADELPHIA, PA.

Association of Friends to Promote the Education of the Colored People of the South.

HOWARD M. JENKINS, Chairman, 921 Arch Street, Phila.
SARAH J. ASH, Secretary, 1717 Vine Street, Phila.
LYDIA A. SCHOFIELD, Correspondent, 1717 Vine St., Phila.
HENRY M. LAING, Treasurer, 30 N. Third St., Phila.

EXECUTIVE COMMITTEE—Edward H. Magill, Swarthmore, Pa.; Sarah H. Peirce, Philadelphia; George L. Maris, West Chester, Pa.; Mary Ann Fulton, Wilmington, Del.; Amos Hillborn, Philadelphia; Alfred Paschall Doylestown, Pa.

WORK OF THE ASSOCIATION.

The work of the Association is chiefly *to raise funds*. These are sent to the support of two schools for colored youth in South Carolina,—the Schofield Normal and Industrial School, at Aikin, and the Mt. Pleasant School, near Charleston, in charge of Abby D. Munro.

MILK, CREAM, AND BUTTER ALWAYS ON HAND.

LUKENS WEBSTER,

120 S. FIFTEENTH ST.

Butter delivered twice a week to all parts of the city and surrounding country. We are dealing with the most reliable dairies Orders by mail solicited and promptly filled.

LARD OF THE VERY BEST QUALITY A SPECIALTY

WESTERN MORTGAGES AND DEBENTURE BONDS GUARANTEED BY THE

TEXAS LOAN AGENCY,

CAPITAL (paid) $300,000 SURPLUS $70 000

DENVER CITY AND FARM MORTGAGES
Negotiated by REEVES & CLEMES, Denver, Col.
SUCCESSORS TO REEVES, ALSOP & CO.

Also KANSAS FARM MORTGAGES
The above are worthy the attention of investors.

CONARD & FORSYTHE, Gen. Agents,
119 South Fourth Street, Phila.

SAMUEL CONARD, Late of Cooper & Conard.
ISAAC FORSYTHE.

WM. HEACOCK,

UNDERTAKER,

No. 1508 Brown Street,
PHILADELPHIA.

Clement A. Woodnutt,

UNDERTAKER AND EMBALMER,

1226 NORTH FIFTEENTH STREET, PHILA.

CARRIAGES TO HIRE.

SAFE INVESTMENTS

Capital, $750,000
Surplus, $355,016

Principal and interest both fully guaranteed by Capital and Surplus of $1,105,016. In seventeen years of business we have loaned $11,494,600, paying from 6% to 12% interest. $7,056,800 of interest and principal have been returned to investors without delay or the loss of a dollar. Real Estate First Mortgage and Debenture Bonds and Savings Certificates always on hand for sale—In Savings Departments, in amounts of $5 and upward; in the Mortgage Department, $300 and upward. Full information regarding our various securities furnished by

J. B. WATKINS LAND MORTGAGE CO.
LAWRENCE, KANSAS; or
New York Mang'r HENRY DICKINSON, 319 Broadway

PENNHURST,

TELEPHONE No. 118.

MICHIGAN AVENUE, NEAR THE OCEAN,

JAMES HOOD. *ATLANTIC CITY, N. J.*

PRESTON'S SUNNYSIDE, WERNERSVILLE, PA.

On South Mountain, elevation 1,000 feet, in the midst of an extensive woodland park overlooking a wide and diversified landscape; invigorating air; table and appointments excellent

Open April 1st to November.

JAMES H. PRESTON.

FRIENDS' SELECT SCHOOL,

MEDIA, PENNSYLVANIA.

TEACHERS' CLASS.

Teachers especially prepared by instruction and practice-work for positions in Friends' schools As opportunity offers, approved teachers recommended or placed in schools.

SCHOOL COMMITTEES

Can secure trained teachers on approval, either for substitute work or for permanent positions, with competent supervision if desired. Apply to

ELIZABETH E HART, Principal,
MEDIA, PENNA.

Investment Securities and Guaranteed Mortgages.

DES MOINES LOAN & TRUST CO.

EDWARD FORSYTHE, Manager,

Rich. E. Carpenter, 703 WALNUT ST., PHILA'DA.
38 PARK ROW, NEW YORK.

MY SELECTION OF PATTERNS

* * *

FOR THIS SEASON COMPRISES ALL THE LATEST STYLES AND COLORINGS IN MOQUETTE, BRUSSELS, TAPESTRY INGRAIN, AND DAMASK CARPETS. OIL CLOTHS, LIGNUM AND LINOLEUM WINDOW SHADES, MATS, RUGS, ETC., AT THE LOWEST MARKET PRICES.

BIGELOW BRUSSELS.
LOWELL BRUSSELS.
LOWEL INGRAINS

BENJAMIN GREEN,
33 N SECOND STREET, PHILA.

TEA AND COFFEE.

If $3.00 is sent to me I will send 2lb real good Tea, Black, Green, Japan, or mixed, and 8lb of fine Coffee, roasted. Express charges prepaid in the following states: Pa., New York, New Jersey, Del., Md, Va., W. Va., D. C., Ohio, Ill., Wis., Ind. And I will refund the cost of registered letters when the goods are shipped.

WM. S. INGRAM, 31 N. SECOND ST., ESTABLISHED
PHILADELPHIA, PA. —1856.—

Are you going to have any Paper Hanging Done this

Spring? If so, observe these prices for newest patterns, perfect, full length.

Lustres or Mica Papers,	**6 Cts. Roll.**
Beautiful Gold Papers,	**15 Cts. Roll.**
Felt or Cartridge Papers,	**20 Cts. Roll.**
Heavy Embossed Golds,	**35 Cts. Roll.**

We'll send free to any address in the country, a full line of samples with borders to match.

A. L. DIAMENT & CO., - 1206 MARKET STREET.

CONSTANTLY ON HAND PRICES REASONABLE.

—AN ASSORTMENT OF—

CLOTHS AND CASSIMERES

SUITABLE FOR

PLAIN AND FASHIONABLE GARMENTS.

GUSTAVUS GOLZE,
TAILOR, 109 N. 10TH STREET, Phila.

FRIENDS' NORMAL INSTITUTE,

RISING SUN, MD.

Prepares students for Teaching or College; furnishes a good English education. Both sexes. Expenses moderate. Instruction thorough. Opens Eighth month 27.

For particulars apply to,

J. D. MINICK, A. B., Principal

Address until Eighth mo. 18, Fayetteville, Pa.

ABINGTON FRIENDS' BOARDING AND DAY SCHOOL,

Near Jenkintown, Pa., North Penn and Bound Brook R. R Ten miles from Philadelphia.

Next school year begins Ninth month 10th, 1888. Courses of study arranged to furnish a thorough English education and to prepare for college.

Board and tuition $145 to $175 per school year. Tuition alone $25 to $55. For further information address,

ARTHUR H. TOMLINSON, Principal,
Or CYNTHIA G. BOSLER, Sec., Jenkintown, Pa.
Shoemakertown, Pa.

SWARTHMORE COLLEGE

OPENS NINTH MONTH ELEVENTH.

Thirty minutes from Broad Street Station, Philadelphia.

Under the care of Friends, but all others admitted.

Full college course for both sexes; Classical, Scientific, and Literary.

Also a Manual Training and a Preparatory School.

Healthful location, large grounds, new and extensive buildings and apparatus.

For Catalogue and full particulars, address

EDWARD H. MAGILL, LL. D., President,
Swarthmore, Penna.

FRIENDS' BOARDING SCHOOL.

NEWTOWN SQUARE, PA.

Terms, $150 to $225 per year.

Apply to HANNA R. CALEY, Principal, address, during vacation), Media, Pa.

Or to

THOMAS P. BARTRAM, Newtown Square, Pa.,
CLEMENT M. BIDDLE, 815 Arch Street, Phila.

FRIENDS' ACADEMY,

A boarding and day-school for both sexes. Thorough courses preparing for admission to any college, or furnishing a good English education. The next school year will begin Ninth month 11th, 1888. Terms for boarding scholars $150 per school year. The school is under the care of Friends, and is pleasantly located on Long Island, about thirty miles from New York. For catalogue and particulars address,

FREDERICK E. WILLITS, Sec.,
Glen Cove, Long Island, N. Y.

CHAPPAQUA MOUNTAIN INSTITUTE,—

A Boarding School for both sexes under the care of Purchase Quarterly Meeting. The present building is new and much enlarged, and has perfect sanitary arrangements. Excellent corps of instructors. Prepares for Business or College. Healthfully and pleasantly located near the Harlem R. R., one hour from New York city. For catalogue and particulars, address,

SAMUEL C. COLLINS, A. M., Prin.,
Chappaqua Institute, N. Y.

THE Committee on Location for the "John M. George School" is prepared to receive offers of property suitable for the purpose. Communications, giving particulars, may be sent to E. WEBSTER, 1156 South Broad Street, Philadelphia.

FRIENDS' INTELLIGENCER AND JOURNAL.

PHILADELPHIA, NINTH MONTH 22, 1888.

PUBLISHED WEEKLY BY THE

FRIENDS' INTELLIGENCER ASSOCIATION

(LIMITED.)

TERMS.—PAYABLE IN ADVANCE:

One copy, one year, . . $2.50 | 8 copies, one year, $2.25 each.
Single numbers, . . 5 cents | 15 copies, one year, $2.00 each.

SUBSCRIPTIONS MAY BEGIN AT ANY TIME.

WHEN IT IS DESIRED TO DISCONTINUE, NOTICE MUST BE GIVEN. WE DO NOT "STOP" PAPERS, EXCEPT UPON ORDER OF THE SUBSCRIBER.

OFFICES: 921 ARCH ST., PHILADELPHIA.

ADVERTISING RATES.

For transient advertisements, 10 cents per line, one time; 7½ cents per line each insertion, two times. For longer insertion reduced rates, which will be furnished on application.

REMITTANCES by mail should be in CHECKS, DRAFTS, or POST-OFFICE MONEY ORDERS; the last preferred. Money sent us by mail will be at the risk of the person so sending. ☞Draw checks and money orders to the order of Helen G. Longstreth, Treasurer.

CONTENTS OF THIS ISSUE.

POETRY: DELIGHT THYSELF IN GOD, ... 593
EXTRACTS FROM A SERMON BY SUNDERLAND P. GARDNER, 593
AMONG FRIENDS IN OHIO, ... 595
THE EARLY FRIENDS OF PLAINFIELD MEETING, . . . 597
A PURPOSE OF PEACE, ... 600
EDITORIAL:
Training for Responsibility, ... 600
MARRIAGES AND DEATHS, ... 601
THE GENERAL CONFERENCE OF FRIENDS' FIRST-DAY SCHOOLS, 602
THE FIRST-DAY SCHOOLS, ... 603
AN OLD-FASHIONED FAMILY, ... 604
LETTERS FROM EUROPE.—XXVII., LEAMINGTON AND RUGBY, 605
THE LIBRARY:
Glazier's "Down the Great River," 607
NUMBERING AND MARKING IN SCHOOLS, ... 607
MEETING-HOUSE AT BIRD-IN-HAND DESTROYED, . . . 608
MISQUOTING THE BIBLE, ... 608
POETRY: Sleeping-time; The Falling Leaves, . . . *v.*
ENGLISH FRIENDS' FIRST-DAY SCHOOLS, ... *v.*
THE POTENCY OF FACTS, ... *vi.*
RABBITING, ... *vi.*
HALF A CENTURY A "HIRED GIRL," . . . . . *vi.*
NEWS AND OTHER GLEANINGS, ... *vi.*
CURRENT EVENTS, ... *vii.*
NOTICES. . . . . *vii.*

CONSTANTLY ON HAND —AN ASSORTMENT OF— CLOTHS AND CASSIMERES SUITABLE FOR PLAIN AND FASHIONABLE GARMENTS. PRICES REASONABLE.

GUSTAVUS GOLZE, TAILOR, 109 N. 10TH STREET, Phila.

A RELIABLE PERSON WISHES TO ASSIST in light housework A home more regarded than wages. Excellent references Address R. E. E., 1500 Race St.

FOR RENT—CHEAP, TO A DESIRABLE Tenant, part of a House on Eighth Street above Parrish, occupied by owner of same. For further particulars apply to or address Barber & Hill, S. W. Corner 12th and Poplar Sts.

BOARDING.—DESIRABLE SECOND-STORY front, and other rooms. First class table; dinner 6.30. Friends, 1718 Green St.

WANTED—A POSITION BY A LADY Friend as book-keeper or cashier; experience and best reference. Address E. J. R., Friends' INTELLIGENCER Office.

TWO FRIENDS WANT TWO FURNISHED rooms with board, in Friend's family, in New York City, about 1st of Tenth month. Address, with price and particulars, W. W. S., 150 E. Gay St, West Chester, Pa.

TO RENT—IN TENTH MONTH, BY THE year, furnished, near Jenkintown, stone house near station; good stable, garden fruits, shade, etc. Board of two adults in part pay for rent. Address A. 26, Office of INTELLIGENCER

WANTED.—BY A WOMAN FRIEND, AN unfurnished room with Board in a Friends' family. Terms to be reasonable. Address S. M. A., Care of Friends' Book Association, 15th and Race Sts., Phila.

MONTGOMERY COUNTY MILK.—CONSHO- hocken Dairies. Special Attention given to serving families. Office, 603 N. 8th Street, Philadelphia, Pa.

JOSEPH L. JONES.

LADIES' FINE SHOES, HAND-SEWED. OR- ders taken and executed with promptness.

S. DUTCHER,
915 Spring Garden St., Phila.

MY SELECTION OF PATTERNS

* * *

FOR THIS SEASON COMPRISES ALL THE LATEST STYLES AND COLORINGS IN MOQUETTE, BRUSSELS, TAPESTRY INGRAIN, AND DAMASK CARPETS. OIL CLOTHS, LIGNUM AND LINOLEUM WINDOW SHADES, MATS, RUGS, ETC., AT THE LOWEST MARKET PRICES.

BIGELOW BRUSSELS.
LOWELL BRUSSELS.
LOWEL INGRAINS

BENJAMIN GREEN,
33 N. SECOND STREET, PHILA.

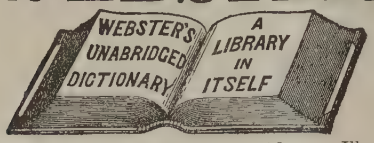
RICHARDS & SHOURDS,
CARPENTERS AND BUILDERS.

JOBBING ATTENDED TO.

1125 Sheaff St., first street ab. Race,
PHILADELPHIA, PENNA.

R. RICHARDS, 1541 N. 12th St.
THOMPSON SHOURDS, 2212 Wallace Street.

WEBSTER



3000 more Words and nearly **2000** more Illustrations than any other American Dictionary.

Among the supplementary features, unequaled for concise and trustworthy information, are

A Biographical Dictionary

giving brief facts concerning 9,700 Noted Persons of ancient and modern times,

A Gazetteer of the World

locating and describing 25,000 Places; and a Vocabulary of the names of Noted

Fictitious Persons and Places.

The latter is not found in any other Dictionary.
Webster excels in **SYNONYMS** which are appropriately found in the body of the work.
Sold by all Booksellers. Pamphlet free.
G. & C. MERRIAM & CO., Pub'rs, Springfield, Mass.

WESTERN MORTGAGES AND DEBENTURE BONDS GUARANTEED BY THE

TEXAS LOAN AGENCY,

CAPITAL (paid) $300,000. SURPLUS $70,000.

DENVER CITY AND FARM MORTGAGES

Negotiated by REEVES & CLEMES, Denver, Col.

SUCCESSORS TO REEVES, ALSOP & CO.

Also KANSAS FARM MORTGAGES

The above are worthy the attention of investors.

CONARD & FORSYTHE, Gen. Agents,

119 South Fourth Street, Phila.

SAMUEL CONARD, Late of Cooper & Conard.
ISAAC FORSYTHE.

MILK, CREAM, AND BUTTER ALWAYS ON HAND.

LUKENS WEBSTER,

120 S. FIFTEENTH ST.

Butter delivered twice a week to all parts of the city and surrounding country. We are dealing with the most reliable dairies Orders by mail solicited and promptly filled.

LARD OF THE VERY BEST QUALITY A SPECIALTY.

SAFE INVESTMENTS

Capital, $750,000
Surplus, $355,016

Principal and interest both fully guaranteed by Capital and Surplus of $1,105,016. In seventeen years of business we have loaned **$11,494,600,** paying from **6% to 12%** interest. $7,056,800 of interest and principal have been **returned to investors without delay or the loss of a dollar.** Real Estate **First Mortgage and Debenture Bonds and Savings Certificates** always on hand **for sale**—In Savings Departments, in amounts of **$5** and upward; in the Mortgage Department, **$300** and upward. Full information regarding our various securities furnished by

J. B. WATKINS LAND MORTGAGE CO.

LAWRENCE, KANSAS; or
New York Mang'r HENRY DICKINSON, 319 Broadway.

Equitable

MORTGAGE COMPANY.

CAPITAL,	$2,000,000.00
SURPLUS AND UNDIVIDED PROFITS,	$115,444.72
ASSETS,	$4,035,945 52

—SIX PER CENT DEBENTURES—

Secured by first Mortgages held in trust by The American Loan and Trust Company of New York, and further secured by the capital and assets of the Equitable Mortgage Company.

SIX PER CENT GUARANTEED FARM MORTGAGES

These Mortgages, as well as those securing the Debentures, are exclusively upon improved Farms in the best agricultural sections of the West. Any amounts to suit investors from Two hundred dollars upwards. Interest coupons payable semi-annually at our offices or through any Bank. Also

MUNICIPAL BONDS and other first class investment securities for sale.

Phila. Office S. E. Corner 4th and Chestnut Sts.

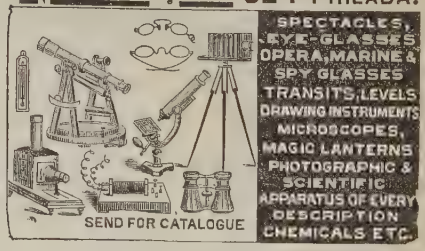
AMOS HILLBORN & CO.,

Furniture, Bedding, Curtains.

PARLOR, DINING ROOM, LIBRARY AND CHAMBER FURNITURE, CURTAINS AND FURNITURE COVERINGS MATTRESSES, BEDS, FEATHERS, SPRINGS, SPRING COTS, ETC., ETC.

No. 1027 Market Street, Philadelphia.

QUEEN & CO. 924 CHEST. ST PHILADA.



LYDIA A. MURPHY,

PLAIN and FANCY MILLINER

ESTABLISHED 30 YEARS.

537 FRANKLIN STREET, PHILADELPHIA.

2 doors below Green.)

The use of the INTELLIGENCER AND JOURNAL *as a medium for advertisements will, we think, be found very satisfactory. A careful supervision is exercised and nothing known to be unworthy is admitted. The paper now goes to about 3300 persons, reaching, say, 15,000 readers, and its size and shape, and the character of its contents give special weight to each advertisement.* ☞ *When our readers answer an advertiser, please mention that they do it upon seeing the advertisement in this paper.* ☜

S. F. BALDERSTON & SONS,

WALL PAPERS. CEILING DECORATIONS. WINDOW SHADES.

NO. 902 SPRING GARDEN STREET, (One square from 9th and Green Station), PHILADELPHIA.

PENN MUTUAL LIFE INS. CO. of PHILA.

This Company furnishes ALL DESIRABLE FORMS of LIFE and ENDOWMENT INSURANCE at actual NET COST. It is PURELY MUTUAL; has ASSETS of THIRTEEN MILLIONS and a SURPLUS of over TWO AND A HALF MILLIONS. ☞ ITS POLICIES ARE NON-FORFEITABLE AND INCONTESTABLE. ☜

Pres. EDW. M. NEEDLES. Vice Pres. HORATIO S. STEPHENS. Sec. HENRY C. BROWN.

INCORPORATED 1836. CHARTER PERPETUAL. CAPITAL, $500,000. SURPLUS, $1,400,000.

THE GIRARD

LIFE INSURANCE, ANNUITY, AND TRUST CO.

OF PHILADELPHIA.

No. 2020 CHESTNUT STREET.

Acts as Executor, Administrator, Guardian, Trustee, Committee, or Receiver, and Receives Deposits on Interest, also Insures Lives, Grants Annuities.

President, EFFINGHAM B. MORRIS.
Vice President and Treasurer, HENRY TATNALL.
Actuary, WM. P. HUSTON.
Assistant Treasurer, WILLIAM N. ELY.
Real Estate Officer, NATHANIEL B. CRENSHAW,
Solicitor, GEORGE TUCKER BISPHAM

THE PROVIDENT LIFE AND TRUST COMPANY OF PHILADELPHIA.

409 CHESTNUT STREET. CAPITAL $1,000,000, FULLY PAID.

INSURES LIVES, GRANTS ANNUITIES, RECEIVES MONEY ON DEPOSIT, ACTS AS EXECUTOR, ADMINISTRATOR, GUARDIAN, TRUSTEE, ASSIGNEE, COMMITTEE, RECEIVER, AGENT, ETC.

All Trust Funds and Investments are kept separate and apart from the Assets of the Company.

President, SAMUEL R. SHIPLEY, Vice-President, T. WISTAR BROWN, Vice-President and Actuary, ASA S. WING, Manager of Insurance Department, JOS. ASHBROOK, Trust Officer, J. ROBERTS FOULKE.

Association of Friends to Promote the Education of the Colored People of the South.

HOWARD M. JENKINS, Chairman, 921 Arch Street, Phila.
SARAH J. ASH, Secretary, 1717 Vine Street, Phila.
LYDIA A. SCHOFIELD, Correspondent, 1717 Vine St., Phila.
HENRY M. LAING, Treasurer, 30 N. Third St., Phila.

EXECUTIVE COMMITTEE—Edward H. Magill, Swarthmore, Pa.; Sarah H. Peirce, Philadelphia; George L. Harris, West Chester, Pa.; Mary Ann Fulton, Wilmington, Del.; Amos Hillborn, Philadelphia; Alfred Paschall Doylestown, Pa.

WORK OF THE ASSOCIATION.

The work of the Association is chiefly *to raise funds.* These are sent to the support of two schools for colored youth in South Carolina,—the Schofield Normal and Industrial School, at Aikin, and the Mt. Pleasant School, near Charleston, in charge of Abby D. Munro.



BAUGH'S $25 ANIMAL BONE PHOSPHATE

Dealers wanted in unassigned territory.

RAW BONE MEAL, (strictly pure.)
PURE DISSOLVED RAW BONES.
SULPHATE OF AMMONIA.
Muriate of Potash. Nitrate of Soda.
Kainit. Nova Scotia Land Plaster.

Send for further information.

Original Manuf'rs of Raw Bone Phosphate

Manufacturers and Importers.

BAUGH & SONS CO. PHILADELPHIA, PA.



WM. H. JONES,

The Dealer in **Agricultural Implements, Seeds and Fertilizers.** Removed to **2043** and **2045 Market St.,** Philadelphia, Pa. Cheapest and largest variety. Every conceivable implement of farm use, harness, seeds and fertilizers. It is a curiosity, and of great interest to every utilitarian to see the establishment. If you cannot get here, write for wants. I am in communication with all the Agricultural implement builders in the U. S.

ALWAYS A SPECIAL BARGAIN ROOM.

WM. HEACOCK,

UNDERTAKER,

No. 1508 Brown Street,

PHILADELPHIA.

Clement A. Woodnutt,

UNDERTAKER AND EMBALMER,

1226 NORTH FIFTEENTH STREET, PHILA.

CARRIAGES TO HIRE.

PENNHURST,

TELEPHONE No. 118.

MICHIGAN AVENUE, NEAR THE OCEAN,

JAMES HOOD. *ATLANTIC CITY, N. J.*

PRESTON'S SUNNYSIDE, WERNERSVILLE, PA.

On South Mountain, elevation 1,000 feet, in the midst of an extensive woodland park overlooking a wide and diversified landscape; invigorating air; table and appointments excellent.

Open April 1st to November.

JAMES H. PRESTON.

LEHIGH AND SCHUYLKILL COAL.

BEST QUALITY. CAREFULLY PREPARED.

AQUILA J. LINVILL, 1244 North Ninth Street.

GEORGE W. HANCOCK,
REAL ESTATE,

MONEY TO LOAN ON MORTGAGE.

PROMPT ATTENTION GIVEN TO THE COLLECTION OF RENTS AND GENERAL CARE OF PROPERTY.

OFFICES: { No. 717 Walnut Street, Fortieth & Lancaster Avenue.

Investment Securities and Guaranteed Mortgages.

DES MOINES LOAN & TRUST CO.

EDWARD FORSYTHE, Manager,

Rich. E. Carpenter, 703 WALNUT ST., PHILA'DA.

38 PARK ROW, NEW YORK.

Are you going to have any Paper Hanging Done this Spring? If so, observe these prices for newest patterns, perfect, full length.

Lustres or Mica Papers, . .	**6 Cts. Roll.**
Beautiful Gold Papers, . .	**15 Cts. Roll.**
Felt or Cartridge Papers, . .	**20 Cts. Roll.**
Heavy Embossed Golds, . .	**35 Cts. Roll.**

We'll send free to any address in the country, a full line of samples with borders to match.

A. L. DIAMENT & CO., - 1206 MARKET STREET.

FRIENDS' CALENDAR FOR 1888
NOW READY.

A handsome lithographed card bearing a tablet, giving a carefully selected quotation from Friends' writings for each day of the year. Price, 50 cents. By mail, 55 cents.

FRIENDS' ALMANAC FOR 1888.

Containing an account of the times and places of holding the meetings of Friends on the continent of America. Price, 10 cents each. $1.00 per dozen.

FRIENDS' POCKET ALMANAC FOR 1888.

Price, 10 cents each. $1.00 per dozen.

FOR SALE BY

FRIENDS' BOOK ASSOCIATION,

S. W. Cor. 15th and Race Sts., Philadelphia.

QUEEN & CO. 924 CHESTNUT ST



FRIENDS' SELECT SCHOOL,

MEDIA, PENNSYLVANIA.

TEACHERS' CLASS.

Teachers especially prepared by instruction and practice-work for positions in Friends' schools. As opportunity offers, approved teachers recommended or placed in schools.

SCHOOL COMMITTEES

Can secure trained teachers on approval, either for substitute work or for permanent positions, with competent supervision if desired. Apply to

ELIZABETH E. HART, Principal,
MEDIA, PENNA.

ABINGTON FRIENDS' BOARDING AND DAY SCHOOL,

Near Jenkintown, Pa., North Penn and Bound Brook R. R Ten miles from Philadelphia.

Next school year begins Ninth month 10th, 1888. Courses of study arranged to furnish a thorough English education and to prepare for college.

Board and tuition $145 to $175 per school year. Tuition alone $25 to $55. For further information address,

ARTHUR H. TOMLINSON, Principal,
Jenkintown, Pa.

Or CYNTHIA G. BOSLER, Sec.,
Shoemakertown, Pa.

SWARTHMORE COLLEGE

OPENS NINTH MONTH ELEVENTH.

Thirty minutes from Broad Street Station, Philadelphia.

Under the care of Friends, but all others admitted.

Full college course for both sexes; Classical, Scientific, and Literary.

Also a Manual Training and a Preparatory School.

Healthful location, large grounds, new and extensive buildings and apparatus.

For Catalogue and full particulars, address

EDWARD H. MAGILL, LL. D., President,
Swarthmore, Penna.

FRIENDS' BOARDING SCHOOL.

NEWTOWN SQUARE, PA.

Terms, $150 to $225 per year.

Apply to HANNA R. CALEY, Principal, address, during vacation), Media, Pa.

Or to

THOMAS P. BARTRAM, Newtown Square, Pa.,
CLEMENT M. BIDDLE, 815 Arch Street, Phila.

FRIENDS' ACADEMY,

A boarding and day-school for both sexes. Thorough courses preparing for admission to any college, or furnishing a good English education. The next school year will begin Ninth month 11th, 1888. Terms for boarding scholars $150 per school year. The school is under the care of Friends, and is pleasantly located on Long Island, about thirty miles from New York. For catalogue and particulars address,

FREDERICK E. WILLITS, Sec.,
Glen Cove, Long Island, N. Y.

CHAPPAQUA MOUNTAIN INSTITUTE,—

A Boarding School for both sexes under the care of Purchase Quarterly Meeting. The present building is new and much enlarged, and has perfect sanitary arrangements. Excellent corps of instructors. Prepares for Business or College. Healthfully and pleasantly located near the Harlem R. R., one hour from New York city. For catalogue and particulars, address,

SAMUEL C. COLLINS, A. M., Prin.,
Chappaqua Institute, N. Y.

CAROLINE RAU, (Successor to S. Maddock.) PLAIN MILLINERY,

736 SPRING GARDEN STREET, PHILADELPHIA.

☞Plain Straw Bonnets a Specialty.

FRIENDS' INTELLIGENCER AND JOURNAL.

INTELLIGENCER Vol. XLV. No. 38. | PHILADELPHIA, NINTH MONTH 22, 1888. | JOURNAL. Vol. XVI. No. 817.

DELIGHT THYSELF IN GOD.

DELIGHT thyself in God,
Raise thou thine eyes above;
His heart is yearning o'er thee,
His bounty lies before thee,
Take thou thy fill of love,
The more thy need demands, the more will he
Extend the scepter of his grace to thee.

Delight thyself in God,
And all thou canst require
Shall be to him well-pleasing;
So will his love, unceasing,
Give thee thy heart's desire.
Pressed to his bosom, guided by his eye,
Thou wilt not ask the things he must deny.

—*Lucy A. Bennett.*

EXTRACTS FROM A SERMON BY SUNDERLAND P. GARDNER.[1]

THERE are three testimonies recorded in the Scriptures set forth as the declarations of God concerning himself:

"I am God, and beside me there is none else."—*Isaiah*, 45: 22.

"I, even I, am the Lord, and beside me there is no saviour."—*Isaiah*, 43: 11.

"I am God and not man."—*Hosea*, 11: 9.

If we believe this testimony of God concerning himself it will very much simplify our views concerning him. Men have given him a character we find he does not possess. We find him represented in the Old Testament as being angry with the wicked every day. Again and again he set his children to destroying each other. The tender children and innocent women were alike sacrificed. This is a wrong character given to him. He sustains no such relations to his creatures, for he is a being of infinite love. Jesus introduced a different view of our Heavenly Father. In a very few words he makes this so plain that we cannot be deceived—"Blessed are the peace-makers for they shall be called the children of God." Those wars and fightings recorded in the Old Testament had their origin in man's own sinful propensities. God is not angry with his children. He does not punish them arbitrarily.

We feel miserable and suffer under a conscious sense of having done wrong. It is not because of the Father being angry with us that we feel unhappy or punished. These are only manifestations of his love. The religion of Jesus is a religion of love, and his followers cannot fight. Here, my friends, it brings the work to be done within ourselves. Our salvation depends upon ourselves, by being obedient to the Heavenly light within. We are not now under the necessity of going to men to inquire concerning the kingdom of Heaven. All the writings of men never gave a just view of the true knowledge of God. They may give us counsel, they may give us advice, but they can give no light. Jesus said to the Jews, "Ye search the Scriptures, and think in them ye have found eternal life." The Apostle Paul had been taught to read the Scriptures; he had been brought up to believe in the law of Moses; he was instructed to be a persecutor of mankind; but he had not attained the true knowledge of God until he was met in the way by a light whose brightness exceeded the light of the sun. Here is where he first became acquainted with a true knowledge of God, his Father. This brought him under the necessity of taking up his daily cross, and of following the Heavenly light. We must come to this which can lead us daily on every step we take in the walk of life. This will lead us away from everything which can harm or destroy.

This is a very different religion from that given by Moses to the children of Israel. The law which God had written upon the tablet of the hearts of men will lead them away from all wrong.

As God dwells in us there is just where we can become acquainted with him. The vineyard of the Lord is in the hearts of men. Our Heavenly Father never placed anything wrong in man's nature. Sin comes from a wrong direction and use of our propensities. Let no man say he is tempted by God, for he tempteth no man. When we come to realize this we see what is meant by the Garden of Eden. The Garden of Eden is the heart of man.

"I am God, and beside me there is no Saviour." Here we see the great mistake of those who divide the Godhead into three persons. According to God's own testimony there is no Saviour but him. The testimony of Jesus concerning himself was, "Of myself I can do nothing." Had he been God, there would have been no necessity for him to pray to God. His language was, "My God and your God." Jesus took the book from the minister and read, "The spirit of the Lord is upon me." "He sent me to preach deliverance to the captive." Paul said, "Woe is unto me if I preach not the Gospel." This was their mission. The spiritual Christ never was nailed to the cross—never was put to death by men. Some may query, "Is this possible?" "Is this true?" "What constitutes the Christ of God?" "Is it simply God

[1] At Bucks Quarterly Meeting, at Falls, Eighth month 30, 1888. (From a report in the *Bucks County Intelligencer*.)

revealed within us?" "How is it that Christians have so long overlooked these things?"

The Apostle Peter declared, "Add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity."

Now, my friends, what is virtue? It is overcoming those evils which beset us. We must add to our virtue, knowledge. What is meant by knowledge? It is not the knowledge of the world. It is to know thee, the only true God, and the Spirit of Christ, whom thou has sent.

How are we to understand the declaration, "We are to be saved as by fire?" If our hearts are filled with wrong emotions God's love acts upon them like a consuming fire. Some say, "If I only knew the will of God, how soon would I run to find it." How are we to know the will of God? Not from books; not from the sayings of men.

We read of the day of judgment; we read that some day we shall be called. When is the day of judgment? It is to-day. We need not wait for the great judgment day; we stand in need of judgment now.

Again, Peter goes on to tell us, "Add to your knowledge, temperance." I do not refer to this in the temperate use of drinks only. We should be temperate in the use of our passions.

"Add to temperance, patience." We should keep ourselves calm; be patient under trials and afflictions. A lack of this virtue sometimes even drives men to suicide.

"Add to patience, godliness." What are we to understand by this? Godliness is the power of all good—becoming godly is simply becoming good.

We pass from this to brotherly kindness. Oh, that there was more of this in the world. Jesus came to teach this law to men: "All things whatsoever ye would that men should do unto you, do ye even so unto them." This is the substance of all the law and the prophets. This is the fullest realization of brotherly kindness. If this law were observed there would be an end to wars and fightings. There would be no more fields of blood; no more bones to bleach in the sun. Justice will ever be done and all injustice will cease. The observance of this Golden Rule will bring us to the highest mansion of the Father's House, which is love. The word charity should have been translated love.

I desire to address a few words to my dear young friends. In the formation of character, let it be founded upon these cardinal virtues: Form your own role to wear before God, and you will not be ashamed to wear it before men. To the dear young women I would say, our Heavenly Father has placed you in a position to perform a work that cannot be performed by any one else. This is illustrated by the vision which John saw: "And there appeared a great wonder in Heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." That woman represents the church. What a picture is here for contemplation. This is the highest figure, and the grandest specimen of poetic art contained in the Scriptures. The position of the mother is the greatest and most responsible in life. After you shall have passed away, and the grass grows green upon your resting places, your influences will still be felt.

"I am God and not man." This declaration forbids the idea of man being looked upon as God. We can look upon no man in any other relation than brother. Jesus illustrated the law of brotherly kindness in many ways, but in no way better than in the parable of the good Samaritan. Here we see whose heart was in the right place. This was an exhibition of the highest morality, of the truest religion. The heart of the Samaritan was right.

Being a member of a church—or believing in a creed—does not make a man a Christian of itself. There is no mystery in regard to man's duty. It is all made plain before us by the light from our Heavenly Father. As we obey that light every step forward will be a safe step, and each one will lead us nearer the kingdom of Heaven.

Jesus said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of Heaven." There is no stain from Adam's sin here. A little child when it first comes into the world is nearer Heaven than any thing else in the world.

"In my father's house are many mansions." The first mansion represents our first condition, when we come into the world. Sin comes afterward by our own disobedience. The representation drawn by Jesus, of the last great day of judgment, represents the relative values of faith or good work, in the settling up of the final account. "When the son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats, the one upon the right hand, the other upon the left." He divided the human family into two parts, and then shall the King say unto them upon his right hand, "Come, ye blessed of my father, inherit the kingdom of my father, prepared for you from the foundation of the world; for I was an hungered and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me." Then the multitude upon the right hand inquired how all this was brought about; when they had performed all these good deeds; hark! the answer, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

When the poor man fell by the wayside the Levite and the priest passed by on the other side; but, my friends, a position and a place in the church alone will not answer for us when this test is applied.

The language of Scripture is sometimes very correct, and sometimes it is not. Take the declaration, "Work out your soul's salvation in fear and trembling before God." The first part of this is true and the second is not. God means that we shall work

out our own salvation, but not with fear and trembling. No man can love that which he fears. Love and fear are antagonistic and cannot both dwell in us at the same time. Perfect love driveth out all fear. God means that we shall use our reason—that we shall make use of all the means he has given us. The Gospel says in all fear there is torment.

"I am God and not man." If we believe this declaration of God concerning himself it will bring us away from all idolatry. Jesus was the servant of God. He was dependent upon the higher power. I have heard it taught that Jesus came into the world to suffer and to die for us, and without that we could not be saved. That he suffered death and shed his blood to redeem us and gave his life as a ransom for our souls. How different from all this are his own declarations.

And now, my friends, in that love which knows no bounds, I feel to address a few words to the young men now before me. I have passed along the road you are now traveling. I feel to advise you to seek first the kingdom of Heaven and its righteousness. Let your word be as good as your bond. Men want those whom they can trust. Meditate carefully before making a promise; but when made, carry it out to the letter, and you will establish a character that will follow you through life.

For Friends' Intelligencer and Journal.

AMONG FRIENDS IN OHIO.

We left Sarah Dungan's, in Colerain, 8th month 31, in the care of Henry and Ann Pickering. It rained most of the day and we could not enjoy the scenery with closed curtains, as we desired. We had some very long rough hills to travel over: before descending one of them we stepped out in the rain to look down a ravine about two hundred feet deep, where a stream was flowing over a rough, stony bed. After several miles we came to a piked road which abound there and conduce greatly to the comfort of travelers, especially in the winter season. We passed through St. Clairsville, the seat of Belmont county, where a very fine court-house has been erected and a jail is now building,—in too close proximity we thought to the court-house and especially to the public school. Between St. Clairsville and Lloydsville we passed in sight of a very large, substantial building called in that State an infirmary, with adjoining buildings for the insane and contagious diseases, the principal edifice serving the same purpose which our county or almshouse does. We stopped to dine at Henry's father's, Elijah Pickering, an aged man, who is greatly afflicted, yet glad to see us, although we could not converse satisfactorily with him on account of deafness. We were glad to meet him afterwards at meeting, where he had not been for twelve years. We passed over the track of a very destructive cyclone which visited that section over a year ago, with a wonderful preservation of human life, coupled with a great loss of property. We lodged at Henry Pickering's and were refreshed for our journey; he and his wife kindly accompanied us through the rain to Nathan and Sarah Nichols', where we had the remainder of the day for rest, and enjoyed their interesting family of sons and daughters. All of them excepting Nathan, who was indisposed, went with us next morning, First-day, to Plainfield meeting.

We found the meeting in a pleasant grove, quite commodious, one end seeming ample; but as so many came they were obliged to open the whole house. We thought if it only could be so every week, how pleasant it would be. They have a very interesting First-day school of recent growth, superintended by Nathan Nichols, but it was thought best to dispense with it that day. Samuel and Thomas Tomlinson came into the neighborhood the previous evening and were in attendance. Those assembled, many of other sects, were very quiet and attentive to the testimonies delivered, setting forth the principles of Friends, calling to a pure and undefiled religion, which, we trust, found a lodgement in some receptive minds. There seemed a hungering for the spoken word, but we rejoiced in the thought of the little band who could worship there without it, and the hope that there might be, in the arising of interest and life, the constraining influence to speak of that which had been realized by some, of the goodness and love of the Father for the encouragement of others. We dined at Isaac and Elizabeth Haines', close by, and were then taken by our young friend, N. Clifford Nichols, to St. Clairsville. The ride was very enjoyable over the beautiful country, notwithstanding our fatigue; the day was so fine in contrast with the previous day's travel in the rain.

We were kindly entertained at the home of William and Mary E. Hoff, she a member by recent application and much interested in our Society, though they have no meeting there now. Through a misunderstanding,—partially a lack of faith it may have been on my part,—we found no meeting had been appointed; but when they found a willingness with us for one to be held, even at that late hour, 5 p. m., they were active in arranging for it. They called on the Methodist minister, who came to see us, expressing entire willingness, even a desire that we should occupy their church; word was given so far as time afforded, and when we arrived at 7.30, driven by our kind young friend who remained for the meeting, we found quite a large company, the most of them doubtless the usual congregation, while some more distant, who would gladly have been present, could have no word. After the preliminary services the minister handed the meeting over to our charge for which we felt very grateful,—first to the Giver of every good and perfect gift. Thomas Tomlinson arrived in time for the meeting, and on the opening explained our custom of sitting in silence; and after a brief season of waiting for renewed strength messages of Gospel love were spoken, closing with a fervent prayer by P. G., and we separated under a sense of the Divine blessing. Members of the church and others gathered around us expressing thankfulness for the opportunity of meeting with Friends once more, saying that their parents or grandparents had been members of our Society, and they loved to hear the plain language spoken. One of these was the minister's wife. Although weary from our eight miles' ride, not having time to rest after the morn-

ing's meeting, we felt very grateful for the opening thus made for mingling with these people and our united worship was, we trust, in spirit and in truth.

Second-day morning, after a comfortable rest and kind provision, we took train at St. Clairsville, or rather our little coach. Finding ourselves with our backs to the engine we waited patiently to be set right, but learned that the seats were not reversible and there was no room to turn cars. So we made the best of our 12 mile's ride to Bridgeport, enjoying the picturesque scenery, the rough, stony beds of the streams, the coal mines, with their little houses near by, thinking of the miner's underground work to supply us with winter comforts, lighted at their task by the little lamps attached to their caps. We made connection at Bridgeport with Pittsburg and Cleveland railroad for Rochester, where we were to take the Fort Wayne and Chicago road to Columbiana. At that place we were met by William Nichols about 4 p. m., and taken to their nice house a mile out of town, abounding with comforts and conveniences, where we had time to rest before the meeting which William and his wife Mary had appointed for us in the Methodist church, in Columbiana. It was quite well attended, and the simple faith presented and the call out of all unrighteousness was well received. A few of our members were present, also several who expressed interest for the old associations connecting them with Friends. Finding this feeling so prevalent, the shadow of regret will sometimes fall for the lost opportunities, the want of a fuller appreciation of our privileges, and a failure to *live* the profession we make, thus depriving many of a religious home among us. The next morning our kind friends took us six miles towards Carmel to visit relatives of the other branch of Friends, which was an enjoyable season. We then rode 5 miles for a 3 o'clock meeting at Carmel, where, as the meeting gathered in the old deserted house, a covering of sadness clothed the spirit in view of the desolate meeting-houses, the scattered flocks up and down in the land, and an earnest call was given to the need as of old to be found gathered in the one place for social worship,—how others afford shelter for the hungry, a religious home for weary travelers and seekers after truth, and how needful that we should fill our measure of responsibility. There are enough Friends in that section, within a scope of five miles, to constitute a meeting, and it seemed with a little help and encouragement it could be accomplished.

A sweet spirited Friend of the Wilbur body had walked quite a distance to be with us, and her presence was comforting, giving promise of the time when sectarian walls of prejudice will be laid down. Those gathered seemed very thankful for the opportunity. Oh, that there might be a renewal of life among them, and the cementing bond of love inciting to gather often for mutual strength and refreshment!

Mahlon and Ruth Nichols met us at Carmel and together with William and wife we went to Kersey and Asenath Raley's and were refreshed by the good cheer and kindly comforts proffered. Next morning, 9th mo. 5th, we accompanied Mahlon and Ruth in their commodious carriage,—doing good service yearly meeting times, and now affording ample room for us and baggage,—*en route* for their home five miles from Salem, where we rested and enjoyed the freedom of their home and mingling with their family. The next morning the house was closed and all went to meeting at the usual hour Fifth-day morning. Many of us who live so near our meeting-houses know little of the effort it costs to go so far, but to us the new country and fine farms rendered the ride enjoyable. Quite a number had gathered, and after a season of quiet waiting, which the sweet prattle of a little babe did not disturb, a comparison was drawn from the loving care and wise counsel of earthly parents, coupled with patience and charity, with all the parental attributes which must clothe the Spirit of our Heavenly Father,—that as we reason from Nature up to Nature's God, we should not miss this lesson proclaiming "God is Love."

In the afternoon we attended the funeral of Tacy Johnson, an old Friend much beloved, which met in the meeting-house. Many gathered of different religious persuasions; some words of comfort and counsel were given. We dined and lodged in the home of Dr. Garretson and wife, meeting several friends there very pleasantly; made some calls in Salem, and on Sixth-day went out with James and Rachel Whinery to their home one mile distant. The rain prevented our enjoying the attractive surroundings, the beautiful flowers, etc.,—but we found abundant within to interest.

The next morning our kind friends took us to Joseph and Sarah Hartley's, thirteen miles distant. We passed through Damascus where the Gurneyites had been holding a large Yearly Meeting. From its spirit and the methods resorted to in their religious assemblies, we scarcely feel justified in calling them Friends, though not wishing to be uncharitable or to find fault with what they feel is right for them. We were very glad to reach the home of our kind friends, where a cordial welcome awaited us, while regretting that J. and R. W. must return that evening, making them so much travel for the day. We passed by a field of oats in shock, which seemed unseasonable to us, but learned that the harvest had been very late generally. First-day morning we attended West meeting, where a large company was gathered, and we trust to profit. The right use of the Sabbath was referred to, the need for social worship and the necessity for those who thus assemble and make a profession of faith in the Inward Light, to so keep the watch over their lives as not to be cause of discouragement to others. Our friends Comly and Martha W. Harlan, with their children, came in near the close of the meeting, having just returned from the East, where they had gone to attend the funeral of their uncle, James Trimble. We felt it had been good to be thus gathered, and separated under a sense of Divine favor. We dined at T. Ellwood Lamborn's, son of Job, recently deceased, meeting his widow there, and in the afternoon returned with our friends J. and S. Hartley, spending the evening at the pleasant home of their son Richard, near by. The next morning our friends took us to Alliance to meet the train for Fort Wayne. There

is a settlement in Knox township, Columbiana county, called the Switzerland of America, noted for its cheese-making. Many Swiss families are located there, an industrious people, and their produce finds a good market. We had a pleasant ride, meeting a very interesting woman, who in company with her husband was returning to their home in Missouri, she being chairman of the Social Purity department of W. C. T. U. work in that State. We were met at Fort Wayne by kind relatives and enjoyed a day of rest which was very grateful. We took a ride over the city seeing many fine buildings, with little one-story cottages dotted in between the more imposing houses, rode by the St. Mary's river and saw where that and the St. Joseph united to form the Maumee, also the old fort where Anthony Wayne had once been encamped. It was very dry and dusty, but we greatly enjoyed the drive. We left early on the morning of the 12th, our friends kindly seeing us off for Chicago. The country contrasted strangely in its features with our previous travel,—such a wide extent of level ground. We saw many fields of hay being gathered and the many stacks of hay in the distance looked like tents. Whole fields were covered with the yellow daisy, and near Chicago two varieties of purple flowers we were not familiar with were very luxuriant and beautiful.

We reached our destination near noon and were met by our kind friends Jonathan and Hannah Plummer, whose faces it was indeed cheering to see as we entered this great city. A meeting was appointed for the evening in the same building where they usually meet. A goodly company of Friends and others met and we were glad to see some of the same faces which welcomed us nine years ago. The thought of the great conflict necessarily waged in such a crowded community seemed almost oppressive, and the difficulty of getting from one part to another, and the noise and confusion without, seemed in strong contrast to our quiet sitting together waiting for the upspringing of life in our midst. A near sympathy was felt with Friends in this locality in view of difficulties and discouragements which have been encountered, yet a sense of thankfulness for the faith and endeavor which had enabled them to rise superior to these. J. P. offered a prayer amid the silence, after which in great poverty the word was spoken, which we can only trust may have been to some profit. We met with David Laing on our return home, while waiting for the cars, and had the pleasure of riding with him part of the way.

On Fifth-day morning we walked to the lake, the waves making us feel as if by the sea; there were so many sails out on the water, with steamers plying to different points. We could see the "crib" in the distance, and enjoy the thought of such a bountiful supply for this great city. We road up Clark street in cable cars to Lincoln Park, by the monuments of Lincoln, Grant, and Schiller, alighting to enjoy the great display of flowers—the finest we ever saw. We could but wish all our friends were present to enjoy the beauty and fragrance before they faded amid the cold autumnal blasts. Returning we passed the residences of Robert Lincoln, Potter Palmer, and others. A kind friend, A. D., drove us out in the afternoon, to Drexel Avenue and Park, where we saw the fine artistic arrangement of plants and flowers, and rode through several of the streets where the variety and grandeur of the buildings, on such a magnificent scale, was almost oppressive. Neither time nor ability will permit a full description of all we were privileged to see and to enjoy. We are now restfully gathered for the evening in the home of our friends, J. and H. Plummer, expecting to leave to-morrow morning for Mt. Palatine, where the Yearly Meeting is held. L. H. P.

Chicago, Ninth month 13.

THE EARLY FRIENDS OF PLAINFIELD MEETING.[1]

"No period of time has a separate being, no public opinion can escape the influence of previous intelligence. We are cheered by rays from former centuries and live in the sunny reflection of all their light. We are the children and heirs of the past, with which, as with the future, we are indissolubly linked together."

The recollection of other days in the distant past when the pioneers on these plain fields first planted and established permanent settlements, has suggested this commemorative gathering as a proper occasion to "inquire of the former ages and prepare ourselves for the search of our fathers; to remember the days of old and consider the years of many generations."

The purpose of this paper is to reverence and honor the memories of the founders of families who were the fathers and mothers of this religious body and in its infancy nourished the meeting by their means, their energy, their time, and their devotedness.

Among the earliest pioneers who composed these first English speaking colonies on New Jersey soil, were ardent followers of the two despised sects first called in derision "Quakers and Anabaptists." They had always been foremost as advocates of free opinion and independent thinking on religious subjects. Persecuted together in Old England for conscience sake, they had sought the shores of New England for freedom to worship God. But trials and imprisonments meeting them there, and exiled from Massachusetts, they at last came to the peaceful plantations of this province. The Baptists made Piscataway their nucleus of a settlement, and the Quakers settled mostly in Woodbridge township. South of the Raritan the Baptists selected Middletown as their headquarters, and Shrewsbury settlement was made up almost entirely of the Quaker element.

Of those who were the earliest planters along this salt water frontage from Amboy to Elizabethtown Point, and whose descendants a generation or two after pushed inland, it is only proposed to make reference at this time to those who were members of the Society of Friends. This class of people from the earliest establishment of the colony, embraced the opportunity of securing permanent homes within

[1]Paper read at the Centenary of Plainfield, N. J., Friends' meeting, Eighth month 20, 1888, by O. B. Leonard.

the jurisdiction of the Jerseys. When West Jersey was set off in 1676, that province was bought for £1,000 by two devout Quakers, and became the asylum for other persecuted Friends who emigrated thither in ship-loads from England. Burlington, on the Delaware, was their headquarters where, in 1678, the first monthly meeting was settled on the 15th of May of that year. During the year following, Sir George Carteret, sole owner of the eastern division of New Jersey, died, and in the settlement of his estate East Jersey was sold at public auction in 1682. The purchasers were a syndicate of twelve Quakers headed by William Penn, and the price paid under the auctioneer's hammer in London was £3,400. The same year twelve others invested in equal shares with the original buyers, making 24 proprietors in all, who became the sole owners of the province. There was a population of 3,500 at the time living in the towns of Shrewsbury, Middletown, Piscataway (including Amboy), Woodbridge, Elizabeth, Newark, Bergen, and Hoboken. On scattered plantations outside there were probably 1,200 more, making some 5,000 men, women, and children claiming title to about 300,000 acres. For all the rest of the land in East Jersey, these Quakers held a deed conveying to them from royal patents an undisputed ownership. In August, 1684, the proprietors living in the province organized themselves into a "Board of Commissioners" for the better management of their concerns. The organization exists to this day, though there remain only 50,000 acres undisposed of out of the two and a half millions owned by them two centuries ago.

The Quakers in large numbers were now possessors of a kingdom of their own. Their migration by thousands to the shores of the Jerseys, their occupation of the soil and management of government affairs became one of the most notable events in the closing years of the seventeenth century. The chief incentive for populating East Jersey from the beginning, in 1665, was the perfect religious tolerance allowed by the Lords Proprietors, without any interference, which great privilege was frequently reässured to the inhabitants and all new comers by the Quaker proprietary government. Robert Barclay, the distinguished advocate of the doctrines of Quakerism, was appointed governor, and Thomas Rudyard, an accomplished lawyer and friend of Wm. Penn, was made first deputy governor. Gawen Laurie, a noted and wealthy member of the Society of Friends, succeeded Rudyard, whose headquarters were at Elizabeth Town and Perth Amboy, and Samuel Groome, a prominent Quaker, was designated the Receiver and Surveyor-General.

The governor's council and legislative assembly were, by a large majority, of the same creed; and for several years they had complete control of all civil affairs, and for a full generation afterward they held the predominant power in all governmental matters. Their liberal principles and tolerant laws induced multitudes to settle in the province, including many of other persecuted sects embraced in the Baptist denomination and Scotch Presbyterians.

Under their peaceful dispensation the province greatly improved in commercial and agricultural advancement, as well as in its civil government. During this period the colony was divided into four counties—Bergen, Essex, Middlesex, and Monmouth. Courts for the trial of small causes were established by the authorities, and county courts were erected and other legal processes adopted for the better governing of a growing province. Laws were at once passed for improving the interior sections of the country by laying out and opening highways of travel and making bridges and ferries, appointing public markets and fairs for the development of general trade, and enacting other statutes for the peace, prosperity, and general good order of the inhabitants.

The Quaker proprietors were mainly active in soliciting emigration, especially from Scotland, from whence many new comers of their persuasion were induced to move to East Jersey. Prior to their purchase of the territory, in 1682, there were several families of Friends who had quietly bought farms and settled within the "verge of this meeting" and become identified with its establishment.

Prominent in the early beginnings of the Society in this vicinity was Abraham Shotwell. Though himself not a Quaker, he was warmly in sympathy with the common people in their contentions with the Lords' Proprietors government about titles to the land. His property in Elizabethtown was centrally located, being on the east side of present Broad St. and extending from the creek westerly to where Christ church is now located. On account of Shotwell's independent and outspoken opposition to the official requirement, the new patents to be taken under Governor Carteret's rule, his land was confiscated and sold from him in 1675 and he himself compelled to leave the province. Shortly after his death, two sons, Daniel and John Shotwell, succeeded, under the Quaker management during 1683, in having their father's property restored to the family.

In the meanwhile Daniel was living just across the sound on Staten Island, and John, having married in 1679 Elizabeth Burton, soon after obtaining possession of the land, made his residence in this region. For generations since their descendants have lived on plantations in Union county within a few miles of this house. By intermarriage with the Thorns, Laings, Websters, Vails, Marshs, Pounds, and other pioneer settlers, they have given the State some of its most useful and prominent citizens. The Society of Friends has always had among its worshippers, as consistent and valuable helpers, many devoted and influential members of the family. Their number in this meeting was far in excess of any other family, unless it be the Vails. At the opening of this century there were found on the records the names of eighty-six Shotwells.

The first mention of this locality as Plainfield is noticed in connection with the register of the birth of one of John Shotwell's grandchildren. His daughter, Elizabeth, had married John Laing in 1705, and their daughter, Elizabeth, the record states, "was born att Plainfield ye 11th of ye 10th month 1707." Earlier references to this place had been made as the "Quaker settlement on the Plains" to

distinguish it from the still earlier planting of a small colony known as Scotch Plains, near by.

The first marriage ceremony solemnized in this meeting-house after its final completion and occupation, was Amy Shotwell to Charles Brooks. Here within these hallowed enclosures, as well as elsewhere, have the sweet voices of the gentler sex bearing the name of Shotwell been heard, and often have the members of this meeting heeded the kind words of advice and counsel from faithful speakers of this family name.

Among the very first settlers in the same locality was Samuel Marsh, one of the original associates of the Elizabethtown grant. Though a strict New England Puritan himself many of his descendants formed other religious associations. Their homesteads were in the vicinity of Rahway, and by reference to the early records of the Friends' meetings the name is frequently found. The progenitor of the family line in this State died 1683, leaving three sons, Samuel, John, and Joseph, and four daughters, many of whose offspring were prominently identified with this Society. The original ancestors of the Marsh family in the United States were three brothers born in England, who came to America the first half of the 17th century, viz: John Marsh settled in Connecticut in 1639; George Marsh made a permanent settlement at Hingham, Massachusetts; and Samuel Marsh, after a short stay in New Haven colony moved to this section of New Jersey where he became the owner of several hundred acres of land and the progenitor of most of those in Union county bearing his name. Though the family was never represented by a very large number among the Friends, the few connected with the Society were active and influential in sustaining the authorized meetings and maintaining the high standard of discipline and morals for which the Quakers have always been distinguished.

Another active and prominent Quaker of this section of East Jersey, antedating the year 1682, when the province was bought and governed by members of this religious sect, was Nathaniel Fitz Randolph, the oldest son of the largest and most influential family in this part of the colony before the Revolution. The founder of this distinguished family in America was Edward Fitz Randolph, of England, who came to America in 1630, settling at first in Scituate and afterward at Barnstable, Massachusetts, where Nathaniel was born in 1642, the eldest of ten children. He and his immediate descendants were the only members of this prominent family belonging to the Society of Friends, which society it is thought he joined at the time of his marriage, in 1662; for the same year he was punished by the Plymouth court for marrying contrary to their law. In 1670, he was fined for refusing to contribute towards the support of the Barnstable minister. After most of the diabolical devices for converting heretics had fallen into disuse in Massachusetts, there still remained this unjust law enjoining payment of church tithes. It was not till 1724 that the statute was repealed. In the meantime scores and hundreds left Massachusetts, some as soon as they could dispose of their property and others because their property had been confiscated already in 1677. Nathaniel F. Randolph exchanged his house and lot at Barnstable for John Smith's property in Woodbridge township, and as quickly as possible thereafter moved with his family to New Jersey. Just before leaving his native place, he with three other influential Quakers signed, in 1678, a remonstrance to the general court at Plymouth against being taxed to support the established ministry. This protest contained these mild words: "It's well enough known we (called Quakers) have never been backward to contribute our assistance in our estates and persons for the civil government's expense where we could act without scruple of conscience, until this late contrivance of mixing your preachers' support therewith. If the court will please to distinguish between the country rate, and the preachers' maintenance, our consciences will be eased and we will cheerfully contribute our proportionate share for the promotion of governmental affairs." But such sensible and tolerant views had not yet possessed the ruling spirits of New England. The following year, 1679, found Nathaniel on his plantation in Middlesex county, a few miles westwardly from what was afterwards known as the Blazing Star Ferry on Staten Island Sound. For years previous his aged parents and other members of his family had moved into the adjoining township of Piscataway. Nathaniel Fitz Randolph had all the intellectual endowments and moral qualities combined with an executive ability which were necessary for establishing and maintaining an independent society for religious worship. It was chiefly by his firmness, wisdom, and commanding influence in the community, that the Friends were able to overcome the rebellious disaffection caused by Keith's departure from the faith in 1689. Nathaniel's usefulness and importance in the commonwealth are manifested by his prominence in the colonial government, being a member of the legislature for several terms. His public life is full of noble deeds done for the good of the province. He filled all the local and county offices as well, from the overseer of the highway of Woodbridge township to the high sheriff of Middlesex county.

Any one familiar with the early records of the Quakers in this section, will remember that in 1704 the house of Nathaniel Fitz Randolph was opened for weekly meetings of Friends. As long as he lived his hospitality was unlimited and his zeal for the spiritual welfare of all members of the society never diminished. When he died, in 1713, he left a large number of descendants to follow his footsteps and imitate his pious example, scores and hundreds of whom adhered to the faith and practice of their great progenitor. By their intermarriage with the Hulls, Kinseys, Hartshorns, Hamptons, Marshs, Vails, Laings, Websters, Shotwells, and Smiths, besides other pioneer families, some of the very best communicants of the Quaker society are found.

The Laing family composed a prominent part of the first permanent dwellers of this surrounding neighborhood. The progenitor of the long line in East Jersey was John Laing, a Scotch farmer from

the county of Aberdeen. He came over from Craigforth in August of 1685, landing at Amboy, near which place for a few years he lived with his wife Margaret, and children John, Abraham, William, Christiana, and Isabel. During the latter part of 1689 he moved inland, purchasing a farm on the fertile plains and rolling hills not far from where New Brooklyn is now located. His son John married, in 1705, Elizabeth Shotwell, a direct descendant of the original Abraham Shotwell. His daughter Isabel, in 1700, married Joseph Fitz Randolph, son of Nathaniel, and both families were always active and energetic members of the Society of Friends. John Laing took practical measures to encourage the development of the Society, and in 1721 and after, urged upon the Quaker authorities the propriety of Friends living near him gathering at his house for religious worship. In 1725, by his urgent solicitation, week-day meetings were established at his house. The location was so easy of access to a wide circle of Friends living on farms along Green Brook, Cedar Brook, and vicinity, that by 1731–6 a meeting-house was built, which was the beginning of what subsequently became this Plainfield society.

From that primitive day to this, more than a century and a half, the descendants of John Laing have been among the foremost supporters of the gospel of peace. From the completion of the little meeting-house in the woods, originated by his forethought, till increasing congregations, generations after, required a larger meeting-house on the plains, where we gathered to-day, the name of Laing has been a pleasant and welcome household word. No more befitting memorial to the name could be erected than suitably enclosing and guarding the sacred spot donated by John Laing in 1728 as a burying ground for the Society and consecrated by the dust of generations. It would be an appropriate and affectionate recognition of the valuable services of one who may be considered the founder of the Plainfield meeting as well as the progenitor of a large and important family.

(*Conclusion next week.*)

A PURPOSE OF PEACE.

A PRIVATE letter of the dead Kaiser Frederick of Germany, which has just come to light, reveals that he had one object uppermost in his heart. It was a settlement of the Alsace-Lorraine question. For months, perhaps years, his whole mind had been given to this problem. Had he lived he would have tried the experiment of giving Alsace-Lorraine home rule, with Prince Alexander, of Battenberg, as Governor. Then, maybe, we might have seen the realization of a grander dream. "Germany would have been delivered from the cancer which has been eating away her life since 1870, even as I shall, perhaps, be freed from the cancer which is eating into my throat." So wrote Frederick. With Alsace-Lorraine independent there would have been an end of the deadly feud between the Gaul and Teuton. Europe would have been disarmed, and peace and good-will would have reigned on earth.

INTELLIGENCER AND JOURNAL.

HOWARD M. JENKINS, *Managing Editor.*

ASSOCIATE EDITORS:

HELEN G. LONGSTRETH. LOUISA J. ROBERTS.
RACHEL W. HILLBORN. LYDIA H. HALL.

PHILADELPHIA, NINTH MONTH 22, 1888.

TRAINING FOR RESPONSIBILITY.

MANY and various are the methods that obtain in this educational age relative to the training of humanity for every purpose that the race of man is destined to fulfill. The brain in its many-sided directions has had its full share of attention, and latterly the hand, in connection with the brain, is claiming, not supremacy, but equality, in the matter of thought and wise oversight; the result of it all being at least a promise of great gain to mankind. Moral and religious training too come in, each for its own share of that direction which knowledge and wisdom are expected to be able to give to those just starting upon a life, and it would seem as if there was no lack anywhere.

But close observation of character shows but too often a want of that training which enables the young to assume with safety the responsibilities of positions of trust or care without making shipwreck of much that is of value in a material sense, as well as often harming the physical or warping the moral and religious life. There is a need of a training from very early years to some degree of responsibility regarding the burdens of this life, especially where there is wealth, and the young are apt to miss the safeguards that come with struggle and work, and which assist much in the formation of right character. Parents and guardians who find it easy for themselves to bear these responsibilities, or entertain false views about sharing them, too often cripple those under their control by saving them from all care. There is prevailing with many, a theory that youth should not be burdened with any financial or other anxieties; they should only have a chance to grow and develop and see the sunny side of life. Especially is this the case with some who in their own childhood have been forced to carry more than a wholesome share of care. Such often become morbid and rush to the opposite extreme when their turn comes to direct.

Strength of the kind needed to battle with any condition of life does not come from perfect ease and freedom during adolescence. Some trust and responsibility should be given to every child even if there is occasional loss thereby, for it is the experience of most persons that their best lessons have been learned through some error of judgment, rather than by con-

stant success. That direction of the young that can develop ability to assume responsibility, by gradually imposing trusts upon them, displays a wisdom that will be sooner or later gratefully acknowledged by the recipients themselves as well as commended by the disinterested observer. But in this, as in all things, there must be moderation used, for there are multitudes upon whom burdens come all too soon and are all too heavy to be borne. We recently noticed a case of this kind in a railroad car, where was a child of perhaps ten summers, whose spirit seemed well nigh crushed, as she strove nobly to perform her part of the care of a mother evidently under the influence of liquor, and to screen her uncourteous actions from public observation. Our full sympathy went out to the brave child who thus early was called upon to assume such a charge, though we could see how the womanly qualities were being developed, in this case too prematurely; yet, if she does not become hardened, this bitter schooling may strengthen her to walk in a better way.

We have given an extreme case perhaps on the one side, on the other many could be presented of persons whose early years were spent without a sense of care, and who in after life were overwhelmed with trials which they could not withstand simply because no strength had been developed that might have enabled them to come through strong and firm.

In the matter of financial trusts, it is unwise in parents to expend all the money the child needs for its equipments, even if the mature judgment is of the best. Trust him early to the use of funds, but do not screen him from the consequence of every mistake it will help him in the future. Train him to some work for which he alone is responsible. Give him care over some things for which he shall give an account. It requires some degree of self-denial on the part of the thrifty head of a household to give this training, yet for the lack of it many a child has brought dishonor upon a worthy name and the world has queried why is it thus? Why does not the mantle of the prudent father fall upon the child? Alas! in so many things this query is suggested!

Training as regards responsibility of membership in religious bodies is needed also, especially is it wanting in that of our own Society of Friends, where such membership comes chiefly by birthright. Very early should we begin to press upon these the value of such a connection and what is required of them so as to be worthy of it. Our youth should be early trained to contribute to the support of our meetings and have a voice in the need fulcare and changes of the property, to be allowed to share in the lighter services of the business meetings so they may grow to feel they are an essential part of the meeting, and they will the sooner come to feel it to be equally essential to them.

We have erred in the past by assuming that age, and too often advanced age, was needful ere positions of care and responsibility should be accepted. Failing to feel themselves of use many of our young people have drifted from us, finding places of usefulness in other religious folds, while others that might have grown by being trusted with responsibilities, have become dwarfed and less valuable than if sooner brought into service. Here, too, self-denial is necessary, that those able, and willing, and loving the work shall step aside to give others room for development. Happily in this regard there is an awakening, and a close watch must be kept to keep the balance true; for here, as in all our manifold relations in life, youth and age need to mingle, each exerting a beneficial influence on the other. By sharing the duties good will result to the Society in the most enduring form, the excellencies of both young and old will be brought out, and from this will result the succession of "standard-bearers" whose absence is so often lamented, and a dearth of which we so keenly feel.

MARRIAGES.

FROLICHER—MITCHELL.—On Fourth-day, Ninth month 5th, 1888, Dr. Hans Frölicher, of Solothurn, Switzerland, to Frances H. Mitchell, of Philadelphia.

DEATHS.

BAKER.—At the residence of her sister, Rachel Taylor, West Chester, Pa., on Ninth month 13th, 1888, Anna Baker, in the 87th year of her age.

BARTRAM.—At her residence, near Darby, on Second-day, Ninth month 10th, 1888, Elizabeth, widow of Thomas Bartram, in her 83d year; a member of Darby Monthly Meeting, Pa.

BAUGH.—In Media, Pa., Second month 9th, 1888, Edward J. Baugh. He was a gifted young man, formerly a pupil in the First-day school at Willistown, Chester county, Pa.

BRYAN.—At Upper Darby, Pa., Ninth month 9th, 1888, R. Emma, wife of Lewis L. Bryan. Interment at Haverford Friends' ground.

COMFORT.—At her residence, Bucks county, Pa., suddenly, Ninth month 9th, 1888, Susan L., widow of George Comfort and daughter of the late Abraham and Susan Lower, of Philadelphia; a member of Falls Monthly Meeting, Pa.

JONES.—Ninth month 11th, 1888, at the residence of her daughter, Sarah W. Roberts, near Hartford, N. J., Miriam, wife of Allen Jones, in her 83d year.

KIRK.—Eighth month 31st, 1888, in Byberry, at the residence of her son-in-law, Elmer Carter, Martha, widow of the late Samuel Kirk, in the 79th year of her age; a member of Bristol Monthly Meeting.

MILLETT.—On the night of Ninth month 9th, 1888, of pneumonia, Ann, widow of George J. Millett, in her 86th year; a member of the Monthly Meeting of Friends held at Green street, Philadelphia, Pa.

SMEDLEY.—At his residence, Fulton township, Lancaster county, Pa., Ninth month 4th, 1888, James Smedley, in the 70th year of his age; an exemplary member of Little Britain Meeting.

This dear Friend took a lively interest in the Society of which he was a life-long member, especially in the Bible class connected with the First-day school which while health permitted he regularly attended. He was an earnest and diligent reader of the Scriptures of truth, and was ever ready to give a reason for the hope that was in him. He frequently had a few words of counsel and encouragement for his friends in the meeting for worship, which were well received. For more than a year past he suffered, at times severely, with an affection of the heart and lung trouble; but throughout all he manifested a meek and quiet spirit, in entire submission to the will of his Heavenly Father, giving evidence to those around him that his peace was made with his Creator, and whether he should be restored to health or otherwise, he was content.

B.

SMITH.—Eighth month 26th, 1888, near Lincoln, Va., Harvey T., son of Thomas R. and Ellen H. Smith, in his 22d year; a consistent member of Goose Creek Monthly Meeting, and a young man of great promise.

TEMPLE.—Eighth month 30th, 1888, at the residence of S. Howell Mifflin, Camden, Kent county, Del., Harriet Jenkins Temple, widow of Henry M. Temple, in her 71st year; a member of Camden Monthly Meeting.

TOMLIN.—At the residence of her sister-in-law, Milicent Tomlin, Glassboro', N. J., Ninth month 14th, Abigail Tomlin, formerly of Philadelphia, in her 85th year; a member of the Monthly Meeting of Friends held at Green street, Philadelphia.

TWINING.—Third-day, Ninth month 11th, 1888, in Newtown township, Bucks county, Pa., of consumption, Anna T., wife of George H. Betts, and daughter of Aaron and Emily Twining; member of Wrightstown Monthly Meeting of Friends.

For Friends' Intelligencer and Journal.

THE GENERAL CONFERENCE OF FRIENDS' FIRST-DAY SCHOOLS.

Near the hour appointed, on the morning of Eighth month 20th, the Sixteenth General Conference of Friends' First-day Schools of the seven yearly meetings assembled at Yarmouth meeting-house, Ontario, Canada. After the usual period of devotional silence, Louisa J. Roberts spoke of being the only one present of a little company who first introduced the subject of First-day schools before Genesee Yearly Meeting, held at Pickering many years ago. Some Friends then objected, but all treated them kindly. (It was afterward discovered that Lavinia Yeatman, who was also a member of that company, was present with us now.) Isaac Wilson spoke of the same meeting, when he was but a boy: he rejoiced in the good which grew from a little seed. A message of greeting to be sent by telegram, was here introduced, to go from this Conference to Friends of Peace street meeting, at Plainfield, New Jersey, who were celebrating the one hundredth anniversary of the erection of their meeting-house; it was heartily united with, and sent at once. [This has been printed.—Eds. Intelligencer and Journal.]

In connection with the greeting Eli M. Lamb spoke of the large and earnest gathering now assembled here; of another over the Potomac (a Temperance and Quarterly Meeting), and of the Plainfield Meeting: all working as Friends. This made him think something was going on; and he felt we could all work in hopes of accomplishing results we may be proud of. Isaac Wilson said he was glad the Good Father had inspired the thought, and he was glad to find Friends looking on the bright side. Names of delegates were now called and responded to as follows: 6 from Indiana, 3 from Ohio, 1 from Baltimore, 11 from Philadelphia, 6 from Genesee, and 6 from New York; also, 6 of the absent delegates sent excuses.

The Executive Committee reported five meetings since last Conference, two in Philadelphia, one in West Chester, one in New York, and one in Yarmouth. They reported that $2,000 out of the $3,000 they were allowed to call for would be sufficient to complete the work of the present year. The programme of business as arranged by the clerk for the Conference was read and approved. Reports of Executive Committee, Literature Committee, and Treasurer came in due order. There was a profitable and careful consideration of the subject of Lesson Leaves as embraced in the report of the Literature Committee; this Committee have an arduous duty to perform, and find it much more difficult to adjust their Lesson Leaves to the International Series subjects, than if they were allowed to choose their own texts by which to give lessons on Friends' cardinal doctrines; but it was decided that while the prevailing sentiment is as it is, the committee would continue to follow the International Series as to subjects. We were told that in some parts of the West they have Union Schools, Friends and others meeting together, where they were not strong enough to carry on schools alone; that Friends take our Lesson Leaves there, and read them in connection with the International and feel they are quietly, but surely, turning the thoughts of those mixed schools to a higher and more spiritual interpretation of Scripture and religious truth. The labors of the Literature Committee were fully appreciated and approved.

Second day Afternoon.

Reports were read from Indiana, Genesee, Ohio and Baltimore Associations, and papers from Indiana and New York, the former on the Discipline. These all gave encouraging accounts of the First-day School work in their different localities and were, in short, living papers.

Third-day Morning.

After the opening silence a paper was read from Illinois Association entitled "What Effect has the First-day School on our Society?" It was an earnest paper, full of life; coming as it did from our youngest and weakest association in numbers, though not in power. It was in this Yearly Meeting the Philanthropic Labor Union, which is now worked in by all the yearly meetings except Philadelphia and Genesee, had its birth. A question came up this morning whether those who take part in these Union Schools are not doing more towards spreading a more spiritual life and religion, than those of us who are more conservative. We were also cautioned

not to be looking too much for the fruits of our labors; but to go on doing our duty as made clear to us, and be thankful for what we have; and the time will come when all true efforts toward the right will be known and felt. Other papers were read from New York and Baltimore, the latter entitled "What shall we Teach?" Among other points touched, it said the tendency of religious thought is away from Trinitarian doctrine. We stand for the Oneness of God, His justice tempered with mercy; and protest against the penalty of wrong doing being shifted from the wrong-doer to an innocent victim. We were urged in preparing our papers to be practical. In New York's report the Mission School work was made an important feature. Philadelphia delegates asked for three more representatives on the Executive Committee of the General Conference. The home association having left off names we could not well spare, the request was granted, and resulted in other yearly meetings, adding more names to their representation, which was felt to be desirable as the members of this committee living so far apart, necessarily there would be many meetings which all could not attend, and with a full executive committee we might reasonably hope for all the meetings to be fairly attended.

THIRD-DAY AFTERNOON.

The Executive Committee reported the sum to be raised next year $1,000, on the same basis as heretofore. William J. Hall of Swarthmore was reäppointed treasurer of the General Conference. Philadelphia Association's report was then read: it was largely statistical. A paper which should have come from Philadelphia Association was not received in time.

A paper, "Hints on Conducting a Bible Class," prepared by Edgar J. Zavitz for Genesee Association, though not submitted to that body before coming to us, was one of the best papers brought before the Conference. A few quotations from it are here given: "Right methods in study will secure success more certainly than talent or genius." "He lives most truly and wisely who lives near the great source of knowledge, God." "The mind should not act like a sponge, but like the human body itself, assimilate." "Require the class to condense the subject or leading thought of the lesson." "Not to leave a subject because we did not understand it, not to skip over deep things; I do not believe in this method, if any dark places are found, turn the different minds of the class on them. Half a dozen candles give more light than one." "Do not be timidly afraid of our principles; they are founded on the everlasting and indestructible truth." "If we shut out the doctrine of the Inner Life, schools will suffer, and our Society die." This paper, which closed the business of the Conference, brought out considerable expression. I forgot to mention as included in Third-day morning's proceedings a paper from Illinois entitled "Sure Foundation," also a New York paper on the sayings of Jesus as contained in the book Matthew.

I have endeavored in a very imperfect manner to give some idea of the proceedings of the Conference. Would I could give with the words a portion of the spirit that was around and covered that meeting,—commencing at the Half-yearly Meeting held on Seventh-day, the meeting for worship, the First-day school and youths' meeting on First-day, and with us all through the different sessions on Second-and Third-days: it felt to me that our Father was indeed there, in the hearts of his children both old and young.

M. B. PYLE.

THE FIRST-DAY SCHOOLS.

WITH encouragement derived from the recent meeting of the General First-day School Conference, some earnest Friends have felt impelled to undertake the establishment of a First-day School at St. Thomas, (a large town, a few miles from Sparta). A private letter from one of those engaged in the work is especially interesting as indicating the zeal with which they have begun, and also as suggesting what might be done as well in many other places. The writer says: "We have actually commenced with eighteen, and with good promises of others yet. We really feel it will prove a success, as we have received so much encouragement from nearly every quarter. Starting as we have, in our own rooms, we shall soon be compelled to seek larger space, which must be met by as little expense as possible. There are but two complete families of Friends and one other with an aged woman Friend with her two granddaughters in St. Thomas. T. has the primary class of seven little folks, and expects to treble its size very soon, as she not only insists on each one bringing a new scholar, but is herself still going out to gather in others,—being very careful always to enquire if they are attending any other school.

"The next class of older ones has six in it, and has been taken by our Superintendent's wife, and she already proves a very efficient teacher, having had experience, besides the five children of her own. She calls it the "Topic Class," and it is likely to grow also. As to the Bible class, we have not yet organized it, but intend to on next First-day with probably eight members. William Shaw has been appointed Superintendent."

—A friend, E. H. B., sends us the notice, printed below, of the death of a young man who had been zealously engaged in the work of the First-day schools, and in a private note says: "This remarkable young man had always attended another church, but becoming dissatisfied with its doctrine, and the minister insisting on him to become a member, which he constantly declined, he finally said, 'Mother, I can go no longer with them.' She then queried with him if he would like to go to the Quaker meeting, to which he replied in the affirmative; so she with his two little sisters accompanied him. Upon his return home, he said, 'O mother, I never had such quiet, peaceful feelings in all my life, and I wish to continue going there.'"

A tribute of remembrance seems due to the memory of one of our First-day school scholars, who was a member of our little band, held in the old meeting-house in Flushing, that the youthful readers of the INTELLIGENCER AND JOURNAL may realize how sweetly

the young can give up all the endearments of life at an early age, and feel that there is a place prepared for them in the Heavenly Mansions. This was the case of Frederick, son of I. and A. L. Kinney, in Flushing, whose death occurred a short time since, of consumption, in the 18th year of his age.

During his painful attacks, he so often exclaimed, "Oh Lord, help me to bear this pain," and after it had ceased, he would say to his mother, "I could not have borne it if the Lord had not helped me." The passages in Scripture and lines of familiar hymns, that were found marked by his hand, gave evidence that his faith was placed on a Higher Power than man, and although it was a sore trial to leave all the loved ones in his home circle, he was quite ready to go when the Heavenly Messenger came.

His farewell to his two young sisters was most touching, wishing them to so live, that they could meet him in Heaven. He was not a member of our Society, yet he attended our First-day school, remaining to meeting, as long as he was able to attend. He expressed himself as having felt much sweet peace of mind in the quiet communion of Friends.

The last two years of his life, a sweet spirit of peace seemed to have taken possession of his mind, and when stricken with disease, no word of complaint escaped his lips—he was always cheerful and happy, often spoke of the goodness of his Heavenly Father, and was sure the pain and sickness had been sent for a good and wise purpose. He felt that prayer would always overcome difficulties for him.

He thought of death as going on a pleasant journey, and seemed to count upon the joy of meeting with loved ones gone before. He said, "I am not afraid to die, for His grace will be sufficient to sustain me; even if there comes a painful struggle, the Lord will bear me safely through."

The instructions and watchful care of his pious mother had a favorable influence upon his character, and with tender solicitude for her comfort, his last words were "Take care of mother."

For Friends' Intelligencer and Journal.

AN OLD FASHIONED FAMILY.

The sun shines hot on the dusty road. The air is filled with the droning of bumble-bees gathering sweets from the late summer flowers. The composites are in their prime, and

The aster and the golden-rod

flaunt their gay colors on every hand. But they do not hold exclusive sway, for over there among the hazel brush, where the bumble-bees are thickest, is a bank rosy with the bloom of quite another family. A pungent aromatic odor pervades the air as you approach. Grasp the plant and you notice the square stem. Taste it—no danger in that, for the family to which it belongs contains no members which are poisonous either to touch or taste—and you have a biting but pleasant sensation on the tongue. Notice the opposite leaves, the rounded head of two-lipped, pinkish flowers. Finally, if these marks do not distinguish the plant, tear the corolla open and observe the single pistil which looks as though it were split at the end, the four little nutlets which are forming at its base, and the two long stamens half hidden beneath the upper lobe of the corolla. Evidently our plant is a labiate—a member of the well-known mint family. Long ago Linnæus named it, in honor of a Spaniard who wrote learned treatises on the plants of the New World, *Monarda*, and with its common name, horsemint, we are all familiar. The species so abundant on our Iowa roadsides is the *Monarda fistulosa*, or wild bergamot.

But familiar as this plant is, some of its relatives are even better known to us. There are the sweet scented herbs which flourished in our grandmothers' gardens, the marjoram, thyme, and sage, so needful to the culinary artist of earlier days, and the fragrant lavender; there are the peppermint, the catnip, the pennyroyal, and the horehound, domestic remedies which, if they are not especially valuable as medicines, have at least the virtue of being harmless and feebly operative; there is the beautiful scarlet salvia of our flower gardens which is a very near relative of our common sage though we might not at first suspect the brilliant hued tropical plant of so vulgar an alliance; then there are numerous less familiar wild plants. The basil with its crowded whitish flowers, the pretty blue Brunella which spreads beneath the shade of hazel brush and low woods, and the hedge-nettle with its long spike of purplish blossoms, are members of this order, common to our Iowa woods and fields.

The labiates nearly all belong to warm and temperate climates. They are more abundant in the Old World than in the New and many of the species which we now possess have been introduced from Europe. According to Bessey there are about two hundred native species in North America.

The economic value of this order is due to a volatile oil which is stored up in little glands in the leaves of many of the plants. The oil of peppermint is a good example and is obtained by distilling the leaves of the plant with water. On condensing the steam most of the oil floats upon the surface of the water, but a small portion remains in solution; this is the essence of peppermint and is simply the oil diluted with water.

I have been much interested in observing the stamens of some of the plants belonging to the labiates. The curiously shaped anthers of the sage and others are noticeable but the variation in the number of stamens was still more interesting. Four is the usual number but some of the species have only two, while still others have one pair perfect and the other consisting of sterile filaments without anthers. I noticed this especially in the *Monarda fistulosa* and wondered why this plant which seems so abundantly able to survive in the contest for life should have concluded to dispense with two of the organs which seem properly to belong to its order. Finding two stamens sufficient for fertilization, it must have reduced the other pair, by natural selection, to rudiments.

State Centre, Iowa. Anna L. Nichols.

The highest exercise of charity is charity towards the uncharitable.—*Buckminster.*

For Friends' Intelligencer and Journal.

LETTERS FROM EUROPE.—XXVII. LEAMINGTON AND RUGBY.

Leamington, England, August 3.

On leaving London we came hither and have now been for nearly four weeks in the heart of the most thoroughly English district. The county, Warwickshire, is the most central in England, and a fine oak on the roadside, protected by an iron railing, is pointed out as the actual center of the kingdom. Within a circuit of a dozen miles are many noted places: the cities of Stratford-on-Avon and Coventry, the castles of Warwick and Kenilworth, the lordly mansions of Guy's Cliff and Stoneleigh Abbey, and the celebrated public school of Rugby. Leamington itself is a watering place of considerable reputation, possessing mineral waters of recognized medicinal virtue. These are resorted to in winter, and hundreds of handsome houses now vacant, are then rented, furnished or not, at the option of the tenant. The permanent population is about 20,000; and across an imaginary line is the village of Warwick with as many more. The latter, however, is a manufacturing place, while Leamington aspires to higher things, such as shop keeping, and rather turns up its nose at work-people. At least it looks coldly on those who would pollute its atmosphere with smokes and sulphurous odors, and endeavors to keep everything in pleasant shape for the winter visitor. And it has fallen upon one good idea which would be admirable for its simplicity and cheapness if for nothing else. There are many pretty walks around Leamington, among them the most frequented and pleasant being paths through private fields, which, having been used "from a time of which the memory of man runneth not to the contrary," cannot now be closed by the landowner himself. Naturally since land has become valuable, he has wished to keep out the public, and used to and occasionally still does nail up a gate or so fasten a turnstile that it cannot revolve; for by the same law if he can keep the path closed for twenty years, which is supposed to be as far back as any one can remember, he can plead that from time out of mind no one has ever had a right to enter that field, and consequently no one can have a right to do so now. But then there has been for a good many years back an association with a title implying that they take care of the people's right of access to lakes, mountains, and scenery generally; and whenever a churl wishes to shut out the public from some pretty spot, this association employs counsel and bears the expense of a suit to vindicate the right. Then in many parts of the country, and in this among the rest, there are local associations which undertake to improve and beautify the road or path itself; and at frequent intervals, under a pine tree or on a commanding spot, the wayfarer will find a plain bench where he may rest in comfort and generally may enjoy a fine view at the same time. In things of this kind a little expense goes a great way. A few trees planted or saved from the axe, a few square-yards of turf, a few plain benches, all surrounded by a plain fence, make, in time, a little park which will give pleasure to a hundred or two people at once. A broad, irregular street here, treated in that way, has developed into a charming walk; and such could be made in any one of the ten thousand little towns at home at an expense of twenty dollars each.

A pleasant feature of the English landscape is the parish church with its tapering spire from which the clock sends forth its hourly warning, and frequently, also, a chime of bells floats its music over the fields every quarter-hour. It was a beautiful thought, when the whole people were of one religion, to divide up the land into parishes, and build a meeting-house accessible to all, and put there a man who should be fitted to guide, instruct, and help every one who should come to him for aid. That the institution failed at length is no proof that it did not work well at first. Every institution has its time of existence marked out by a law, occult, indeed, but unmistakable, which condemns it to decay and in decay to become a nuisance. The religions which we find now oppressing and degrading mankind, Buddhism, Brahminism, Mohammedanism, were at their inception far superior to the systems they superseded, and to the systems into which they have been themselves perverted. And I am inclined to think the same may be said, and with equal truth, of Christianity, if I state the proposition in this way: that the organized Christianity of the present day is as far below the ideal of its founder as the other systems are below the ideal of their respective founders. All have deteriorated in proportion. I cannot doubt that the established church has turned out a failure, not because it maintains in wealth and idleness a great number of educated and scholarly men; for if wealthy men choose to endow prebends and church offices of all kinds, I don't see that according to the present organization of society any one has a right to object. But the church was for several centuries arrogant and oppressive; and complaint is made that even yet the parish priest has, to some extent, on some occasions, a measure of control over the marriages and burials of dissenters, and that he uses it to annoy them. If this be true, and I do not doubt it, I think it demonstrates that under no possible circumstances can man be entrusted with authority over another in any way, even the most remotely connected with spiritual considerations.

Warwick castle is said to be the finest old baronial residence in England, and while many such places have fallen into ruin this is still kept in habitable order. But the family seldom resides there. The expense of a proper establishment and retinue for such a place is so enormous that the Earl limits himself to a month or so of mediæval grandeur. The halls and chambers are of noble dimensions; and there are collections of armor and relics of the heroic ages; and in a greenhouse among the plants is the celebrated Warwick vase, renowned for its exquisite shape. One generally thinks of it as something won by a crusader in battle with the infidels; but, in fact, it was found in Italy and acquired by the mean method of purchase. The public are shown over the castle for the fee of one shilling per head, which has not a very noble air of chivalry, but which is really a reasonable compromise between turning in all the rab-

ble of a dense population, and keeping every one out The present fee seems to restrict the influx to manageable dimensions.

In the village of Warwick and near the Castle is the parish church of St. Mary's, and attached to this the Beauchamp chapel. Both the church and chapel are beautiful in architecture and stained glass; but I have said so much about churches that I have exhausted my limited vocabulary. In the chapel is the tomb of Robert Dudley, Earl of Leicestershire, Lord of Kenilworth castle and manor, and prime favorite of Queen Elizabeth. On his tomb are the effigies of himself and his countess, he clad in armor, she in the queer fashion of the day. Near by is the tomb of their only child, a boy, deformed, but also represented in effigy as clad in mail. The keeper of the chapel told us that Leicester had three wives: the first two he poisoned, the third poisoned him—by mistake. Their boy also died by poison. I would not advise your readers to adopt this legend as history, though it is probably true as it accords so well with what we know of the "good old times."

Guy's Cliff and Stoneleigh Abbey are beautiful rural residences; the one of Earl Percy, the other of Lord Leigh. The families being at home, we could only walk through the grounds which, like the grounds of every mansion of any pretensions, are exquisitely beautiful. Persons even of the middle class, and even of the lower section of that, give thought to the cultivation of flowers and the forming of grass-plots to an extent of which at home we see no examples. One reason for this may be the climate here which ensures the success of every effort. The summer has been unusually wet, the rainfall in July exceeding by more than an inch the rainfall of that month in any year recorded; still the heavy foliage on tree and shrub and the thick verdure of the field cannot be due only to this year's excess.

Belonging to Stoneleigh Abbey is a mill which was assessed and taxed in the Domesday Book of William the Conqueror, A. D. 1086. It is still grinding wheat.

We "waited for the train at Coventry," and sought out "the three tall spires" which Tennyson has celebrated in his ballad. We did not inquire for the street adown the which rode the Lady Godiva clothed only in modest purity and her own flowing hair to win for her cruel lord's wretched serfs relief from the crushing tax he had imposed. Had we inquired for it, it would surely have been shown us, as well as the hole bored in the shutter by Peeping Tom, through which he purposed gazing on the devoted lady, had not his eye been withered in his head "before it had its will." In the land of legend it always turns out that if the story be not founded on facts, the facts will be founded on the story. And so there is at Coventry a statue of Peeping Tom, said to be a wonderful likeness. Besides one or two really beautiful old churches, there are here two hospitals, as they are called, but for the poor and not the sick. Besides shelter and warmth, each inmate receives a small cash payment weekly for food and clothing. The revenue, derived from endowments in old Catholic times, has recently fallen off greatly on account of the agricultural depression, but still supports forty inmates

Most of us had visited Stratford-on-Avon several years ago, and only the younger pair went over. They sat in Shakespeare's seat, saw his manuscripts, and handled some objects that had been honored by his touch. The visitor's book is full of autographs, some of men almost as famous as Shakespeare himself. On a window-pane Walter Scott had scratched his name with a diamond. In the chapel where Shakespeare lies buried is a beautiful stained-glass window illustrating his seven ages of man. It was the gift of an American; and of 17,000 visitors last year to the shrine, 5,000 were of that nationality.

Our last visit was made, not many days ago, to the public school at Rugby, made famous by the great head-master, Dr. Thomas Arnold, by the popular book of "Tom Brown at Rugby," and by numbers of eminent men who received great part of their education at the school. It is vacation now, and we were lucky in lighting upon an old verger who showed us through the buildings and grounds and told anecdotes of well-known persons whom he had known there in the last twenty-five years. Of course, there is every provision for mental and physical exercise, and a chapel for the education of the moral faculties: this is all I shall say on this head. I bring up the subject in order to express my surprise at the prevalence till very late years in these schools, of some brutal practices. We were shown the flogging place, where every morning some unhappy boys were brought up to undergo at the hands of the master, or some one of his assistants, a beating with the rod; and some of these punishments were excessive, depending for their severity not only upon the pupils' deficiencies but also upon the irritation of the executioner's temper. The great doctor himself did not err on the side of mercy. But a still more detestable custom was that of fagging, by which a small boy on entering the school was liable to be seized upon and made the fag of a boy of a more advanced class. The fag was in fact the slave of his master, who might be in bed while the fag made his fire, blacked his shoes, and got his breakfast. He attended his master in all his sports; and at times when not so employed, he might prepare his own lessons or pick up such crumbs of pleasure as could not be appropriated in the higher quarter. One well-known baronet whose name I do not know, certainly, and will not venture to give, when a fag was compelled to toast his master's bread holding it in his fingers. His mother hearing of this sent him a toasting-fork which his master, despising such an attempt to skulk, took away from him and beat him with it over the head. The great ideal of the English is manliness; they despise a mere grumbler, and still more one that whines. They think that the independence and self-reliance which they seek to inculcate has been the cause of the great success they have had in building up their foreign empire.

No doubt the English in difficult and dangerous situations have displayed wonderful pluck; but it may be doubted whether such pluck is acquired at the public schools, or, if acquired there, whether the attainment is worth the sacrifice. For the chance of making a hero once in a generation, it seems too

much to take thousands of boys at ten years of age, remove them from the refining and unselfish influences of home, mother, and sisters, and toss them into the midst of a mob of boys to be tyrant or slave as circumstances and their own capacity may determine. Fighting in these schools, if not approved, was certainly condoned. Betting in English society has never been considered immoral. My son went to a boarding-school in Brussels kept by an English clergyman. The boys there played cards for money and the assistant master joined in the play. On the other hand, it is said that the sons of wealthy parents escape at public school the enervating influence of luxury. It may be that there is something in this; I am not competent to form an opinion; but all that I know inclines me to believe the influences of these schools injurious.

J. D. McPherson.

THE LIBRARY.

Down the Great River; Embracing an Account of the Discovery of the True Sources of the Mississippi, [etc. By Willard Glazier.] Illustrated. Pp. 443. Philadelphia: Hubbard Brothers. 1888.

It is remarkable that though the acquaintance of white men with the Mississippi River began, (with the discovery by De Soto), so far back in the past as 1541, it was nearly three centuries and a half before they had completely explored it. Connected with its examination are the names of many famous explorers,—Marquette, Joliet, La Salle, Hennepin, Charlevoix,—but after all their voyages and expeditions, and those of Cass and Schoolcraft and others in the present century, it remained for one more effort to be made in 1881 to ascertain the true source of this great river. This volume describes the expedition made by Captain Willard Glazier, in the summer of that year, to the utmost of the Mississippi's head waters, and it records his discovery that beyond Lake Itasca, which had been considered the head of the river ever since Schoolcraft's expedition in the summer of 1832, there lay another lake, with three small feeders entering it, this being the actual source of the Mississippi.

Captain Glazier, with his brother and another companion, went in boats, in the summer of 1881, from Leach Lake, (about forty miles above Brainerd, on the Mississippi), to Lake Itasca. They were accompanied by a Chippewa Indian, Che-no-wa-ge-sic, as guide, and after exploring Itasca, they found a stream entering it from the south. Passing up this a short distance they found themselves in another lake, about a mile and a half in its greatest diameter. This is the source of the river, and in all the recent maps it is so designated, called after the name of the discoverer, Lake Glazier. Its latitude is about 47 degrees, north, and its elevation estimated to be seven feet above Lake Itasca, making it 1582 feet above the sea level. The Mississippi flowing thence pursues a course of 3,184 miles to the Gulf of Mexico.

The book under notice describes the trip to Lake Glazier in five chapters: it then gives a narrative of the canoe voyage of the writer and his companions through the entire length of the Mississippi down to the Gulf. This occupied a hundred and seventeen days, and ended the middle of Eleventh month at Port Eads, the little town of the pilots and others, at the mouth of the river, where the "jetties" were constructed under the direction of Captain Eads. The author's account of this long trip is very interesting, and will please both young and old readers. He gives many historical and geographical details, description of places, scenery, etc., as well as a narrative of his personal experiences on the voyage.

For Friends' Intelligencer and Journal.

NUMBERING AND MARKING IN SCHOOLS.

If all could realize that the object of education and training is to promote the development and growth of character, parents, teachers, and school committees would find themselves seriously considering the educational value of every act done in connection with the work of the school. After the proper course of study is marked out, everybody would be concerned to see that all the work is properly and timely done. If, as was suggested last week, we "open an account with each pupil, and at convenient times,—once a week or oftener,—make entries in it as to the standing of the pupil in every department to which he belongs," and we do this *carefully*, there can be no doubt that we will soon have a better idea of each child's capabilities and work than we have ever had before. To do this wisely and well, will require the exercise of the best qualities of the teacher's mind. It may be feared by some that the young and inexperienced will not be equal to the task. But they will learn to do it by doing it, and perhaps there is nothing better calculated to give them clear ideas of what it is to educate children, and what should be expected of them, than this kind of an examination of their work and worth, and numbering and marking it accordingly.

Let no teacher feel that they would not be able to keep a record of their schools in this way. It may not be possible without some other changes; but other changes may be needed that our work may be better done; and if more attention were given to the *quality* of the work done, and less to the *quantity*, there would doubtless be a great improvement in the former, and eventually, a great increase in the latter.

On the subject of written exercises in relation to this subject something needs to be said.

H. R. R.

SWARTHMORE NOTES.

—There will be representatives from the Alumni of the College pursuing post graduate work this year in Harvard, Yale, Cornell, and Bryn Mawr. Swarthmore is, year by year, producing in the minds of her graduates a desire for still higher work.

—The new college classes are large, the Junior class being the largest in the history of the college; and nearly all of its members expect to graduate.

—The Third Preparatory class, (formerly class B), is very small, and it is hoped that this may be dropped after the present year, and that grade of work be left entirely to our excellent preparatory schools.

—The first meeting for the year, on the 16th, was a very satisfactory one; and the afternoon class for the study of Friends' principles, was again organized by Prof. Smith. The morning meeting was preceded, as usual, by the recitation of selected passages from the Scriptures, and other sources, and by reading, and at the close of the meeting the neighborhood First-day school was held in the meeting-house. This school was organized early in the summer, and is likely to be productive of good.

MEETING-HOUSE AT BIRD-IN-HAND DESTROYED.

The meeting-house of Friends, at Bird-in-Hand, (Lampeter), Lancaster county, Pa., (belonging to Caln Quarterly Meeting), was destroyed by fire at an early hour on the morning of the 31st ult. The fire is presumed to have been the work of an incendiary. An article contributed to the *Times* newspaper of this city says:

"The quaintly named village Bird-in-Hand, about six miles east of Lancaster, is called from an old tavern stand, whose sign still shows the man with the bird in his hand and the two in the bush near by. The local historian tells us that this was an old inn from the earliest remembered times, and was the headquarters of the first surveyors of 'the old road' in 1734. Four buildings, he says, have been erected successively upon the same site and the same cellar walls. Doubtless they have been much enlarged in 154 years.

"The first Friends' meeting-house was built two years before this, in 1732, and not in this immediate locality. But in 1749 it was moved to a more convenient spot on the great provincial road just mentioned. It was built of logs. Friends occupied it until 1790, when the brick one was built, which was consequently nearly one hundred years old when it was destroyed. 'It was built around and over the old log building, and after the new one was erected the old one was taken out log by log. Friends wished to occupy the same site and did not wish to disturb the weekly meetings.' We are told by a member that the meeting continued prosperous until the schism of 1829, 'but so large a majority remained as Friends and so few split off with the Orthodox that the meeting still held its own.'

"Orthodox Friends met in the large stone building near by, built for a school and for a teachers' dwelling. Their meetings were discontinued some years ago, and quite lately, Friends having decreased in numbers, meetings have not been regularly held in the brick meeting-house.

"One of the heirlooms, which the fire could scarcely destroy, was a great cast-iron stove, which was long in use in the meeting-house, bearing the date 1764 and the name W. H. Stiegel. It is probable that this was one of the oldest stoves in existance here. One reported some years ago as in the Virginia House of Delegates, dated 1770, would be newer by six years.

"The graveyard at the meeting-house is not older than 1749. There are but few gravestones in it, for Friends at that early date did not erect such memorials. There is sufficient property belonging to the meeting-house to keep the graveyard in order forever. In money and land the meeting possessed several thousand dollars, and it has been suggested that steps should be taken to give its funds to Philadelphia Yearly Meeting for educational purposes. The stipulation could be made that the Yearly Meeting should keep the graveyard in order."

MISQUOTING THE BIBLE.

Every one who has given any attention to our English colloquial speech is well aware how much it is indebted to our English Bible. Consciously or unconsciously every day and hour of our lives we are making use of the phrases and expressions of the Old and New Testaments. They form the very warp and woof of our ordinary speech. That under these circumstances a passage from the Bible should be occasionally misquoted would be but natural; but that with our Bibles daily, or at least weekly, in our hands, any passage could be continually and universally misquoted may well seem incredible. It is, however, true. Who has not heard, nay, who has not again and again employed the hackneyed quotation, "He who runs may read"? It is not only constantly used in common conversation, but it is also a favorite commonplace of poets, prose writers, and public speakers. And who has ever seen or heard the words used in any sense but this—"that the writing is so legible that a man can read it as he runs"? But assuredly the Hebrew prophet from whom the quotation is taken neither said nor thought of saying anything of the kind. Habakkuk is foretelling the vengeance which the Chaldeans would inflict upon the land because of its ungodliness, and writes (Hab. 2: 2): "And the Lord answered me, and said: Write the vision and make it plain upon tables that he may run that readeth it." Obviously the prophet is to write so plainly that any one who reads it may understand it, and run away and escape from the coming vengeance. It is not that he may run and read, but that he may read and run. Strangely enough the learned theologian Dr. Wordsworth seems to give the sanction of his high authority to the vulgar but certainly erroneous use of this quotation from Habakkuk.—*E. A. Meredith.*

Sorrow is not an accident, occuring now and then—it is the very woof which is woven into the warp of life. The account of it which represents it as probation is inadequate; so is that which regards it chiefly as a system of rewards and punishments. The truest account of this mysterious existence seems to be that it is intended for the development of the soul's life, for which sorrow is indispensable.

Every son of man who would attain the true end of his being must be baptized with fire. It is the law of our humanity, as that of Christ, that we must be perfect through suffering. And he who has not discerned the Divine sacredness of sorrow, and the profound meaning which is concealed in pain, has yet to learn what life is. The cross manifested as the necessity of the highest life, alone interprets it. —*F. W. Robertson.*

SLEEPING-TIME.

"So He giveth his beloved sleep."—Ps. cxxvii : 2.

When the summer's day has ended, and its duties all are done,
And the eastern hills are gilded by the slowly setting sun,
Then the songbird seeks the quiet and the shelter of its nest,
While the flowers close their eyes in sleep upon their mother's breast.

When his day of toil is over, then the laborer seeks his home,
And his frame is worn and weary, but his rest has yet to come;
There are those at home to greet him well, with many a loving cheer,
And the thought doth urge him onward to the home he holds so dear.

When the gentle twilight falleth, then the children gather home,
For their little feet are weary and their sleeping time has come;
And in peace they lay unconscious, though in safety all the while,
Till they rise to greet the sunlight and their father's loving smile.

When the Christian's day has ended, and his work on earth is o'er,
And he longs to meet his loved ones, who have gathered home before—
Then the Father calls His children to the quiet of his home,
For the twilight shades have gathered and their sleeping-time has come.

—*William H. Ross, in the Christian.*

THE FALLING LEAVES.

A mass of stones by the roadside
Half covered with fleecy balls,
And delicate sprays of beauty
Where clematis softly falls
Like drapery fine and sheeny
On the stones of the orchard walls.

In the orchard old trees are holding
All their crooked limbs widespread,
Where globes of fragrance and sweetness,
By the air and sunshine fed,
Hang out from the boughs like lanterns,
With a fire of gold and red.

A squirrel from yonder woodland
Flits in and out 'mong the trees,
And the song of the autumn's coming
Is chanted by every breeze.
A pang that summer is dying
Thrills nature in days like these.

And the trees whose dainty blossoms
Grew pink in the early May
Yield now their treasures of harvest
To the bright September day.
As blossoms and fruit must vanish,
So their leaves must pass away.

—*Selected.*

Art builds on sand; the works of pride
And human passions change and fall;
But that which shares the life of God
With him surviveth all.

—*Whittier.*

ENGLISH FRIENDS' FIRST-DAY SCHOOLS.

At the fortieth annual meeting of the Friends' First-day School Association, at Ackworth, England, J. B. Hodgkin said that one feature of the report struck him as calling for some remark, viz., the decrease in the number of teachers. He was sorry to hear this, but was not surprised. Up and down the land, he thought he did not find quite the same earnestness among the young as had existed awhile ago. Sometimes young men from school and college, when they come home, begin this work, but have little interest in it; they drift away and cease to be teachers. This lessens the value of our schools, does harm to these young people, and weakens the Society which owes more to First-day school work than tongue can tell. Can we do anything to enlist our active young men and women in this work, to make them feel they have gifts bestowed upon them, and that it is their duty to use them in this direction? The revival of spiritual religion, so often referred to last Yearly Meeting, would do more than anything else to revive the interest in First-day school work. May we who are interested with schools unceasingly pray for this revival! Some people would not put a young man to teach a class unless he was converted. Such may consider me a heretic, but I may say undoubtedly that if I had been shut out until I was converted, my spiritual loss would have been great indeed. It is true our schools are not playthings for the practice of teachers, but I should be sorry if a hard and fast line should be drawn. We should endeavor to pray for the conversion of unconsecrated teachers, and be their helpers in all things. It is difficult to measure the influence of one earnest First-day school teacher. J. B. H. gave as an example a case where what is now a flourishing adult school had been started by a teacher temporarily residing in the locality.

Joseph J. Neave addressed the meeting, and gave some account of the adult schools, etc., of Australia. That at Sydney was founded by Daniel Priestman in 1879, when he went out in connection with the Exhibition. It was stopped afterwards by the opposition of a Friend who resided at the meeting-house. After his death two young men came out, one of whom had been connected with the school at Birmingham. It seemed laid upon their hearts to begin a school, and they began with eleven. The Lord's blessing was sought, and rested upon the school and on the poor little Sidney meeting, which at the establishment of the school seemed on the point of death, but which has ever since revived. We have received ten or twelve individuals into membership who would not otherwise have joined us, and five individuals exercise gifts in the ministry—satisfactory in every case. We have also started a children's school, mission meeting, etc. He then gave particulars about the schools at Melbourne, Rockhampton, Hobart Town, etc. He agreed from his own experience with those who advocated the employment of the unconverted in Christian work. In his own case it was temperance work. The fact of entering on this work with the desire to do good was the means of bringing him to seek after Christ. It was probably His appointed way of drawing him to Himself.

He felt great joy on coming home after nearly twelve ears' absence to see how the Lord is stirring up mong this people, who are so near to his heart. We ave a place to fill which no other church can fill. or adult school work, temperance work, and work the cause of purity, this people is fitted as no ther is. As the Lord was with our fathers, and as e is with us, so will he be with our children, and ir children's children.—*Friends' Review.*

THE POTENCY OF FACTS.

FACT is always a fact, whatever may be the conseuences. The question is, whether it is true; the udent should recognize no other. Many of the cts encountered in our studies are obscure and ard to explain, but that does not prevent their beg facts; or, at least, the chief question should be to arn whether they are facts. Besides, contradictory cts are the ferment of science. I once asked a disnguished man of science how a certain discovery e had made was getting on. "It is not getting on," e replied. "What is the matter with it?" I anxously asked. "Why," he said, "I find no facts exept those which are favorable to it; and," he added, it takes contradictory facts to teach us." This is ue. The theory will either explain the contradictry facts and be fortified by them, as the Newtonian eory has been by all the exceptions that have been pposed to it and which have entered into it; or it ill be replaced by a vaster and more comprehenve theory. In both cases there is a gain for scince, which would not have been obtained if we had esitated, on account of vain scruples, to seek out nd verify the facts in question.—*Paul Janet.*

RABBITING.

As is well-known to most readers rabbits have beome a great pest in Australia and New Zealand. For ears past, the owners of stations, as the ranches are alled there, have been in the habit of employing rabbiters" to hunt down and destroy the pest. These men are given guns, ammunition, and a whare," or roughly built hut, to live in. Their tucker," another colonialism, which means food, is lso supplied them by their employer, and, in addion, they are either paid from two to four cents of ur money a head for each rabbit killed, or draw a egular salary.

The rabbiter has to take off and dry the skin of very rabbit worth it, and turn it over to his emloyer as evidence of the death of the animal. The narket value of these skins there is four or five cents ach, so that the proprietor nearly recoups himself or the pay of the rabbiter. When the rabbit is so oung that the pelt is worthless, the hunter receives he same pay, but is obliged to produce the ears as vidence of his work. When he rabbits on a salary, e gets from six dollars to fifteen dollars a week.

The work is of the most arduous kind. The places, articularly in New Zealand, where the rabbits most bound, are hilly in the extreme, and they scarcely eign to speak of anything as hilly that would not be alled precipitous anywhere else.

The animals can be hunted with success only at the earliest dawn, and in the twilight. Going over those hills at breakneck speed in the attempt to save half-a-dozen rabbits' skins from being mangled by as many different dogs is not romantic, and hours of it give the most enthusiastic his fill.

Each rabbit is skinned as soon as taken, almost by a turn of the wrist, and the pelt distended inside out by the insertion of an elastic twig bent double. These skins are then all taken to the whare, and hung around on bushes to dry. While drying in the hot sun they fill the whole neighborhood with a terrific stench, and any one coming on to a rabbiter's camp from the leeward is aware of the fact half a mile off.

When thoroughly dried, the pelts are packed in bundles containing twenty-five each, and carried to the station, where the rabbiter receives his pay. The skins are manufactured into various articles of wearing apparel, notably hats, and not infrequently are dyed to imitate the more expensive furs, when they bring a very fair price. The meat, although not badly flavored, is seldom eaten, at least in the neighborhoods where they abound, though the carcasses bring twenty-five cents apiece in the larger cities.

On a desirable station, rabbiting is not an unprofitable job. One man made one thousand five hundred dollars a year at it, for three successive years on a New Zealand run.—*Youth's Companion.*

HALF A CENTURY A "HIRED GIRL."

THE French papers recount an interesting incident, which, perhaps, is one of a sort which has never happened, and never could happen, in this country. It was the celebration, at the town of Beziers, of the fiftieth anniversary of the service, in a single family, of a domestic servant.

For fifty years, says the French local paper, which records the occurrence, Mlle. Helen Sapte, who is now eighty-three years old, had been employed in the Fusier family. When the anniversary of this long and honorable service arrived, the family made a brilliant holiday of it; a feast was provided, and Mlle. Sapte, the aged servant, occupied the seat of honor at the head of the table.

The honor was certainly a deserved one, for the French paper referred to, the *Southern Messenger*, says she had "served in this family with a devotion and zeal never for a moment relaxed." The individuals of the family which celebrated her "golden wedding" as a hand-maiden were by no means the same as those for whom her work was begun, but she felt her devotion to be none the less due.

NEWS AND OTHER GLEANINGS.

—"Have things come to this pass in the United States," asks E. McSweeny, a priest of the Catholic Church, in the *Catholic World*, "that our priests must have their noble dwellings and 'palaces,' must attire themselves like the rich, and wear titles of nobility? Is the Republic fallen so low that its citizens cannot recognize the truth unless its herald is called 'Your Eminence,' or 'My Lord,' or 'Your Grace,' and lives in a palatial mansion and preaches in an expensive edifice? We may, we shall, alas! come to

this in the course of time, for history repeats itself; but are we there already?"

—The great globe for the Paris exhibition, now in course of construction, will be 40 metres in diameter, and will represent the earth on a scale of one-millionth. A cast iron tower will serve as a pedestal for the globe, which will revolve on its axis once in 24 hours. Galleries running round the sphere will enable the visitors to observe it from different heights. The inside is to be fitted up as a lecture hall capable of seating 300 persons.

—There has just been buried in Montgomery county, Tennessee, "Uncle John Wright," aged 85, free man of color, and for ten years before his death blind and helpless. But want was far from him. All alone, without wife or child, he sat in the sun at his cabin door, clothed, fed, warmed, through the care of his master's only son—an ex-Confederate soldier—and his meals were brought to him, not by hireling hands, but by those of two bright little lads of seven and five, the grandsons of his former owner, who delighted to lead "Uncle John" where he would go and to hear his old-time tales, and now that he is dead mourn him as their playmate and trusted friend. —*New York Commercial Advertiser.*

—A few days ago, as a party of tourists visiting Yellowstone Park stopped to view the "Old Faithful" geyser, a lady inadvertently stepped close to the mouth of the crater just as it was about to make its periodical discharge. Becoming alarmed at the hissing steam which suddenly burst forth, she lost her balance, and fell into a large pool of almost boiling hot water. She would have fallen into the geyser had not Private John Coyle of the Twenty-second Infantry, a member of the troops stationed at the park, sprang forward through the pool of boiling water and rescued her at the risk of his own life. The lady and her deliverer were both terribly scalded.

—"On Washington Street," says a Boston letter, "today I saw Prof. Crowell of Amherst College making his way rapidly along through the crowd, guided by the faithful hand of his wife. It was a pitiful sight when one remembers how bright his eyes used to be, and how they would sparkle with fun. It is said by one who is familiar with his family life in Amherst that he has by memory all of the classics which he teaches. His wife reads over the lesson to him before he goes to the class-room, and so perfectly does he retain what was in his mind years ago that he will remind her that at such a place he made such and such comment in a note upon a particular word in the text. He is said to be very popular with the students."

—The thermometer on Mount Washington has been below the freezing point six times since the 1st of Seventh month, and there have been three snow storms there in that time. Two inches of snow fell on the 13th inst.

—In Canton, China, two hundred and fifty thousand people live continually upon boats, and many never step foot on shore from one year's end to another. The young children have a habit of continually falling overboard, and thus cause a great deal of trouble in effecting a rescue; while in many instances this is impossible, and a child is drowned.

CURRENT EVENTS.

THE situation in Jacksonville seems to be growing steadily worse. The weather has not aided the authorities in their endeavors to check the spread of the disease, and this week has begun gloomily enough for the people of Jacksonville. Up to the 17th inst. the total number of cases was 4,047; total number of deaths. 133. The 18th was the worst day yet experienced; there were 18 deaths, and 156 new cases. There had been heavy rains, and the sun shone out hot. Some cases of the fever are reported at other places.

THE Commission appointed by the English Parliament to examine into the charges made by the *London Times* against C. S. Parnell and other Irish members of the House of Commons, opened its session on the 17th inst. The *Times* will be compelled to produce the letters upon which the charges are based, and also to formulate definitely the charges it has to make. These rulings are regarded as decidedly in favor of the Parnellites. The Commission adjourned until Tenth month 22d.

IN the rains that have fallen almost continuously for two weeks in the South, over thirty inches of water have been registered. In Alabama and Georgia great damage has been done to the cotton crop, 27 per cent. of it being ruined in many great cotton-producing sections.

RICHARD A. PROCTOR, the eminent English astronomer, died in New York City of yellow fever on the 12th inst. He had arrived a few days before from Florida, where he had been summering with his family. The physicians in New York say there is not the slightest danger of the disease becoming epidemic in that city.

A PROJECT is under consideration by Congress, through a provision of the Sundry Civil Bill, to establish a Zoölogical Garden in Washington that shall represent the animal life of the United States. Such a garden would be of small cost, and would be a source of instruction to the people, and an aid to exciting interest in science.

NEWS has been received in London of the murder of Major Bartellot, the leader of the expedition in search of Henry M. Stanley. The reports state that Bartellot incurred the hostility of his Arab carriers by his enforcement of strict discipline; this resulted in his being shot by them and their immediate dispersion. Much apprehension is felt that Stanley has met a similar fate. Captain Van Gele, who has just returned from Africa, states that he is the person who has been described in the papers for some months past as the "White Pasha." This by many was confidently taken to be Stanley, and Van Gele's information throws further doubt on the fate of the African explorer.

THE steamers *Sud Americo* and *Le France* collided in the port of Luz in the Canary Islands on the 13th inst., and the former steamer sank, carrying down with her eighty-one emigrant passengers and six of her crew.

CAPTAIN PRATT, Superintendent of the Carlisle School, and chairman of the Sioux Commission, made a short visit to Carlisle on the 15th inst. In an interview with him there he states that a new conference has been ordered by Secretary Vilas, at which the leading Indians of all the agencies are expected to be present with their agents. So far, 386 signatures of the Sioux Indians have been obtained, and it is anticipated that at this meeting the Indians may be contented to accept the treaty proposed by the Government.

NOTICES.

*** The Bucks First-day School Union will meet at Makefield meeting-house, Seventh-day, Ninth month 22d, 1888, at 10.30 a. m. All interested are cordially invited.

OLIVER H. HOLCOMB,
M. ELLEN LONGSHORE, } Clerks.

*** First-day School Unions in Ninth month will occur as follows:

22. Bucks, Pa.,
29. Haddonfield, N. J.

*** Haddonfield First-day School Union will be held at Haddonfield, Seventh-day, Ninth month 29th, commencing at 10 a. m. All interested are cordially invited.

MARTHA C. DECOU, } Clerks.
MARY R. WILSON, }

*** The Executive Committee of Friends' Union for Philanthropic Labor will meet at 8 o'clock a. m., on Third-day morning, the 2d of Tenth month, 1888, at Friends' meeting-house, Waynesville, Ohio, the week of Indiana Yearly Meeting.

JOHN WM. HUTCHINSON, Chairman,
MARIANNA W. CHAPMAN, Secretary.

*** Circular Meetings in Ninth month will occur as follows:

23. Warrington, York county, Pa.

*** Quarterly meetings in the Ninth month will be held as follows:

29. Scipio Q. M., Scipio, N. Y.

PUBLISHERS' NOTICES.

*** WE particularly ask that when money is forwarded to *renew* subscriptions, care be taken to give us the name of the person *to whom the paper is now being sent.* Sometimes, instead of this, the name of another member of the same family is given, in which case, the new name not appearing on our list, we suppose it to be a new subscription, and send two papers.

Where it is a *new* subscription, please say so, and this will also to help avoid mistakes.

*** As a definite number of copies of the INTELLIGENCER AND JOURNAL is printed each week, we would suggest to any of our friends who may wish extra numbers of the paper to inform us of the fact previous to the publication containing the particular article wanted, that we may have the required amount of extra numbers printed.

*** Matter intended for insertion in the INTELLIGENCER AND JOURNAL should reach us by Third-day morning, though notices or advertisements relating to affairs of immediate importance *may be* used as late as the morning of Fourth-day. In order to reach our distant subscribers, the paper is now mailed on Fifth day, and must be sent to press at noon of the day preceding.

ROYAL



BAKING POWDER

Absolutely Pure.

This powder never varies. A marvel of purity, strength, and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum, or phosphate powders. *Sold only in cans* ROYAL BAKING POWDER CO., 106 Wall-st., N. Y.

WILSON JUNIOR PEDIGREE BLACKBERRY,

The largest, best, and most productive Early Blackberry, 3¼ inches around from seed of selected Wilson's Early.



Kieffer Hybrid Pear Trees,
100,000 Peach Trees,
Strawberries, Grapes,
Blackberries, etc., etc.

CATALOGUE WITH COLORED PLATES FREE.

WM. PARRY, PARRY P. O., N. J.

QUEEN & CO. 924 CHESTNUT ST



TEA AND COFFEE.

If $3.00 is sent to me I will send 2lb real good Tea, Black, Green, Japan, or mixed, and 8lb of fine Coffee, roasted. Express charges prepaid in the following states: Pa., New York, New Jersey, Del., Md, Va., W. Va., D. C., Ohio, Ill., Wis., Ind. And I will refund the cost of registered letters when the goods are shipped.

WM. S. INGRAM, 31 N. SECOND ST., PHILADELPHIA, PA. ESTABLISHED —1856.—

HENRY C. ELLIS,
HOUSE AND SIGN PAINTING,
112 N. TENTH STREET, PHILADA.
Residence, 404 N. 32d St.

FOR DRY GOODS

——THE BEST PLACE IS——

STRAWBRIDGE & CLOTHIER'S,

MARKET
EIGHTH
FILBERT
} STREETS.

One of the largest buildings in the city, and the largest Establishment in America devoted exclusively to

DRY GOODS.

The stock includes Silks, Dress Goods, Trimmings, Millinery, Hosiery, and Underwear, Gloves, House-Furnishing Goods, Carpets, Ready-Made Dresses and Wraps, and everything that may be needed either for dress or house-furnishing purposes. It is believed that unusual inducements are offered, as the stock is among the largest to be found in the American market, and the prices are guaranteed to be uniformly as low as elsewhere on similar qualities of goods.

Friends' Printing House S. W Cor. Sixth and Arch Streets Philadelphia.

Mercy Lloyd

FRIENDS' INTELLIGENCER AND JOURNAL.

INTELLIGENCER Vol. XLV. No. 39. | PHILADELPHIA, NINTH MONTH 29, 1888. | JOURNAL. Vol. XVI. No. 818.

BEYOND THE CROSS.

STILL will we trust, though earth seem dark and dreary,
And the heart faint beneath his chastening rod;
Though rough and steep our pathway, worn and weary,
Still will we trust in God!

Our eyes see dimly till by faith anointed,
And our blind choosing brings us grief and pain;
Through Him alone who hath our way appointed,
We find our peace again.

Choose for us, God! nor let our weak preferring
Cheat our poor souls of good thou hast designed;
Choose for us, God! thy wisdom is unerring,
And we are fools and blind.

So from our sky the Night shall furl her shadows,
And Day pour gladness through his golden gates:
Our rough path leads to flower-enamelled meadows,
Where joy our coming waits.

Let us press on in patient self-denial,
Accept the hardship, shrink not from the loss;
Our guerdon lies beyond the hour of trial,
Our crown beyond the cross.

—*Christian Life.*

For Friends' Intelligencer and Journal.

ILLINOIS FRIENDS: THE YEARLY MEETING.

WE left Chicago on Sixth-day the 14th inst., in company with Jonathan W. Plummer and son, regretting that Hannah could not accompany us, being detained on account of indisposition in the family. We took the Chicago, Burlington, and Quincy road to Mendota, where we changed cars for the Illinois Central, meeting Friends there from Iowa, *en route* for the Yearly Meeting. Only two other Friends started with us from Chicago. At Lostant we were met by Friends from Clear Creek and conveyed to their hospitable homes, where we were conveniently distributed—our company being apportioned to Lydia Mills, where L. H. H. and I had housed nine years ago. Since then the husband and father, Pusey Mills, has been removed from the earthly home.

On Seventh-day morning we attended the meeting for ministers and elders, where familiar faces of former memories greeted us. The covering of grateful hearts was experienced and gathered as we were from distant parts of the vineyard, the feeling found expression through different instruments. Loving and wise counsel was given concerning the responsibilities of ministers and elders. Much interest was manifest in the reading and answering of the queries which differ from ours; the wording of some we thought preferable.

After dining and mingling pleasantly in the home of our friends, Joshua and Hannah Mills, meeting there with friends from Texas who had come to attend the Yearly Meeting, we returned to attend a meeting of the First-day School Association. We were surprised to find so many present, and so much interest manifest. Reports were read from different schools, which were quite encouraging; one where the members numbered 30, the average attendance was 25. Epistles from other associations were read, inciting to press forward in the good work. An essay on the subject of music was read by Thomas C. Hogue, from Iowa, treating of its influence as a factor in the First-day school work or in the religious field. While not wishing to interfere with or give judgment in regard to its place in the home, the essay yet placed it in the realm of the physical, or enjoyment through the senses, but seriously objected to its use as a help in spiritual worship. It met with hearty approval. Some speaking out of their own experience, said they had been led through pressure to adopt music in the starting of a school, but found it to weigh heavily, and to interfere with the important purposes of the Association, and having abandoned it found a growing benefit therein.

First-day morning the multitude gathered from the country surrounding Clear Creek. The meeting was somewhat unsettled for a time through late arrivals, but quiet attention was given to the spoken word. The call was given for the need of obedience to the law, the testimony, the statutes and commandment of the Lord as set forth by the Psalmist, also the righteousness of the Lord's judgment, and the necessity after having given counsel to the law, of patiently abiding under the chastening hand Divine. This was followed by service somewhat in the same line of thought by B. F. Nichols, most especially emphasizing the power of love. The meeting closed, we felt, under a covering largely imbued with this attribute. We did not leave the grounds in the recess, dinner being provided in a building near by, which somewhat lifted the burden of travel and care from those who entertain visiting Friends, and afforded time for pleasant social mingling in a more extended manner than could otherwise be obtained.

In the afternoon the meeting was quite crowded. The feeling was voiced of thankfulness for the common tie of union and purpose which had so largely drawn us together—the hungering for righteousness, and search after truth—embracing every sect and those outside the pale of any, who yet recognize the call to a better life—and the relation we bear to the One Source of life, love, and strength. Emphasis

was placed upon pure and righteous living rather than a dependence upon human schemes for salvation; fervent prayer was offered that we might be able to live such lives and keep near in loving obedience to the Father.

We made a little visit to Carver and Mary Ann Tomlinson, and in the evening attended a meeting of the Illinois Peace Association, which was a larger gathering than we had anticipated. After the business was transacted, an address was given by Moses Gunn, a Baptist minister from La Salle, who recognized the injunction "Resist not evil," and the good fruits which would result from its observance in all the differences which might arise, private or national. The day had been very full and we were glad to rest.

Second-day morning, the 17th inst., the Yearly Meeting opened, a larger number gathering than at Ohio. The day was cloudy and some rain fell, but within there was life and interest manifested. Some of the Epistles were read and committees appointed. We dined as on the day previous in the hall adjacent, and at 2 o'clock again assembled. Minutes which were not at hand in the morning, for visiting Friends, were read,—one for Samuel Smith, a Minister, and Sally, his wife, an Elder, from Neversink Monthly Meeting, N. Y.; one for Lydia H. Price, from Birmingham Monthly Meeting, Pa., and one for Phebe Griffith, her companion, from the same meeting. The remaining Epistles were read and elicited expressions of encouragement and thankfulness for the help and comfort derived from such correspondence. Life seems to abound in the meeting, and a feeling was present that we had come to learn and be strengthened or incited to greater faithfulness by mingling with friends in this Yearly Meeting. It was raining when meeting closed, and a gathering which had been planned for the children and young people in the evening was postponed for a future time.

On Third-day morning it was still raining, but the wells are low in this section, so that we can make no complaint about the weather, but rather be exceedingly thankful for our many favors. The meeting gathered at 10 o'clock, the usual hour. The First, Second and Third Queries were read and answered, calling forth much earnest and feeling expression, in reference to the importance of assembling for spiritual worship, the need of making sacrifices, thus manifesting our love for each other,—a love which will exclude the tale bearing and detracting spirit; also in reference to simplicity of dress and speech, and in all our appointments. While the reading of the Scriptures was recommended and the grand truths therein contained emphasized, a caution was extended not to lose sight of the power which inspired those writers in the past, and is as potent today as ever it was if we hold ourselves receptive to its influence. After our lunch and the social converse, we convened again at 2 o'clock and considered the remaining Queries. Satisfaction was expressed with the fulness of the answers to the Fourth Query —which also embraces the renting of property for the sale of liquor, and selling grain to be distilled.

The Ninth Query called forth a concern for a Friends' school among them, but they are so remotely situated as to render it difficult; and some felt that the public school in this section being so largely in the care of Friends precluded in a measure the pressing need. One Friend encouraged home study with the parents, taking up subjects in natural history and creating an interest in scientific pursuits. After some further business the yearly meeting adjourned until Fourth-day afternoon.

A session of the First-day School Association was held in the evening, (Third-day). The epistles prepared to be sent in reply to those received were read, some words of encouragement given, and experience in the conducting of schools recited, which elicited interest and free expression. Though some of us took the period for rest, we had made a visit in the interval to Anna Wilson, widow of Amos, where I had made a very pleasant visit nine years ago. Since then the husband had been removed from their midst. He and his wife had removed from New Garden, Chester Co., in 1826, to Ohio, near St. Clairsville, improving the land and building up a comfortable home; then in 1851 they moved to their present home near Mt. Palatine, where their son Amos and wife now reside, with other children settled near and farther west.

On Fourth-day morning a meeting for worship was held in which several testimonies were borne to the sufficiency of the Inner Light and the power of love to direct and cement in the bonds of harmonious labor and union. Sidney Averill and wife, lifelong workers in the field of education and testimony-bearers to the efficacy of peace and love, have been in attendance, he leaving before the close to attend Indiana Yearly Meeting. The afternoon session was short, leaving time for a children's meeting. Allen Flitcraft, Jr., gave an object lesson which the children took part in and was instructive and enjoyable, after which remarks were made suited to the occasion, and it was thought to be a profitable opportunity. In the evening a parlor meeting was held at the house of Oliver and Mattie Mills, which was a deeply humbling and baptizing occasion, many among both older and younger Friends being gathered. It was a season some of us will not soon forget. We rode in the bright moonlight to our different homes with a sense of the overshadowing of Divine Goodness and Love, and with thankfulness for the fresh evidence we had experienced thereof.

Fifth-day morning was bright and mild. At 8 o'clock an adjourned session of the meeting for ministers and elders was held, in which great freedom prevailed in recurring to personal experiences, and the loving counsel handed forth and nearness of spirit which prevailed, were both tendering and strengthening, and we felt truly it was good to be there. When we realize the great distances which separate members of this Yearly Meeting and the isolated condition of many, the sacrifices they have to make in getting to their meetings, and the deep interest they manifest, and comfort they find in these seasons of reunion and refreshment, it calls forth the tenderest sympathy and is calculated to lead to a comparison of our more favored circum-

stances at home, and to query, Are we sufficiently appreciative thereof? And do we bear fruit commensurate with our privileges? Thomas Trueblood and wife, from Blue River, Ill.; Benjamin F. Nichols and wife, and Thomas Tomlinson, from Marietta, Iowa; Thomas Hogue and wife and Elijah Hogue and others, from West Liberty, Iowa; several Friends from Nebraska, Edward Coale and wife, with others, from Benjaminville, Ill.; Jonathan W. Plummer and Allan J. Flitcraft, from Chicago, were among those present at this meeting.

At 10 o'clock the session of the Yearly Meeting begun. Reports were read from the Philanthropic Work,—first the Indian Question, including letters of interest, mostly relating to the employment of a matron in the Santee Agency. The Committee recommended coöperation in the work, which was approved by the meeting. Then the reports on Arbitration, Prison Reform, and Temperance were read, all of great interest and inciting to greater faithfulness in these fields of reform. In the afternoon, reports from the Visiting Committee and that on Isolated Friends were read, also a memorial for Charles Brooks, of Blue River, and the Epistles which had been prepared for the different yearly meetings. Then the time approached for us to separate, amid a feeling of great solemnity and deep thankfulness for the close communion and religious fellowship we had enjoyed together, and the fervent desire that the good seed sown might be watered by the dews of heaven and nurtured to the bringing forth of fruit which shall help to build up the waste places and bring fresh laborers into the Father's vineyard. L. H. P.

Clear Creek, Ill., 9th month 20.

THE EARLY FRIENDS OF PLAINFIELD MEETING.

(*Concluded from last week.*)

The Webster name has always been a familiar one in East Jersey from its primitive settlements. Among the first land-holders in Woodbridge township when title was taken in 1666 for that patent, was Nathaniel Webster, from Newbury, Mass. In 1668, when Piscataway township was settled, the name of Robert Webster is found on the list of pioneer freeholders. These were of English ancestry and identified with the English church.

The Webster family, connected with the Society of Friends and so constantly and closely identified with all their history down to the present time, was of Scotch origin. William Webster, its founder, emigrated to these hospitable shores of the Jerseys during the persecutions of non-conformists and dissenters from the established religion. He settled a few miles east of Plainfield about 1685, on a farm, where he raised a large family whose descendants have always lived here and on adjacent territory. William was scrupulously sincere in his religious convictions, which regulated all his secular actions as well. For this reason he strenuously opposed contributing towards the support of the Puritan preacher in Woodbridge. He took the first step in the colony towards resisting a taxation started to pay the minister's salary. As long as the preacher's maintenance had been by voluntary and free-will offerings, there was no objection raised. But since a recent change had been made and other religious bodies were required to assist in keeping up the "New England worship," as it was called, a great dissatisfaction was caused. This evil of union of church and state had been experienced in Old England, and a decided resistance was now made in 1695 by this member of the Webster family. The important transaction is thus referred to in the old town book: "William Webster, pretending that it is contrary to his conscience to pay anything toward the maintenance of a minister, Captain John Bishop hath engaged in open town meeting to free the said Webster from the said charge, and to pay the said Webster's part so long as the said Bishop shall live." At the beginning of the year 1700, Woodbridge township appointed a committee and empowered them "to make a final end of the difference between ourselves and our dissenting neighbors, the Quakers, concerning the payment of a general tax for sustaining the public ministry of this town." The result of this interview was a victory for the Quakers and other anti-tax men.

The oldest son of this worthy sire was William Webster, Jr., born 1692. He married Susannah Cowperthwait and soon after, about 1718–20, commenced house-keeping not far from this spot, on a large farm through which Cedar Brook coursed its way. This pioneer home was located on the south side of the stream near where Prospect Ave. now crosses the brook. In this home, one of the earliest inland settlements, were eleven children born, and here the Webster homestead remained for generations. The first child was John, born 1718, who married, 1743, Anna Taylor, a granddaughter of Richard Hartshorn, of distinguished Quaker stock. He lived on the Cedar Brook plantation, after his father's death, till the day of his own death in 1800. He and his younger brother, Hugh, who married Sarah Marsh in 1753, were discreet counsellors in the administration of discipline, and devout worshippers in all the meetings of this Society. They were prominently instrumental in 1788 in locating this meeting-house on the three-acre lot where it stands to-day, being part of the original Webster farm. As the historian has recorded, this movement was wise and timely. For more than a score of years previous, the settlers had been pushing nearer the mountains and many permanent homes were built along Green Brook. The old Plainfield Meeting-house (referred to in the records of 1739 as in the woods) was no longer a convenient place for a majority of the members worshipping there. It had ceased to accommodate the Friends to the fullest satisfaction ever since 1760, at which time an effort was made to remove from Short Hills to these Plains.

The Websters were mainly instrumental in laying out and opening this roadway in 1763, which was known then, and for half a century afterwards, as the road to Rahway. Only a few years previous they had built the first grist-mill on the bank of Green Brook, at the head of this present Peace St.,

just beyond where it crossed the old stage road, now Front St., surveyed and opened several years earlier as the road from Scotch Plains to Piscataway. This mill right has existed ever since, and the grain of the pioneer planters was ground at this original site till 1782, when Taylor Webster, a son of the builder, was granted by his father the privilege of constructing a race-way from the pond to the new mill erected on the mountain road, now Somerset St., where the City mills stand at present. As a grist-mill and a meeting-house were generally the earliest measures taken to locate a permanent settlement, the Webster family may properly be credited with localizing the town of Plainfield, since they were prominent in securing both of these original means of civilization.

There is no family name more honorably and continuously associated with the welfare of the Friends in this immediate locality than that of the Vails. From very early records of the meeting it is learned that a conspicuous and important part was always taken by some one of this family from the very beginnings of the Society. In 1687 mention is made of John Vail as an active member of the Society of Friends meeting the first time at Amboy the year before. He is regarded one of the early founders of the Quaker meeting at that place. His name is found first in the primitive annals of Salem, Mass., about 1650, and subsequently in Westchester county, New York, from whence he moved to East Jersey about the time of large accessions in this colony in 1685. The most reliable information concerning his family acquaints us with two prominent sons, John Vail, Jr., born 1685, and Samuel Vail. John married in 1712, Martha Fitz Randolph, of Woodbridge, and in 1732 bought a plantation of 619 acres from Peter Sonmans, one of the proprietors of East Jersey. This was part of the large tract of 2,500 acres surveyed for the Dutch landlord by Keith, in 1685. The farm of John Vail extended from near present Richmond St, on both sides of Green Brook to the vicinity of Netherwood Ave. In 1737 an action of ejectment was brought against the peaceful planter by Elizabethtown Associates, which was one of many similar lawsuits instituted by them to recover proprietary title since the date of their parent.

John Vail was a useful preacher among the Friends of that remote period and lived to the advanced age of 89 years. At his death, in 1774, he left a large family, most of whom were not identified with the Quakers. His descendants moved into Morris county and the British provinces and became distinguished in political life and scientific attainments.

Samuel Vail, son of the original John, married Sarah Farrington, 1725, of Westchester county, New York, where he lived and died. He was a Friend, and purchased a large plantation about the date of his marriage, on Green Brook, near where Dunellen is now situated. This land was occupied by his two sons, John and Stephen, who were the progenitors of the Vail family in this vicinity. His property has been in the possession of some of the descendants ever since, being over one hundred and fifty years.

John Vail, the oldest son of Samuel, married, 1730, Margaret Laing, daughter of John and Elizabeth Shotwell Laing, and had eight sons who lived to grow up to manhood, to each of whom he gave a farm—four at Green Brook, to John, David, Abraham, and Joseph (a son by his second wife, Mary Laing), and four farms he bought in Passaic valley, near Baskingridge for Daniel, Isaac, Jacob, and Benjamin.

Stephen Vail, the other son of Samuel, married, 1733, Esther Smith, and their children were Thomas, Benjamin, Stephen, Abigail, Abraham, and Sarah.

From these ancestors of this large and prosperous family descended numerous progeny who have been useful and industrious citizens and helped to make the history of this meeting for generations past, and here at this centennial anniversary are present as honored and worthy descendants.

The early representatives of the Thorns, Pounds and Fields, who connected with this meeting, came from Long Island. For nearly a generation previous, these and other Quaker families had lived under the Dutch government which had extended an earnest invitation to all "Christian people of tender consciences" to settle among them. Exiled from the Puritan commonwealth, many Friends took up their abode at Hempstead, Gravesend, Flushing and Jamaica, and had special privileges granted them at first in religious matters. But after the English occupied the territory, the established church was the controlling religion, and disagreeable and obnoxious rules induced the Quakers to seek other and more tolerant governments. Some came to New Jersey. The Fields of Piscataway are descended from John Fields, who came from Flushing about 1690–5 and settled on a large plantation along the Raritan river. His grandfather, Robert Field, was one of the patentees of the town of Flushing in 1645. Their original ancestry were extensive landholders in Lancashire, England. All of the members of this prominent family were not connected with the Society of Friends. A large number were faithful disciples of John Calvin and prominent members of the Presbyterian church.

The Thorns of colonial New Jersey had their immediate ancestry from Flushing, Long Island. Joseph and Mary Thorn of that place had a son, Jacob, born 1700, who married, 1723, Susannah Shotwell and settled in Middlesex county, near here. Their descendants were mostly of the faith of George Fox and always took an active interest in the prosperity of the Friends. Their occupation was that of their fathers and the same as most of the pioneer settlers of this section of the country. The tilling of the soil and clearing of the forest engaged the time and energies of those who first sought permanent homes.

The ancestor of the Pounds of New Jersey was John Pound, an early settler in Piscataway township, whose son, Elijah Pound, born 1712, was a prominent and influential member of this meeting in its early history. The representatives of this family ante-dating the American Revolution were all interested and active in the secular and religious affairs of this neighborhood. From the first beginnings of settlement on the Plains, this family and

the Thorns were identified with the Quaker meeting, and among the oldest names on the records of this Society their names are found. From generation to generation their descendants have been continuously attendant upon its weekly and monthly appointments and at its yearly meetings.

Shortly after the Quaker purchase and occupation of East Jersey, there settled in the vicinity of Woodbridge a representative of the Kinsey family who have always held an enviable position in the best society, socially, politically and religious. It was at his house, in 1709, that a monthly meeting was established for the convenience of Friends in the immediate locality. His career in public life gave him a name for successful statesmanship which is not forgotten in colonial history. Being a conscientious and earnest disciple of William Penn, he used his influence in behalf of such measures as were directly beneficial to the Society of Friends. It was mainly through his suggestion that the Quaker affirmation act was passed in 1713, and afterwards made perpetual. He was Speaker of the House of Assembly in 1716, and a member of that branch of the legislature in 1721–23 and again made speaker of the sessions of 1728 and 1733. During this last connection with the colonial government he was chiefly instrumental in having the term of assemblyman's service extended, and also started the idea of having a separate government for New Jersey distinct and independent from New York, which became an accomplished fact by 1738. In 1774, James Kinsey was a member from New Jersey of the first Continental Congress assembled in Carpenter's Hall, Philadelphia. While himself occupied in advancing the public policy of the colony, his relations and immediate descendants were closely allied to the government and welfare of the religious Society of which all of them were devout and consistent members.

The early records of this meeting mention the names of Bloomfield, Dunham, Cowperthwaite, Moore, and Smith as regular families attendant upon religious services. The Bloomfields were among the earliest settlers in Middlesex county. Ezekiel married, 1680, Hope Fitz Randolph, a sister of Nathaniel. His great-grandson, Joseph Bloomfield, was Attorney-General of New Jersey in 1783, and Governor of the State from 1801 to 1812, beginning the long line of Democratic rulers.

The Dunhams of Quaker faith were of different ancestry from the Baptist family of that name who settled in Piscataway. The founder of those who were connected with the Friends was Jonathan Dunham, who came from Massachusetts and settled in Woodbridge, and was an active citizen and faithful member of this Society.

The Cowperthwaites connected with this meeting were descendants of Hugh Cowperthwaite, who was born in the north of England in 1648 and came to America with his wife Elizabeth about 1674, settling at Flushing with other Quakers of that locality. By marriage of some of his granddaughters with the Shotwells, Websters, and Copelands, the family name was perpetuated in Christian titles, if not by the surname.

In the colonial history of Middlesex county, no less than in the early annals of the Society of Friends, the Moore family held an enviable and important position. Though the founder of the family was not a Quaker, his grandchildren and their multitudinous descendants became worthy and exemplary disciples of the faith.

Last in the list mentioned of earliest pioneers connected with this meeting of Friends, was the family of Smiths. Their number was as countless as the sands of the sea. The progenitor of this remarkable patronymic was John Smith, who himself was a citizen of Barnstable, Mass., and did not live in Jersey but a little while. He was a lay preacher and an outspoken defender of the Quakers against the persecutions from the Puritan courts. His grandson, Shobal Smith, was the most prominent member of the family belonging to the Society. In 1716 he married Prudence Fitz Randolph, granddaughter of Nathaniel, and located on a farm between here and Rahway, the property now of George Hartshorn.

These are the names of most of the Quaker families who one hundred years ago or more bought land, cleared the forests, built houses and sojourned in this locality. They have peopled it with men and women who lived here and wrought and died and many of whose descendants are gathered here to-day. There are others of the same peaceful persuasion whose names might be mentioned among the pioneer Friends of Plainfield and vicinity, "whose virtues refined by adversity, and piety invigorated by persecution in other lands, blended with a love of liberty, gave to this rising commonwealth a character which the centuries have not effaced." If time permitted it would be pleasant and profitable to make reference to other brave spirits who, in conjunction with the Friends, took an active interest in establishing this settlement. But only a passing mention of names can be given at this time: the Mannings, Drakes, Randolphs, Stelles, Runyans, Coriells, Dunns, Dunhams, Suttons, Woodens and others were included among the early settlers of this neighborhood who toiled for themselves and their posterity.

Most of these original settlers, whose names have been recited, moved inland after the last distributions of the common lands made from 1734 to 1738. Previously but few pioneers ventured beyond the town lots of Woodbridge and Piscataway. But the increase of settlers in those places and the attractions of new fields of husbandry and homes, induced many to push towards the interior and occupy the fertile farms awaiting them. So gradually one plantation after another was taken possession of from 1730, which may be called the beginning of permanent settlements on this plain.

One hundred years have passed away since the completion and first occupancy of this meeting-house. Then, at a date indicated by the figures 1788 on the venerable shingles of this building, the number of Friends in this locality greatly overshadowed all other religious worshipers for a wide extent of territory. At that time no other Christian congregation existed in this neighborhood; the Baptist church at Scotch Plains, organized in 1747, being the nearest public place for religious gathering.

The name of Quaker has always been synonomous with quietude. The vital and distinctive principles actuating their founder have been advanced and extended. Bigotry and persecution for conscience' sake are practiced no more. Freedom of worship and civil liberty are now accomplished facts for this country, obtained within the lifetime of this Society; and the moral vice of slavery, for the extermination of which the Friends have always as a body contended, has been eradicated from the land.

Finally, in the near future, with the annihilation of the liquor traffic, will be realized most of the desired benefits for mankind which this people have been laboring for centuries to accomplish. May the good time speedily come.

For Friends' Intelligencer and Journal.

WITNESS FOR TRUTH.

THOUGH we are inclined to seek the highest good, there are times when one thing after another may follow in quick succession, so disheartening that we are almost ready to conclude our efforts vain. In this condition a caution given by Jesus Christ comes in most helpfully: "Take not your flight in the winter, neither on the Sabbath-day." When coldness and indifference are evident where we had looked for a righteous zeal in maintaining our testimonies, let us pause just there and walking in the light reverently show to the world that our faith is in a Power Divine which, when possessed, will bring fruit to the praise of the Head of the Church.

Abraham believed and it was accounted unto him for righteousness; and so it will be through all time. Then the precious promises came in to gird us with strength: "There shall not an hair of your head perish; in your patience possess ye your souls." The call has gone out into all the world: "Come taste and see that the Lord is good," his name is a stronghold in the day of trouble; trust in him with all thy heart and lean not to thine own understanding. Divine intelligence comes silently in our waiting hours, settling as truth not to be questioned. When Jesus said to the fishermen "Follow me and I will make you fishers of men," they did not hesitate. Oh, the excellence of willing obedience—entering the line of duty when called! When will men sufficiently value the Unspeakable Gift—intuitive knowledge coming immediately from God himself!

When in our youth
We love the truth,
And vindicate the right,
No harm can come
Within our home,
That daily pleasures blight.

The love of God,
His peace and rod
From doubt has set us free;
We see him walking on the wave,
We know he has the power to save,
And "Peace, be still!" will say.

SARAH HUNT.

"THEY reverenced their conscience as their king,
Their glory was redressing human wrongs.
They spake no slander,—no, nor listened to it."

For Friends' Intelligencer and Journal.

EARLY RECORDS OF SOUTHERN QUARTER.

I HAD an opportunity, recently, to examine the old minute books of Friends, in the care of James Dixon. They are very interesting.

A meeting was held at Betty's Cove, (on Miles river, near Easton, Md.), in 1673. The regular minutes of the monthly meeting and the quarterly meeting, both in one book, commenced in the Ninth month, 1676. Among the statements of principles directed to the "Heads of the Meeting," the second clause reads: "If any follow drunkenness, pleasures, or gaming, or is not faithful in their calling and dealing, nor honest and just, they must be dealt with."

The currency of the country at that time was tobacco, and Friends contributed according to their means, some giving several hogsheads of this. In 1678 John Webb, having built a boat "for the service of Truth, and to accommodate Friends in ye ministry in their travels to Virginia," he offered it to the meeting, and they directed that he should be paid 2,600 pounds of tobacco for it, and that he should keep it in good order.

In 1684 they began to meet in the new meeting-house at Easton, though it was not furnished; for in 1685, "Friends agreed to give 600 pounds of tobacco for a cow for provision for the carpenters to finish the work on the meeting-house." Some Friends contributed grain for this purpose.

In 1685, "Wm. Dixon having something on his mind to sell a negro slave his freedom, desired the meeting's advice." After weighty consideration the matter was referred to the Yearly Meeting "for its advice." He was allowed to do this, although some Friends thought it was wrong, and that he should be held responsible for the care of the man.

In 1687, the meeting considered the necessity there is of a book, and a suitable Friend to keep copies of the wills and inventories of Friends' estates, etc., this was referred to the Yearly Meeting for its action. The wills and inventories of Friends' estates are frequently recorded in these minute books very minutely.

In 1687, "Wm. Lockwell and Wm. Sharp are made choice of by the meeting to go to Burlington Yearly Meeting, and John Pitt and Wm. Barry are appointed to write to said Yearly Meeting giving an account of the affairs of truth, and hand the same to the beforesaid Friends." At this meeting "1,400 pounds of tobacco were allowed for the board and education of Bryan Omelia's two children."

H. T. C.

SHE doeth little kindnesses
Which most leave undone, or despise;
And naught that sets one heart at ease,
Or bringeth happiness or peace,
Is low esteemed in her eyes.
Blessing she is, God made her so,
And deeds of week-day holiness
Fall from her noiseless as the snow;
Nor hath she ever chanced to know
That aught were easier than to bless.

—James Russell Lowell.

SCRIPTURE LESSON, No. 38.

TENTH MONTH 7, 1888.

TOPIC: COURAGE AND SUCCESS.

GOLDEN TEXT.—Stand therefore, having girded your loins with truth, and having put on the breastplate of righteousness.—Ephesians, 6 : 14.

READ Joshua 1 : 1-9.

THE name Joshua, is variously written as Hosea, Oshea, Jehoshua, Jeshua and Jesus, all having the same meaning,—"Savior,"—"whose help is in Jehovah." He belonged to the tribe of Ephraim, and is first mentioned as the leader appointed by Moses to repel the attack of Amelek. Ex. 17 : 9. The next reference to him is in Numbers 11 : 28, as the minister of Moses, one of his chosen men. He was one of the twelve chiefs sent out by Moses to explore the land of Canaan. Before his death, Moses had invested Joshua with authority over the people. Num. 27 : 18, 19. He was about eighty years old when he received the commission which forms the subject of the present lesson.

Go over this Jordan. This is the main river of Palestine, rising in the foot hills of Lebanon, and running two hundred miles southward, empties into the Dead Sea.

The Great Sea. The Mediterranean Sea.

Be strong and of good courage. This was the injunction of Moses when he invested Joshua with the leadership of the people. It was a great undertaking, that only one who is not easily discouraged could expect to carry through ; and while it was important that he should not falter or be dismayed, it was equally important that he should at all times and under all circumstances, remember that the Lord their God would be with them. Good courage, and the conviction that our cause is good, with a firm reliance upon Divine aid, will enable us now, as it did Joshua, to accomplish many things that seem difficult—almost impossible to our finite vision.

Fidelity and steadfastness of purpose are seen in a remarkable degree in the character of Joshua. While he was yet a young man, he was chosen one of the twelve, as we have seen, who were sent out to explore the land on the other side of Jordan, and while ten of the number reported the land could not be taken, Joshua and Caleb were confident that they were able, with Divine help, to enter in and take possession. This was a bold and fearless stand that few men in any age are firm enough to maintain, and Joshua, judged by our standard, must be held up as an example of what faith in the righteousness of a cause, and courage in carrying it forward, will enable us to accomplish.

Were one to attempt to define a successful life he would hardly say it is one in which great wealth has been attained, nor great fame, nor great length of years, for he could easily recall instances in which each and all of these desirable blessings had been realized, and yet they had not brought contentment to their recipient. The poet says of his hero, that he was

> "*Rich* from the very *want* of wealth
> In heaven's best treasures, peace and health."

And as truly says of Fame, that it "is no plant that grows on mortal soil;" while of age it is said that only "that life is long that answers life's great end."

If these things are so, then we should certainly strive to find some other paths in life that shall lead to surer happiness. Nor can there be any doubt in our minds as to what courses in life lead to peace and joy and sure contentment. Not alone do we see in the example of the good and pure, the noble, and the unselfish, instances of successful lives ; but we know in our own experience that the giving up of ourselves to the promptings of the gentle influences for good within our own souls leads always to perennial peace. Truly, says Benjamin Hallowell, "A heart that is obedient to the Spirit of God is under the government of God ; God reigns in that heart and where God reigns, there is his Kingdom,—there is heaven, and there is joy now and forever."

The most divine life that history informs us of was that of Jesus, "who went about doing good,—for God was with him." Acts 10 : 38. His was eminently a successful life, short though it was as to years, stinted as it was as to physical comforts, filled as it was with sorrows that were born of his sympathies and love for his erring fellow-men.

The Golden Text, in an allegorical manner, portrays the character of the person whose life is a successful one in its best and highest sense ; but in the figurative language we should not lose sight of the true nature of such conditions. A character fortified is the one that hears the inward voice speaking in the soul, and, realizing that it is the spirit of God therein, obeys it. Doing this our human nature becomes so closely assimilated with the service, that the best elements of character are developed, and all things in life work together for good.

A HOPEFUL CHANGE.

OUR days witness a recoil from the extreme inwardness of our forefathers' religion ; human affections warm us more; human duties are nobler in our view ; social interests are of deeper moment ; and the whole scene of man's visible life, no longer the mere vestibule of an invisible futurity, has a worth and dignity of its own, which philanthropy delights to honor, and only fanaticism can despise. For my own part, I think the change a sign of nature's restorative power, and see in it the stirrings of new health ; even though partially brought about by temporary scepticism, I cannot deplore it, for it shows that the conscience cannot go on living in a pretense, but, in retreating from things of which it doubts, gets its foot upon duties which it knows. In this are the first beginnings of new religion to replace the old ; if the divine earnestness within us only shifts and does not die, it matters little what becomes of our mere theology ; and deep-hearted practical faithfulness is not separable long from true-thought practical faith.—*Martineau.*

> MY autumn time and Nature's hold
> A dreamy tryst together,
> And, both grown old, about us fold
> The golden tissued weather.—*Whittier.*

INTELLIGENCER AND JOURNAL.

HOWARD M. JENKINS, *Managing Editor.*

ASSOCIATE EDITORS:

HELEN G. LONGSTRETH. LOUISA J. ROBERTS.
RACHEL W. HILLBORN. LYDIA H. HALL.

PHILADELPHIA, NINTH MONTH 29, 1888.

THE REVELATION OF GOD.

DOUBTLESS there has been no time since the human race had an existence that some sense of a power regulating and controlling the universe, has not been recognized. "He left not himself without witness," was the testimony of an apostle; and this revelation of God through nature has been felt and acknowledged wherever man has risen to a conception of beauty in form and color or has taken cognizance of the variations of the seasons and of physical phenomena, which he was powerless to contend against or control. These manifestations as they were witnessed led him to accept them as the work of a being who, although not visible to his outward senses, was a living personality.

But it is not through nature that God reveals himself. Man is inspired with awe; he fears and trembles; but in no sense do the conflicts he witnesses bring him into relations with God that are beyond or above the physical process of the world. In science, through which these processes of nature are explained, there is in a measure a discovery of God, a revelation of that which is actual and governed by law.

But before science had penetrated and laid bare the secrets of the physical world, the deep intuitions of the human soul had found an answer to its unrest, and that light which lighteth every man that cometh into the world, made clear to his inner vision that in himself there was a spirit, as real as his outward existence, which was influenced by the great all-pervading spirit of the universe. The revelation that God makes of himself, is a spiritual revelation, and is only known through the mediation of the Spirit. "This revelation is its own witness," writes Mulford, in his "Republic of God," "it bears in itself its evidence, and the elements from which it is to be apprehended. It is not dependent upon that which is other than itself, for its authenticity. It is light itself and not a refraction of something apart that from thence it should become known."

But the revelation of God as it touches the life of man, and lifts the race into closer and more enduring relations with himself has its highest and fullest expression in the life of Jesus—the Christ,—in his personality as a man, living among men, taking his part as a man in the burdens, the sorrows, the privations of human existence and sharing also its joys and gladness in the social circle on festive occasions, and in the privacy of the home. In no sense did he separate himself from his kind, yet in and through all there was a consciousness of a power that enabled him to live a human life,—the life of a man among men, and through all, to maintain that close relation with God, expressed in the declaration "I and my Father are one,"—the Christ and the man,—the Divine and the human so harmoniously blended that reconciliation with God which man had sought by offerings and sacrifices, was made possible through the perfect life of the Christ as manifested in Jesus. And it is this perfect life that gives promise of the world's redemption.

"It became him, for whom are all things and through whom are all things," writes Paul to his brethren, the Hebrews, "in bringing many sons unto glory, to make the captain of their salvation perfect through suffering, for both he that sanctifieth and they that are sanctified are all one; for which cause he is not ashamed to call them brethren." As we see Jesus bearing about him the evidences of his humanity, yet in that humanity, as the Son of Man, testifying through the perfect life he lived, that he was the Son of God and that all men through his example might be raised to the life of the Son of God, we realize the possibilities of the human family. And this revelation of God in the personality of Jesus, brings us into a sense of the nearness of the Heavenly Father to all his children, and his willingness to bless and sanctify to our highest good the common things of daily life.

MARRIAGES.

PEASLEE—PEASLEE.—Ninth month 12th, 1888, at the residence of the bride's parents, under the care of Woodbury Monthly Meeting, Albert N. Peaslee, of Hyde Park, Mass., and Hannah, daughter of Amos J. and Hannah Peaslee, of Clarksboro, N. J.

ROBINSON—MENDENHALL.—Under the care of Wilmington Monthly Meeting, Ninth month 19th, 1888, at the residence of the bride's parents, No. 919 Jefferson street, Wilmington, Delaware, Frederic H. Robinson and Sarah R. Mendenhall.

DEATHS.

BALLINGER.—Near Medford, N. J., Ninth month 19th, 1888, Maggie H., wife of Thomas R. Ballinger.

CARMALT.—Ninth month 7th, 1888, at the residence of his daughter, Sarah G. Dorning, in Punxsutawney, Jefferson county, Pa., Isaac P. Carmalt, aged 94 years; a valued member of West Branch Monthly Meeting.

His parents, Jonathan and Hannah Carmalt, lived on North 4th street, Philadelphia, where he was born and grew to manhood. At 24 years of age he went forth to provide for himself and located at Punxsutawney, where he has been a resident near 70 years. His conscientious and upright life shed an influence around him; being very temperate and regular in his habits he advanced to old

age, and when the time came for him to be gathered, he quietly passed away as one going to sleep. N. M.

COATES.—At the residence of her daughter-in-law, Emeline Coates, near West Grove, Pa., Eighth month 31st, 1888, Deborah S., widow of Lindley Coates, aged 87 years; a member of New Garden Monthly Meeting, Chester county, Pa.

GORDON.—Fourth month 30th, 1888, James Gordon, aged 73 years, 10 months; a member of the Monthly Meeting of Friends held at Green street, Philadelphia.

HANCOCK.—At Fulda, Minn., 29th of Eighth month, 1888, Bertha, youngest daughter of Wm. T. and Jane Hancock, members of Abington Monthly Meeting, Pa.

On the morning of the 29th, while preparing breakfast as usual, her clothing caught fire and before the flames could be extinguished she was terribly burned. Medical aid was quickly summoned and everything done to alleviate her sufferings that human sympathy could suggest, but without avail, and she passed away about three o'clock the same afternoon. She bore her sufferings patiently and seemed not to think of herself. She was eighteen years old and just budding into usefulness; a general favorite with old and young, especially with all the children. She took an active part in Sabbath school, and was a regular attender of religious meetings. She had no inclination for attending places of amusement. R. Y. M.

HARTLEY.—On the 16th inst., at the residence of her brother, Charles L. Hartley, Ellicott City, Md., Lavinia B. Hartley, daughter of William and Tacy Hartley, aged 71 years. Interment at Diamond Ridge, Baltimore county.

The deceased was well known and highly esteemed for her many virtues, and was a member of Baltimore Monthly Meeting of Friends. H. J.

STRINGHAM.—At the residence of her nephew, Thomas Stringham, Crum Elbow, Dutchess county, N. Y., Ninth month 13th, 1888, Naomi Stringham, widow of Thomas C. Stringham, in the 78th year of her age; an elder and life-long member of Creek Monthly Meeting.

Mary Ann Price.

My mind has been impressed for many months that it was right for me to pay a little tribute of respect and remembrance to one who entered into rest when the fruitage of summer had been harvested and the mellow tints of autumn were weaving richer beauty for the eye to rest upon. The one whose beautiful life is so worthy of being held up before us as an example was Mary Ann Price, of Baltimore. Although so many months have passed by, it is hard to realize our dear friend has passed forever from our midst, whom it was a privilege to mingle with in the social and religious life, whose hand clasp was encouraging to the heavy hearted, and whose genial greeting and pleasant smile were so refreshing,—indeed to be with her was ever like being in the presence of one whose nature had a purifying effect that left its impress upon the minds of all who were in any way associated with her.

As daughter she nobly and beautifully filled her place to a dear aged widowed mother, who leaned upon her with no thought of losing such a stay in the evening of her life. Yet a sweet consolation to her aching heart was the feeling that "she had ever been to her and all around her a comfort and a blessing," A younger sister's heart reposed in trust and confidence upon her judgment so mature and good, and a devoted brother, too, feels the great void her presence in the home life filled so perfectly. The sweet fragrance of her beautiful life will be remembered for good, in the social circle where she was ever a welcome guest, in the solemn assembles where her solid deportment gave evidence of an engagement of soul with Him she came to worship. She held the position of overseer for some time, for which station she was well qualified, filling it with the dignity of an humble disciple who sought no praise from the creature, but did her duty by the light she received from her Creator.

Her sickness was not considered of a serious character by herself or friends, until a short time before the close, but there was no doubt her work had been done in the day-time, having sought her Creator in the days of her youth, performing life's duties leaning upon his unfailing arm, and following as he pointed the way.

The principles she had been educated in were very dear to her; modesty and simplicity adorned her outward person as the reflections from the purity of her inner life. Her remains were taken to Gunpowder, Baltimore county, for interment in the burial ground attached to the meeting-house, where a solemn meeting was held and tributes of deserved merit were paid to her memory, after which the form that had encased so lovely a spirit was borne by loving hands to its last rest. With this motive these lines have been given to her memory—that we who are left yet a little longer may feel the need of girding on the armor and pressing forward in the Christian path—so that we too when called may feel that victory has crowned our efforts, and we shall receive the blessed summons of "well done good and faithful servant, enter into rest."

S. J. D.

Baltimore, Ninth month 10th.

For Friends' Intelligencer and Journal.

LETTERS FROM EUROPE.—XXVIII. PLEASANT DAYS IN WALES.

Bettws-y-Coed, Wales, September 1.

When we were through with Leamington and its vicinity, the old question came up again: where next? Scotland was on the programme, and I had fully expected to go there; but I had become thoroughly satiated with sight-seeing, and longed to settle down in quiet. We had met persons from Wales who gave a favorable account of it. The part recommended to us was not far from Liverpool; if we happened to be well suited we could there await the departure of the steamer, and if not, we could still go to Scotland,—at some loss to be sure. To make the loss as small as possible, I was tempted to take tickets for one of the cheap excursions which weekly run to every part of England, and which offered to take passengers to this place,—rather more than 150 miles,—and back for 8 shillings and 6 pence,—say $2.06. But then only third-class passengers were taken, and to take my family for a whole day into such a crowd! that required consideration. While considering, we were joined by a bright young relative just made a doctor by a German University, and naturally possessed with the idea that he knew a few things. He asked me to put the matter into his hands, and I did so. Then I gathered my movables and my family around me, and in due time we reached the station. There we found a compartment marked "Engaged"; third-class, indeed, but as well upholstered as our cars ordinarily are. As each coach always contains three apartments which are generally of different classes, all run with the same speed and smoothness. The difference is in the upholstering, principally; but

whereas the third-class compartments admit twelve passengers, the second-class admits ten, and the first only eight. The third-class compartments were formerly very rough and without cushions, and still are such on a few roads; but roads which were subjected to active competition found it to their interest, especially if they lay under some disadvantage, say in length of route, to improve their third-class accommodations; and this has been done to such an extent that the travel on such roads is almost exclusively third-class, and sometimes second-class has been wholly abolished. And all the roads are now discussing the propriety of having but a single class, and putting on "parlor" cars, as in America.

Well, my young friend found that for a party of six an entire compartment could be had without additional expense—except the customary "tip." (Young men, I have always understood, learn a vast deal more at the universities than appears on the programme).

We had a charming ride of six hours to Llandudno and then stopped. Llandudno is a village on the Welsh coast scattered along a small bay which stretches between two picturesque headlands. It has a rough, shingly bathing beach along which are drawn up in line some hundreds of bathing machines such as I mentioned seeing at Folkestone, and without which the British lady never enters the water in a public place. The weather was gloomy and the season backward, and the Punch-and-Judy shows and the merry-go-rounds and the negro minstrels, besides the depressing effect which during the last half of my life it never fails to produce on me to witness that particular form of voluntary human degradation, seemed totally devoid of that exuberant spirit which only can carry off such an exposure. So, tiring speedily of Llandudno, we resumed our journey and came on to this—shall I say?—Welsh paradise. But paradise in the original sense: all its beauties and, as nearly as possible, all its comforts, are the gift of nature. Bettws-y-Coed, (which name the reader can pronounce if he will bear in mind that *w* has the sound of two *u's*) stands at the junction of two narrow valleys or rather passes, down which tumbling and gushing over and among rocks from great heights, come two rivers, the Conway and the Llugwy, which here attain the ocean level and unite into a navagable stream. The mountain system of Wales seems to consist of numbers of distinct peaks or knobs; consequently the valleys or passes between the knobs are numerous. And in each is a stream, and alongside each stream is a road carefully engineered so as to have an easy grade, and well macadamized. Coming down one of these roads a few days ago, our stage-coach was passed by a cyclist who was "coasting" with legs over the handlebar; and I was told he had five miles to run before he would have again to pedal—so regular was the grade. Bettws is a great centre for excursionists of all kinds. There are stage-coaches that meet the trains, bound on journeys of all lengths from two miles to twenty, visiting on the way innumerable water-falls. The roads afford fine walks in every direction, and every day one sees parties of pedestrians, some of both sexes and some of men only, alight from trains and strike out at once for distant places. The roads occasionally for long distances are shaded by fine trees, now in full foliage. The Lindens, especially, bear a wealth of fragrant yellow bloom, which cannot, I should think, be matched elsewhere in the world. In fact the foliage both in England and Wales has excited our admiration. It is wonderfully luxuriant and one never sees a dead leaf or brown twig. The unvarying green would, perhaps, be monotonous were it not relieved by extensive patches of heather on the mountain sides, coral and pink, and of the rich yellow gorse; besides other wild flowers whose names I do not know. I believe I have heretofore written that on this side of the Atlantic there are no insect pests. This is especially true of Wales. Where we now are I have not seen or heard an insect of any kind whatever inside the house; outside along the roads, I have seen some ordinary house flies. But no insects bear a weapon. We rent our apartment, three chambers and a sitting-room, for $15 a week, which includes service and light. We furnish our own food which is cooked and served by our landlady, who supplies table furniture, bedding, in fact everything but food, for the price stated. This is an admirable arrangement, leaving us to choose our diet at will, which is the only particular in which we would desire a choice.

Having made the stock excursions, and suffered the younger ones with many misgivings, to make the ascent of Snowden (for there was a fatal accident this spring), we definitely abandoned the Scottish trip and settled here to await the hour of departure for home. We sought out short strolls, (one indeed is ten miles out and back), which afford objects of amusement without fatigue. The nearest of these is a waterfall where the Llugwy rushes down between and over a congeries of rocks and falls into a cauldron that has a dangerous look. Just below, a few yards only, the stream is spanned by a bridge that was built before the discovery of America. From this bridge, or from the rocks on either side, one may find two or three hours' entertainment toward sunset, in watching the leaps of the salmon which try to ascend the stream, and the efforts of anglers who line the banks to ensnare the fish. Some of these appear to be at least 18 inches in length. Many must succeed in passing, for large fish are caught above the falls; but so far as we could perceive all failed and fell back. The anglers were not more successful; and I computed that the five shillings a week which they pay for license would purchase more fish than they could catch. The fishing, however, is not everywhere so unsuccessful, for fine salmon may be had in any quantity at thirty-six cents a pound.

The houses in Bettws-y-Coed and the country around are built of bluish greystone, and being covered with blue slate are pleasant to the eye.

There are in this vicinity numbers of villas occupied by men of means and some by titled personages. Such villas are found all over Wales. Indeed it is rather the fashion among a certain class to have a castle in Wales. Hawarden, Mr. Gladstone's resi-

dence, where he is now stopping, is within twenty miles of us. It would be difficult to imagine a region better adapted to be sprinkled with summer retreats. Water is plentiful, streams course everywhere and consequently little lakes are frequent. And the number of small mountains and necessarily of valleys furnishes an infinity of agreeable sites, while the conformation of the ground is such that roads can reach every point. Rain falls at least once a day and keeps the dust down, and makes walking delightful.

This is the country whence roofing slates are exported all over the world. The quarries are enormous. One I think extends a mile along the mountain-side and is worked for a height of two hundred yards on different levels. Slate is quarried for many other purposes, and there are also valuable building stones got out. The coal mines, which employ vast numbers of people, are not in this part of the country. All the people seem to be quarry-men and stone-cutters. There is too little cultivable land to employ much of the population. Indeed all is in grass, meadow, and pasture, except a few garden spots, and a rare field, occasionally, of small grain. The land is the property of large owners. The country around here for miles belongs to a Lady Willoughby, who has the reputation of being close and not at all liberal. But though Wales with Ireland and Scotland claims a nationality distinct from the English, and complains of foreign domination, we have not seen here any of the extreme poverty which renders the last two mentioned countries so sad to visit. Undoubtedly the reason is that there are other industries than agriculture, and consequently the people are not wholly at the mercy of the land-owners. But the rents they do pay appear to us enormous. I judge that those I heard of amount to half the produce of the land.

The Welsh language is commonly used by the natives, and there are some about here who speak no English. And I am told the Welsh language is even more used than formerly since there are newspapers published in Welsh, and gradually a stock of books is being accumulated, principally of a religious nature.

The church establishment of England extends over Wales, with the system of parishes and ministers independent of the people. And this is regarded as a great grievance and is really such. For by some arrangement which I do not understand, the tithes originally set apart for the support of the ministers, belong to private persons or to institutions in England; and a large amount of money is thus every year withdrawn from the country and spent elsewhere. Of course a part of it goes to support the ministry. But leaving the religious aspect of the question out of view, absenteeism on any large scale must ruin any country; and this is the great curse of Ireland and Scotland, where all the land belongs to absentees and none of the rent is spent at home. And yet under the existing system of property, what is the remedy? May I not do as I please with my own?

The tithe system is, of course, the more obnoxious on account of its religious aspects; for at least four-fifths of the people are dissenters, Baptists, Congregationalists, Wesleyans, and a good many Calvinistic Methodists. These last hold the doctrines of Calvin in their baldest and most revolting form; and it is fortunate indeed that this creed has so little influence upon character when it ceases to deal with what is to be done and deals only with what is to be believed.

The Calvinistic Methodist who lent me his Confession of Faith and who I doubt not believes every one of its hideous dogmas, could not be distinguished by his walk and conversation from the most liberal of Universalists or Unitarians; although he professes to believe that ages before the world was created, his fate for eternal happiness or eternal misery was settled by an unalterable decree, and nothing that he can do can change it. Nor does he indeed know what his fate is to be, though experts profess to be able to indicate the signs of one or the other distinction. The same confession enjoins upon the Society, to honor the authorities, obey their laws, and pay whatever tax or tribute they impose, without "murmur, concealment, or fraud." But this does not prevent them from resisting to the utmost the collection of the tithes, and pushing that resistance to the verge of violence.

The Welsh seem to me an honest, kindly, hard-working people, brighter and more active than the English. The children, too, are better looking and more engaging. Their cottages seem to be clean and comfortable, not squalid and disorderly, and it is rare that we miss a little flower-plat at the door, signifying at least that their minds are not wholly absorbed in the contemplation of their own misery.

J. D. McPherson.

For Friends' Intelligencer and Journal.

HOME EMPLOYEES: AMERICAN VERSUS FRENCH.

In the Intelligencer of 22nd inst. there is copied from "the French papers," the case of a domestic servant living for fifty years in a single family, with the editorial comment thereon, "this interesting incident, perhaps, is one of a sort which has never happened, and never could happen in this country." And why not? Are American matrons less skilled than the French, in the instruction and management of household assistants, indispensable for the proper conduct and economy of the home and the comfort of the family? Are the heads of families in this country so incapable in administrative ability that they cannot attach to themselves in the various positions of household trust, trained servants, who will continue faithful to duty during years of service?

Factory managers, fruit-growers, seamstresses, milliners and most other employers of female labor in this country, have no difficulty in procuring and retaining female laborers. Why should the matron of the home desiring assistance in her family, where more important trusts and confinences must necessarily be confided with them, be compelled to make monthly rounds of the intelligence offices for Bridgets and Gretchens, while the French matron serenely

enjoys the services of one domestic servant during fifty years? To solve the difficulty and provide a remedy, I leave to others. My object in taking up the pen, is merely to narrate another "interesting incident," to prove that the French case of extended hired girl service, can happen, has happened, and has been exceeded in length of years in this country. In the year 1804, Jacob and Beulah Lamb, husband and wife, farmers in Springfield township, Burlington county, New Jersey, took into their family Elizabeth Cox, aged eight years, with consent of her parents,—probably by verbal contract, no indentures appearing,—agreeing to teach her the art and mystery of housewifery, the said Beulah being a notable housekeeper. Beulah Lamb having long survived her husband, died in 1848, in her eighty-ninth year; during the last forty-years of her life she retained the continuous personal service of Elizabeth Cox.

The latter years of the life of Beulah Lamb were passed in the family of her stepson, Restore S. Lamb, with whom Elizabeth afterward coutinued her service.

Upon the death of the daughter of Restore S. Lamb (my wife) in 1850, Elizabeth Cox entered my service, and continued thenceforward in my own and son's family, as hired servant, companion and friend, with very little intermission, until her death 5th mo. 27, 1878, having been the trusted employé of four, and served the fifth generation of one family, which she entered at eight, and left at eighty years of age.

"Aunt Elizabeth" was a good and industrious housekeeper, faithful in the performance of her various duties, was loved and respected by all, and fully entered into the various interests, joys and griefs of the family, as one of its members.

A zealous member of the Baptist Church, she attended its services in apparently usual health, the evening before her death.

BARCLAY WHITE.

Mount Holly, N. J., 9th mo. 24.

A GLIMPSE OF BERMUDA.

[We are permitted to make some extracts from a private letter written by a Friend who went with Professor Heilprin's scientific expedition to Bermuda in Sixth month last.—EDS. INTELLIGENCER AND JOURNAL.]

I SUPPOSE thee has seen by the newspaper accounts that our expedition to Bermuda was a success; but that poorly expresses the actual facts. I feel as if I had visited another world; the beauty of everything on land and sea far surpassed my expectations. The weather was delightful, the thermometer ranging from 72° to 86°, and the latter figure does not seem so warm as the same degree in Phila., for the breezs is constant and cool and the air so full of vigor. There is only a difference of 4° between night and day.

Our headquarters at "Villa Frascaiti" were well chosen; being on the bank of an inlet which forms the entrance to Harrington Sound, we had only to peep over the edge of the wall to see great sea-anemones and living corals, lazy holothurians, and exquisite jelly fish. But the wonder of wonders is a coral reef! You look down, down, through the deep, clear water and see a snow white floor without speck or stain or any decaying or unsightly thing. For a space it is smooth as a table top, then snow white rocks are piled up one above another, on these and on the floor, placed as daintily as if some landscape gardener had studied where each could grow best without crowding the other and at the same time show off the form and color to the best advantage; and the corals and gorgonias are of bewildering form, size, color and variety, some waving all their branches gently in the deep as a tree in the breeze, some only waving their multitude of tentacles; from the corners peep great anemones with scarlet bodies and long green or brown tentacles eight or ten inches long, each tipped with a bright pink eye; giant urchins with long black spines or pure white ones on a dark ground; while darting in and out among the fixed life are the wonderful fishes, as gorgeous as the tropical birds in color, and of the most wonderful forms: a world so teeming with life that ours seems scanty. This is a "coral reef" a sight to be thankful for all your life afterward.

We camped out one night at the level of the sea, just beyond the grasp of the high tide under the shadow of arches seaworn in the cliffs of the south shore, where the great waves thunder in from the south Atlantic, and break on the fringing reef, which is but a few hundred yards from shore.

All the rocks of Bermuda, with trifling exception are wind formed, a remarkable exception to "all stratified rocks that are formed under water." Bermuda is a true atoll. It seems strange that within sixty-six hours of New York lies such a strange land, whose waters teem with life so little known. The vegetation of the island, the buildings, the people and their ways were all a strange mingling of familiar and unfamiliar things.

Our expedition was a great success scientifically not only in the amount of specimens we brought home, but in the variety of species represented, and the number of entirely new and undescribed forms.

E. W.

For Friends' Intelligencer and Journal.

OCCASIONAL THOUGHTS.

TRUTH is the centre of a circle and exerts a centripetal force upon conduct that would move it ever toward the centre; but start us at any point of the circumference and, through the impression that the line of duty is straight, off we go at a tangent.

No two successive points of a circumference tend in the same direction, for at each move, as it were, there is a fresh exertion of centripetal force. Our misunderstanding of this is the cause of failure in so many reforms. They must receive their first direction, not as a permanent one, but as one step only, and wait for new drawing-power before taking another.

* * *

The legend of Lohengrin, a type of the experience of materialism,—in trying to wrest from the spiritual life its secret, communication with it is lost and nothing is left but vain regret.

* * *

One of the great apprehensions felt by the soul that is asked and that wishes to yield itself up to Di-

vine guidance, is that of loneliness; it forebodes the probable loss of companionship on a level with a whole world of comfortable people whose consciences, to all appearances, allow them to enjoy life without any spiritual uneasiness. While it does not mean to turn its back upon them, the very nature of its new interests and pursuits makes it likely that the old circle will abandon it. It knows without having tasted of it that there is a spiritual loneliness of which physical loneliness is but a faint type. It forgets that "I am not alone for the Father is with me."

* * *

Every one who submits to a hard rule for the sake of example, who wears an unnecessary yoke that those who need it may be kept in check,—suffers vicariously.

The world is full of such suffering and ransoming, and in quarters where we least expect it. Each of us has an opportunity to try it in one way or another at some period in our lives.

NEWS OF FRIENDS.

EASTON AND SARATOGA QUARTERLY MEETING.

Easton and Saratoga Quarterly Meeting, held at Granville, N. Y., Eighth month 29, was well attended. We were highly favored with visitors from other meetings. From Canada, our dear friend Isaac Wilson, with his wife; also George T. Powell, Ghent, N. Y.; Frances Hoag and wife, Quaker St., N. Y.; Ethan Browning and wife, Crum Elbow, N. Y.; and Rhoda Corbin, Roxbury, N. Y., were present. Not only were we favored by their presence but also by their loving counsel. Isaac's heart overflowed with divine ministrations. As we listened to his voice each day, we believed that the Christian course he pointed out was indeed a progressive one. George T. Powell (owing to previous engagement) was with us but one day; we greatly enjoyed his impressive remarks after the reading of Fourth query. At the evening meeting, Mary Jane Hoag addressed us in her tender way, as a true sister in Christ.

Our meetings were marked by order and solemnity. We realized that He who ruleth over all well regulated assemblies was with us and we hope as he permits us to live he will grant us many more like occasions.

Granville. H. B. A.

SWARTHMORE NOTES.

—The historical department is well organized, and doing a good work under Prof. Holcomb. It requires no change in the management to comply with the reasonable and liberal conditions of Joseph Wharton, who has endowed the professorship.

—Prof. Appleton's course in English Literature is, as always, among the most popular and largely attended. He has also large classes in Greek, which is now a requirement in the course in Arts. In connection with his English course he will also open, the present year, a course in Anglo-Saxon.

—The new instructor in Elocution, M. E. Furman, B. O., is doing well, and this important department bids fair to become one of the most popular. Her blindness seems to be no obstacle to her success; and she presents to her students a living example of what may be accomplished by resolution and perseverance.

—The classes in Manual Training under the new Instructor, Frank Cawley, of last year's graduating class, are doing good work. The classes are so large that some of them have to be divided.

—Dr. Spencer Trotter, the successor of Dr. Chas. S. Dolley, in the Chair of Natural History, bids fair to keep up the deserved reputation of the department under Dr. Leidy, and his successor Dr. Dolley.

—The President has again resumed the instruction in French in the College classes, in place of Prof. Paulin.

CANADIAN INTERESTS.

From Young Friends' Review, for 9th Month.

We hardly feel jusfied in passing without comment a statement or two by our Friend Louisa J. Roberts in her article in the Intelligencer and Journal of 9th mo. 1st. entitled "Friends in Canada." She says: "The social intercourse here, as elsewhere among Friends of the Province of Ontario, indicates a warm feeling towards 'the States,' and an earnest desire for closer bonds in civil matters; some advocating union, and others separate government with reciprocity; not one, so far as I heard, being in favor of continuing the present relations with Great Britain." That we have a warm feeling towards "the States" is true, as we think we should have towards all nations and especially to those at our doors. We hope to have this "warm feeling" reciprocated by our American Friends. That there is an "earnest desire for closer bonds in civil matters" is true of very a few indeed in Canada. That Canadians wish closer relations in *commercial* matters is, we believe, true of a large majority. The statement that "not one, so far as I heard, being in favor of continuing the present relations with Great Britain" is very misleading, and is likely to leave on the minds of readers very erroneous impressions. If Canada is not in favor of continuing the present relations with Great Britain, it is on account of a desire for *closer* relationship. Our present Premier, Sir John A. Macdonald, the Hon. Edward Blake, late leader of the Liberals in the House of Commons, and the Hon. Wilfred Laurier, the present leader, and many others of our most noted public men, are strong advocates of closer relationship with Great Britain, in the shape of Imperial Federation, and in this they are supported by the masses. We believe Canadians are loyal to their native land, and to their mother land; and we think that Canadian Friends are no exception. Canadian thought is at present reaching out in two directions in civil matters toward Imperial Federation—in *commercial* matters towards unrestricted reciprocity with the United States; and we hope in time to accomplish both.

Never be grandiloquent when you want to drive home a searching truth. Don't whip with a switch that has the leaves on, if you want it to tingle.—*Exchange*

ORTHODOX FRIENDS.

The opening sessions of Iowa Yearly Meeting, (begun on 9th mo. 4, at Oskaloosa), are reported in *Friends Review*, (Philadelphia). The report states that "the meeting commenced with a seasion of prayer and song." In the evening a meeting "of all ministers and special workers," was held at Penn College, and after a season of prayer and song, John Henry Douglas, Superintendent of the Evangelistic work of the yearly meeting, took charge of the meeting. "The list of ministers was called and revised, which showed that there are 150 now among us, but not more than 100 are active in the ministry; as several are aged and not a few have no time aside from daily duties for ministerial work. About 40 were present. Last year there were four regularly supported pastors reported; this year 16, together with about 20 who spend quite a portion of their time in pastoral work." The quarterly meeting superintendents gave in their reports. "No consultation had been held, yet the voice of the fifteen was unanimous . . . that Iowa's plan of pastoral work must be maintained."

On Fourth-day morning, in the yearly meeting, "C. C. Reynolds arose and sang alone, 'Is my name written there?' Father Wm. Hobsonarose, smiling, and said, 'let us pray that God's kingdom may come now upon this earth, keeping ever in view glory to God and good to men.' Wm. Allen, of Ohio, led in prayer at this juncture of the meeting. Mary Batty, a young woman, walked to the platform and publicly gave herself for soul-saving. The meeting was broken down. An 'altar' was formed, and about a dozen responded to the invitation, amid sobs and prayers." In the afternoon, at the session for business the Epistles from London Yearly Meeting were discussed. Of the General Epistle Benjamin Trueblood said it should be received and circulated, "not because London Yearly Meeting has a right to send an authoritative document, but for its admirable advice. If the expressions in it of 'Our dear children,' etc., are put in to show her love and affection toward us, very well, but as to any authority over us our church polity forbids it. Each yearly meeting has complete control over its own territory. Many phases of Christian work London Yearly Meeting has no adequate idea of, and in these her Epistle cannot instruct us. The meeting at the close of his remarks responded in one voice, Amen." As to the special Epistle from London, Charles Hutchinson "explained the expressions of London Yearly Meeting at her last session in reference to our work, saying 'Friends in England are very largely in sympathy with us.'" Benjamin Trueblood read a letter from Henry Stanley Newman, who was also in sympathy with the work, and promises to be present next year. "Allen Jay spoke very kindly of London Yearly Meeting and her people. Several Friends expressed a regret that the English papers do not give us as impartial an account of their church movements as we would like."

He that cannot forgive others breaks the bridge over which he must pass himself; for every man has need to be forgiven.—*Lord Herbert of Cherbury.*

THE INALIENABLE BOND.

What is the best a friend can be
To any soul, to you or me?
Not only shelter, comfort, rest,—
Inmost refreshment unexpressed;
Not only a beloved guide
To thread life's labyrinth at our side,
Or with love's torch lead on before;

The best friend is an atmosphere
Warm with all inspirations dear,
Wherein we breathe the large, free breath
Of life that hath no taint of death.
Our friend is an unconscious part
Of every true beat of our heart;
A strength, a growth, whence we derive
God's health, that keeps the world alive.

The best friend is horizon, too,
Lifting unseen things into view,
And widening every petty claim
Till lost in some sublimer aim;
Blending all barriers in the great
Infinities that round us wait.
Friendship is an eternity
Where soul with soul walks, heavenly free.

Can friend lose friend? Believe it not!
The tissue whereof life is wrought,
Weaving the separate into one,
Nor end hath, nor beginning; spun
From subtle threads of destiny,
Finer than thought of man can see.
God takes not back his gifts divine;
While thy soul lives, thy friend is thine.

If but one friend has crossed thy way,
Once only, in thy mortal day;
If only once life's best surprise
Has opened on thy human eyes,
Ingrate thou wert, indeed, if thou
Didst not in that rare presence bow;
And on earth's holy ground, unshod,
Speak softlier the dear name of God.

—*Lucy Larcom, in The Independent.*

BEYOND.

The stranger wandering in the Switzer's land,
Before its awful mountain-tops afraid—
Who yet with patient toil hath gained his stand
On the bare summit where all life is stayed—

Sees far, far down, beneath his blood-dimmed eyes,
Another country, golden to the shore,
Where a new passion and new hopes arise,
Where Southern blooms unfold forevermore.

And I, lone sitting by the twilight blaze,
Think of another wanderer in the snows,
And on more perilous mountain-tops I gaze
Than ever frowned above the vine and rose.

Yet courage, soul! nor hold thy strength in vain;
In hope o'ercome the steeps God set for thee;
For past the Alpine summits of great pain
Lieth thine Italy.

—*Rose Terry Cooke.*

Your nature, which, through fire and blood
To place or gain can find its way,
Has power to seek the highest good,
And Duty's holiest call obey.

A TOWN AND FARM IN ICELAND.

Reykjavik, poor little metropolis of two thousand inhabitants, has, nevertheless, its sights and sounds. Its houses, with but few exceptions of wood, consist usually of a single story, but in isolated instances rise to the dignity of two. Through the town runs a wide and tolerably straight street, on which live several of the dignitaries of the island, the Bishop, the Governor, the Chief-Justice, and other members of the government. Upon one side, surrounded by wooden palings, is the public square, in the centre of which stands a bronze statue of Thorwaldsen, presented by the Danish government to the native country of the sculptor. At the farther end is the little cathedral, which contains a marble font by the artist himself. Around the different sides of the square are grouped the new parliament house, the post-office, and a school for girls, which draws its pupils from all parts of the country. One of the most imposing buildings of the capital is the jail, and two of the most awe-inspiring of her citizens are the policemen, who in turn patrol the streets in felt helmets and uniform. It was not discovered, however, that they ever arrested anybody, because nobody ever so far forgot himself as to warrant arrest. The jail consequently is always empty, a fact that can be but imperfectly understood when one sees its manifest superiority to all other dwellings. One of the policemen exercises, in addition to his function of guardian of the public weal, that of librarian of the Icelandic Literary Society, which was established as long ago as 1816, and has published many works. He is also an author, and has written at least one valuable book.

The streets of Reykjavik are unpaved, but at certain corners, wide apart, stands lamp-posts whereon burn kerosene lamps to light the belated citizen to his door. One of the most characteristic of street sights is the long lines of ponies that almost continually come and go, bringing loads of dried fish, and carrying back the necessaries of life; and almost all of life's necessary demands in Iceland must be supplied from without. Even the wood with which the houses are framed comes from Norway, and must be taken into the interior on the backs of horses. A frequent sight is a procession of ponies, each with a board on either side, fastened at one end to the pack-saddle, while the other end is left to trail and bump along the uneven road. On pleasant mornings another kind of procession is often seen. It is composed of women and girls, each with a wooden tub, and all going to the warm springs to do the household washing. The water can be had at all temperatures, from boiling hot, where it bubbles up out of the earth, to tepid, farther down the little stream formed from the overflow. Dipping up a tubful of hot water, the washerwoman puts her washing to soak and then selects a convenient place upon the bank near the water's edge, where she kneels and rubs and wrings piece by piece.

* * * * * * * *

The buildings of a farm usually are under one roof and stand in a row, with their gable ends facing the court. They are peculiarly constructed: economy of timber and the exigencies of the climate furnish, however, a key to their architecture. Ordinarily they are but one story in height. They are framed of wood, and their gables also are wooden; their sides and backs, which usually slope to the ground, are commonly of lava and turf; the roof always is thatched with turf, which quickly grows together and forms a continuous covering, through which wet and cold scarcely can penetrate. Seen from a distance a group of farm buildings bears the appearance of an irregular grass-grown hillock, upon which, to heighten the illusion, sheep are calmly grazing. The farm-house proper consists of two or three gables: next it is the byre for the winter shelter of the cows, if the farmer is sufficiently well-to-do to possess any, and next the smithy with its forge and anvil: the Icelander in his isolation is thrown upon his own resources, and is obliged still to exercise, upon occasion, a calling that has descended to him from the immemorial past. Entering the house through the low doorway in one of the gables, you find yourself in a long straight passage, through which, even in broad daylight, you must commonly grope your way. The floor is sometimes of boards, sometimes of earth; on each side doors open into the adjoining buildings, separated from each other only by wooden partitions. Usually the door on one side leads into the common living-room of the house, which occupies the whole of the building in which it is situated. A quaint and picturesque interior meets your eye. It is a long, low room, lighted at either end by a square window. Above, the beams are visible, and have been made the place of deposit for an indescribable variety of household articles. Along one side stands the low stationary bed which serves also as a lounging place by day; some square wooden chests are ranged along the opposite side; at the end, particularly in winter, several women are carding and spinning wool. This common room always indicates the thrift or poverty of the farmer. Sometimes it is scrupulously neat and orderly, and its furniture is good and substantial, if not costly. Frequently, however, everything about the place is of the most primitive kind, and comfort, convenience, and cleanliness are unknown. The bed looks as if it were never made up; and dirt, fleas, children, and dogs are distributed in equal, though inordinate, proportions.

If you enter the door on the opposite side of the hall-way, you find a smaller room, usually furnished with chairs and a table, and sometimes with a bed. This, in the larger houses, is the spare room of the house, and, after the various saddles and Sunday garments placed here for safe keeping have been removed, it is assigned to the chance guest. If, instead of turning to the right or to the left, you continue your way along the passage to the end, you arrive at the kitchen, which usually is in a separate building. Its floor is of earth. In a fire-place flickers an uncertain fire of peat, and over it hangs an iron pot from a crane. Everything is dark and smoke-begrimed, for much of the smoke does not escape through the open chimney, and the only light is from the fire. Perhaps an old woman with her black garments and her tasselled *hufa* bends over the kettle and stirs its con-

tents. The unsteady light gives it all a weird appearance, and you wonder if the crone is not muttering an incantation. It is such an interior as Gerard Douw would have loved to paint.

Small as is the kitchen fire, it is often the only one in the house, for fuel in some parts of the island is exceedingly scarce, and must be used with the strictest economy for cooking purposes alone. It is customary to close the houses when the cold winter weather comes on, for then the atmosphere becomes at least warmer than the outside air, if not quite so well adapted for breathing purposes. The houses of the clergy often are better than those described, in that they have more rooms or better accommodations; sometimes, however, they are worse, or the guest chamber already has been allotted, and in that case you retire to the neighboring church.—*William H. Carpenter in Atlantic Monthly.*

CRITICISMS OF LONDON CONDITIONS.

For a city which is in some respects the greatest capital of the world, the approaches to London are of singular and painful unsightliness. What can the Indian prince, the Asiatic monarch, the Continental ambassador, or the Oriental envoy, think when his first acquaintance with it is made in the confusion and hideousness of Cannon street, or in the disorder and nakedness of Charing Cross Station? whilst, if his arrival take place at night, what impression can be received from the ill-lighted thoroughfares through which he is driven? It is not too much to say that London is the worse-lighted capital in the whole of Europe. All its squares and streets lie all night in semi-darkness, and some vague memories of the Curfew laws seem to haunt the minds of its hotel keepers, who turn down their gas inside their establishment just at the hour when people returning from dinner-parties and theatres need it the most.

Certainly, to any one long accustomed to the superb cities of the Continent, London has a curiously provincial appearance. Notwithstanding its vast extent and its immense population it has in many ways the aspect of a third-rate town, since in no part whatever of it does its architecture correspond with the number and splendor of its equipages, the rank and fortune of many of its landlords and tenants, and the splendor of the arts gathered in its galleries. Improved though the City is of late years, the outlook which it affords to those who reside in it is still too often like that dismal picture of it drawn by Shelley:

"But what see you beside? A shabby stand
Of hackney coaches, a brick house or wall
Fencing some lonely court, white with the scrawl
Of our unhappy politics; or worse—
A wretched woman reeling by, whose curse,
Mixed with the watchman's, partner of her trade,
You must accept in place of serenade."

The hackney coach is replaced by the smarter hansom, with its horse's jaw sawed savagely by the cruel curb; and the watchman is replaced by the police officer, who is considered a superior being to the Dogberry of old. But the shabby stand, the dreary wall, the gin-soaked creatures remain, and little is as we could wish it in the outer world of London. The streets are dreary, although so peopled; the sellers of fruit or flowers sit huddled in melancholy over their baskets, the coster-monger bawls, the newsboy shrieks, the organ grinders gloomily exhibit a sad-faced monkey or a still sadder little dog; a laugh is rarely heard; the crossing sweeper at the roadside smells of whiskey; a mangy cat steals timidly through the railings of those area-barriers that give to almost every London house the aspect of a menagerie combined with a mad-house.

Why do they exist, these dreadful subterranean places in which nothing but the soul of a blackbeetle can possibly delight? The reply is invariable; without them there could be no kitchens. Why is this taken for granted? If the basements were abolished you would at once get rid of the flight of steps to your hall door which is a snare in frosty weather, a misery in rainy weather, and an eyesore in all weathers. Steps of every kind are an abomination; and to women coming out from parties in the ill-lit darkness of the streets they are, in frost and snow, an absolute danger, despite all the services of footmen and of link-boys. You would also get rid of those odors of cooking and eating which so oppressively pervade even large London houses. In an apartment scarcely bigger than a bonbon box in Paris the scents from the kitchen are seldom perceived. But in a mansion in London these odors meet you on the threshold, accompany you up the staircase, and banish any appetite which you may have brought with you for either luncheon or dinner. This discomfort would be effectually removed if the kitchens were placed on the top-most floor, with a small lift running up and down to them. There is too much eating in all London houses; too many servants sleep in them; the air is not admitted freely enough; fear of burglars keeps the whole dwelling hermetically sealed and shuttered all night, and the atmosphere cannot be freshened even by all the incense burnt and perfumed waters blown about the reception rooms. Without fresh air, and fine and true lines of architecture in a house, no decoration avails anything; its ornament is only like gold and silver brocade on a hunchback's shoulders. —*Woman's World, (London).*

Future state is an illusion for the ever-present state. It is not length of life, but depth of life. It is not duration, but a taking of the soul out of time, as all high action of the mind does, . . not immortality, but eternity,—a state of abandonment to the Highest, and so the sharing of his perfection. . . . Jesus explained nothing, but the influence of him took people out of time, and they felt eternal. A great integrity makes us immortal; an admiration, a deep love, a strong will, arms us above fear. . . The love that will be annihilated sooner than be treacherous has already made death impossible, and affirms istelf no mortal, but a native of the deeps of absolute and inextinguishable being.—*Emerson.*

Life is for labor, not for ecstacy. We are here to win mastery through endeavor. And here we must use our eyes, our brains, our hands.

From Harper's Magazine for 10th month.

SMALL-POX IN ST. PIERRE, MARTINIQUE.

March 19, 1888.

THE death-rate in St. Pierre is now between three hundred and fifty and four hundred a month. Our street is being depopulated. Every day men come with immense stretchers—covered with a sort of canvas awning—to take somebody away to the *lazaretto*. At brief intervals, also, coffins are carried into houses empty, and carried out again, followed by women who cry so loud that their sobbing can be heard a great way off.

Before the visitation few quarters were so densely peopled: there were living often in one small house as many as fifty. The poorer classes had been accustomed from birth to live as simply as animals—wearing scarcely any clothing, sleeping on bare floors, exposing themselves to all changes of weather, eating the cheapest and coarsest food. Yet, though living under such adverse conditions, no healthier people could be found, perhaps, in the world, nor a more cleanly. Every yard having its fountain, almost everybody could bathe daily; and with hundreds it was the custom to enter the river every morning at daybreak, or to take a swim in the bay (the young women here swim as well as the men). But the pestilence, entering among so dense and unprotected a life, made extraordinarily rapid havoc; and bodily cleanliness availed little against the contagion. Now all the bathing resorts are deserted, because the *lazarettos* infect the bay with refuse, and because the linen of the sick is washed in the Roxelane.

Guadeloupe, the sister colony, now sends aid—the sum total is less than a single American merchant might give to a charitable undertaking; but it is a great deal for Guadeloupe to give. And far Cayenne sends money too; and the mother-country will send one hundred thousand francs.

The infinite goodness of this colored population to one another is something which impresses with astonishment those accustomed to the selfishness of the world's great cities. No one is suffered to go to the pest-house who has a bed to lie upon, and a single relative or tried friend to administer remedies; the multitude who pass through the *lazarettos* are strangers—persons from the country who have no home of their own, or servants who are not permitted to remain sick in houses of employers. There are, however, many cases where a mistress will not suffer her *bonne* to take the risks of the pest-house, especially in families where there are no children; the domestic is carefully nursed, a physician hired for her, remedies purchased for her.

But among the colored people themselves the heroism displayed is beautiful, is touching—something which makes one doubt all accepted theories about the natural egotism of mankind, and would compel the most hardened pessimist to conceive a higher idea of humanity. There is never a moment's hesitation in visiting a stricken individual; every relative, and even the most intimate friends of every relative, may be seen hurrying to the bedside. They take turns at nursing, sitting up all night, securing medical attendance and medicines, without ever a thought of the danger—nay, of the almost absolute certainty of contagion. If the patient have no means, all contribute; what the sister or brother has not, the uncle or the aunt, the godfather or godmother, the cousin, brother-in-law, or sister-in-law, may be able to give. No one dreams of refusing money or linen or wine or anything possible to give, lend, or procure on credit. Women seem to forget that they are beautiful, that they are young, that they are loved, to forget everything but the sense of that which they hold to be duty. You see young girls of remarkably elegant presence, young colored girls well educated and *élévées-en-chapeau* (that is to say, brought up like white creole girls, dressed and accomplished like them), voluntarily leave rich homes to nurse some poor mulattress or capresse in the indigent quarters of the town, because the sick one happens to be a distant relative. They will not trust others to perform this for them; they feel bound to do it in person.

But without any sanitary law to check this self-immolation, and with the conviction that in the presence of duty, or what is believed to be duty, "life or death is the same thing," or ought to be so considered, you can readily imagine how soon the city must become one vast hospital.

LAFCADIO HEARN.

THE ENGLISH SPARROW.

WHATEVER doubt in regard to the wholly injurious habits of the English Sparrow, *Passer Dometica*, may have remained in the minds of farmers and gardeners, it must now be dispelled, when the mass of facts are fully known which have been collected by the Department of Agriculture, and published in the Report of 1886, recently distributed.

The information on this subject in the possession of the Department was obtained in answer to circulars which it had distributed in all parts of the country. Thirty-two hundred replies have been received.

The ravages of the English sparrow affect almost every crop produced by the farmer, fruit-grower and truck gardener, and extend over the entire year. Indeed, it is safe to say that it now exerts a more marked effect upon the agricultural interests of this country than any other species of bird; and its unprecedented increase and spread, taken in connection with the extent of its ravages in certain districts, may be regarded with grave apprehension. In the early spring it prevents the growth of a vast quantity of fruit by eating the germs from the fruit buds of trees, bushes and vines, of which the peach, pear, plum, cherry, apple, apricot, currant and grape suffer most.

But it is not only the buds, but the fruit itself which is eaten or mutilated so as to make it worthless.

Detailed accounts are given of its destroying lettuce, peas, beets, radishes, cabbages, cauliflower, blackberries, raspberries, strawberries, grapes, tomatoes, plums, peaches, pears and apples. It appears to be particularly destructive to grapes.

The report recommends to the legislative bodies

of the various States and Territories "the immediate repeal of all existing laws which afford protection to the English Sparrow, the enactment of laws legalizing the killing of the English Sparrow at all seasons of the year, and the destruction of its nests, eggs and young," and other legislation providing for the destruction of the birds by persons appointed for the purpose.—*Vick's Magazine.*

THERE has been no nation but in the beginning of its history there was a consciousness of a relation to a world which it did not conquer with its swords, and whose fruits it did not gather in its barns nor exchange in its markets. There has been none which in the greater periods of its history did not recognize ends whose worth had no estimate in material values, and in the crisis of its history did not call for an effort for which its economists could find no rate of compensation in the wages of labor.—*Mulford.*

WHO, looking backward o'er his years,
Feels not his eyelids wet with grateful tears,
If he hath been
Permitted, weak and sinful as he was,
To cheer and aid, in some ennobling cause,
His fellow-men?

He has not lived in vain, and while he gives
The praise to Him, in whom he moves and lives,
With thankful heart,
He gazes backward, and with hope before,
Knowing that from his works he nevermore
Can henceforth part.

—*Longfellow.*

NEWS AND OTHER GLEANINGS.

—Berlin, it seems, has gradually become the headquarters of the carved wood industry, supplanting Switzerland. Six hundred artists in wood carving, the same number of turners, and 700 carpenters are engaged in manufacturing such articles as cigar cases, newspaper and picture frames, napkin rings, etc. The value of the annual export of these articles is given are 5,000,000 marks, and this is exclusive of the costly carved wood furniture, the manufacture and export of which are assuming large proportions.

—There are reported to be fourteen thousand people in London who make a living by writing books and by contributing to magazines and the daily newspapers.

—Rosa Bonheur having asked leave to paint in the Hagenbeck Menagerie at Homburg, Herr Hagenbeck sent her three panthers and a keeper to look after them. She now has them at the seaside, and more animals will be lent her whenever she wants to have them.

—Libby Prison was sold at public auction, in Richmond, Virginia, Sept. 20, for $11,000. It was sold privately some months ago to W. H. Gray, of Chicago. for $23,000. He paid one-fourth cash and resold it to a Chicago syndicate, who failed to make the second payment, hence yesterday's sale.

—Prof. Lewis Boss of the Dudley Observatory at Albany has completed calculations of the orbit of the new comet. It is twice as far away from the earth as the sun is, or about 190,000,0000 miles, and is about 170,000,000 miles from the sun. It is moving towards the earth at the rate of about 3,000,000 miles a day. Calculations indicate its nearest distance to the sun at 125,000,000 miles. Should it fall below this the comet will be a brilliant object in November.

—Detroit is proud of its new Museum of Art, a handsome stone building, fire-proof, which has just been completed at a cost of $100,000. The money for the building was raised among the citizens by popular subscription, and it is a credit to that beautiful and progressive city. The museum was opened September 1, with a collection of modern paintings loaned by George I. Seney, of New York.

—The man who is not prevented from turning book leaves with a wet finger by fastidious refinement may well pause from fear of microbes. The authorities at Dresden have been investigating the question whether circulating libraries are a medium for the spread of infectious diseases. They rubbed the dirtiest leaves of the books, first with a dry finger and then with a wet, microscopically examining the product in each case. In the first case, scarcely any microbes were found on the finger; in the second case plenty! Though all these appeared to be of a non-infectious character, the committee winds up with a recommendation to readers not to wet the finger in the mouth for the purpose of turning over the leaves.—*Exchange.*

—The new waterway in Siberia, says the London *Standard*, will connect the rivers Obi and Yenissei, and will utilize the river Obi and its branches, Ket, Osernaja, Lomowotaja, and Jasswaja—an outlet of the "Great Lake"—on one side, and on the other, the Yenissei with its tributaries, the Great and Little Kass. A cutting 4¾ miles long, between the Great Lake and the Little Kass, will complete the connection between the two rivers. The difference of level between the Great Lake and the river Obi is 65½ feet, and will necessitate eight locks being built, while between the Great Lake and the Yenissei there is a fall of nearly 174 feet, which will be got over by 25 locks. The Great Lake is 6½ feet deep. The cutting, or canal, out of it is 42.6 feet wide, and 4.1 feet deep. The total amount of excavation is 719,680 cubic yards, of which 78,000 cubic yards have yet to be dug out. The works were commenced in 1883, and will be finished this year, the estimated cost being 8,000,000 rubles.

CURRENT EVENTS.

THE Republican Tariff bill, which for some time past has been in course of preparation as a substitute for the Mills bill, was reported to the Finance Committee on the 25 inst. The bill is very elaborate, containing 159 printed pages, and would effect, if passed, a reduction in the revenue of some 65 millions of dollars. The bill will come before the Senate for consideration early next week.

THE yellow fever epidemic at Jacksonville and other Southern towns is still a centre of public attention. At this writing (9th mo. 24), the outlook is more encouraging as the death roll has diminished considerably. The fever has almost disappeared from Decatur, Ala., and no new cases are reported from Jackson, Miss. The strict quarantine at Memphis, Tenn., during the continuance for which every road leading to the city was strictly guarded, has been relaxed far enough to allow persons to enter the city on a certificate issued by the Board of Health. It is said a new relief bill will be introduced into Congress this week.

The total contributions up to date of writing are $15,995.60. The fear of the fever has caused serious panics in several Southern cities. The city of Meridian, Miss., (12,000 inhabitants), was almost depopulated by crowds of people rushing to the depots to escape to the country round about. Boats full of refugees bound for the North are passing up the Mississippi, but receive little sympathy or assistance from people along the banks. Besides the appropriation bill mentioned above, Mr. Wheeler of Alabama

FOR DRY GOODS

—THE BEST PLACE IS—

STRAWBRIDGE & CLOTHIER'S,

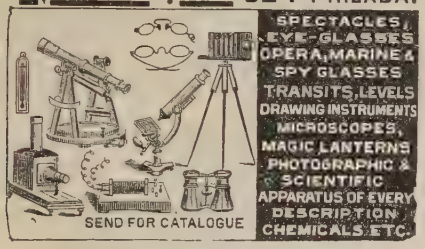
MARKET
EIGHTH } STREETS.
FILBERT

One of the largest buildings in the city, and the largest Establishment in America devoted exclusively to

DRY GOODS.

The stock includes Silks, Dress Goods, Trimmings, Millinery, Hosiery, and Underwear, Gloves, House-Furnishing Goods, Carpets, Ready-Made Dresses and Wraps, and everything that may be needed either for dress or house-furnishing purposes. It is believed that unusual inducements are offered, as the stock is among the largest to be found in the American market, and the prices are guaranteed to be uniformly as low as elsewhere on similar qualities of goods.

QUEEN & Co. 924 CHEST. St PHILADA.



LYDIA A. MURPHY,

PLAIN and FANCY MILLINER.

ESTABLISHED 30 YEARS.

537 FRANKLIN STREET, PHILADELPHIA.

2 doors below Green.)

FRIENDS' CALENDAR FOR 1888

NOW READY.

A handsome lithographed card bearing a tablet, giving a carefully selected quotation from Friends' writings for each day of the year. Price, 50 cents. By mail, 55 cents.

FRIENDS' ALMANAC FOR 1888.

Containing an account of the times and places of holding the meetings of Friends on the continent of America. Price, 10 cents each. $1.00 per dozen.

FRIENDS' POCKET ALMANAC FOR 1888.

Price, 10 cents each. $1.00 per dozen.

FOR SALE BY

FRIENDS' BOOK ASSOCIATION,

S. W. Cor. 15th and Race Sts., Philadelphia.



WM. H. JONES,

The Dealer in **Agricultural Implements, Seeds and Fertilizers.** Removed to **2043** and **2045 Market St.,** Philadelphia, Pa. Cheapest and largest variety. Every conceivable implement of farm use, harness, seeds and fertilizers. It is a curiosity, and of great interest to every utilitarian to see the establishment. If you cannot get here, write for wants. I am in communication with all the Agricultural implement builders in the U. S.

ALWAYS A SPECIAL BARGAIN ROOM.

Association of Friends to Promote the Education of the Colored People of the South.

HOWARD M. JENKINS, Chairman, 921 Arch Street, Phila.
SARAH J. ASH, Secretary, 1717 Vine Street, Phila.
LYDIA A. SCHOFIELD, Correspondent, 1717 Vine St., Phila.
HENRY M. LAING, Treasurer, 30 N. Third St., Phila.

EXECUTIVE COMMITTEE—Edward H. Magill, Swarthmore, Pa.; Sarah H. Peirce, Philadelphia; George L. Maris, West Chester, Pa.; Mary Ann Fulton, Wilmington, Del.; Amos Hillborn, Philadelphia; Alfred Paschall Doylestown, Pa.

WORK OF THE ASSOCIATION.

The work of the Association is chiefly *to raise funds.* These are sent to the support of two schools for colored youth in South Carolina,—the Schofield Normal and Industrial School, at Aikin, and the Mt. Pleasant School, near Charleston, in charge of Abby D. Munro.

TEA AND COFFEE.

If $3.00 is sent to me I will send 2lb real good Tea, Black, Green, Japan, or mixed, and 8lb of fine Coffee, roasted. Express charges prepaid in the following states: Pa., New York, New Jersey, Del., Md., Va., W. Va., D. C., Ohio, Ill., Wis., Ind. And I will refund the cost of registered letters when the goods are shipped.

WM. S. INGRAM, 31 N. SECOND ST., PHILADELPHIA, PA. ESTABLISHED —1856.—

BAUGH'S $25 ANIMAL BONE PHOSPHATE

☞ *Dealers wanted in unassigned territory.*



RAW BONE MEAL, (strictly pure.)
PURE DISSOLVED RAW BONES.
SULPHATE OF AMMONIA.
Muriate of Potash. Nitrate of Soda.
Kainit. Nova Scotia Land Plaster.
☞ *Send for further information.*

Original Manufr's of Raw Bone Phosphate

Manufacturers and Importers.

BAUGH & SONS CO. PHILADELPHIA, PA.

The use of the INTELLIGENCER AND JOURNAL *as a medium for advertisements will, we think, be found very satisfactory. A careful supervision is exercised, and nothing known to be unworthy is admitted. The paper now goes to about 3300 persons, reaching, say, 15,000 readers, and its size and shape, and the character of its contents give special weight to each advertisement.* ☞ *When our readers answer an advertiser, please mention that they do it upon seeing the advertisement in this paper.* ☜

PENNHURST,

TELEPHONE No. 118.

MICHIGAN AVENUE, NEAR THE OCEAN,

JAMES HOOD. *ATLANTIC CITY, N. J.*

PRESTON'S SUNNYSIDE, WERNERSVILLE, PA.

On South Mountain, elevation 1,000 feet, in the midst of an extensive woodland park overlooking a wide and diversified landscape; invigorating air; table and appointments excellent.

Open April 1st to November.

JAMES H. PRESTON.

LEHIGH AND SCHUYLKILL COAL.

BEST QUALITY. CAREFULLY PREPARED.

AQUILA J. LINVILL, 1244 North Ninth Street.

MONTGOMERY COUNTY MILK.—CONSHOHOCKEN DAIRIES.

Special Attention given to serving families. Office, 603 N. 8th Street, Philadelphia, Pa.

JOSEPH L. JONES.

CAROLINE RAU, PLAIN MILLINERY,

(Successor to S. Maddock.)

736 SPRING GARDEN STREET, PHILADELPHIA.

☞Plain Straw Bonnets a Specialty.

GEORGE W. HANCOCK,

REAL ESTATE,

MONEY TO LOAN ON MORTGAGE.

PROMPT ATTENTION GIVEN TO THE COLLECTION OF RENTS AND GENERAL CARE OF PROPERTY.

OFFICES: { No. 717 Walnut Street, Fortieth & Lancaster Avenue.

NOW IS THE TIME TO HAVE THAT PAPER HANGING DONE

Wall Papers were never cheaper. Observe these prices for new Fall Patterns: Lustres and Mica Papers, 6 cts. roll; Beautiful Gold Papers, 12½ cts.; Felt or Cartridge Paper, 20 cts: Heavy Embossed Golds, 30 cts. Samples sent free to any address in the country. *A. L. DIAMENT & C*

1206 MARKET STREET.

WM. HEACOCK,

UNDERTAKER,

No. 1508 Brown Street,

PHILADELPHIA.

Clement A. Woodnutt,

UNDERTAKER AND EMBALMER,

1226 NORTH FIFTEENTH STREET, PHILA.

CARRIAGE TO HIRE.

CHAPPAQUA MOUNTAIN INSTITUTE,—

A Boarding School for both sexes under the care of Purchase Quarterly Meeting. The present building is new and much enlarged, and has perfect sanitary arrangements. Excellent corps of instructors. Prepares for Business or College. Healthfully and pleasantly located near the Harlem R. R., one hour from New York city. For catalogue and particulars, address,

SAMUEL C. COLLINS, A. M., Prin.,

Chappaqua Institute, N. Y.

FRIENDS' ACADEMY,

A boarding and day-school for both sexes. Thorough courses preparing for admission to any college, or furnishing a good English education. The next school year will begin Ninth month 11th, 1888. Terms for boarding scholars $150 per school year. The school is under the care of Friends, and is pleasantly located on Long Island, about thirty miles from New York. For catalogue and particulars address,

FREDERICK E. WILLITS, Sec.,

Glen Cove, Long Island, N. Y.

ABINGTON FRIENDS' BOARDING AND DAY SCHOOL,

Near Jenkintown, Pa., North Penn and Bound Brook R. R Ten miles from Philadelphia.

Next school year begins Ninth month 10th, 1888. Courses of study arranged to furnish a thorough English education and to prepare for college.

Board and tuition $145 to $175 per school year. Tuition alone $25 to $55. For further information address,

ARTHUR H. TOMLINSON, Principal, Jenkintown, Pa.

Or CYNTHIA G. BOSLER, Sec., Shoemakertown, Pa.

SWARTHMORE COLLEGE

OPENS NINTH MONTH ELEVENTH.

Thirty minutes from Broad Street Station, Philadelphia.

Under the care of Friends, but all others admitted.

Full college course for both sexes; Classical, Scientific, and Literary.

Also a Manual Training and a Preparatory School.

Healthful location, large grounds, new and extensive buildings and apparatus.

For Catalogue and full particulars, address

EDWARD H. MAGILL, LL. D., President, Swarthmore, Penna.

FRIENDS' BOARDING SCHOOL.

NEWTOWN SQUARE, PA.

Terms, $150 to $225 per year.

Apply to HANNA R. CALEY, Principal, address, during vacation), Media, Pa.

Or to

THOMAS P. BARTRAM, Newtown Square, Pa.,

CLEMENT M. BIDDLE, 815 Arch Street, Phila.

MY SELECTION OF PATTERNS

* * *

FOR THIS SEASON COMPRISES ALL THE LATEST STYLES AND COLORINGS IN MOQUETTE, BRUSSELS, TAPESTRY INGRAIN, AND DAMASK CARPETS. OIL CLOTHS, LIGNUM AND LINOLEUM WINDOW SHADES, MATS, RUGS, ETC., AT THE LOWEST MARKET PRICES.

BIGELOW BRUSSELS.
LOWELL BRUSSELS.
LOWEL INGRAINS

BENJAMIN GREEN,

33 N. SECOND STREET, PHILA.

QUEEN & CO. 924 CHESTNUT ST

SPECTACLES AND EYE GLASSES

OCULISTS ORDERS FILLED

COPYRIGHTED

has introduced a bill in the House authorizing the President to establish camps of refuge provided with necessaries at the public expense.

A LARGE gathering of the Sioux Indians took place on the 22d inst., in an open hollow a few miles below Standing Rock Agency, (Dakota), to consider the question of the Treaty. In the absence of Chief Grass, Sitting Bull assumed the leadership and made a speech in which he exerted all his powers for the defeat of the treaty. The speech was applauded loudly at its close. The Commissioners, at this writing, have not given up the effort to procure the approval of the treaty.

A TELEGRAM asking for military aid has been received at Washington from Brownsville, Texas. The town called Rio Grande City, in Texas, is in the possession of a mob of Mexicans who demand the surrender of a United States Customs Officer who recently shot a Mexican editor for alleged libels published in the paper belonging to the latter. The Customs Officer has taken refuge at Fort Ringgold, and the commandant there has threatened to fire upon the mob. (Later dispatches say that order is restored by the recovery of the Mexican becoming probable.)

NOTICES.

*** The committee appointed by Prairie Grove Quarterly Meeting has fixed the date of Tenth month 7th, 1888, for the organization of an Executive meeting at Lincoln, Nebraska.

BENJ. F. NICHOLS, Chairman Com.

*** At Radnor meeting-house on First-day, Tenth month 7th, at 3 o'clock p. m., a meeting for worship appointed by Samuel S. Ash, of Philadelphia, will be held, to which all interested are cordially invited.

*** The Executive Committee of Friends' Union for Philanthropic Labor will meet at 8 o'clock a. m., on Third-day morning, the 2d of Tenth month, 1888, at Friends' meeting-house, Waynesville, Ohio, the week of Indiana Yearly Meeting.

JOHN WM. HUTCHINSON, Chairman,
MARIANNA W. CHAPMAN, Secretary.

*** First day School Unions in Ninth month will occur as follows:

29. Haddonfield, N. J.

*** PHILADELPHIA, Ninth month 24th, 1888.

To FRIENDS' INTELLIGENCER AND JOURNAL:

We have received additional contributions for the Children's Country Week Association from

E. T.,	$ 2.00
Baby Alice,	1.00
Total,	$3.00
Previously Acknowledged,	279.00
Total,	$282.00

We have also received a contribution towards a fund for rebuilding a meeting-house at Columbia, Pa. From a Friend in New York, $25.00.

FRIENDS' BOOK ASSOCIATION,
John Comly, Superintendent.

*** Quarterly meetings in the Ninth month will be held as follows:

29. Scipio Q. M., Scipio, N. Y.

PUBLISHERS' NOTICES.

*** WE particularly ask that when money is forwarded to *renew* subscriptions, care be taken to give us the name of the person *to whom the paper is now being sent.* Sometimes, instead of this, the name of another member of the same family is given, in which case, the new name not appearing on our list, we suppose it to be a new subscription, and send two papers.

Where it is a *new* subscription, please say so, and this will also to help avoid mistakes.

***As a definite number of copies of the INTELLIGENCER AND JOURNAL is printed each week, we would suggest to any of our friends who may wish extra numbers of the paper to inform us of the fact previous to the publication containing the particular article wanted, that we may have the required amount of extra numbers printed.

***Matter intended for insertion in the INTELLIGENCER AND JOURNAL should reach us by Third-day morning, though notices or advertisements relating to affairs of immediate importance *may be* used as late as the morning of Fourth-day. In order to reach our distant subscribers, the paper is now mailed on Fifth day, and must be sent to press at noon of the day preceding.



This powder never varies. A marvel of purity, strength, and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum, or phosphate powders. *Sold only n cans* ROYAL BAKING POWDER CO., 106 Wall-st., N. Y.

CONSTANTLY ON HAND —AN ASSORTMENT OF— PRICES REASONABLE.

CLOTHS AND CASSIMERES

SUITABLE FOR

PLAIN AND FASHIONABLE GARMENTS.

GUSTAVUS GOLZE,
TAILOR, 109 N. 10TH STREET, Phila.

AMOS HILLBORN & CO.,

Furniture, Bedding, Curtains.

PARLOR, DINING ROOM, LIBRARY AND CHAMBER FURNITURE, CURTAINS AND FURNITURE COVERINGS MATTRESSES, BEDS, FEATHERS, SPRINGS, SPRING COTS, ETC., ETC.

No. 1027 Market Street, Philadelphia.

Equitable
MORTGAGE COMPANY.

S. E. Cor. Fourth and Chestnut Streets.

CAPITAL, ... $2,000,000.00
SURPLUS AND UNDIVIDED PROFITS, . . 115,444.72

SIX PER CENT DEBENTURES,

Secured by first Mortgages held in trust by The American Loan and Trust Company of New York, and further secured by the entire capital and assets of the Equitable Mortgage Company. Amounts $200, $300, $500, $1,000, $5,000, and $10,000.

SIX PER CENT. GUARANTEED FARM MORTGAGES.

FIVE AND SIX PER CENT. SAVINGS CERTIFICATES,

RUNNING FROM THREE MONTHS TO TWO YEARS.

Interest coupons payable semi-annually at our offices or through any Bank Also

MUNICIPAL BONDS AND OTHER FIRST-CLASS INVESTMENT SECURITIES FOR SALE.

MILK, CREAM, AND BUTTER ALWAYS ON HAND.

LUKENS WEBSTER,

120 S. FIFTEENTH ST.

Butter delivered twice a week to all parts of the city and surrounding country. We are dealing with the most reliable dairies Orders by mail solicited and promptly filled.

LARD OF THE VERY BEST QUALITY A SPECIALTY.

WILSON JUNIOR PEDIGREE BLACKBERRY,

The largest, best, and most productive Early Blackberry, 8¼ inches around from seed of selected Wilson's Early.



Kieffer Hybrid Pear Trees,
100,000 Peach Trees,
Strawberries, Grapes,
Blackberries, etc., etc.

CATALOGUE WITH COLORED PLATES FREE.

WM. PARRY, PARRY P. O., N. J.

WESTERN MORTGAGES AND DEBENTURE BONDS GUARANTEED BY THE

TEXAS LOAN AGENCY,

CAPITAL (paid) $300,000 SURPLUS $70,000.

DENVER CITY AND FARM MORTGAGES

Negotiated by REEVES & CLEMES, Denver, Col.

SUCCESSORS TO REEVES, ALSOP & CO.

Also KANSAS FARM MORTGAGES

The above are worthy the attention of investors.

CONARD & FORSYTHE, Gen. Agents,

119 South Fourth Street, Phila.

SAMUEL CONARD, Late of Cooper & Conard.
ISAAC FORSYTHE.

SAFE INVESTMENTS

Capital, $750,000
Surplus, $355,016

Principal and interest both fully guaranteed by Capital and Surplus of $1,105,016. In seventeen years of business we have loaned **$11,494,600,** paying from **6% to 12%** interest. $7,056,800 of interest and principal have been **returned to investors without delay or the loss of a dollar.** Real Estate **First Mortgage and Debenture Bonds and Savings Certificates** always on hand **for sale—** In Savings Departments, in amounts of **$5** and upward; in the Mortgage Department, **$300** and upward. Full information regarding our various securities furnished by

J. B. WATKINS LAND MORTGAGE CO.

LAWRENCE, KANSAS; or

New York Mang'r **HENRY DICKINSON, 319 Broadway**

The use of the INTELLIGENCER AND JOURNAL *as a medium for advertisements will, we think, be found very satisfactory. A careful supervision is exerciseed and nothing known to be unworthy is admitted. The paper now goes to about* 3300 *persons, reachiny, say,* 15,000 *readers, and its size and shape, and the character of its contents give special weight to each advertisement.* ☞ *When our readers answer an advertiser, please mention that they do it upon seeing the advertisement in this paper.*☜

THE PROVIDENT LIFE AND TRUST COMPANY OF PHILADELPHIA.

409 CHESTNUT STREET. CAPITAL $1,000,000, FULLY PAID.

INSURES LIVES, GRANTS ANNUITIES, RECEIVES MONEY ON DEPOSIT, ACTS AS EXECUTOR, ADMINISTRATOR, GUARDIAN, TRUSTEE, ASSIGNEE, COMMITTEE, RECEIVER, AGENT, ETC.

All Trust Funds and Investments are kept separate and apart from the Assets of the Company.

President, SAMUEL R. SHIPLEY, Vice-President, T. WISTAR BROWN, Vice-President and Actuary, ASA S. WING, Manager of Insurance Department, JOS. ASHBROOK, Trust Officer, J. ROBERTS FOULKE.

INCORPORATED 1836. CHARTER PERPETUAL.

THE GIRARD
LIFE INSURANCE, ANNUITY, AND TRUST CO.
OF PHILADELPHIA.

No. 2020 CHESTNUT STREET.

CAPITAL, $500,000. SURPLUS, $1,400,000.

Acts as Executor, Administrator, Guardian, Trustee, Committee, or Receiver, and Receives Deposits on Interest, also Insures Lives, Grants Annuities.

President, EFFINGHAM B. MORRIS.
Vice President and Treasurer, HENRY TATNALL.
Actuary, WM. P. HUSTON.
Assistant Treasurer, WILLIAM N. ELY.
Real Estate Officer, NATHANIEL B. CREENSHAW,
Solicitor, GEORGE TUCKER BISPHAM

Friends' Printing House S. W Cor. Sixth and Arch Streets Philadelphia.

FRIENDS' INTELLIGENCER AND JOURNAL.

PHILADELPHIA, TENTH MONTH 6, 1888.

PUBLISHED WEEKLY BY THE

FRIENDS' INTELLIGENCER ASSOCIATION

(LIMITED.)

TERMS.—PAYABLE IN ADVANCE:

One copy, one year, . . $2.50 | 8 copies, one year, $2.25 each.
Single numbers, . . 5 cents | 15 copies, one year, $2.00 each.

SUBSCRIPTIONS MAY BEGIN AT ANY TIME.

WHEN IT IS DESIRED TO DISCONTINUE, NOTICE MUST BE GIVEN. WE DO NOT "STOP" PAPERS, EXCEPT UPON ORDER OF THE SUBSCRIBER.

OFFICES: 921 ARCH ST., PHILADELPHIA.

ADVERTISING RATES.

For transient advertisements, 10 cents per line, one time; 7½ cents per line each insertion, two times. For longer insertion reduced rates, which will be furnished on application.

REMITTANCES by mail should be in CHECKS, DRAFTS, or POST-OFFICE MONEY ORDERS; the last preferred. Money sent us by mail will be at the risk of the person so sending. ☞Draw checks and money orders to the order of Helen G. Longstreth, Treasurer.

CONTENTS OF THIS ISSUE.

POETRY: LOOKING TO GOD, ... 625
BIBLE STUDY, ... 625
THE PAST AND FUTURE OF THE SOCIETY OF FRIENDS, . 626
AMONG FRIENDS IN IOWA, ... 629
SCRIPTURE LESSON NO. 39, ... 630
THE GEM OF GREAT VALUE, ... 631
EDITORIAL:
After Vacation, ... 632
MARRIAGES AND DEATHS, ... 632
EARLY FRIENDS OF MIAMI MONTHLY MEETING, OHIO, . 633
EARLY SCHOOLS AMONG FRIENDS, ... 634
NEWS OF FRIENDS:
Meetings in Iowa and Illinois, ... 635
Warrington Meeting, Pa., ... 636
Radnor Meeting, Pa., ... 636
FIRST-DAY SCHOOLS:
Proceedings of Bucks Union, ... 636
SWARTHMORE NOTES, ... 637
BEGINNINGS OF TEMPERANCE REFORM IN PHILADELPHIA YEARLY MEETING, ... 637
POETRY: September; Progress; In Sorrow, . . . 637–638
THE LATE HENRY RICHARD, M. P., ... 638
THE SEWING GIRLS OF LONDON, ... 640
COLORS, WHERE THEY COME FROM, ... 640
WHAT HAS SAVED THE BIRDS, ... 640
A VISIT TO A JAPANESE VOLCANO, ... *v.*
NEWS AND OTHER GLEANINGS, ... *vi.*
CURRENT EVENTS, ... *vii.*
NOTICES, ... *vii.*

WANTED—A POSITION BY A LADY Friend as book-keeper or cashier; experience and best reference. Address E. J. R., Friends' INTELLIGENCER Office.

SIXTEENTH YEAR. CHILDREN'S SELECT Boarding School. Thorough instruction; best care; home comforts. Can remain through vacation. Sarah E. Fell, Mechanicsville, Bucks Co., Pa.

WANTED—A LADY OF REFINEMENT AND culture, middle aged, as companion and housekeeper in a very small family. Must be a Friend or Friendly inclined. Address "Friend," 1507 Centennial Ave., Philadelphia.

WANTED.—BY A WOMAN FRIEND, AN unfurnished room with Board in a Friends' family. Terms to be reasonable. Address S. M. A., Care of Friends' Book Association. 15th and Race Sts., Phila.

LADIES' FINE SHOES, HAND-SEWED. ORDERS taken and executed with promptness.
S. DUTCHER,
915 Spring Garden St., Phila.

MONTGOMERY COUNTY MILK.—CONSHOHOCKEN Dairies. Special Attention given to serving families. Office, 603 N. 8th Street, Philadelphia, Pa.
JOSEPH L. JONES.

NOW IS THE TIME TO HAVE THAT PAPER HANGING DONE.

Wall Papers were never cheaper. Observe these prices for new Fall Patterns: Lustres and Mica Papers, 6 cts. roll; Beautiful Gold Papers, 12½ cts.; Felt or Cartridge Paper, 20 cts: Heavy Embossed Golds, 30 cts. Samples sent free to any address in the country.

A. L. DIAMENT & CO.,
1206 MARKET STREET.

MY SELECTION OF PATTERNS

* * *

FOR THIS SEASON COMPRISES ALL THE LATEST STYLES AND COLORINGS IN MOQUETTE, BRUSSELS, TAPESTRY INGRAIN, AND DAMASK CARPETS. OIL CLOTHS, LIGNUM AND LINOLEUM WINDOW SHADES, MATS, RUGS, ETC., AT THE LOWEST MARKET PRICES.

BIGELOW BRUSSELS.
LOWELL BRUSSELS.
LOWEL INGRAINS

BENJAMIN GREEN,
33 N. SECOND STREET, PHILA.

CONSTANTLY ON HAND —AN ASSORTMENT OF— PRICES REASONABLE.
CLOTHS AND CASSIMERES
SUITABLE FOR
PLAIN AND FASHIONABLE GARMENTS.
GUSTAVUS GOLZE,
TAILOR, 109 N. 10TH STREET, Phila.

LYDIA A. MURPHY,

PLAIN and FANCY MILLINER

ESTABLISHED 30 YEARS.

537 FRANKLIN STREET, PHILADELPHIA.

2 doors below Green.)

TEA AND COFFEE.

If $3.00 is sent to me I will send 2lb real good Tea, Black, Green, Japan, or mixed, and 8lb of fine Coffee, roasted. Express charges prepaid in the following states: Pa., New York, New Jersey, Del., Md., Va., W. Va., D. C., Ohio, Ill., Wis., Ind. And I will refund the cost of registered letters when the goods are shipped.

WM. S. INGRAM, 31 N. SECOND ST., PHILADELPHIA, PA. ESTABLISHED —1856.—

CARPETINGS.

THE CHOICEST STYLES OF THE MARKET ALWAYS HERE.

WE carry a full assortment of BIGELOW and LOWELL BODY BRUSSELS, also Lowell Ingrains. These makes are well known to be superior to all others.

SMYRNA REGS and MATS A very large stock to select from Art SQEASES and all kinds of DOOR MATS.

The patrons and friends of THOS. C. LIPPINCOTT, recently of 1307 MARKET STREET, will find him here and ready to give all who call his best attention.



CARPETINGS.

WILTONR,	*$175*
AXMINSTERS,	*$1.50*
MOQUETTS,	*$1.10 to $1.50*
BODY BRUSSELS,	*90 cts. to $1.35*
TAPESTRY "	*60 to 85 cts.*
INGRAINS,	*40 to 75 cts.*

COCOA AND NAPIER MATTINGS.
LINOLEUMS AND OIL CLOTHS.
WINDOW SHADES and CURTAIN POLES

We furnish a good spring roller shade, made 6 ft. by 3 ft., for 35 cts. each.

THE BEE HIVE CARPET STORE,
JAMES R. THOMPSON,
1220 Market Street, Phiad'a.

S. F. BALDERSTON & SONS,

WALL PAPERS. CEILING DECORATIONS. WINDOW SHADES.

NO. 902 SPRING GARDEN STREET, (One square from 9th and Green Station), PHILADELPHIA.

PENN MUTUAL LIFE INS. CO. of PHILA.

This Company furnishes ALL DESIRABLE FORMS of LIFE and ENDOWMENT INSURANCE at actual NET COST. It is PURELY MUTUAL; has ASSETS of THIRTEEN MILLIONS and a SURPLUS of over TWO AND A HALF MILLIONS. ☞ ITS POLICIES ARE NON-FORFEITABLE AND INCONTESTABLE. ☜

Pres. EDW. M. NEEDLES. Vice Pres. HORATIO S. STEPHENS. Sec. HENRY C. BROWN.

THE PROVIDENT LIFE AND TRUST COMPANY OF PHILADELPHIA.

409 CHESTNUT STREET. CAPITAL $1,000,000, FULLY PAID.

INSURES LIVES, GRANTS ANNUITIES, RECEIVES MONEY ON DEPOSIT, ACTS AS EXECUTOR, ADMINISTRATOR, GUARDIAN, TRUSTEE, ASSIGNEE, COMMITTEE, RECEIVER, AGENT, ETC.

All Trust Funds and Investments are kept separate and apart from the Assets of the Company.

President, SAMUEL R. SHIPLEY, Vice-President, T. WISTAR BROWN, Vice-President and Actuary, ASA S. WING, Manager of Insurance Department, JOS. ASHBROOK, Trust Officer, J. ROBERTS FOULKE.

INCORPORATED 1836. CHARTER PERPETUAL.

THE GIRARD
LIFE INSURANCE, ANNUITY, AND TRUST CO.
OF PHILADELPHIA.

No. 2020 CHESTNUT STREET.

CAPITAL, $500,000. SURPLUS, $1,400,000.

Acts as Executor, Administrator, Guardian, Trustee, Committee, or Receiver, and Receives Deposits on Interest, also Insures Lives, Grants Annuities.

President, EFFINGHAM B. MORRIS.
Vice President and Treasurer, HENRY TATNALL.
Actuary, WM. P. HUSTON.
Assistant Treasurer, WILLIAM N. ELY.
Real Estate Officer, NATHANIEL B. CRENSHAW,
Solicitor, GEORGE TUCKER BISPHAM

Equitable
MORTGAGE COMPANY.

S. E. Cor. Fourth and Chestnut Streets.

CAPITAL, ... $2,000,000.00
SURPLUS AND UNDIVIDED PROFITS, . . 115,444.72

SIX PER CENT DEBENTURES,

Secured by first Mortgages held in trust by The American Loan and Trust Company of New York, and further secured by the entire capital and assets of the Equitable Mortgage Company. Amounts $200, $300, $500, $1,000, $5,000, and $10,000.

SIX PER CENT. GUARANTEED FARM MORTGAGES.

FIVE AND SIX PER CENT. SAVINGS CERTIFICATES,

RUNNING FROM THREE MONTHS TO TWO YEARS.

Interest coupons payable semi-annually at our offices or through any Bank. Also

MUNICIPAL BONDS AND OTHER FIRST-CLASS INVESTMENT SECURITIES FOR SALE.

Clement A. Woodnutt,

UNDERTAKER AND EMBALMER,

1226 NORTH FIFTEENTH STREET, PHILA.

CARRIAGE TO HIRE.

WM. HEACOCK,

UNDERTAKER,

No. 1508 Brown Street,

PHILADELPHIA.

Association of Friends to Promote the Education of the Colored People of the South.

HOWARD M. JENKINS, Chairman, 921 Arch Street, Phila.
SARAH J. ASH, Secretary, 1717 Vine Street, Phila.
LYDIA A. SCHOFIELD, Correspondent, 1717 Vine St., Phila.
HENRY M. LAING, Treasurer, 30 N. Third St., Phila.

EXECUTIVE COMMITTEE—Edward H. Magill, Swarthmore, Pa.; Sarah H. Peirce, Philadelphia; George L. Maris, West Chester, Pa.; Mary Ann Fulton, Wilmington, Del.; Amos Hillborn, Philadelphia; Alfred Paschall Doylestown, Pa.

WORK OF THE ASSOCIATION.

The work of the Association is chiefly *to raise funds.* These are sent to the support of two schools for colored youth in South Carolina,—the Schofield Normal and Industrial School, at Aikin, and the Mt. Pleasant School, near Charleston, in charge of Abby D. Munro.

QUEEN & CO. 924 CHESTNUT ST

SPECTACLES AND EYE GLASSES — COPYRIGHTED — OCULISTS ORDERS FILLED



WM. H. JONES,

The Dealer in **Agricultural Implements, Seeds and Fertilizers.** Removed to **2043** and **2045 Market St.,** Philadelphia, Pa. Cheapest and largest variety. Every conceivable implement of farm use, harness, seeds and fertilizers. It is a curiosity, and of great interest to every utilitarian to see the establishment. If you cannot get here, write for wants. I am in communication with all the Agricultural implement builders in the U. S.

ALWAYS A SPECIAL BARGAIN ROOM.

RICHARDS & SHOURDS,
CARPENTERS AND BUILDERS.

JOBBING ATTENDED TO.

1125 Sheaff St., first street ab. Race,

PHILADELPHIA, PENNA.

R. RICHARDS, 1541 N. 12th St.
THOMPSON SHOURDS, 2212 Wallace Street.

HENRY C. ELLIS,

HOUSE AND SIGN PAINTING,

112 N. TENTH STREET, PHILADA.

Residence, 404 N. 32d St.

SAFE INVESTMENTS

Capital, $750,000
Surplus, $355,016

Principal and interest both fully guaranteed by Capital and Surplus of $1,105,016. In seventeen years of business we have loaned **$11,494,600,** paying from **6% to 12%** interest. $7,056,800 of interest and principal have been **returned to investors without delay or the loss of a dollar.** Real Estate **First Mortgage and Debenture Bonds and Savings Certificates** always on hand **for sale**—In Savings Departments, in amounts of **$5** and upward; in the Mortgage Department, **$300** and upward. Full information regarding our various securities furnished by

J. B. WATKINS LAND MORTGAGE CO.

LAWRENCE, KANSAS; or
New York Mang'r **HENRY DICKINSON, 319 Broadway**

GEORGE W. HANCOCK,

REAL ESTATE,

MONEY TO LOAN ON MORTGAGE.

PROMPT ATTENTION GIVEN TO THE COLLECTION OF RENTS AND GENERAL CARE OF PROPERTY.

OFFICES: { No. 717 Walnut Street, Fortieth & Lancaster Avenue.

The use of the INTELLIGENCER AND JOURNAL *as a medium for advertisements will, we think, be found very satisfactory. A careful supervision is exercised, and nothing known to be unworthy is admitted. The paper now goes to about 3300 persons, reaching, say, 15,000 readers, and its size and shape, and the character of its contents give special weight to each advertisement.* ☞ *When our readers answer an advertiser, please mention that they do it upon seeing the advertisement in this paper.* ☜

FOR DRY GOODS

——THE BEST PLACE IS——

STRAWBRIDGE & CLOTHIER'S,

MARKET
EIGHTH } STREETS.
FILBERT

One of the largest buildings in the city, and the largest Establishment in America devoted exclusively to

DRY GOODS.

The stock includes Silks, Dress Goods, Trimmings, Millinery, Hosiery, and Underwear, Gloves, House-Furnishing Goods, Carpets, Ready-Made Dresses and Wraps, and everything that may be needed either for dress or house-furnishing purposes. It is believed that unusual inducements are offered, as the stock is among the largest to be found in the American market, and the prices are guaranteed to be uniformly as low as elsewhere on similar qualities of goods.

MILK, CREAM, AND BUTTER ALWAYS ON HAND.

LUKENS WEBSTER,

120 S. FIFTEENTH ST.

Butter delivered twice a week to all parts of the city and surrounding country. We are dealing with the most reliable dairies Orders by mail solicited and promptly filled.

LARD OF THE VERY BEST QUALITY A SPECIALTY.

CAROLINE RAU, PLAIN MILLINERY,
(Successor to S. Maddock.)
736 SPRING GARDEN STREET, PHILADELPHIA.
☞Plain Straw Bonnets a Specialty.

LEHIGH AND SCHUYLKILL COAL.

BEST QUALITY. CAREFULLY PREPARED.
AQUILA J. LINVILL, 1244 North Ninth Street.

PENNHURST,

TELEPHONE No. 118.

MICHIGAN AVENUE, NEAR THE OCEAN,

JAMES HOOD. *ATLANTIC CITY, N. J.*

PRESTON'S SUNNYSIDE, WERNERSVILLE, PA.

On South Mountain, elevation 1,000 feet, in the midst of an extensive woodland park overlooking a wide and diversified landscape; invigorating air; table and appointments excellent.
Open April 1st to November.
JAMES H. PRESTON.

CHAPPAQUA MOUNTAIN INSTITUTE,—

A Boarding School for both sexes under the care of Purchase Quarterly Meeting. The present building is new and much enlarged, and has perfect sanitary arrangements. Excellent corps of instructors. Prepares for Business or College. Healthfully and pleasantly located near the Harlem R. R., one hour from New York city. For catalogue and particulars, address,
SAMUEL C. COLLINS, A. M., Prin.,
Chappaqua Institute, N. Y.

FRIENDS' ACADEMY,

A boarding and day-school for both sexes. Thorough courses preparing for admission to any college, or furnishing a good English education. The next school year will begin Ninth month 11th, 1888. Terms for boarding scholars $150 per school year. The school is under the care of Friends, and is pleasantly located on Long Island, about thirty miles from New York. For catalogue and particulars address,
FREDERICK E. WILLITS, Sec.,
Glen Cove, Long Island, N. Y.

ABINGTON FRIENDS' BOARDING AND DAY SCHOOL,

Near Jenkintown, Pa., North Penn and Bound Brook R. R Ten miles from Philadelphia.

Next school year begins Ninth month 10th, 1888. Courses of study arranged to furnish a thorough English education and to prepare for college.

Board and tuition $145 to $175 per school year. Tuition alone $25 to $55. For further information address,
ARTHUR H. TOMLINSON, Principal,
Jenkintown, Pa.
Or CYNTHIA G. BOSLER, Sec.,
Shoemakertown, Pa.

SWARTHMORE COLLEGE

OPENS NINTH MONTH ELEVENTH.

Thirty minutes from Broad Street Station, Philadelphia.
Under the care of Friends, but all others admitted.
Full college course for both sexes; Classical, Scientific, and Literary.
Also a Manual Training and a Preparatory School.
Healthful location, large grounds, new and extensive buildings and apparatus.
For Catalogue and full particulars, address
EDWARD H. MAGILL, LL. D., President,
Swarthmore, Penna.

FRIENDS' BOARDING SCHOOL.

NEWTOWN SQUARE, PA.

Terms, $150 to $225 per year.

Apply to HANNA R. CALEY, Principal, address, during vacation), Media, Pa.
Or to
THOMAS P. BARTRAM, Newtown Square, Pa.,
CLEMENT M. BIDDLE, 815 Arch Street, Phila.

FRIENDS' CALENDAR FOR 1888

NOW READY.

A handsome lithographed card bearing a tablet, giving a carefully selected quotation from Friends' writings for each day of the year. Price, 50 cents. By mail, 55 cents.

FRIENDS' ALMANAC FOR 1888.

Containing an account of the times and places of holding the meetings of Friends on the continent of America. Price, 10 cents each. $1.00 per dozen.

FRIENDS' POCKET ALMANAC FOR 1888.

Price, 10 cents each. $1.00 per dozen.

FOR SALE BY

FRIENDS' BOOK ASSOCIATION,

S. W. Cor. 15th and Race Sts., Philadelphia.

FRIENDS' INTELLIGENCER AND JOURNAL.

INTELLIGENCER Vol. XLV. No. 40 | PHILADELPHIA, TENTH MONTH 6, 1888. | JOURNAL. Vol. XVI. No. 819

LOOKING TO GOD.

I LOOK to Thee in every need,
And never look in vain;
I feel Thy touch, Eternal love,
And all is well again;
The thought of Thee is mightier far
Than sin and pain and sorrow are.

Discouraged in the work of life,
Disheartened by its load,
Shamed by its failures or its fears,
I sink beside the road,—
But let me only think of Thee
And then new heart springs up in me.

Thy calmness bends serene above,
My restlessness to still;
Around me flows Thy quickening life,
To nerve my faltering will;
Thy presence fills my solitude;
Thy providence turns all to good.

Embosomed deep in Thy dear love,
Held in Thy law I stand;
Thy hand in all things I behold,
And all things in Thy hand;
Thou leadest me by unsought ways,
And turns't my mourning into praise.

—*Anon.*

For Friends Intelligencer and Journal.

BIBLE STUDY.

THE systematic study of the Scriptures that has been pursued now for many years in Sabbath Schools and Bible Classes, and the scholarship that has been enlisted in the work of providing explanatory material suited to such study, is doing much to increase the interest in the history and literature of the Bible, and in no small degree to prepare the way for the present agitation of the subject as relates to the scientific study of its pages in our colleges and universities, giving it a place beside the Greek and Roman classics. Lacking the sensuousness of these, the Hebrew, in its exalted conception of Jehovah, the Supreme Ruler of the Universe, the Creator and Upholder of all things, is far more in consonance with the moral and religious thought of our civilization as contrasted with that of Greece and Rome in the best age of their literature; yet the unique place the Bible has always held in the church at large, has taken it entirely out of the schools except as its hortatory portions have been read, not always wisely chosen or adapted to the needs of the youth assembled. Rarely, except in the theological schools of this country, has any other educational use been made of it, hence the knowledge of God, and of his relations to man, that our students, in the most impressible and inquiring period of their lives, have presented to their understanding, is almost entirely gathered from the writings of the philosophers who spoke and wrote in an age and among peoples, cultured indeed in a very high degree, in many lines of thought and development, yet holding gross and corrupting ideas of their gods, whom they multiplied to meet every condition of human life, peopling the groves and streams with nymphs and dryads, and attributing every calamity to some remorseless deity whose anger it was necessary to placate.

It is quite time that our sons and daughters who go from Christian homes to prepare themselves through complete culture for assuming the responsibility and taking their part in the work and endeavor of a free and independent nation, should be made familiar through critical study and investigation, with the foundation principles upon which our national fabric is reared. Dr. T. T. Munger, in the *Century Magazine* for June, ably presents the subject in an article entitled "The University and the Bible." He writes: "As the great facts and forces of human society are those which an educated man must understand, it becomes a question whether he can claim to be such unless he has a thorough scientific knowledge of the Christian religion. A mere sense of proportion would suggest that of the three forces which have entered into civilization—the Hebraic, the Greek, the Roman—he should understand the first as thoroughly as the other two; or that he should have as thorough a knowledge of the Christian as of the heathen classics; or that he should get as clear an insight into the nature of the force which Christianity lodged in the Roman empire, and by which it took possession of it, as he gets of the nature of the Empire itself. It is clear that education at present has no true proportion; there is no proper coördination of its studies, and as the result we get a set of one-sided, partial thinkers." The point our essayist makes is, "That such education should be dissociated from worship and conducted in the same thorough and scientific way as the study of Greek or history, that if religion is taught in the University, it should be taught in the class-room and for the single end of education." He defines education as "a training of the mind by study of the laws of nature and of the chief forces, facts, and processes of human society." The University does not aim primarily to secure conviction on these subjects, but to impart accurate knowledge of them, leaving the student to form his own opinions. The very func-

tion of education is to teach a man to think for himself upon the basis of full knowledge; and it is the opposite of its function to seek to impart opinions and convictions as such.

It is no part of an educational institution except it be a denominational one established for that purpose, to so shape its line of study as to secure a special religious belief. In no other than a critical study of the Scriptures, can an intelligent and unbiased knowledge of what is therein written be gained, and with the present attitude of a large class of intelligent inquirers who will not accept their traditional sacredness and infallibility, it will be a great movement in the direction of a better understanding of the true place that the Bible holds in the Christian church and in the literature upon which the religion it teaches is authenticated.

And we do need some wiser and more intelligent way of understanding the records of the nations and peoples of the Bible whose lives were passed under totally different conditions from our own; whose knowledge of the forces and processes of nature were so imperfect, and whose statements in regard to cosmic phenomena, are so at variance with what the scientific investigations of our own age have disclosed. Let the Bible, so dear to the heart of the Christian, because it bears testimony to the unfailing love of our Heavenly Father and the ministrations of his Holy Spirit to the soul's need,—let this Book stand the crucial test of scientific investigation; whatever it loses will be the dross of human judgment as relates to the dealings of God with his human creatures. The truest and loftiest conceptions of the Divine relationship, like the fine gold of the crucible reflecting the Divine image and bearing the internal evidence of its worth, will lose none of its value to the lives of men. In the close of the essay, T. T. M. writes "There is now no public sentiment that needs to be regarded, which complains of the scientific study of any subject. If in some regions and from some sources, there should be complaint at treating sacred themes in a scientific way it is a complaint that the university must be ready to meet and endure. It will lessen as the conception now rapidly growing gains ground, that all education is conducted in the scientific or inductive method. . . . The true teacher is one who gives the facts, the principles, and the laws of his subject. . . . He may hide as much conviction as he sees fit within such teaching, but he must not contradict the very law of education—namely, teaching the student to think and giving him matter for thought."

L. J. R.

Gone are the dewdrops from the rose's heart—
Gone with the freshness of the early hours;
The songs that filled the air with silver showers,
The lovely dreams that were of morn a part.

Yet still in tender light the garden lies,
The warm, sweet winds are whispering soft and low,
Brown bees and butterflies flit to and fro,
The peace of heaven is in the over-arching skies.

—*Julia C. R. Dorr.*

THE PAST AND FUTURE OF THE SOCIETY OF FRIENDS.[1]

The Society of Friends, never numerically a large body, has nevertheless filled an important place in the religious history of the past two centuries. It appeared as a protest against a cold and selfish religious formalism which was, at the time of its origin, well nigh supreme. Its mission was to voice a more simple spiritual faith.

The distinctive doctrine of the Society of Friends is the affirmation of "the immediate teaching and influence of the Holy Spirit" in the human soul. There is among Friends a general unity of belief concerning the inward teaching of the Spirit, but a diversity of opinion in relation to other points of doctrine. The capacity to receive this Divine Light in the soul is by no means limited to Friends. *All* are children of the Divine Father, and joint heirs in his divinely-human household. Acting upon this belief, Friends have borne an honorable part in almost all the great missionary and humane movements of the past two hundred years. Even with the untutored savages, since the time of William Penn, where others have failed, they have been enabled to establish peaceful, harmonious relations. Quakerism has produced relatively few books; its literature is limited in extent. Theological seminaries and ministerial colleges are to it wholly unknown. But its record in the sphere of good works for the elevation of mankind challenges comparison. It has said:

"O brother man; fold to thy heart thy brother;
Where pity dwells, the peace of God is there;
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer."

* * * * * * * *

George Fox was an early defender of the right of women to speak in churches. At the beginning of his itinerant missionary labors, hearing of a great union meeting to be held at Leicester, in England, wherein representatives of several religious denominations were to unite in the discussion of religious topics, he attended it. During the progress of the meeting, a woman started a question about some saying by the Apostle Peter. The presiding priest, though he had before given liberty for any one to speak, said to her, "I permit not a woman to speak in the church." With his sense of injustice and propriety outraged, Fox stepped up and asked the priest, "Dost thou call this place (the steeple house) a church? Or dost thou call this mixed multitude a church?" But the priest answered by asking what a church was, when Fox replied that "The church was the pillar and ground of truth, made up of living stones, living members, a spiritual household, which Christ was the head of; but he was not the head of a mixed multitude, or of an old house made of lime, stones and wood." This incident caused a great stir. The priest came down out of his pulpit, others came out of their pews, and the meeting broke up in confusion. Many followed Fox to an inn where the discussion was continued and several were converted by

[1] An Address by Aaron M. Powell at the Plainfield Centenary, 8th mo., 20, 1888. (As the article is long, we have omitted the sketch of George Fox's earlier career, and of the New England persecutions of Friends.)

him to Quakerism, among them the woman who asked the question and was forbidden to speak in the church, and who subsequently became an effective minister among Friends. Other women were early convinced by his teaching and became themselves in turn, influential preachers of spiritual truth. They shared with men, with quiet courage and rare moral heroism, the fearful persecution, the untold sufferings in which all were then involved by devotion to truth as it became known to them. More than is usually apprehended do women in general, with the enlarged opportunities of the present, owe to the pioneer, unostentatious labors of Quaker women. The equal status of women in the church and ministry, which Friends have recognized from the outset, our Methodist brethren are just now seriously deliberating upon, and many other denominations have not even yet begun to consider.

The past of the Society of Friends may be best judged by the Christian standard of judgment,—the fruit borne.

The voices of Friends were early heard against slavery. Such was the character of the preaching in the early Friends' meetings by Fox and others, that the slave-holders of Barbadoes, as early as 1676, moved by the slave-holder's shrewd instinct, were so much alarmed as to make a law to prevent the attendance of negroes at these meetings.

Clarkson, in speaking of his preaching against negro slavery in the West Indies, says, "Thus was George Fox probably the first person who publicly declared against this species of slavery." Clarkson, who was not himself a Friend, also pays to Friends a most hearty, affectionate tribute, for their faithful and generous help in the anti-slavery and anti-slave trade struggle in England.

In this country, as early as 1716–20, Elihu Coleman and other Friends in Nantucket, and Friends in Pennsylvania, at about the same, or a little later date, commenced the preliminary labor within the Society, which ended in making it a disciplinary offense for a Friend to own or hire a slave, and incorporated it as a standing counsel to Friends in the Book of Discipline to abstain from the use or purchase of anything wrought by the labor of slaves. John Woolman and Benjamin Lundy bore an important part in anti-slavery labors, both within and beyond the limits of the Society of Friends, antedating the work of William Lloyd Garrison, Wendell Phillips and modern abolitionists of the American Anti-Slavery Society. Among Garrison's most efficient coadjutors were John G. Whittier, James and Lucretia Mott, Abby Kelley Foster, Isaac T. Hopper, and many others less publicly known from among Friends. I do not forget that, under the spell of unhallowed pro-slavery influence, which dominated our country in the decades immediately preceding the abolition of slavery, many Friends held aloof from, and in some instances actively opposed, the modern anti-slavery movement. It was in the dark hours of 1850, the fugitive slave law era, that Whittier wrote:

"O clear eyed Faith, and Patience, thou
So calm and strong!
Lend strength to weakness, teach us how
The sleepless eyes of God look through
This night of wrong!"

To the Indian, in his great need, Friends have been friends indeed. Just and humane treatment, such as Friends from the days of William Penn to the present time have been wont to extend to the Indians, has always sufficed to secure peaceful, harmonious relations which force with injustice has been inadequate to achieve. It is because Friends have taught among them simple lessons of right and wrong, of mutual obligations and duties in human relations, and have been scrupulously careful in both making and fulfilling promises, that they have been more successful than others in dealing with the Indians. How lamentable has been the opposite Indian policy so long in vogue, the decimated tribes, the broken treaties, and the many disgraceful Indian wars, costly in blood and treasure, are but too sad a commentary. Fortunate would it be for the Indian and for the nation, if what has been called the "Quaker policy" might be generally adopted and maintained until the Indians are peacefully settled upon permanent homesteads, recognized and protected as citizens, to be instructed and encouraged in agricultural industry and their children to receive education and training for good citizenship.

From the beginning Friends have been advocates of peace. A Quaker civilization would abolish armies and navies; do away with all war and preparations for war; eliminate altogether the principles of destructive force from governmental organizations. There would be respect on the part of each for the rights of all. By much suffering in times past have Friends attested the sincerity of their faith in the peace principle. One "query" of "the Book of Discipline," read periodically, to be officially answered by the subordinate meetings for business, asks: "Are love and unity maintained as becomes brethren; and if differences arise, is due care taken speedily to end them?" Where differences have arisen, *arbitration* has been from the beginning the method of adjusting them. Instances of violence or of recourse to litigation between Friends, have been of rare occurrence. The growth of a general, popular interest in arbitration in our own and in other countries, is a gratifying tribute to the wisdom of a principle which has always been fundamental with Friends, and which as they believe, comports with the teachings of Jesus.

From kindred considerations Friends have been earnest and constant in opposition to the yet lingering relic of barbarism, the gallows. So, too, in prison reform their influence has been extensively exerted in behalf of a more humane, kindly, and rational treatment of criminals. Elizabeth Fry is conspicuous in the world's calendar of saints.

Friends have long borne an emphatic testimony against strong drink. Another of the "queries" to be regularly answered for all the membership, is: "Are Friends careful to avoid the unnecessary use of spirituous liquors, and all other beverages of an intoxicating character, and frequenting places where they are sold?"—and in the "Advices": "All are most ardently desired to abstain from partaking of

any intoxicating liquors and stimulating or narcotic preparations; and to avoid the use of tobacco in any form whatever."

Furthermore, concerning intemperance, the book of Discipline says: "It is earnestly to be desired that none of our members may contribute to this great evil, by being concerned in importing, distilling, or vending ardent spirits; or by renting their premises to be used for the purpose of selling or manufacturing them; or by selling their grain or other produce for the purpose of distillation." All Friends are not total abstainers, but the proportion of those who use intoxicants even "moderately" is relatively small, and the cases of habitual inebriety very rare. The tobacco "fiend" has gained a stronger foothold among Friends than alcohol!

Disciplinary caution is extended against amusements of a "hurtful tendency." Provision is made for the care of the poor of the denomination. An instance of a Quaker inmate of a public poor-house I have never known. It is held that the gospel ministry should be free, a free gift of the Spirit. Testimony against oaths is borne, and one result thereof is that provision is now made by the State for conscientious Friends and others to "affirm" instead of swearing. Caution is given to Friends to avoid extending their business beyond their ability to manage; to be careful in the performance of promises, and in the payment of just debts. The "Advices," read at stated times in meetings for business, say: "Friends are advised frequently to read the Scriptures of Truth, and to encourage the practice in others: and to endeavor to influence their families to read such books as will be profitable and instructive; to be guarded in their conduct and conversation; to avoid the vain fashions and customs of the world; to observe simplicity and moderation in all things, and to inspect frequently the state of their temporal affairs."

These are some of the testimonies, qualities, and characteristics by which Quakerism hitherto has been distinguished. What of its future?

In this, as in other generations, God needs witnesses for his truth. He

> ——"blesses still the generous thought,
> And still the fitting word He speeds,
> And Truth, at his requiring taught,
> He quickens into deeds."

To birthright Friends has come down a rich legacy as an inheritance from the past. The value of this, as of all other inheritances, will depend upon the use made of it. The intellectual and spiritual freedom purchased by the sufferings and the martyrdom of early Friends ought not indeed to be lightly valued. The conditions of human society have in many particulars changed, and greatly for the better. The 'Inner Light" which George Fox, amid much persecution, recognized and taught, is now accepted by multitudes who are not of the Society of Friends. Many of the principles and testimonies which were once peculiar to Friends are now cordially welcomed by others. In the early period, when despised and persecuted, Friends were active and aggressive. Latterly they have become an "eminently respectable" people. Thriving upon persecution, can they survive the later quiet "respectability?" There has in later years been a decline in numbers. Activity and life are synonymous. Sluggishness is the precursor of death. This numerical decline, which the statistics of Friends proclaim, can be permanently arrested only by the renewing of life,—by the doing of the work of the Master which still waits to be done. The Friend of to-day cannot long survive upon the reputation of his ancestors. He must be and do for himself or his inheritance will soon come to nought. The gross externalism of two centuries ago no longer obtains, at least in this portion of the vineyard. But, alas! there is yet much to divert from the still, small voice of God in the human soul. In the early days of Friends certain lordly characters, as a class distinction, demanded to be addressed in the plural, as "you." Against this assumption Friends protested by adhering to the "thee" and "thou." This peculiarity of speech had therefore originally an important significance. Though in these times no one supposes himself or herself to be of any more consequence because addressed as "you," there is still, in other ways, a testimony to be borne against the spirit of caste on account, it may be, of wealth, race, or sex. So the peculiarity of dress was originally a protest against the despotism of fashion, and the extravagance of a privileged social class. When fashions changed Friends refused to change with them. That there is still a need, without conventional peculiarity, of the lesson, by example and precept, of inexpensive simplicity in dress, is obvious.

Many tasks, philanthropic and humane, remain for some one to perform, for the promotion of the true, higher, Christian civilization. The cause of temperance, of purity, the reclamation of the criminal, the civilization of the Indian, the education of the negro, equitable relations for labor and capital, arbitration as a substitute for the war method of adjusting differences, national and international; abolition of the gallows—these are some of the factors of the great problem of civilization which Quakerism in the future, may, if it will, greatly aid in the practical solution of. Above all, there is still the great need of a conscious recognition of the nearness of the Divine. In the hurry of modern life, in the eager pursuit of wealth as a badge of distinction and the popular measure of success in life, the still, small voice—"God's witness in the mind and heart of man"—is too seldom heard and heeded. With the multitude, even with many who are religiously inclined, Christianity is too much an intellectual theory for *belief*, and too little a life to be *lived*. As in the days of George Fox, two centuries ago, so now, missionaries are yet needed to proclaim to a people spiritually hungry, the glad tidings of the gospel of the indwelling Christ in the human soul. If faithfully dedicated to this service of the Master, no one need doubt that there will be a useful future for the Society of Friends. Our chief concern, however, should be, not so much for the preservation of any mere form of organization, as the promotion of fundamental spiritual truth. We may rest assured, as Whittier phrases it, that

"The Lord of the seed-field takes care of his own,
And the world shall yet reap what the sowers have sown.
The last of the sect to his fathers may go,
Leaving only his coat for some Barnum to show;
But the Truth will outlive him and broaden with years,
Till the false dies away, and the wrong disappears."

For Friends Intelligencer and Journal.

AMONG FRIENDS IN IOWA.

We left Clear Creek the 21st of 9th mo., in care of Joshua L. Mills, to meet the train at Lostant, calling by the way to see his daughter and interesting family. We met several Friends on their way home, and Clear Creek Friends at the station who had brought them, which was a very pleasant meeting after the kindly relations we had known in the past week.

We arrived at La Salle about noon, and had over four hours to wait, being too late for a train which would have taken us as far as Rock Island, and was very desirable, as my companion, Phebe Griffith, was to leave us at that place, and it was not pleasant to drop her in the dusk of the evening at a strange city with several miles to travel before reaching her relatives; but we endeavored to find comfort in the overshadowing wing of Divine goodness and love present everywhere. We crossed Rock Island and the Mississippi river before it was quite dark, wishing so much for daylight to enjoy the beauty of the scene,—peering into the growing darkness as we passed through Davenport which seemed quite an extended city. We ascended quite a steep grade to reach the higher land beyond the city, and had still 40 miles to West Liberty, where we arrived about 8.30 p. m. Friends were met by members of their families from different localities. Edward Harrison took me to his home in the suburbs of the town, where it was indeed good to rest after a full day, and recount with gratitude the many favors encountered by the way.

On Seventh-day morning, in company with Thomas and Ann Hogue, we started for Highland, about eight miles distant, calling on the way to dine at Elijah Hogue's. The country is fine here,—the same rich soil, but more rolling than Illinois. It seems strange to think of the distance from home; and yet the comforting sense of being surrounded by kind friends tends to lessen the sense of the great space between. We lodged at the home of Ann Welch, not far from the meeting-house. First-day was bright and mild. Quite a number of Friends gathered at the place of meeting, and there was a feeling of thankfulness that here too was to be found the quiet meeting, which met for the one purpose of spiritual, religious worship, however differently manifested,—a response to the universal need for bread to nourish our immortal nature; and we realize the profit accruing to those who make the effort, even through difficulties to gather for this purpose, thus acknowledging the need and recognizing the bond of fellowship. They have a First-day school at Highland, where all who attend the meeting remain for the school, Thomas Hogue, a minister, leading the Bible or adult class. On account of an appointed meeting at 3 o'clock in the same place, they dispensed with the school this morning, but the boys and girls were at the meeting and their presence was inspiring. We dined at the home of Edward and Eliza Whitacre, two miles distant, returning in the afternoon to find a large company gathered,—the house full,—which while humbling to the instrument from whom service was expected, was yet encouraging and strengthening. The text reviewed: "He hath shown thee, O man, what is good and what the Lord thy God doth require; to do justly, to love mercy, and walk humbly with thy God,"—opening a view of the practical nature of the religious life, as exemplified in Scripture record and the teachings of Jesus. It was a season for searching of hearts and deep thanksgiving. We came home with Thomas and Ann Hogue, having a refreshing rest, and leaving the next morning with Ann Welch for a ride of 13 miles to Springdale to the home of Levi and Mary Pilkington, she a daughter of Reuben and Sarah Wilson, of Fishing Creek. There are some features of this country different from ours, one of which is the planting of groves—some of them from the seed and in regular rows, looking so different from our woodlands. The catalpa, larch, soft maple, and box elder are largely in use. Many of those owning land here say there was not a single tree or aught approximating to it when they came. Along the stream is to be found what they call "timber." I was quite surprised to hear the farmers telling of the loss in their flocks by the wolves, and as many of the lodging rooms are on the lower floor, was interested to know their nature, but found they did not attack human prey—unless in droves when they were very hungry. We passed through a still more rolling section of the state, the hills with groves dotted here and there making a marked contrast with the thought of the unobstructed sweep which once prevailed. These wind-breaks must be a great protection. The autumn flowers are in great profusion, among them the asters, of different shades and the golden-rod—also one with white blossoms so resembling it that we thought that it must be a species of solidago. Then there was the same tall plant, or at least one similar to that growing in Illinois and Indiana, all along the road sides; a very bright yellow blossom and so profuse—yet we were not able to learn either its common or scientific name. Some say it is the rosin plant or a species of it. We passed through Downey, three miles from Highland, where they get the mail, then through West Branch, where Sarah Wilson lives, who had already gone to meet us at Springdale.

Quite a number of Wilbur and Gurney Friends live there. We saw a snug new meeting-house just being finished for those who have left the Gurneyites; they call them "Conservative Friends." They tell us that in this section there are five different divisions of Friends, one of them being ours and what they designate as "Hicksite." We reached our destination after 12 o'clock glad to rest and be refreshed, and feeling quite at home with Friends from Fishing Creek—now thoroughly planted in this Western soil. A meeting was appointed in the Gurney meeting-house close by at 7.30 in the evening. One of the members called before meeting to accompany us and make us welcome. There had been a covering of anxiety in thought of it, which all passed

away as we gathered in the stillness—bringing instead deep thankfulness for the lowering of dividing walls, and the building up of a truer sense of the universal Fatherhood of God and brotherhood of man, which feeling was voiced, citing to a greater dependence on essentials in our search after truth. Several Wilbur Friends were present, and it was an unaffected pleasure to find many relations in this section, among both the Wilbur and Gurney Friends, by the name of Heald, (pronounced Hale), or their descendants. I felt a regret not to have more time to make their acquaintance. One of them called the next morning, Lucinda Heald Michener, wife of John E., taking me to their home which was greatly enjoyed, and where her parents, Thomas and Miriam Heald, had closed their earthly lives in Fourth month last, within three days of each other, one grave receiving both their clay tenements. They had lived together 66 years, part of their lives in Columbiana county, Ohio. We called to see another cousin, Solomon Heald and wife, and greatly desired to visit others but neither time nor strength permitted. Septimus Davis, an English Friend who has lived here several years, and had been at the meeting, called to see us. He had been in England an earnest worker in the temperance field, and still greatly interested, but thinks there are more active, devoted workers for the cause there than here. Perhaps he had reference to those who make a life-work of it in the lecture field, etc.

Fourth-day morning was cloudy, looking like rain. We started for West Liberty with Levi and Mary Pilkington, and her sister Sarah Wilson, calling on the way to see Benjamin Wood and wife, originally from Doe Run, Pa., now living in their unfinished barn, both house and barn having been burned in the spring. We could but hope they would be comfortably housed before the cold winter sets in. The wind was very strong that day. Then we proceeded two miles farther to the home of Henry and Massey Wilson, he a son of Peter and Mary, formerly of Chester Co., Pa. We enjoyed our visit with them very much, B. W.'s wife being with us, and they so glad to see Friends from the East. We crossed Wapsinonoc Creek, so named by the Indians on account of its meandering course and smooth even flow. The roads in this vicinity are very straight and intersected at right angles about every mile, and are much wider than ours. Among the rich display of autumn flowers is that they call a species of iron weed, very luxuriant and a bright, dark purple. One of our party seeing fifteen or twenty calves in a corn field, wondered if the owner knew it. Yes, was the reply, they have been raised there. It would have looked strange in Pennsylvania. They husk the corn standing, turning pigs or other stock in to feed on the stalks. We saw over one hundred Shetland ponies in a large field skirted by timber, an attractive sight for some of our boys. I wondered how they would be housed in winter, but was informed they would live out in the timber, many of them being sold perhaps before the cold weather comes.

We reached West Liberty about 4 p. m., stopping at the house of Benjamin and A. E. Mead. Had a meeting at 7.30 that evening in Friends' meeting-house, which was well attended, though a small meeting usually. An earnest call went forth for greater faithfulness, and the blessing which would follow an understanding and acceptance of the "new commandment" now so old, yet so little understood by many. The need is as pressing now as ever of the devotion of our early fathers, not necessarily the same line of action in the Church more than in the appointments of our home life. A Methodist minister made some fitting remarks at the close. We lodged at Sylvanus and Addie Hogue's, and arose early to take the 6 o'clock train for Columbus junction, a distance of twenty miles, where we were met by Edward Cooper, and had 18 miles to ride. The sky, which was so bright in the early morning, was obscured by clouds, and it was very cold and windy, giving some idea of the severe cold to come and strong winds encountered in this section. We passed over some very hilly country, rougher than any seen in Iowa, crossed Iowa River before leaving the train, and after reaching the bluffs between Columbus Junction and Columbus City had an extended view of the country in the distance. There is more timber in this section than we had seen, the soil not being so rich where it abounds.

We called at E. C.'s home to warm and be refreshed, and came on to Priarie Grove Monthly Meeting at 11 o'clock. There we were surprised to see Joseph and Ruth Dugdale, both frail and advanced in years, yet looking very natural. A deep travail of spirit was experienced, and the close service which seemed required, we can only hope found a lodgement in some hearts. "Though Paul may plant and Apollos water, God alone giveth the increase." We met here many Friends named Cooper and Russell originally from Virginia, and Lancaster county, Pa. Came home with Jesse and Mary Cooper, he a son of John Cooper of Sadsbury, long deceased. They have six sons settled around them.

Prairie Grove, Iowa, Ninth month 27. L. H. P.

SCRIPTURE LESSON, No. 39.

TENTH MONTH 14, 1888.

TOPIC: DIVINE PROTECTION.

GOLDEN TEXT.—When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned. neither shall the flame kindle upon thee.—Isaiah 43: 2.

Read Joshua 3: 5-17.

THE place of crossing was at the fords of Jericho. There is but one other place mentioned where the river was fordable, at Bethbara, supposed to be the Bethabara of the New Testament, and farther north than Jericho. The first mention of fording the Jordan is in Gen. 32: 10, believed to be at the latter place. The springs from which the Jordan takes its rise are 1,700 feet above the level of the Mediterranean Sea; and the northern end of the Dead Sea, into which it flows, is 1,317 feet below it, so that from the mountain of Lebanon to its mouth it has a fall of more than 3,000 feet. In its course it widens into two lakes: Merom, in the northern part, and Tiberias or Galilee, as it is variously called, which is ten miles further south.

Sanctify yourselves. Make yourselves clean, pure and holy; wash your clothes. Ex. 19: 10. Be holy in all manner of conversation (1 Peter 1: 15), refrain from everything that will turn the thought from the Divine purpose in your behalf, as the Lord your God has revealed it to you through me, whom he has commissioned to be your leader.

The Ark of the Covenant. A chest made of Shittim wood (acacia), overlaid within and without with pure gold. It contained the two tables of stone upon which the Law was engraved. The pot of manna and the rod of Aaron were said to be deposited in it. It formed part of the furniture of the Tabernacle which was set up in the Tent of Meeting.

All Israel passed over on dry ground. This corresponds with the record of the crossing of the Red Sea. The latter has been accounted for by natural phenomena, the winds when in certain directions blowing so strong as to lay bare the bottom of the sea, as has been known in modern times. No such explanation has been made of this crossing of Jordan, and the time is too remote for any definite solution to be attempted. In whatever way it was accomplished, it was in accordance with the will of God, who has ever made a way for his people, even where there seemed no way.

One of the most prominent arguments of those that try to unsettle human faith in the Divine Father who overrules the universe, is that the trials of life, the sorrows, disappointments, misfortunes, and accidents, that bring bitter anguish into human hearts, come just as surely upon the pure, the noble and the good, as they do into the lives of the evil and degenerate. The lingering tortures of disease, the agonizing loss of dearest child or friend, the removal of the only apparent support of enfeebled old age,—full often are experienced by those whose lives have seemed to be entirely ruled by the Spirit of the Divine, so good and true and pure are they. And because of this there are those that ask how can a good Father be so unmindful of the happiness of his deserving children?

Such a question arises from the misconception of the nature of the Divine protection. They are crude and material views, excusably held by the semi-enlightened people of whom our lesson for to-day treats, but which reflecting and intelligent minds should rise above. Surely the best things of life are not material blessings, and the best influences that come into our lives do not arise from possessions that have been attained without a struggle for their getting. He who looks back over his past life, views with greatest satisfaction the experiences that mark difficulties overcome, temptations avoided, disappointments surmounted, evil-doing put aside. In the summing up, those events in life that have proved most beneficial in the building up of character seem far beyond comparison, more valuable than any other. And it is here where Divine protection is always apparent. The Apostle Paul, in his letter to to the Romans (Rom. 8: 28), says: "And we know that to them that love God all things work together for good." We know this is so, we know full well that every trial in life, if properly borne, does affect our character for good, however sharp and heart-breaking it may have been at first, if our best instincts are obeyed, we shall find our sorrow has purified our lives. But more than that there comes, too, a realization of a supporting Power, that before we knew not of. As is beautifully portrayed by James Freeman Clark: "Sometimes there dawns in the soul the sense of an infinite tenderness, the consciousness that God is not far off, but near; that all we think and do and say aright, comes from his help. In the depths of our sorrow, in the loneliness of our bereavement, when disappointment and failure meet us, we wonder that we are somehow still upheld, and we know that it is because we are indeed God's children."

THE GEM OF GREAT VALUE.

The utmost care on the part of the housewife is the price paid for the health of the family. We have all heard the story of the father of the German bride who gave his daughter a golden casket, with the injunction not to pass it to any other hands, for it held a charm which, in her keeping, would be of inestimable value to her as the mistress of a house. Not only was she to have the entire care of it, but she was to take it every morning to the cellar, the kitchen, and the stable, and to remain with it in each place for three minutes. After the lapse of three years the father was to send the key, that the secret of the talisman might be discovered. Directions were followed, the key sent, and the casket opened, when it was found to contain an old parchment upon which was written: "The eye of the mistress is worth a hundred pairs of servants' hands." The wise father knew that a practice of inspection followed faithfully for a period of three years, with such results as we may reasonably believe followed, would be perpetuated—that the casket and hidden charm would have accomplished their mission.

Into the hands of every housewife is committed a casket far more precious than the results of any jeweler's skill. Unseen thieves are continually lurking about that threaten its safety, never so numerous as at this season of the year. The casket is the health of the family; the dangers that threaten it, disease. Its preservation depends on watchfulness born of love.—*Christian Union.*

For life to cease to be poor and commonplace and become intrinsically rich and wonderful, we must realize that if it is, as a whole, a gift of God, then all its parts must so be. . . . How grand and majestic, then, is this every-day life! It is inlaid with divinity; . . . . and David utters a literal fact when he speaks of his down-sitting and uprising as encompassed by God.

I call that mind free which escapes the bondage of matter, which, instead of stopping at the material universe and making it a prison wall, passes beyond it to its Author, and finds in the radiant signatures which it everywhere bears of the Infinite Spirit, helps to its own spiritual enlargement.—*Channing.*

INTELLIGENCER AND JOURNAL.

HOWARD M. JENKINS, *Managing Editor.*

ASSOCIATE EDITORS:

HELEN G. LONGSTRETH. LOUISA J. ROBERTS.
RACHEL W. HILLBORN. LYDIA H. HALL.

PHILADELPHIA, TENTH MONTH 6, 1888.

AFTER VACATION.

WITH the closing of the month just past came the final closing of the vacation season, and now the schools and colleges are fully at work; a multitude of eager, receptive minds on the one side and a solid front of professors and teachers, fresh from their summer rest, on the other. In business circles too, there is renewed activity, and what may be termed the indoor season, is well under way. A few persons may yet linger at sea-side or mountain homes, for the glory of the autumn weather, ere they are ready for wrestling with our inclement winter; and these are indeed the fortunate ones, for our late autumn days are the real restful days, with their bracing mornings and evenings just cool enough to enjoy the moderate fire.

But very generally the languid pulses of all are waking up from the summer lethargy getting ready for the stress and strain to which they are soon to be subjected. It requires, however, something of a struggle to again return to regular work, for the indulgence of rest "grows upon what it is fed," and we would fain prolong the season. This struggle once over the renewed vitality asserts itself and we are ready for service, service into which we should infuse the strength and knowledge gained by leisure; for these vacations when wisely spent are so much added capital for future use, as there must be some growth of mind and spirit with those whose privilege it has been to visit new spots, seeing nature in her varied colors and mingling with new people. Even to such as have enjoyed their leisure at home in the quiet, there must have been some fresh revealing of thought or action from book or paper, or direct impression from the great Teacher, on the mind ready and willing to receive it.

During the hours freed from our usual employment there has been time perhaps to forecast a little for future action; to think over new plans for our own advancement and that of others; to determine how much time shall be spent in work, and how better to use the unoccupied moments than in the past; to think of the Religious Society to which we belong, and to which we owe our steadfast adherence, and how to promote its best interests. Having been thrown upon our own resources, have we found ourselves equal to self dependence by a consciousness of inward spiritual growth? And if so how can we share this with others? For we take it for granted that no professed follower of the Christ would wish to live as to himself alone.

If these vacation seasons have been times of growth to body, mind, and spirit shall we not look around to see with whom we shall divide the harvest? If we have been thus blessed there are so many ways in which we can share our blessings that it only needs the desire to be aroused to find openings for action which will scatter only to increase our own storehouses of good things and glorify Him who is such a beneficent Giver. And if in the retrospect we find ourselves but poor, having gained nothing, let us not be too proud to be present as gleaners in the fields enriched by the labor of others, for in the harvest fields of the Lord, the humblest gleaner is welcomed, all rejoicing together in his bounty.

MARRIAGES.

BALLINGER—EVANS.—At Camden, N. J., Ninth month 26th, 1888, by Friends' ceremony, before Mayor Pratt, Chalkley M. Ballinger and Priscilla C. Evans, both of Hartford, N. J.

COFFIN—FUSSELL.—On Ninth month 27th, 1888, at the residence of the bride's parents, by Friends' ceremony, John Coffin, of Johnstown, Penna., and Elizabeth H. Fussell, daughter of Milton and Tamar J. Fussell, of Radnor, Delaware county, Pa.

HOWELL—COMLY.—At their residence, West Philadelphia, Ninth month 27th, 1888, by Friends' ceremony, Joshua R. Howell and Elizabeth Howell Comly, M. D., daughter of Emmor Comly.

DEATHS.

BARNARD.—At his residence, in West Marlborough, John Barnard, in his 90th year; an esteemed member and for many years an elder of London Grove Monthly Meeting. He was a diligent attender of meeting and careful to live consistently with his profession.

BUNTING.—Ninth month 26th, 1888, Sarah Sellers, wife of Josiah Bunting, of Philadelphia, in her 41st year.

FOULKE.—At Quakertown, Pa., Ninth month 23d, 1888, Joshua Foulke, aged 90 years, 11 months and 11 days; a member of Richland Monthly Meeting.

ROBERTS.—At her home, near Montgomery Square, Ninth month 16th, 1888, after a lingering illness, Elizabeth H. Roberts, wife of Aaron Roberts, in her 76th year; an approved minister of Gwynedd Monthly Meeting.

TAYLOR.—In Hamilton, Loudoun county, Va., the 27th of Fifth month, 1888, Hannah J. Taylor, aged 82 years; a beloved member and elder of Goose Creek Monthly Meeting.

EYRE.—At her home, near Dolington, Bucks county, Pa., the 9th of Ninth month, 1888, Florence H., daughter of Barclay and Emma D. Eyre, in the 14th year of her age. She was the granddaughter and namesake of Hannah J. Taylor, so recently gone before.

THE power of God . . the Divine Nature . . . is a yoke to the transgressing nature; but it is the ease, the pleasure, the rest, the peace, the joy, the natural centre,—of that which is born of God.—*George Fox.*

For Friends' Intelligencer and Journal.

EARLY FRIENDS OF MIAMI MONTHLY MEETING, OHIO.

Joseph Cloud, the Friend and minister of whom I spoke in a previous paper, [Intelligencer and Journal, Ninth month 15), was a quaint character. At one of their business meetings some matter of a pecuniary nature claimed attention. Joseph, speaking upon it, said "it might go to a committee, and as it would not require much religion he had thought of N. H. and I. L. for it." They were reputable Friends, but more engaged in business matters than in religious exercises. The remark made deep impression on N. H., who became a valuable Friend and long was an esteemed elder.

A Friend of German descent (of which class there was quite a number), sometimes spoke in public meetings. On one occasion he made some remarks on Contrivance. Joseph, who was sitting just behind him absorbed in his own meditations, did not comprehend the remarks, and said to him, "What is it thou sayest, Michael?" The speaker turned towards him and replied with German accent, "I say a good contrivance is part of a good machine; that is what I say, Joseph." "*Poh*," responded Joseph. "Do contrive to sit down," with which request the other meekly complied.

In 1802, Joseph Cloud, while resident in Carolina, visited England on a religious service, from which he returned in 1804, attending Baltimore Yearly Meeting on his way home in the Tenth month. Of the extent of this visit I have no account.

His constitution was not robust, and not being in affluent circumstances he labored hard for a living, and closed his life without attaining old age. He was faithful until death, and doubtless received his reward. Strongly assured by his own experience of the truth that the writings of holy men of old were profitable he earnestly encouraged the reading of them.

Robert Furnas was also from the South. His location was some three miles or more northeast, and on the east side of the stream. He was plain, unassuming, hospitable, and highly esteemed. I think he was an attender of Cæsar's Creek Meeting after its opening. He lived to advanced age. Of his plain manner it was told that a person visited him on business; when it was ended he told a boy to get a basket and bring some fruit. When the boy returned he told him to set the basket by his visitor and invited him to eat by simply saying, "There are some apples." Robert Furnas's sons were noted for height and muscular strength, and several of the neighbors were similarly formed. At a gathering for the purpose of "raising" a building, which was then done by manly force, over twenty of the residents in the immediate vicinity collected, none of them less than six feet in stature.

Margaret Kindly or Kindley, with her husband, whose name I now do not remember, came from Carolina in far from affluent circumstances. Like many of the others from the Southern States they had not the benefit of schools, their acquirements in literature being very limited. The family was of German extraction. Their property was about two miles nearly east of the meeting-house. Much privation was endured for a few years, and their living was very primitive. Margaret was a minister, meek and lowly, without doubt endeavoring in her humble walk to occupy the talent to the profit of the Great Giver. She at one time opened to and obtained the unity of the monthly meeting, with a prospect to pay a visit to Carolina, but objections were made in the quarterly meeting. In speaking of it afterward she expressed how grateful she was to be relieved of her concern, and that Friends had taken a great weight off her mind, and said that in going home from the quarterly meeting even the little birds on the trees seemed to rejoice with her in the exercise being taken by the meeting. She was opposed to every ostentatious show, and careful in dress to limit it to what was necessary and useful, not making "*one unnecessary stitch.*" She lived to advanced age, and though bent from hard labor the sweetness of her spirit diffused itself to others. She was the mother of Dinah Furnas, who may be remembered by some Friends of Philadelphia as having attended their yearly meeting; and also of our aged Mary Ratliff, of Richmond, Ind., whose manners and disposition remind us of her excellent mother, and who like her eschews the strong tea and coffee, being sinless of Rio or Cathay.

Anna Dukeminear was a prominent Friend in the meeting, her name frequently appearing on important committees.

Joel Wright was from Pennsylvania and was useful as a surveyor, school teacher, and in other services. His descendants are in the vicinity. His brother Jonathan was also well esteemed.

Amos Cook, the elder, came from Carolina with a large family, purchasing a section (640 acres) two miles westerly from the meeting-house. He was noted for blunt honesty, and the firmness with which he maintained his opinions. His neighbor, Benjamin Evans, was also from the South, though a native of Pennsylvania. His sons were of more than ordinary talent and Thomas and David acquired the art of making augers of excellent boring quality, by which their pecuniary resources were improved.

Asher Brown, with his brother-in-law, Noah Haines, and ——— Ward, were from New Jersey, also the large family of Stokes (none now members), Benjamin Hopkins and others. Benjamin Hopkins was a youngish man of business qualifications. He moved early to Cincinnati, and with two sons and three daughters died of cholera within a few days.

Asher Brown was a "goodly elder," worthy of honor, who lived in patriarchal simplicity. At his request, as expressed in a paper he wrote and which was read at the funeral, his coffin was of oak and without ornament and the sum thus saved, though small, was applied to relieve the indigent.

Benjamin and Rachel Butterworth, and their family of large children, were from Virginia. It was said the parents and one of the daughters would weigh near one thousand pounds, and when going to the monthy meeting, about sixteen miles from his residence, at Salt Run (now Hopewell), it was need-

ful to use the farm wagon with an additional horse in muddy roads. His sons were over six feet in height, of large proportion and fortunately, for lesser bodies, of peculiarly amiable dispositions. Mormon, one of them, who died in middle life,(as we term it), was nearly to the height of seven feet, and of herculean strength.

In tracing the annals of pioneer life, scanty though they may be, a difficulty arises to say enough and not too much. Our every-day life has much in common, but is it not this commonness that makes it so applicable in its instruction to all? Were the circumstances differing, the lesson would be short, and when an incident is noted of how they toiled and laughed, gathered at the wide hearth, and rehearsed the tales of woe or of weal, of success or of disappointed hopes, we may see in it something like a shred of a garment on the thorn, or the print of the foot on the sand to assure us others have before our day passed by the path we are now ourselves treading.

R. Hatton.

Haddonfield, N. J.

[The records of Miami Quarterly Meeting prior to 1828 are in possession of the other branch; those of the Monthly Meeting are with Friends. The late David Evans, (d. in 185–) had a copy of the former records. A. Pugh, an "Orthodox" Friend, printed some notes of the early times of the meeting.]

EARLY SCHOOLS AMONG FRIENDS.

[Our readers will be interested in the following article from the first volume of *Friends' Miscellany*, published 11th month, 1831. It is doubtless from the pen of John Comly.—Eds. Intelligencer and Journal.]

In 1746, the Yearly Meeting of Philadelphia "desired Friends, in their several monthly meetings to encourage and assist each other in the settlement and support of schools for the instruction of their children, at least to read and write, and some further useful learning, when circumstances will permit it; and that they observe as much as possible to employ such masters and mistresses as are concerned, not only to instruct their children, in their learning, but are likewise careful in a spirit of meekness, gradually to bring them to the knowledge of their duty to God, and to one another."

Many of the children of Friends, previous to that time, were brought up without school instruction; and even those in comfortable circumstances in some country places, for want of convenient schools, never learned either to read or write. It is probable the advice of the yearly meeting had a beneficial effect; as instances of total deficiency in school learning are not so frequently noticed among those who were then the objects of this concern.

The yearly meeting in 1750, and divers times afterwards, manifested a lively interest in the "importance of training up our youth in useful learning, under the tuition of religious, prudent persons, suitably qualified for that purpose," and recommended that "Friends should exert themselves therein, as fully as their circumstances would permit;" and that monthly meetings should appoint committees to have the oversight and care of schools.

In 1778, a united concern is expressed for the establishment of schools for the instruction of youth in useful learning. It is stated that, notwithstanding the pressing recommendations before mentioned, very little had been done effectually therein. The raising of funds for the support of schools had been proposed, and was afresh recommended to the notice of Friends; and that an account of the progress made in the several meetings be sent to the yearly meeting. It was also proposed, "that within the compass of each meeting, where the settlement of a school is necessary, a lot of ground be provided sufficient for a garden, orchard, grass for a cow, etc., and that a suitable house, stable, etc., be erected thereon. Such a provision would be an encouragement for a staid person with a family, who will be likely to remain a considerable time, perhaps his whole life in the service to engage therein." It was further advised that Friends promote subscriptions towards a fund, the increase of which might be employed in paying the master's salary if necessary, and promoting the education of the poorer Friends' children.

These earnest advices included in a report to the yearly meeting, signed by Anthony Benezet and Isaac Zane, appear to have had a good effect in stimulating Friends to a more lively concern on the subject of schools. In 1784 and '85, the minutes mention the necessity of persevering in unwearied endeavors to effect, in a greater degree than has yet been done, a liberal provision for the due instruction of youth; continued attention and further unremitted industry is renewedly urged, that Friends of the respective meetings may be enabled to give a more satisfactory account of their further progress therein.

In 1787, the establishing of well regulated schools, under the care of religious, well qualified tutors, is again recommended "to the vigilant care of concerned Friends, to be extended not only to the children of Friends of more easy circumstances in life, but also to the offspring of such as are poor, and of the black people whose condition gives them a claim to that benefit." Two years after, the yearly meeting issued pressing advices on the subject of schools, and the establishment of funds agreeable to the recommendation of 1778.

These repeated advices of the yearly meeting claimed the weighty attention of Friends; in many of the monthly and preparative meetings, funds were raised for the support of schools; and in some places a house and lot was provided for the accommodation of the teacher. Foreigners, frequently of loose principles and immoral habits had been employed as schoolmasters, but an increasing care was now manifested in the choice of teachers of exemplary life, and whose conduct was consistent with our religious profession.

About the year 1790, a concern was introduced among Friends of Philadelphia Yearly Meeting for establishing a boarding school upon a plan similar to that at Ackworth, in England. A pamphlet, written by Owen Biddle, detailing some of the proposed outlines of the institution was published,—the yearly meeting took a lively interest in promoting the

measure, which resulted in the seminary at Westtown, which was opened in 1799. This institution has been the means of diffusing improvement in Friends' schools generally, in Pennsylvania, New Jersey, Delaware, and elsewhere.

The yearly meetings of Baltimore, New York and New England have also patronized the institution of boarding schools under similar regulations.

When the subject of a yearly meeting school was under discussion, some Friends of Philadelphia and its vicinity, made some efforts to set up a boarding school on a smaller scale, for their present convenience. It was probably owing to the decease of one of the principal promoters, that the project was not carried into effect.

During the last thirty years, boarding schools have been opened in many parts of the country by Friends in their individual capacities. None of these appear to have been restricted to members of our Religious Society, and it is believed they have been the means, not only of diffusing literary information, but of extending a profitable knowledge of the principles and order of the Society of Friends.

Fifty years ago, the books used in country schools, were Benezet's primer, Dilworth's spelling book, then the New Testament, and after that the Bible. Dilworth's assistant was the standard work on arithmetic; English Grammar was very rarely taught; and it was only some uncommon genius that advanced to the study of the Mathematics. Geography, Astronomy, Natural Philosophy, History, and many other sciences that are now familiar, were probably not then thought of; and even if they had been proposed, the want of enlarged views in parents would most likely have induced them to discourage their children from entering on such studies. It is a fact, that the study of Geography was prohibited in a large boarding school, not forty years ago, because its doctrines were apprehended to be at variance with some passages of sacred scripture. An aged Friend, not 30 years back, having visited a school where the study of the globes was observed amongst the exercises, was sorry to see time spent in acquiring ideas inconsistent with those which he thought resulted from the text—"the foundations of the earth."

While Friends were ardently progressing in the concern relative to schools, making liberal provision for the support of qualified teachers, erecting suitable school houses in the room of their old gloomy buildings, the necessity of more suitable books than some that had been in use, appeared obvious. The Meetings for Sufferings furnished country schools with Barclay's Catechisms and Penn's Maxims for for the reading classes; Pierce's Spelling Book superseded the use of Dilworth's—an improved system of arithmetic, by sundry teachers, in and near Philadelphia, was brought into general use; an excellent compendium of English Grammar, compiled by James Hamton, paved the way for the more general study of that science; the higher branches of Mathematics, Geography, Natural and Civil History, and the study of other useful sciences, were encouraged. A more general expansion of mind resulted, and many of the vulgar practices and erroneous ideas of the age of ignorance were thrown much into oblivion.

The introduction of school books of an improved character had a stimulating tendency. Murray's Readers, and some of the best classic English poetry, were calculated to introduce rational habits of thinking, as well as devotional feelings. The books for children, published by the Johnsons, in Philadelphia, inculcated the duties of humanity, the numerous and valuable little works issued by Samuel Wood and Sons, of New York, furnished amusement and valuable instruction to the youthful mind, and supplanted the taste for such unprofitable romances as Tom Thumb, Giles Gingerbread, Gulliver's Travels, and Robinson Crusoe.

Less than a hundred years ago, our ancestors were urged to furnish their children with an opportunity to learn to read and write; and where circumstances would admit, some further useful learning. Under a prospect of the advancement of the present day, we may be ready to marvel that the extent of their wishes in 1746 was so limited.

We rejoice that the human mind is advancing in the proper application of its powers, to the study of truth, and the knowledge of natural science. We also rejoice in the improved order observable in schools; that teachers, more generally than formerly, are "careful," as our worthy Friends of 1746 express it, "in a spirit of meekness, to bring their scholars to the knowledge of their duty to God, and one to another."

NEWS OF FRIENDS.

FRIENDS IN IOWA AND ILLINOIS.

I LEFT my home at North Platte, Neb., on Third-day evening, the 11th inst., for the purpose of attending Illinois Yearly Meeting, and taking in Prairie Grove Quarterly Meeting held at Highlands, near West Liberty, Iowa, on my way. I arrived at West Liberty Fourth-day evening, and the next morning Elijah Hogue took me to the Quarterly Meeting, which though not large in numbers, was truly a feast to the soul. The love of God presided over the assembly, and seemed to permeate every heart.

The country in the vicinity of West Liberty is very beautiful, diversified as it is by hill and dale, and dotted all over by groves of trees.

On Sixth-day morning, in company with a delegation of Friends from the quarterly meeting, we took the train for Lostant, in the vicinity of Clear Creek, Putnam county, Ill., where Illinois Yearly Meeting is held and arrived in due time, where we were met by Friends, who gave us a cordial reception and took us to their homes, where we were entertained with the old-time hospitality usual amongst Friends.

The Yearly Meeting as a whole was one continual feast to me who am so far separated from Friends, and so seldom enjoy their society, either socially or religiously. I received fresh inspiration to press forward in the Christian life, however difficult the way, and the memory of this little visit will be a bright spot in my life to which I shall ever revert with pleasure.

MARY A. CALKINS.

Clear Creek, Ill., Ninth month 21.

MEETING DAY AT WARRINGTON, PA.

Editors INTELLIGENCER AND JOURNAL:

A company of six left Fawn Grove, (York county, Pa.), on the morning of the 22nd of 9th month, to attend a meeting held only once in the year at Warrington. It was a bright morning, and we enjoyed the sunshine after the many days of rain and dull weather; the roads were good, and lay through a rolling country, with ever changing views, and good farms and buildings, most of the way. We passed through several small towns, and York, the county town, which viewed from the hills seemed to spread over several miles; and the valley of the Codorus is very beautiful. Two ridges we passed over, but did not quite reach the mountains. We arrived at our destination a little after sundown, were warmly welcomed, and entertained by decendants of members. Of that once large meeting, very few now claim the right of membership. But we were impressed with the old, large stone house, and as we drove through the grove of large trees that surround the building, the thought would arise why such a place should be neglected. The house is old and needs repairs, but the large graveyard is in good condition, and the surroundings are pleasant, and the interest manifested by the continual arrival of people from every direction, until the house could not contain near all, seemed to indicate there might yet be a meeting revived, and be held regularly. Some Friends from Pipe Creek and some from Monallen meetings were there,—Margaretta Walton, from Chester Co., Pa., Darlington Hoopes, from Forest meeting, Md., and Mordecai Price, of Fallston, Md., the other four of our little company from Deer Creek Monthly Meeting, Md.

The spoken word was clear and convincing, and as the gospel stream flowed freely we felt it was good for us to be there; the social mingling proved we were among a good people, and the visit will long be remembered. D. H.

Mill Green, Md., 9th month 30.

THE MEETING AT RADNOR.

The meeting at Radnor, on the 23d ult., was attended by a number of Friends from other meetings, including Philadelphia. Margaret P. Howard and Richard K. Betts spoke. An article in the Philadelphia *Ledger* of the 29th ult., says:

Of the original meeting only three families, it is said, survive—Mrs. Joseph Worrall, James Paist and wife, and the Sexton, Barclay Hall. Notwithstanding the rarity of the meetings, the house is kept open every First-day the year round. It is prepared, and when necessary warmed, so that if but one should put in an appearance he or she might not go away disappointed.

The old building is located in a beautiful natural situation and is one of the most picturesque of its kind in Pennsylvania. It is upon a slight elevation on the Chester road, about ten minutes' walk from the old Lancaster pike. The main building, to which an addition was afterward added, is of stone and was erected in 1718, as a block near the apex of the gable testifies. Its style is very primitive but substantial.

Dwellings are few in the immediate neighborhood, and from the steps of the old house at either side one can look over a delightful expanse of slightly rolling country, dotted here and there with little patches of woodland, country residences and pretty ravines.

It is about six years since the Radnor "preparative" meeting ceased. There was a time, well remembered by Richard K. Betts, who is now between 80 and 90 years of age, when the old meeting-house was taxed to accommodate all who sought admittance. The commencement of the decline is placed at about twenty-five years ago. Death and the desire to find other habitations have gradually removed from the vicinity the old members until now only the three mentioned remain.

FIRST-DAY SCHOOLS.

PROCEEDINGS OF BUCKS UNION.

BUCKS First-day school Union met at Makefield meeting-house, on the 23d ultimo. Joseph Flowers acted in place of Oliver H. Holcomb as one of the clerks. From the reports from the schools, they all appear to be in an encouraging condition. The school at Bristol, which had been discontinued some time ago, has recently been revived, with a promising outlook. From notes of the proceedings, in the Newtown *Enterprise*, we select as follows:

The first exercise was an essay by Allie Rohr, entitled "Brave Hearts," which contained excellent thoughts and was well rendered. Next was a reading by Hugh Balderston, "Who are our Friends?" Next a recitation, "Say No," by Sarah B. Delany. Next was a reading by Mary D. Balderston, "A simple head of wheat." A biographical sketch of John Woolman was read by the assistant clerk, contributed by Buckingham school. The exercise from Newtown school was the answer to this question: "Is there sufficient moral teaching to be derived from the lesson leaves based on the Old Testament?" The answer, read by Anna Cernea, was favorable to these lesson leaves. Samuel Swain did not favor them. He said the Old Testament history was a record of an early era of civilization, a history of war and bloodshed, entirely different from the law of love as taught by Christ in the new dispensation. He could see no good in having these things brought into the teaching of young children. The history might be useful as a history of the Jews. Louisa Woodman said she had difficulty in interesting her class in them. She had ceased using them. Dr. Joseph Smith spoke in the same tenor. Next was a recitation "Speak Gently," and another, by a small girl, entitled "Nobody but Mother." The question assigned to Solebury and Wrightstown, to wit: "How can we keep our young men and women interested in the First-day school and in the Society of Friends?" was answered by Anna Scarborough, of Wrightstown, Solebury not responding. Introduce history; give questions to answer, something for all to do. Read extracts from standard works. Let the teacher always be present. The life and teachings of the Apostle Paul could be made very interesting. There was too little taught of Friends' belief. They are looked on as a moral, but not as a religious people, and the religious side must be more thoroughly inculcated.

Isaac Eyre had written a history of the different schools of the Quarter, which was read by Susan Buckman. The following are the dates of the founding of each school: Yardley was founded in the summer of 1866 or '67, with Lettie S. Cadwallader as superintendent. It afterwards went down, but was revived as a Bible class in 1885 by Sarah B. Knowles and others. Newtown was instituted in 1868, with Dr. Lettie A. Smith as superintendent. Wrightstown in 1869, with Mary H. Atkinson superintendent. Edgewood in 1870, James Palmer superintendent; discontinued in 1883. Langhorne in 1870, Roberts Ivins superintendent. This is the only school that has had an endowment, Mary Wildman having bequeathed it $1,000. Buckingham in 1870, Ann Eliza Smith superintendent. Makefield in 1871, Samuel C. Cadwallader superintendent. Bristol in 1872, Dr. G. W. Adams superintendent. At one time this school numbered 212 scholars, mostly children from other denominations. Was discontinued in 1882, mainly on account of opposition by the Methodists. Has recently been resumed on a new basis. Doylestown in 1873, Benjamin Smith superintendent. Solebury in 1875, Hugh B. Eastburn superintendent. Fallsington in 1865; founded under discouragement, and discontinued in 1869, when Penn's Manor school was started, with Amos S. Ellis superintendent. The names of superintendents above given were those who first established the schools.

The business committee reported the following names for officers of the ensuing year, which was concurred in: Amos S. Ellis, clerk; M. Ella Longshore, assistant; Tamer Bunting, treasurer. Next Union meets at Langhorne.

SWARTHMORE NOTES.

—Marie A. Kemp, A. B., of the class of '79, who has been spending some years in Paris, is about to be enrolled as a student in the University of Zürich, Switzerland.

—Horace L. Rossiter, A. B., of the class of '82, is Superintendent of the Public Schools of Cleveland, Ohio.

—Prof. Day has removed from the College building, and rented a house near the grounds, recently built by Charles Ogden.

—Prof. Weaver is doing excellent work in the Modern Languages. He now has charge of the entire department of German, Prof. Appleton's time being wholly occupied with Greek and English Literature.

BEGINNINGS OF TEMPERANCE REFORM IN PHILADELPHIA YEARLY MEETING.

1738.—The proposal of Philadelphia Quarterly Meeting respecting the great number of public houses, being considered, it is recommended to such of the Friends of the quarterly and monthly meetings belonging to this meeting as are magistrates, that they use their endeavors to lessen the number of persons recommended for that service, and that Friends be careful not to sign petitions to recommend any but such as are proper persons, or where there is a real necessity.

1746.—We entreat our young Friends with readiness to receive and give place to the labor of love, and wholesome admonitions bestowed on them by their parents and others, and to renew our advice not only to the young, but to those of riper years, to avoid the keeping of much company and resorting to taverns and ale houses, as great inconvenience attends this practice, not only the subjecting yourselves to the temptation of drinking to excess; but hereby an opportunity is offered for men of corrupt minds, to sow the evil seeds of loose principles, perhaps to the calling in question the great truths of religion contained in the Holy Scriptures.

1777.—Considering the snares and difficulties to our young people and others, which are attendant on keeping houses of public entertainment, beer houses, and dram shops, whereby the reputation of truth has greatly suffered, and in some places the children and families concerned herein have been brought into disgrace and loss, both spiritually and temporally, it is the united sense and judgment of this meeting, that Friends ought not to give way to the desire of outward gain arising from such employments, but keep themselves clear thereof by attending to the pointings of pure wisdom, which will lead us to seek a way of supporting ourselves and families in business more consistent with our holy profession and not liable to such snares and dangers.

1777. An increasing concern and exercise having prevailed amongst Friends in several of our quarterly meetings, respecting the unnecessary use of spirituous liquors which had greatly tended to the corruption and depravity of the morals of mankind, thereby increasing guilt in our country, under which consideration this meeting is engaged to exhort and admonish Friends to use great caution in that of distilling, or the encouraging of distilling, or using distilled or spirituous liquors of any kind. And in regard to the practice of destroying grain by distilling spirits out of it: It is the sense and judgment of this meeting, that such practice be wholly discouraged and disused amongst Friends, and that Friends ought not to sell their grain for this purpose, nor use or partake of liquors made out of grain; which this meeting directs the quarterly and monthly meetings to take proper notice of, and make report of their case to next yearly meeting.—*Friends' Review.*

SEPTEMBER.

ONCE more the liberal year laughs out,
O'er richer stores than gems or gold;
Once more with harvest-song and shout
Is nature's bloodless triumph told.
Our common mother rests and sings,
Like Ruth, among her garnered sheaves;
Her lap is full of goodly things,
Her brow is bright with autumn leaves.
O favors every year made new!
O gifts with rain and sunshine sent!
The bounty overruns our due,
The fullness shames our discontent.
We shut our eyes, the flowers bloom on:
We murmur, but the corn ears fill;
We choose the shadow; but the sun
That casts it, shines behind us still.

—*J. G. Whittier.*

PROGRESS.

LET there be many windows in your soul,
That all the glory of the universe
May beautify it. Not the narrow pane
Of one poor creed can catch the radiant rays
That shine from countless sources. Tear away
The blinds of superstition; let the light
Pour through fair windows broad as truth itself
And high as God.

Why should the spirit peer
Through some priest-curtained orifice and grope
Along dim corridors of doubt, when all
The splendor from unfathomed seas of space
Might bathe it with the golden waves of love?
Sweep up the debris of decaying faiths;
Sweep down the cobwebs of worn-out beliefs,
And throw your soul wide open to the light
Of Reason and of Knowledge. Tune your ear
To all the wordless music of the stars
And to the voice of nature, and your heart
Shall turn to truth and goodness, as the plant
Turns to the sun. A thousand unseen hands
Reach down to help you to their peace-crowned heights,
And all the forces of the firmament
Shall fortify your strength. Be not afraid
To thrust aside half truths and grasp the whole.

—*Ella Wheeler Wilcox.*

IN SORROW.

WHEN thou art sorrowful and cares around
Crowd fast upon the steps of happier days;
When thou believ'st brightest things can lend
The saddest echo to the gayest lays—
As men of old were fed with angel's food.
Go seek thy remedy in doing good.

When those to thee dearest shall have died,
And each fresh day grow weary to thine eyes;
When every hope that others build upon
Comes to thy senses with a sad surprise—
Take up the burden of another's grief;
Learn from another's pain thy woe's relief.

Mourner, believe that sorrow may be bribed
With tribute from the heart, nor sighs, nor tears,
But nobler sacrifice—of helping hands,
Of cheering smiles, of sympathetic ears,
Oft have the saddest words the sweeter strain;
In angel's music let thy soul complain.

Then grief shall stand with half-averted foot
Upon the threshold of a brighter day:
And Hope shall take her sweetly by the hand
And both kneel down with Faith to meekly pray,
Lifted from earth, Peace shall immortalize
The heart that its own anguish purifies.

—*Chambers's Journal.*

IN the soul God reveals himself to man. It is the door into the infinite presence, once opened, never shut. Deep questions must be answered by deep thought. As we live from the spirit, so flows the spirit upon us; and the soul becomes the everlasting son, the continual recipient of God.

ENDURANCE is the crowning quality,
And patience all the passion of great hearts.

—*Lowell.*

THE LATE HENRY RICHARD, M. P.

[IN the issue of this paper for Ninth month 8th, we gave from an exchange paper a brief sketch of the career of the late Henry Richard, member of the English Parliament, and a very conspicuous worker in the cause of Peace and Arbitration. We give, now, some extracts from the discourse preached on the occasion of his funeral, at London, by his friend, R. W. Dale, a minister, of Birmingham. EDS. INTELLIGENCER AND JOURNAL.]

For nearly sixty years our friend and brother lived in this great city, but he died, as it was fitting he should die, among his own people,[1] within the sound of the waters and within sight of the mountains of the land of his birth. It was fitting, I say, that he should die there, for he loved Wales with a passionate affection, and through all the labors and excitements and travels of his long public life he was under the power of the influences which surrounded him in the home of his childhood.

The traditions of that great time in the history of his country, when men of genius, inspired with Christ's faith, traveled over Wales with almost unexampled power and success, never left his mind. Wherever they preached, the people gathered and listened to them. From distant towns and hamlets, from scattered farms and lonely villages, from the valleys and hillsides, thousands and tens of thousands of men and women and children were shaken by their words, as trees are shaken by the storm. . . In the course of two generations, Wales was rescued from irreligion, and its people became filled with intense and fervid piety. Mr. Richard's father was one of the most eminent and devoted of these first teachers of truth. During his childhood and youth, he was surrounded with the men who had brought about these great reforms. He remembered their great deeds. He recalled the fire and pathos of their eloquence. He knew how wonderful their work was. To the last he loved to speak of it, and we, who knew and loved him, are here this morning to say that the faith of those early days remained with him. The strength of his truthful integrity was the central element of his being. He left Wales with a patriotic fervor which seems to characterize the children of the mountains. He loved the sons and daughters of Wales, and his love for his country was not for its native heroism, or the hereditary qualities of his race. It was not these things which filled his imagination, nor was it even a love for the genius of which he himself has been an illustration. He remembered the divine fire which glowed in the hearts of her great preachers, the divine fire which had gone out from their words, the simple faith, the patient industry, the joy in God which they had created among the people. . . . .

In his early life, he supposed he had been called by God, as his father had been, to the ministry of the Gospel. There is no reason for us to suppose that he mistook his vocation. . . . . In 1848 he accepted the Secretaryship of the Peace Society. Three years later, he retired from the ministry that he might de-

[1] At Treborth, near Bangor, Wales, Eighth month 20, 1888.

vote himself altogether to the great work with which he was then occupied.

That year, 1848, as older men amongst us remember, was a time of almost boundless hope. It seemed as if the world was passing victoriously out of its prolonged troubles into a glorious age. All the nations of Europe were springing to their feet and seeking for light and air and freedom. Ancient religions were broken, and it seemed as if a new gospel was being founded for the human race, which gospel was contained in the words, "Liberty, equality, fraternity!" They listened with wonder and delight, but most of them knew that the fair promises of the new time could never be fulfilled, except under the power of the old faith, which made all men free, all men equal, all men brothers, by making them sons of God. But it was a time when young men were sure a new glory had dawned on mankind, and when even all men were almost ready to say with Simeon, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

There is little doubt that Henry Richard entered upon this new era with enthusiasm and hope, but what was with other men a passing hope, was with him a fire of God, which burnt to the end. . . . . He took the words of Christ as they stood, and told us to resist the evil, and for him, Christ's sworn servant as he was from his youth up, it seems to have been the first of his thoughts to get the will of Christ done on earth as it is done in Heaven. That the differences of nations should be settled only by the shock of arms, was an offence against the laws of God. The only method of settling disputes, according to him, to be recognized by the Supreme Power, was by Arbitration. There was something in the temper of the time, when he became Secretary of the Peace Society, which seemed to render this ideal possible, but his courage and the enthusiasm he bestowed on the work, to the end, were not derived from the temper of the time, but from his fellowship with Christ. He pursued his end alone, after the hope of 1848 had failed. The persistency with which he pursued that end was admirable.

He had a considerable measure of success in securing the adoption of his principles in the Treaty of Paris; he carried a vote in its favor in the British House of Commons; he obtained the practical recognition of Peace principles in the Geneva Arbitration over the "Alabama" claims. The audacity of his faith, therefore, achieved great victories for him.

In the year 1863 he entered the House of Commons. He was something more than a politician. He never walked in the crooked paths of time and change. He dreamed of a perfect state. Perhaps he found it hard to make sufficient allowance for the difficulty of realizing an ideal justice in human laws and human administration. I suppose that the holding of office never crossed his mind. He was Christ's servant in the House of Commons, just as he had been Christ's servant in the ministry, and Christ's servant in striving to win the hearts of men away from revenge and crime. Although he believed it was no part of the State to maintain the authority of the Christian Gospel, he also believed that it was just, and an individual duty, to cause its strength to penetrate the legislation and the life of the State. To the last he was a Radical of that early type which has almost disappeared. He believed in trusting the people in the management of their public business, and he was, therefore, in favor of the extension of the Franchise to the utmost limit of local and municipal government. He thought it much better for people to make mistakes in the conduct of their own affairs, than that they should be saved from mistakes by the perpetual interference of a central Government.

He cared for the ethical as well as the moral development of the State. He cared for the development of the national character, to be generous and self-reliant, and therefore he never wholly liked the interference of Government in education. In accepting that interference as a necessity, it was his conviction that as soon as education was recognized as one of the chief rights of the people, and one which touched them more closely than the building of bridges or the making of roads, then education should be under the control of public representative authorities.

His last considerable public work was in maintaining that principle, in the Royal Commission, which closed its labors only a few days before his death.

The relations between himself and his constituents were honorable alike to them and to him. They recognized his integrity, and had boundless faith in him. They knew his zeal in their service, and from the time he first became Member for Merthyr, his seat was never in serious danger, and in late years no one dared to think of disturbing him. He was more than Member for Merthyr; he was Member for Wales, and for many years he was the authoritative representative in the House of Commons, of English as well as Welsh Non-conformity.

Of his private life, during the last two or three years, I have seen much. I can only say he was singularly gentle, kindly, affectionate, and unselfish. He loved warmly, and he was warmly loved. I have been witness during that period of the unfaltering resoluteness and fidelity with which, in private, he has discharged his public duties.

When I first joined him on the Royal Commission, or almost immediately afterwards, he knew he was suffering from the perilous disease by which his life was at last ended. He never ascended the steps of Whitehall, into the room where the Commission sat, without knowing there was some peril to his life in attempting to do it. I remember well the very last time he addressed the Commission, at any length, during the final consideration of the Report, how obvious was the physical distress that came upon him while he was speaking, but he had to deliver his conscience, and at all peril he did so.

In public he was courteous, but he had the fortitude of granite rocks. He had a large knowledge of all subjects on which he ever attempted to influence public opinion. He was sagacious, shrewd, and persistent in the maintenance of his convictions. He had at his command a manly and serious eloquence,

and when standing before a popular audience, he spoke in vigorous words of passion and fire.

Beneath all his public life there was the religion of his childhood, which remained with him, although I don't mean to say he was altogether untroubled by the controversies of the last thirty years, which other duties prevented him from following up and investigating. But whatever else fierce winds and rising waters may have shaken, his central faith was undisturbed. He built upon a rock, and that rock was Christ. Again and again, since I have been associated with him in that public work I have just referred to, our conversation has wandered away, at night, from the business in which we had been engaged during the day, and from the political questions of the day, and he and I were of one mind on those deeper and more sacred subjects which were housed within our hearts.

THE SEWING GIRLS OF LONDON.

A YOUNG Englishwoman, Beatrice Potter by name, has recently made an interesting and instructive experiment. Dressing herself in miserable clothes and assuming the disguise of poverty, she sought work as a "plain hand" among the "sweaters" of East London. Her experiences are described in an article in the *Nineteenth Century*. After she had met refusal after refusal in her applications for work, and had become quite exhausted by her long and weary walk, she was finally engaged by a Jewess as a "trouser hand." She worked two days with some thirty women and girls. Two pairs were all she could finish in a day, but the experienced workers could finish three pairs. Her wages amounted to less than ten pence each day, and some of the experienced workers could not earn more than a shilling. The working girls are described by Miss Potter as warm-hearted and good-natured, with minds keenly alive to the enjoyments of East London life. During the day they work most industriously, and in the evenings, on holidays, and when work is slack they no less eagerly gather in the various excitements of the streets. These girls generously helped the new-comer out of their own time, and, out of sympathy for supposed forlorn condition, they urged upon her a portion of their scanty lunch. Miss Potter conclusively shows that among these hard-worked girls there is the good material of a splendid working-class womanhood which needs only protection and guidance. The labor question embraces the condition of all such women, at home and abroad, and Miss Potter's experiment was one in the right direction.—*Exchange.*

COLORS, WHERE THEY COME FROM.

FROM the cochineal insects are obtained the gorgeous carmine, as well as the crimson, scarlet, carmine, and purple lakes. Sepia is the inky fluid discharged by the cuttlefish to render the water opaque for its concealment when attacked. Indian yellow is from the camel. Ivory black and bone black are made out of ivory chips. The exquisite Prussian blue is got by fusing horses' hoofs and other refuse animal matter with impure potassium carbonate. It was discovered by an accident. In the vegetable kingdom are included the lakes, derived from roots, barks, and gums. Blue-black is from the charcoal of the vine stalk. Lampblack is soot from certain resinous substances. From the madder plant, which grows in Hindustan, is manufactured Turkey red. Gamboge comes from the yellow sap of a tree which the natives of Siam catch in cocoanut shells. Raw sienna is the natural earth from the neighborhood of Sienna, Italy. Raw umber is an earth from Umbria, and is also burned. To these vegetable pigments may probably be added India ink, which is said to be made from burned camphor. The Chinese, who alone produce it, will not reveal the secret of its composition. Mastic—the base of the varnish so called—is from the gum of the mastic tree, indigenous to the Grecian Archipelago. Bistre is the soot of wood ashes. Of real ultramarine, but little is found in the market. It is obtained from the precious lapislazuli, and commands a fabulous price. Chinese white is zinc, scarlet is iodine of mercury, and cinnabar, or native vermilion, is from quicksilver ore.—*British Journal of Photography.*

WHAT HAS SAVED THE BIRDS?

A CORRESPONDENT, Henry W. Sackett, of Riverdale-on-Hudson, thus writes to *Friends' Review:*

In your issue of Eighth month 30, is a paragraph from *Science*, raising the query as to what has caused the greatly increased number of birds this year, particularly of the small songsters. The writer suggests no explanation and remarks upon the fact that the regular organ of American ornithologists furnishes none, although it comments upon the unquestionable fact.

"Will you permit me to suggest what seems to be at least a plausible, if not a positive, explanation of the phenomenon. The Audubon Society for several years has been doing a quiet but none the less effective work throughout the country in asserting the right of these gentle, harmless and beautiful creatures to life unmolested by fear of man. The promoters of this society have actually shamed their more thoughtless sisters into an abandonment of the barbarous custom of using the heads, wings and bodies of birds as ornaments for bonnets or other articles of dress. It has been one of the rare exceptional cases where sentiment has actually changed a general fashion.

"The consequence has been marked if not extraordinary. The demand for the bodies of small birds that at one time was enormous, has now very largely fallen off. Instead of, as was the case at one time, the little songsters being killed by the hundreds of thousands, it has almost ceased to be profitable to carry them to market. The natural result has followed. All that the birds needed was to be left to themselves. They have increased and multiplied as God meant they should, and as they did in the days before the demands of a cruel fashion doomed millions of their innocent lives to meet the caprice of thoughtless or conscienceless pursuers of fashion."

TRUTH is as impossible to be soiled by any outward touch as the sunbeam.—*Milton.*

A VISIT TO A JAPANESE VOLCANO.

We left Tokio at noon on a beautiful midsummer day. Although strictly a pedestrian trip, we preferred to traverse the great Mustrasi plain, through which for the first seventy miles our road ran, in *jinrikisha*,—large baby-carriages with a man where we should expect a horse. If I seem to speak slightingly of these estimable vehicles, the fault must be laid to our own imperfect vocabulary. More delightful means of conveyance than these reminiscences of our infantile years it would be difficult to imagine. The only drawback to them lay in the fact that every five miles the coolies insisted upon stopping for rest and refreshment. I cannot find it in my heart, however, to grudge them these respites, especially in retrospect, when I reflect how limited are their opportunities. So wearing is the trade that jinrikishamen are said not to live more than five years. It is startling to think that one's fellow-travelers, if I may so describe them, have already ceased to be.

After contemplating for two days a patch-work of fields stitched by hedgerows and dikes and hemmed by the turnpike, we grew rather tired of this agricultural crazy-quilting. Even the towns, that stretched like seams in one straight line along the highway till they almost met, eventually became monotonous, and we were not sorry to find ourselves on the third morning slowly mounting the long slope that bounds the farther end of the plain. Step by step, as we toiled up, the grassy, flower-covered meadows fell away in one long sweep that became every moment grander as it curved out into the seemingly illimitable distance. Of the plain itself, no end was visible: only the mountain ranges on its sides stood out in two long lines of blue perspective, vanishing at last in faint patches of color hardly deeper than the sky itself. We seemed to be standing upon the stair-way of some vast pre-historic structure overlooking rows of colossi that sentineled the approach. It gave us much pleasure at the same time to think that we were leaving behind our friends, the mosquitoes, who had welcomed us so warmly where we had stopped the last few nights, and who are constitutionally averse to climbing above two thousand feet. In spite of man's craving for the infinite, he cannot but rejoice at times that some things have their limitations.

The day itself was all we could wish, with the morning mountain freshness still in the air. The sky was clear,—much too clear, we began to think after half an hour's walk; for by that time the sun had gained strength, and the road was without shade of any kind. The exposure, owing both to the increasing force of the sun and the increasing rarity of the air, grew every moment more pitiless. Very soon those first few minutes of delight seemed ever so so long ago, and we came to look back upon them as men do upon their lost youth. The trail we followed was the regular road over the Shibu Toge, and for the first five miles led us up outlying spurs of the mountain as barren as could be. It was one continuous ascent, commendable at least for sincerity of appearance. It never deceived us by promising the top every quarter of a mile ahead, only to disclose another summit beyond as soon as we reached the first. But it was terribly long, and none the less steep on that account. To add to the discomfort, the slopes were destitute of water, and, I am sorry to say, delusive as well; for we did come across one miserable little apology for a brook, of which the professor, in the eagerness of his thirst, drank so hastily as to swallow a quart, more or less, of it, before he realized his mistake. The liquid was simply diluted sulphur. He should have left precipitancy to the stream, as I endeavored to point out to him. But he did not appear to relish the pleasantry any more than its cause. It took him fully half a mile to recover his equanimity.

Thoroughly baked and parched by two hours, scorching under an untempered midsummer sun, we finally reached a little hut where the path up Shirane branched off from the main road over the Shibu Toge. *Toge*, the Japanese word for "pass," means literally "up-down,"—a name which, if not elaborate, is at least expressive. In English we are are obliged to write the word with a hyphen; but in most Japanese passes there is no such level stretch in the middle. The volcanic character of the country renders the transition from one side to the other peculiarly abrupt. No sooner do you cease to go up than you begin to go down. In this instance, we had not yet quite finished going up, for the pass was nearly as high as the top of the mountain,—a fact we verified experimentally later, by crossing the one after we had climbed the other. But, as the pass lay beyond, we took the peak first.

The hut stood at the lower end of a large wooded hollow on the north flank of the mountain. Near it bubbled up a spring, which, mindful of our previous mishap, we eyed suspiciously; but, on tasting it with great caution and finding it sweet, we drank immoderately of it. This hut was kept as a sort of hostelry in summer by the hermit who inhabited it, and was much patronized by travelers over the pass. Not the least of its attractions was the hermit himself.

From this point up, we had the mountain all to ourselves; for since the eruption had divested it of its religious insignia, pilgrims had ceased to visit it. For some distance the path wound about through the patch of forest,—a stunted growth of gloomy firs, with here and there a dead one, like the ghastly wraith of its former self. A pathetically picturesque spot it was, with the gray moss mantling the ashen stems, and a barren summit protruding from the woods in front. Out of the hollow the timber-belt extended about half-way up the peak, running round this whole side of the crown. The awe connected with the place no doubt gave a religious turn to my imagination, quite in keeping with the Japanese genius of the spot; for I could think of nothing with this view before me, but one of those sleek, tonsured monks, whose sanctity permits only a halo of hair. The analogy was still further borne out by the faint filament of smoke that curled up from his cranium, for in the portraits of the old Buddhist saints handed down to us it is no uncommon thing to see them despatching their spirits abroad after this fashion. As I plodded on, Fancy, in her own kaleidoscopic way,

suddenly changed the picture, and I was sitting as a small boy again in church, silently staring during the sermon at the bald pate of the old gentleman in the pew in front. A bowlder or two did very well for flies.

Twenty minutes or so from the last tree brought us to what turned out to be the outer edge of an outer crater. All the way up, the mountain had presented a singularly long front east and west; but in a most surprising manner, just as soon as we reached the summit, its greatest length seemed suddenly to have changed to north and south, a deception to which peaks are prone. The scene we found ourselves gazing down upon would, for mournful monotony, be hard to match. In the immediate foreground lay an oval crater, which might not untruthfully be called a mud-hole; for, filling it completely, lay spread out before us a billowy sea of solidified mud. A glance showed that this was not the scene of the eruption, but only a subsidiary pot into which some of the superfluous melted matter had been casually spilled. Beyond it we were aware of another depression lying to the south of its farther wall. We could see nothing as yet save dense masses of cloud rising out of the void, but we heard quite enough to quicken our pulses as well as our steps. Though the mud looked solid enough, we suspected it of being only a congealed film; so we discreetly skirted its edge till we reached the opposite end of the crater rampart, and found ourselves on the verge of a small precipice,—a portion of a wall surrounding another crater somewhat larger and much deeper than the first. This second sink was still in a semi-lively condition. It was at once evident that the last eruption had taken place here, for it was yet going on. Indeed, though it did not need history to convince us that the disturbance was in a moribund condition, enough life was still left in it to make the sight anything but tame. Through the dense steam-cloud which more than half filled the vast cavity we could occasionally make out, as the breeze lifted the curtain, a solid floor below pierced by two round holes which resembled mammoth cauldrons. One of these was simply seething, boiling up, after the manner of a huge kettle; the other was in a more interesting condition. Every few minutes it was shaken by a mighty throe, and with a report like the bursting of a gigantic boiler a column of mingled steam and water was hurled fifty feet into the air. Fortunately, the wind was not our way, so that our position, a good post of observation for what was little visible through the dense masses of steam below, was as safe and comfortable as the circumstances permitted. A confiding sense of security, however, was not the effect it produced upon us, for the explosions of the crater-geyser were really awful, and their fitful character rendered them even more so. Had they been continuous, sameness would have dulled the edge of sensibility; but as it was, each new explosion found the ears almost as unprepared as if they had not known it was coming. At these moments we could hardly believe that the volcano was really quieting down, for it produced the impression of being about to hurl us piecemeal into space. One may talk contemptuously of a mountain when one is not under its immediate influence; but the lofty desolateness of even an inanimate peak is singularly impressive. If, instead of an inert mass, the mountain be a volcano, and in eruption, the effect is terrific. In the presence of the display of such Titanic forces in all their overwhelming, irresistible strength,—forces of which we ordinarily fail even of conceiving,—it is but a part of one's humanity to be awe-struck. At each renewal of the geyser's throe I felt as if I were to end my ephemeral existence then and there. The consciousness that no such catastrophe had as yet occurred, nor was likely to happen without full preliminary warning, was but slightly reassuring to one standing on the brink of such an abyss.

Of the size of the pit left by the last eruption I cannot speak accurately. I had no means of measuring it, so that my estimate is based principally upon the camera of the memory. It was perhaps five hundred feet across and fifty feet deep on the average, for the crater's rim was very irregular in height. It was by no means an imposing crater; but its present activity made up for its want of size, and its cloak of cloud artfully covered a multitude of its shortcomings. When we reflected that it was still spurting away in this threatening manner fully twelve months after the time it first broke out, we were far from grudging it our climb. At any rate, it was the very latest thing in Japanese eruptions.—*Percival Lowell, in Appalachia.*

NEWS AND OTHER GLEANINGS.

—A geographical society has been founded at Lima, whose main object will be to promote the knowledge of the geography of Peru.

—The Queen of Sweden has been ordered by her doctors to get up early, make her own bed, take care of her own room, work in the garden, and take long walks.

—Vassar College has just received a scholarship of $6,000 from Mr. Colvin Huntington, of Fort Scott, Kan., to provide for the education in all coming time of his descendants, or of those bearing the Huntington name.

—A tunnel near Samos, which dates from about 530 B. C., has recently been explored by a German expedition. It was constructed as a water conduit, and has been driven through limestone rock to a length of 1,235 feet.

—The volcano on the island of Stromboli, in the Mediterranean, north of Sicily, is in active eruption. Instead of the usual thin vapor which arises from the crater, there is a constant column of flame. The deck of the steamer *Duchess of Sutherland*, while passing the island on her way to Naples, was covered with ashes. Clouds of dust surround the mountain for a distance of ten miles.

—One of the earliest and most intelligent of American instructors of the blind is just dead,—Dr. William Chapin, of this city, who closed his active and laborious life on the 20th inst., at the age of eighty-six. He was appointed in 1840 Superintendent of the Ohio Institution for the Blind, and from 1849 to 1881 he was at the head of the like Institution in this city. Probably no one was more familiar with the work for the blind in this country, and few if any had done more to make it successful. His name, however, continues to be worthily represented in the duty of caring for the defective classes: it is his son, Dr. John B. Chapin, who is the successor or Dr. Kirkbride in the charge of the Pennsylvania Hospital for the Insane.—*The American.*

—"In the autumn of 1887 the Bureau of Education at Washington, desirous of obtaining a knowledge of the present status of temperance instruction in the United States, addressed the following inquiry to the State superintendents: 'Is the study of physiology and hygiene with special reference to the effects of stimulants and narcotics required by law, and in what grades?' From the replies it appears that instruction in physiology and hygiene with special reference to the effects of stimulants and narcotics is made compulsory by statute, in some part of their school life, on all pupils in twenty-five out of the thirty-eight States: viz., Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, Pennsylvania, Delaware, Maryland, West Virginia, South Carolina, Florida, Alabama, Michigan, Wisconsin, Minnesota, Iowa, Nebraska, Kansas, Colorado, Nevada, Oregon and California. The same compulsion exists in all the Territories and in the District of Columbia by United States statute. In Missouri the instruction under consideration is compulsory upon the demand of patrons of the public schools, and forbidden otherwise."—*Washington Correspondent in Science.*

CURRENT EVENTS.

THE first snow-storm in the Eastern States is reported as occurring Ninth month 30th, among the Berkshire hills in Massachusetts. Snow fell also in Beaver and Schuylkill counties, Pennsylvania, on the same day.

THE cooler weather which prevailed in Florida on the 29th and 30th of last month was regarded as a hopeful change by the sufferers in Jacksonville. On those days the mortality was encouragingly small, but the report for the 1st of Tenth month again shows a considerable increase. On that day 99 new cases and 10 deaths were reported. Total number of cases 2,725; deaths, 264. For expenditure for purposes of relief, $236,867 have been received up to date. The Citizens Relief Committee of Philadelphia is still holding active sessions. $4,000 were forwarded Tenth month 1st to Fernandina and Jacksonville.

THE sixth annual meeting of the Lake Mohonk Conference of Friends of the Indians assembled for a three days' session on the 26th ult. On the first day, Dr. Lyman Abbott, editor of the *Christian Union* read a paper recommending compulsory education of the Indians at the expense of the Government. The second day was mainly taken up by the subject of providing courts and a system of law for the reservations. The third day was occupied by the discussion of the platform, which embodies the recommendations of the Conference to the legislative powers of the country.

AN industrial exhibition arranged entirely by the colored people of Baltimore was opened in that city on Tenth month 1st. The exhibits are entirely the result of negro industry, and consist of specimens of fancy work, mechanical trades work, household art and miscellaneous articles. There was also a children's table. Governor Jackson was present, and letters of approval were sent by Cardinal Gibbons and others.

THE excitement in London continues over the Whitechapel murders. Two more women of the same class fell victims to what is supposed to be a religious maniac on the 29th ult. A general panic prevails in London, especially among the lower orders of people, and several suspected persons have been put in dangerous positions. Rewards to the amount of $6,000 are offered, but the English police service is said to be ineffective and now totally at fault.

DESPATCHES from Utah give credit to the rumor that the Mormons are despairing of being able to hold their ground in that territory against the force of public opinion. Many of them therefore have made private purchases of large tracts of land in Northern Mexico, and are negotiating for more. The lands are situated near the Casas Grande River, and are already occupied by several flourishing villages of Mormon settlers.

THE Mena Reservoir of the city of Valparaiso burst on Eighth month 11th, and a volume of 60,000 cubic yards of water rushed down the narrow ravine, overwhelming the dwellings in its path, and causing a loss of seventy lives and of $3,000,000. The reservoir was formed of a simple mud dam across a narrow ravine; the immediate cause of its breaking was a landslide which made a small break in the mud wall. Much of the damage was caused by the parting of hawsers among shipping in the harbor, causing frequent collisions of the vessels.

THE weather for Ninth month in this city and vicinity was unusually cold and wet, the average temperature, 63.6 degrees, being lower than in any corresponding month since the Signal Service was established in 1871. The rainfall amounted to 5.73 inches, there being 17 rainy days.

NOTICES.

*** The annual meeting of the Association for the Promotion of First-day schools within the limits of Philadelphia Yearly Meeting will be held in Race street meeting-house, Philadelphia, Eleventh month 3d, 1888, commencing at 10 o'clock a. m.

Interested Friends are cordially invited to attend.

S. RAYMOND ROBERTS,
CLARA B. MILLER, } Clerks.

*** Clerks of unions composing Philadelphia First-day School Association and Superintendents of schools not connected with any union within its limits, will please send annual reports with as little delay as possible to

S. RAYMOND ROBERTS, Clerk,
26 West Johnson street,
Germantown, Philadelphia.

*** The committee appointed by Prairie Grove Quarterly Meeting has fixed the date of Tenth month 7th, 1888, for the organization of an Executive meeting at Lincoln, Nebraska.

BENJ. F. NICHOLS, Chairman Com.

*** At Radnor meeting-house on First-day, Tenth month 7th, at 3 o'clock p. m., a meeting for worship appointed by Samuel S. Ash, of Philadelphia, will be held, to which all interested are cordially invited.

PUBLISHERS' NOTICES.

*** WE particularly ask that when money is forwarded to *renew* subscriptions, care be taken to give us the name of the person *to whom the paper is now being sent.* Sometimes, instead of this, the name of another member of the same family is given, in which case, the new name not appearing on our list, we suppose it to be a new subscription, and send two papers.

Where it is a *new* subscription, please say so, and this will also to help avoid mistakes.

*** As a definite number of copies of the INTELLIGENCER AND JOURNAL is printed each week, we would suggest to any of our friends who may wish extra numbers of the paper to inform us of the fact previous to the publication containing the particular article wanted, that we may have the required amount of extra numbers printed.

*** Matter intended for insertion in the INTELLIGENCER AND JOURNAL should reach us by Third-day morning, though notices or advertisements relating to affairs of immediate importance *may be* used as late as the morning of Fourth-day. In order to reach our distant subscribers, the paper is now mailed on Fifth day, and must be sent to press at noon of the day preceding.

ROYAL



BAKING POWDER

Absolutely Pure.

This powder never varies. A marvel of purity, strength, and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum, or phosphate powders. *Sold only n cans* ROYAL BAKING POWDER Co., 106 Wall-st., N. Y.

WILSON JUNIOR PEDIGREE BLACKBERRY,

The largest, best, and most productive Early Blackberry, 3¼ inches around from seed of selected Wilson's Early.



Kieffer Hybrid Pear Trees,
100,000 Peach Trees,
Strawberries, Grapes,
Blackberries, etc., etc.

CATALOGUE WITH COLORED PLATES FREE.

WM. PARRY, PARRY P. O., N. J.

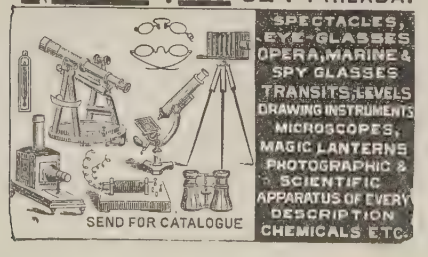
AMOS HILLBORN & CO.,

Furniture, Bedding, Curtains.

PARLOR, DINING ROOM, LIBRARY AND CHAMBER FURNITURE, CURTAINS AND FURNITURE COVERINGS MATTRESSES, BEDS, FEATHERS, SPRINGS, SPRING COTS, ETC., ETC.

No. 1027 Market Street, Philadelphia.

QUEEN & CO. 924 CHEST. ST PHILADA.



JARVIS-CONKLIN MORTGAGE TRUST COMPANY,

144 S. FOURTH STREET, PHILADELPHIA.

Capital and Surplus, ... $1,175,000.
Assets, ... 3,333,534.

The 10 year 6 per cent Debenture Bonds of this company are secured by a special deposit of First Mortgages, held by the Mercantile Trust Co., of New York, as Trustees, for the security of the bond holders: the mortgages thus held are on property, the cash value of which is two and a-half times the amount of the mortgage. The security is ample.

PHILADELPHIA DIRECTORS

S. ROBINSON COALE,
CRAIGE LIPPINCOTT,
JOHN M. SHRIGLEY,
R. W. CLAY,
WM. P. BEMENT,
JAMES SCHLEICHER,
R. L. AUSTIN,
WM. HACKER.

E. H. AUSTIN, Manager.

QUEEN & CO. 924 CHESTNUT ST



Investment Securities and Guaranteed Mortgages.

DES MOINES LOAN & TRUST CO.

EDWARD FORSYTHE, Manager,

Rich. E. Carpenter, 703 WALNUT ST., PHILA'DA.
38 PARK ROW, NEW YORK.

WESTERN MORTGAGES AND DEBENTURE BONDS GUARANTEED BY THE

TEXAS LOAN AGENCY,

CAPITAL (paid) $300,000. SURPLUS $70,000.

DENVER CITY AND FARM MORTGAGES

Negotiated by REEVES & CLEMES, Denver, Col.

SUCCESSORS TO REEVES, ALSOP & CO.

Also KANSAS FARM MORTGAGES

The above are worthy the attention of investors.

CONARD & FORSYTHE, Gen. Agents,

119 South Fourth Street, Phila.

SAMUEL CONARD, Late of Cooper & Conard.
ISAAC FORSYTHE.

Merey Lloyd

FRIENDS' INTELLIGENCER AND JOURNAL.

PHILADELPHIA, TENTH MONTH 13, 1888.

PUBLISHED WEEKLY BY THE

FRIENDS' INTELLIGENCER ASSOCIATION

(LIMITED.)

TERMS.—PAYABLE IN ADVANCE:

One copy, one year, . . $2.50 | 8 copies, one year, $2.25 each.
Single numbers, . . 5 cents | 15 copies, one year, $2.00 each.

SUBSCRIPTIONS MAY BEGIN AT ANY TIME.

WHEN IT IS DESIRED TO DISCONTINUE, NOTICE MUST BE GIVEN. WE DO NOT "STOP" PAPERS, EXCEPT UPON ORDER OF THE SUBSCRIBER.

OFFICES: 921 ARCH ST., PHILADELPHIA.

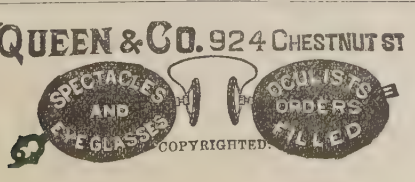
ADVERTISING RATES.

For transient advertisements, 10 cents per line, one time; 7½ cents per line each insertion, two times. For longer insertion reduced rates, which will be furnished on application.

REMITTANCES by mail should be in CHECKS, DRAFTS, or POST-OFFICE MONEY ORDERS; the last preferred. Money sent us by mail will be at the risk of the person so sending. ☞Draw checks and money orders to the order of Helen G. Longstreth, Treasurer.

CONTENTS OF THIS ISSUE.

POETRY: INSPIRATION, ... 641
PERSONAL INFLUENCE, ... 641
MEMORIAL OF SARAH BROWN, ... 642
A REVIEW AND DISSENT, ... 643
AMONG FRIENDS IN IOWA, ... 644
SCRIPTURE LESSON NO. 40, ... 646
A NATURALIST'S NOTES OF AN OCEAN VOYAGE, . . . 646
EDITORIAL:
Mission Work in Philadelphia, ... 648
MARRIAGES AND DEATHS, ... 649
BALTIMORE YEARLY MEETING, ... 649
ATHLETICS AT SWARTHMORE, ... 650
NEWS OF FRIENDS, ... 650
SWARTHMORE NOTES, ... 650
THE LIBRARY:
Wm. Tallack's "Penological and Preventive Principles," 651
BI-CENTENARY AT SWARTHMORE, (ENGLAND), . . . 652
POETRY: Who Having Eyes See Not; Little Mamma, 652–653
HABITUAL ECONOMIES, ... 653
THE DEVELOPMENT OF THE ROBIN, ... 654
TEMPERANCE AMONG THE COLORED PEOPLE, ... 655
WINTER IN ICELAND, ... 656
MONEY FOR THE WIFE'S USE, ... 656
HUMANER SHIPMENT OF LIVE STOCK, ... 656
ALCOHOLISM IN FRANCE, ... *v*
NEWS AND OTHER GLEANINGS, ... *v*
CURRENT EVENTS, ... *vi.*
NOTICES. . . . . *vi.*



BALTIMORE YEARLY MEETING.

The undersigned will furnish, upon application, ORDERS, upon which may be purchased round trip Tickets upon the Pennsylvania system of Railroads, when presented at any ticket office *east* of Pittsburg, and *south* of Canandaigua, and including New York City Orders will also be furnished for tickets upon the Baltimore & Ohio Railroad, or its branches.

Neither Road will issue free return passes as heretofore.

HENRY JANNEY,
No 837 N. Eutaw St.,
EDWARD STABLER JR.—P. O. Box 254,
Baltimore.

WANTED—A RELIABLE AND COMPETENT young woman as nurse for three children. Address, with reference, A G B., 1500 Race St.

WANTED—A POSITION BY A LADY Friend as book-keeper or cashier; experience and best reference. Address E. J. R, Friends' INTELLIGENCER Office.

SIXTEENTH YEAR. CHILDREN'S SELECT Boarding School. Thorough instruction; best care; home comforts. Can remain through vacation. Sarah E. Fell, Mechanicsville, Bucks Co., Pa.

WANTED—A LADY OF REFINEMENT AND culture, middle aged, as companion and housekeeper in a very small family in a neighboring city. Must be a Friend or Friendly inclined. Address "Friend," 1507 Centennial Ave., Philadelphia

WANTED.—BY A WOMAN FRIEND, AN unfurnished room with Board in a Friends' family. Terms to be reasonable. Address S. M. A., Care of Friends' Book Association. 15th and Race Sts., Phila.

LADIES' FINE SHOES, HAND-SEWED. ORDERS taken and executed with promptness.
S. DUTCHER,
915 Spring Garden St., Phila.

MONTGOMERY COUNTY MILK.—CONSHOHOCKEN Dairies. Special Attention given to serving families. Office, 603 N. 8th Street, Philadelphia, Pa.
JOSEPH L. JONES.

LYDIA A. MURPHY,
PLAIN and FANCY MILLINER
ESTABLISHED 30 YEARS.
537 FRANKLIN STREET, PHILADELPHIA.
2 doors below Green.)

LEHIGH AND SCHUYLKILL COAL.
BEST QUALITY. CAREFULLY PREPARED.
AQUILA J. LINVILL, 1244 North Ninth Street.

PENN MUTUAL LIFE INS. CO. of PHILA.

This Company furnishes ALL DESIRABLE FORMS of LIFE and ENDOWMENT INSURANCE at actual NET COST. It is PURELY MUTUAL; has ASSETS of THIRTEEN MILLIONS and a SURPLUS of over TWO AND A HALF MILLIONS. ☞ ITS POLICIES ARE NON-FORFEITABLE AND INCONTESTABLE. ☜

Pres. EDW. M. NEEDLES. Vice Pres. HORATIO S. STEPHENS. Sec. HENRY C. BROWN

S. F. BALDERSTON & SONS,

WALL PAPERS. CEILING DECORATIONS. WINDOW SHADES.

NO. 902 SPRING GARDEN STREET, (One square from 9th and Green Station), PHILADELPHIA.

FRIENDS' BOOKS,

FOR SALE BY

FRIENDS' BOOK ASSOCIATION.

S. W. COR. FIFTEENTH & RACE STS., PHILADELPHIA.

	Retail.	Mailed.
Barclay's Apology,	.50	.60
Barclay's Catechism,	.25	.29
Life of William Penn. By S. M. Janney. Cloth,	1.00	1.13
Paper,	.25	.35
Life of George Fox. By S. M. Janney. Cloth,	1.00	1.12
Conversations on Religious Subjects. By S. M. Janney,	.50	.54
Peace Principles Exemplified. By S. M. Janney,	.75	.81
Summary of Christian Doctrines. Paper.	.08	.09
Vital Religion. By S. M. Janney. Paper.	.08	.09
History of Friends. By S. M. Janney. 4 Volumes, Cloth,	4.00	4.50
4 Volumes, Sheep,	4.50	5.00
History of the Separation. By S. M. Janney. 1 Volume, Cloth,	.60	.70
Memoir of S. M. Janney,	1.25	1.35
Journal of John Woolman,	.80	.87
" " " Whittier's,	1.20	1.35
Journal of John Comly,	2.00	2.20
No Cross, No Crown. By William Penn,	.75	.87
Rise and Progress of Friends. By William Penn,	.25	.28
William Penn's Letter to his Wife and Children. Paper,	.05	.06
Life of James and Lucretia Mott,	1.50	1.65
Autobiography of Benjamin Hallowell,	1.40	1.55
Dr. Parrish's Letter.	.05	.06
A Reasonable Faith. By three Friends,	.40	.44
Holy Life. H. Turford,	.20	.23
Old Fashioned Quakerism. By Wm. Pollard,	.40	.44
Rules of Discipline of Philadelphia Yearly Meeting	.35	.41
Life of John Richardson. Cloth,	.35	.41
" " " Sheep,	.50	.56
Christian Baptism. William Dell.	.08	.09
Dymond on War,	.20	.24
Essays, Testimonies of Truth. By J. Johnson,	.15	.17
Scraps of Thought and Feeling. By J. Johnson,	.30	.35
Scriptural Watchword. J. Johnson,	.50	.55
Treasury of Facts. J. Johnson. Six Volumes,	.60	.65
Friends' Miscellany. J. and I. Comly. Eleven Volumes,	11.00	12.00
George Fox's Works. Eight Vols.,	12.00	
Isaac Pennington's Works,	5.00	
Journal of Elias Hicks,	1.25	1.40
Letters of Elias Hicks,	.75	.84
Essays on the Views of Friends. By John J. Cornell. Paper,	.10	.12
Flexible Cover,	.15	.17
Dissertation on Christian Ministry. J. Jackson. Paper,	.30	.35
Cloth,	.50	.56
Garnered Treasures from the Poets,	.80	.90
Conversations on the Queries. By H. E. Stockley,	.40	.44
True Peace,	.25	.28
Plain Path,	.25	.28
Journal of Hugh Judge,	1.00	1.05
Life of Isaac T. Hopper,	.80	97

CARPETINGS.

THE CHOICEST STYLES OF THE MARKET ALWAYS HERE.

WE carry a full assortment of BIGELOW and LOWELL BODY BRUSSELS, also Lowell Ingrains. These makes are well known to be superior to all others.

A great variety of Smyrna Door-Mats from 50 cents to $1.00. Smyrna Rugs from smallest to largest size,

The patrons and friends of THOS. C. LIPPINCOTT, recently of 1307 MARKET STREET, will find him here and ready to give all who call his best attention.



CARPETINGS.

WILTONS,	*$1.75*
AXMINSTERS,	*$1.50*
MOQUETTS,	*$1.10 to $1.50*
BODY BRUSSELS,	*90 cts. to $1.35*
TAPESTRY "	*60 to 85 cts.*
INGRAINS,	*40 to 75 cts.*

Cocoa and Napier Mattings. Linoleums and Oil Cloths. Lace Curtains from 90 cents a pair upwards. Window Shades and Curtain Poles.

We furnish a good spring roller shade, made 6 ft. by 3 ft., for 35 cts. each.

THE BEE HIVE CARPET STORE,
JAMES R. THOMPSON,
1220 Market Street, Phiad'a.

FOR DRY GOODS

——THE BEST PLACE IS——

STRAWBRIDGE & CLOTHIER'S,

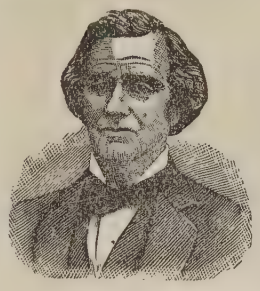
MARKET
EIGHTH } STREETS.
FILBERT

One of the largest buildings in the city, and the largest Establishment in America devoted exclusively to

DRY GOODS.

The stock includes Silks, Dress Goods, Trimmings, Millinery, Hosiery, and Underwear, Gloves, House-Furnishing Goods, Carpets, Ready-Made Dresses and Wraps, and everything that may be needed either for dress or house furnishing purposes. It is believed that unusual inducements are offered, as the stock is among the largest to be found in the American market, and the prices are guaranteed to be uniformly as low as elsewhere on similar qualities of goods.

The use of the INTELLIGENCER AND JOURNAL *as a medium for advertisements will, we think, be found very satisfactory. A careful supervision is exercised, and nothing known to be unworthy is admitted. The paper now goes to about* 3300 *persons, reaching, say,* 15,000 *readers, and its size and shape, and the character of its contents give special weight to each advertisement.* ☞*When our readers answer an advertiser, please mention that they do it upon seeing the advertisement in this paper.*☜



WM. H. JONES,

The Dealer in Agricultural Implements, Seeds and Fertilizers. Removed to 2043 and 2045 Market St., Philadelphia, Pa. Cheapest and largest variety. Every conceivable implement of farm use, harness, seeds and fertilizers. It is a curiosity, and of great interest to every utilitarian to see the establishment. If you cannot get here, write for wants. I am in communication with all the Agricultural implement builders in the U. S.

ALWAYS A SPECIAL BARGAIN ROOM.

TEA AND COFFEE.

If $3.00 is sent to me I will send 2lb real good Tea, Black, Green, Japan, or mixed, and 8lb of fine Coffee, roasted. Express charges prepaid in the following states: Pa., New York, New Jersey, Del., Md, Va, W Va., D C., Ohio, Ill., Wis, Ind. And I will refund the cost of registered letters when the goods are shipped.

WM. S. INGRAM, 31 N. SECOND ST., PHILADELPHIA, PA. ESTABLISHED —1856.—

Association of Friends to Promote the Education of the Colored People of the South.

HOWARD M. JENKINS, Chairman, 921 Arch Street, Phila.
SARAH J. ASH, Secretary, 1717 Vine Street, Phila.
LYDIA A. SCHOFIELD, Correspondent, 1717 Vine St., Phila.
HENRY M. LAING, Treasurer, 30 N. Third St., Phila.

EXECUTIVE COMMITTEE—Edward H. Magill, Swarthmore, Pa.; Sarah H. Peirce, Philadelphia; George L. Maris, West Chester, Pa.; Mary Ann Fulton, Wilmington, Del.; Amos Hillborn, Philadelphia; Alfred Paschall Doylestown, Pa.

WORK OF THE ASSOCIATION.

The work of the Association is chiefly *to raise funds.* These are sent to the support of two schools for colored youth in South Carolina,—the Schofield Normal and Industrial School, at Aikin, and the Mt. Pleasant School, near Charleston, in charge of Abby D. Munro.

PENNHURST,

TELEPHONE No. 118.

MICHIGAN AVENUE, NEAR THE OCEAN,

JAMES HOOD. *ATLANTIC CITY, N. J*

RICHARDS & SHOURDS,
CARPENTERS AND BUILDERS.

JOBBING ATTENDED TO.

1125 Sheaff St., first street ab. Race,

PHILADELPHIA, PENNA.

R. RICHARDS, 1541 N. 12th St.

THOMPSON SHOURDS, 2212 Wallace Street.

HENRY C. ELLIS,

HOUSE AND SIGN PAINTING,

112 N. TENTH STREET, PHILAD A

Residence, 404 N. 32d St.

CAROLINE RAU, PLAIN MILLINERY,

(Successor to S. Maddock.)

736 SPRING GARDEN STREET, PHILADELPHIA.

☞Plain Straw Bonnets a Specialty

MILK, CREAM, AND BUTTER ALWAYS ON HAND.

LUKENS WEBSTER,

120 S. FIFTEENTH ST.

Butter delivered twice a week to all parts of the city and surrounding country. We are dealing with the most reliable dairies Orders by mail solicited and promptly filled.

LARD OF THE VERY BEST QUALITY A SPECIALTY.

MY SELECTION OF PATTERNS

* * *

FOR THIS SEASON COMPRISES ALL THE LATEST STYLES AND COLORINGS IN MOQUETTE, BRUSSELS, TAPESTRY INGRAIN, AND DAMASK CARPETS. OIL CLOTHS, LIGNUM AND LINOLEUM WINDOW SHADES, MATS, RUGS, ETC., AT THE LOWEST MARKET PRICES.

BIGELOW BRUSSELS.
LOWELL BRUSSELS.
LOWEL INGRAINS

BENJAMIN GREEN, 33 N. SECOND STREET, PHILA.

CONSTANTLY ON HAND —AN ASSORTMENT OF— PRICES REASONABLE.

CLOTHS AND CASSIMERES

SUITABLE FOR

PLAIN AND FASHIONABLE GARMENTS.

GUSTAVUS GOLZE, TAILOR, 109 N. 10TH STREET, Phila.

NOW IS THE TIME TO HAVE THAT PAPER HANGING DONE

Wall Papers were never cheaper. Observe these prices for new Fall Patterns: Lustres and Mica Papers, 6 cts. roll; Beautiful Gold Papers, 12½ cts.; Felt or Cartridge Paper, 20 cts · Heavy Embossed Golds, 30 cts Samples sent free to any address in the country.

A. L. DIAMENT & CO.,

1206 MARKET STREET.

CHAPPAQUA MOUNTAIN INSTITUTE,—

A Boarding School for both sexes under the care of Purchase Quarterly Meeting. The present building is new and much enlarged, and has perfect sanitary arrangements. Excellent corps of instructors. Prepares for Business or College. Healthfully and pleasantly located near the Harlem R. R., one hour from New York city. For catalogue and particulars, address,

SAMUEL C. COLLINS, A. M., Prin.,
Chappaqua Institute, N. Y.

FRIENDS' ACADEMY,

A boarding and day-school for both sexes. Thorough courses preparing for admission to any college, or furnishing a good English education. The next school year will begin Ninth month 11th, 1888. Terms for boarding scholars $150 per school year. The school is under the care of Friends, and is pleasantly located on Long Island, about thirty miles from New York. For catalogue and particulars address,

FREDERICK E. WILLITS, Sec.,
Glen Cove, Long Island, N. Y.

ABINGTON FRIENDS' BOARDING AND DAY SCHOOL,

Near Jenkintown, Pa., North Penn and Bound Brook R. R Ten miles from Philadelphia.

Next school year begins Ninth month 10th, 1888. Courses of study arranged to furnish a thorough English education and to prepare for college.

Board and tuition $145 to $175 per school year. Tuition alone $25 to $55. For further information address,

ARTHUR H. TOMLINSON, Principal, Jenkintown, Pa.
Or CYNTHIA G. BOSLER, Sec., Shoemakertown, Pa.

SWARTHMORE COLLEGE

OPENS NINTH MONTH ELEVENTH.

Thirty minutes from Broad Street Station, Philadelphia.
Under the care of Friends, but all others admitted.
Full college course for both sexes; Classical, Scientific, and Literary.
Also a Manual Training and a Preparatory School.
Healthful location, large grounds, new and extensive buildings and apparatus.
For Catalogue and full particulars, address
EDWARD H. MAGILL, LL. D, President, Swarthmore, Penna.

FRIENDS' BOARDING SCHOOL.

NEWTOWN SQUARE, PA.

Terms, $150 to $225 per year.

Apply to HANNA R. CALEY, Principal, address, during vacation), Media, Pa.
Or to
THOMAS P. BARTRAM, Newtown Square, Pa.,
CLEMENT M. BIDDLE, 815 Arch Street, Phila.

WILSON JUNIOR PEDIGREE BLACKBERRY,

The largest, best, and most productive Early Blackberry, 3¼ inches around from seed of selected Wilson's Early.



Kieffer Hybrid Pear Trees,
100,000 Peach Trees,
Strawberries, Grapes,
Blackberries, etc., etc.

CATALOGUE WITH COLORED PLATES FREE.

WM. PARRY, PARRY P. O., N. J.

FRIENDS' INTELLIGENCER AND JOURNAL.

INTELLIGENCER Vol. XLV. No. 41. | PHILADELPHIA, TENTH MONTH 13, 1888. | JOURNAL. Vol. XVI. No. 820.

INSPIRATION.

We are but organs mute, till a master touches the keys;
Verily, vessels of earth, into which God poureth the wine;
Harps are we, silent harps that have hung in the willow trees,
Dumb, till our heartstrings swell and break with a pulse divine.

Over the shadow of clouds ruleth the glory of day;
Night giveth voice unto night, through the throbbing sun-spaces between;
Are the nights and the shadows enough for our souls, that go groping alway?
This is truth: though a mighty hand sows in the dark, in the day we shall glean.

—*E. M. B., in Christian Union.*

For Friends' Intelligencer and Journal.

PERSONAL INFLUENCE.

Personal Influence is an unknown quantity capable of expansion, with a value that depends upon its quality and the force and power with which it is exercised. As an illustration of its power for good or otherwise take the lowest factors in human calculation, factors, that standing alone have no influence, but when written together, add or take from according to the place they occupy. A unit is always a unit incapable of multiplying itself; a cipher remains a cipher and is without value placed alone, but given the unit on the proper side, and it has a ten-fold multiplying power: reverse its position, with a simple point before it, and the unit loses in a corresponding ratio, the value being wholly dependent upon the place it occupies.

While the human unit is more flexible and varying, the principle of adjustment and consequent influence is very much the same. If we stand alone, a position that in society as now constituted we can scarcely consider, we are without any perceptible value to others; if that which is worthless in itself leads us, the little that we may have of influence is decimated, and goes in the wrong direction. It is only as the unit leads that its importance is recognized, and that which has nothing in itself is made to minister to its value. We may individually represent many units or we may stand for but one; or we may in our own estimation be only a cipher, of no value except as we are joined to a unit. As a cipher shall we refuse to contribute to the value of our neighbor, the unit, or placing ourself in opposition, take from him that which he already possesses and add nothing to our own store?

It is just here that so much loss to the world's best endeavor has its beginning. The Master illustrated the point very forcibly in the one who, having received but one talent, "went away and digged in the earth and hid his Lord's money." This man was not satisfied with the little that had been his portion and because it was so little, refused to use it at all. His condemnation did not rest upon the amount received, but the lack of effort to increase its value. The important lesson for us is, that no one shall fail of using the influence he may have for good because of the smallness of his gift. And here again is a point that must not be overlooked,—the sum total may be very small indeed, but the quality of its exercise may greatly enhance the value, and the most trifling thing by which we may impress the life of another for his help shall not go unrewarded. It is not for every one to occupy a large place in the world, indeed there are very few to whom this priviledge is accorded. It is on common ground that the great working world finds its level, and it is here that personal influence acts and reacts for good or for evil, and it is from this common level, that the power to increase and multiply for good must in a very large degree be derived. Jesus, as an hereditary prince or as one born to the priesthood, could not have moved the hearts of the people as he did, being an artisan with them. True there were those who objected that a "carpenter" should teach them, but the common people heard him gladly. From the throbbing heart of toil must come the power that will lift the world to its highest and best condition. It is those who have the one talent who need to be reminded of what it is capable of producing. People who live nearest the hard earth-mother, who know how to draw from her bosom the scant portion that suffices for daily needs, have a keen appreciation of the little things, that are of small value to the more fortunate. It is to these personal units, acting out the divine instincts untrammelled by the artificial restraints of society, that we must look for the world's helpers—its redeemers.

There was great significance in that saying of Jesus "and I, if I be lifted up, will draw all men unto me." His personal influence had reached down to all; the poor, the sorrowing, and the sinful, had felt the magnetism of his presence, and by so much as it had touched and influenced their lives they had arisen out of their low condition in which he found them. And this power to draw toward himself still continues.

Let us study his life as it was passed among men, let us endeavor to find where and how he ob-

tained his hold upon the multitudes, and we have not far to go; were they hungry, he fed them,—were they suffering, he healed them,—did they lack a friend to plead their cause,—he was ever ready to stand between them and the oppressor; and in and through all he made opportunity to explain and enforce the duty of man to man and the obligation of all to reverence, obey, and love their Father in Heaven. Great as was all this to the people to whom he ministered, it would have been shorn of its highest value had he not in his daily life, been the examplar of what is truest and best in the life of man; the qualities of the heart which give unmeasured value to personal influence, were his in the fulness. Tenderness and compassion and gentleness that reached out in blessing to little children characterized his brief sojourn in the world, and the sweet, forgiving spirit that always marked his intercourse with the erring never left him; even on the cross he remembered his persecutors, and with his expiring agonies was breathed the prayer "Father, forgive them, they know not what they do."

Are we who make the claim of being his followers taking him for our pattern and guide? As he lived among men ever seeking to do them good, is our personal influence going out in the same direction? These are close questions, but upon the answer we give in our own lives must depend the meaning and the quality of the influence it is ours to exert in the world. L. J. R.

MEMORIAL OF SARAH BROWN.

Believing that memorials of departed worth are useful to encourage those who are left to tread life's pathway in the performance of duty, influencing us in the right direction, we write this. The subject of this memoir having lived beyond the time allotted to most persons, and having manifested an unshaken fidelity to the truth, we feel that it is but just to offer this tribute of respect to her memory.

Sarah Moore was the daughter of Nathaniel and Bathsheba Moore, and was born in Trenton, New Jersey, on the 29th of Sixth month, 1786. She and an only brother, David Moore, late of Marshall Co., Ill., who was nearly two years younger (but died 15 months before her), had the misfortune to lose both their parents, at a very early age, thus leaving them to the care of others, instead of the training of kind and exemplary parents. On the 18th of the First month, 1806, she was married to John Brown of her native State, with whom she lived a happy, contented life for over fifty years, proving herself a true helpmeet to him and he a very kind and tender husband, ever solicitous for her welfare. Her parents were Presbyterians, but after her marriage, she felt it right to join the "Society of Friends," of which her husband was a member. Ten years of their married life were spent in their native State, (in Gloucester Co., New Jersey); during these years three children were given them, two sons and one daughter, who are still living.

In 1815 they concluded to move to the State of Ohio, starting on their journey the Second-day of the Tenth month for Waynesville, Warren Co., where they arrived the 9th of the Eleventh month, being on their journey 31 days; at this place they lived over three years, when they permanently located in Preble Co., Ohio. This location was at that time a wilderness, but by courage, energy, and industry, a home of comfort and plenty was soon made, and as pioneers, they helped to build up not only an enlightened community, but Westfield Monthly Meeting, of which meeting she and her beloved companion were consistent members until death removed them, she fulfilling faithfully the position of elder for over 56 years; her three children are now the oldest members belonging to this meeting.

Many dear friends shared the hospitalities of her home, and as she referred to those visits in declining years they afforded pleasant remembrances

The remainder of her days were spent within the borders of this county, witnessing its wonderful development and progress.

In 1856, she was bereft of her dear companion, who died after an illness of much suffering, but she calmly met this affliction with fortitude and resignation, firmly relying on the arm of our Heavenly Parent for support and comfort in this trial. After a few years of widowhood, spent at her home, she went to live with her children, where she resided until death again caused her home to be broken up, in the removal of her two daughters-in-law and son-in-law, when she went to live with her oldest granddaughter.

Faithful in all the relations of life, she and her companion, were regular attenders of meeting, never permitting social and other claims to trespass upon meeting-time. In those days, many privations were endured, traveling for miles on horseback, through dense forests, with nothing but a blazed road to guide them. The testimonies of her chosen Society were ever dear to her; but few of them she ever transgressed, and in the appointments of her home, in the daily walks of life, those of order and simplicity were ever manifest, and many good precepts on these were given to her grand-children that may be long remembered. For nearly three years previous to her death, the sense of sight became very much dimmed, depriving her of engaging in any employment, but she tried to meet this, as she did all her afflictions, with patient cheerfulness. She enjoyed socially the mingling with friends and kindred, was a true sympathizer with those in affliction, and ever ready to lend a helping hand to the poor and needy.

Her interest in the Society seemed to increase with declining years; she often requested all to go to meeting, wishing no one to stay away on her account, telling those around her that she could have a good meeting if left alone, but those caring for her could not grant her request, feeling that such might result in harm. She attended meeting several times during the last winter she remained with us, riding over two miles to meeting, thinking the weather scarcely ever too inclement.

Although physical strength failed, her mental faculties were unimpaired, and she remained conscious until the close, repeating her favorite lines of poetry a few hours before death closed her eyes forever in the last long sleep.

Her long and useful life was one worthy of imitation, and the love and respect in which she was held by those for whom she had always a smile and kind word, was manifest by the large and solemn concourse of her friends who assembled to accompany the remains to its last resting-place in the quiet little graveyard of Westfield.

She died at the home of her granddaughter, Mary H. Beall, Seventh month 31st, 1887, aged 101 years, 1 month, and 2 days.

Although our dear friend lived far beyond the time allotted to man, we feel deeply our loss in her removal, as we do also that of three others who served with her for many years in the same capacity, all of whom have been removed by death within the last few years: Sarah N. Brown, the wife of her eldest son who served as elder for near forty years; William L. Strattan, the husband of her only daughter, who served fourteen years; and Abner S. Scott, who also served near forty years, and was then released at his own request.

We feel that death has left a void in our midst that will be hard to fill, yet as we sit in our little meetings, humbly watching, we are often made to realize the promise of the blessed Jesus "That where two or three are gathered together in my name there am I in the midst of them," and that He is just as willing to feed the few as the multitude.

Read in and approved by Westfield, O., Monthly Meeting of Friends, held Second month 29th, 1888.

ABRAHAM SHOEMAKER, } Clerks.
MARY H. BEALL, }

Endorsed by Whitewater Quarterly Meeting, held at Milton, Ind., Third month 3d, 1888.

JOHN L. THOMAS, } Clerks.
MARTHA M. MORRIS, }

For Friends' Intelligencer and Journal.

A REVIEW AND DISSENT.

ON page 615 of the INTELLIGENCER AND JOURNAL is an extract from [James] Martineau, entitled "A Hopeful Change." In this brief paragraph there are some expressions that seem, in an insidious way, to inculcate dangerous doctrine; even that which would lead from spiritual religion to what is merely natural; and from faith in an inward principle to a dependence upon outward works.

The "inwardness of our forefathers' religion" is just what Friends have professed to believe in; and what some of the brightest lights that have ever shone in the Society have inculcated with such earnestness, and such power, as to convince—and in many instances to convert—their hearers. Seven generations of these faithful apostles have labored, as way opened for them to do so, to promulgate the great gospel truth of an *inward religion*. There is probably no phrase more frequently used in our galleries, even at the present day, than that of the "inner light," or some equivalent expression. Those who may be called representative Friends,—present as well as past—have recognized an appreciation of this inward principle, and a belief in its superhuman origin in many enlightened Christians not of our fold. A'Kempis, Fenelon, Guion, Watts, Cowper, Upham, and many names less known to fame, might be mentioned as instances of those who by the purity of their hearts, and the inwardness of their lives, experienced a personal religion that was not limited by their denominational environment, but that lifted them above all the sects, into an atmosphere of spiritual communion. In the days of Fox and Penn an open door was found in Holland for the entrance of the doctrine which teaches the inwardness of religion; and the foothold gained by Friends in that country is an evidence that the truth which they preached met the witness in their hearers, and was gladly received by these as a confirmation of their own belief and an addition to their experience. William Penn's exhortation was, "Turn in! turn in! Where is the poison, there is the antidote."

Martineau refers to the conscience as "retreating from things of which it doubts:" perhaps he became confused in his ideas from failing to discriminate between conscience and intellect. The *inner light* is something,—according to the teachings of Friends,—that does not, that cannot *doubt*. It is obeyed, or it is disobeyed; it is followed, or it is not followed. If we follow it we find it growing brighter and brighter; but if we do not follow it, it grows more and more dim; and by oft-repeated acts of disobedience we may lose sight of it entirely. This condition may be called spiritual darkness, and if we grope too long in it there is danger, great danger, lest the Reasoner offer to be our guide, and try to persuade us that the light which we formerly saw,—or thought we saw,—was an illusion, a chimera. If we listen to his subtle sophistry we very soon begin to doubt; and if the intellect, (not the conscience), keeps on "retreating from things of which it doubts," we may, by a comparatively short journey, reach the sceptic's goal,—a state of helpless, hopeless atheism.

Again, Martineau would have us believe,—as we may infer,—that the human affections are warmer, and that beneficence is more prevalent, or more thorough, with those who "recoil" from the inward religion, than with those who follow it. If he had read the life of Fenelon, of John Woolman, of William Savery, of Elizabeth Fry, and of Eliza Gurney, he would have become acquainted with at least five admirable characters, and truly lovable persons whose good deeds were apparently as unselfish as their belief in an inward religion was unmistakable.

Just what he means by "extreme inwardness," it may be difficult to determine, but the view of Friends (if we may judge from their recorded experiences) is that the farther they penetrate into the inner temple the more clearly are they able to discern the light, and the more steadily does it shine. Can any one of modern times be named whose religion seemed to be more inward, or more pure, than did that of John Woolman? Prof. Beers, in his "American Literature," makes the following allusion to Woolman's "Journal": "The charm of this journal resides in its singular sweetness and innocence of feeling, the 'deep inward stillness' peculiar to the people called Quakers. Apart from his constant use of certain phrases peculiar to the Friend, Woolman's English is also remarkably graceful and pure, the transparent

medium of a soul absolutely sincere, and tender and humble in its sincerity. . . . . He was under a 'concern' and a 'heavy exercise' touching the keeping of slaves, and by his writing and speaking did much to influence the Quakers against slavery. His love went out to all the wretched and oppressed; to sailors, and to the Indians in particular. One of his most perilous journeys was made to the settlements of Moravian Indians in the wilderness of Western Pennsylvania," Prof. Beers goes on, and refers to the tenderness of conscience manifested by this inward Christian, and to the self-denial practiced in carrying out his scruples.

The phrase "our forefathers," as it is used by Martineau, is not definitely precise, and hence not clearly intelligible. Perhaps he had reference to those who belonged to the English Church, from the time of Queen Elizabeth down to the present century; or perchance he intended to include with the Churchmen, the prominent Dissenters; or possibly, with both of these classes to take in the fathers in the Romish church during the early centuries of our era: but, be this as it may,—whoever they were, and whenever or wherever they lived, if they were believers in inward religion, and were careful to obey what it revealed to them, they were Friends in principle, and they did good in their day and generation.

No one who is acquainted with their history will entertain the idea that Friends have been hostile to philanthropic work, or that they have been opponents to the formation of organizations for carrying it on; on the contrary, where the work was one that promised to yield good fruit, and where there was nothing in the manner of conducting it that seemed to conflict with our "Discipline," to balk a testimony, or to interfere with an individual scruple, they have been among the first and the freest, to give their money, their time, and their influence, in furtherance of the worthy object. But where such work is allowed to *take the place* of heart-religion, and comes to be regarded as a substitute for it, then they have said to their members beware! beware! When any become so occupied, so engrossed, in reforming the world, that they have not time to examine their own hearts, in order to find what should be reformed *there*, then is the time to apply Penn's earnest injunction,—"Turn in! Turn in! Where is the poison, there is the antidote."

That Friends may keep fast hold of the faith promulgated by the founders and early writers of the Society; that they may shun the dangers of skepticism in its first stages, and turn a deaf ear to every voice that would say works instead of faith; that they may be firm in the conviction that obedience to the revelations of the inner light furnishes the safest and best preparation for the performance of good works,—is the desire of an unworthy, though loyal, member of the Society, who does not regard a departure from the faith of *our* forefathers, or a "recoil" from the inwardness of their religion, as any indication of "A Hopeful Change." H.*

Tenth month 5, 1888.

[We are in full accord with what our correspondent says above. The paragraph he quotes was an extract from James Martineau, and there are one or two expressions in it which upon a careful reading, and without a more extended context, may bear an unsatisfactory construction. As between the sincere and spiritual "inwardness" of religion, as so remarkably exemplified by John Woolman, and any outward, formal and ritualistic observance which might be put forward in its place, there can be no question which is the true ground of Friends. It must be observed, however, that no example better illustrates than that of John Woolman, how a deep inwardness of religion must express itself in works for the help and betterment of our fellow pilgrims. Of all the things that are impossible that of identifying Christianity with selfishness must stand among the first.—EDS. INTELLIGENCER AND JOURNAL.]

For Friends' Intelligencer and Journal.

VISITS AMONG FRIENDS IN IOWA.

WE spent the 28th and 29th (of Ninth month) visiting among Friends of Prairie Grove. Eliza Schooley Price and her husband Eli, (now deceased), were the first Friends to settle in this neighborhood. They came from Gunpowder, Maryland, and this being then but an unbroken prairie, she remained for a time with relations at Burlington, while her husband walked there, a distance of thirty miles, each Seventh-day, after his week's work of building and preparing the new home. Much of the material for it had to be hauled by ox-teams from Burlington. Before it was completed they moved into a two-roomed log-house, not so far away, with another family. And their house, when finished, was a very simple one, with but a single room plastered, and the stove-pipe thrust out the window. This was in 1854, and the description may give some idea of what the early settlers had to endure. Bennett Walter and family, Caleb Russell and family, Mahlon Schooley and family, and one or two other families came the following year from Virginia.

John Fenton and family came in 1856. They took a hack at Burlington and when within two miles of this settlement it grew dark, and was raining very fast; they could not find the road, and John having been here before when some of the Friends moved, knew there was a slough near, which would probably be filled with water—so they concluded to lodge in the hack, which had eight inmates. The young folks had been walking to lighten the load and hasten the journey, and were wet and muddy—but all were thoroughly drenched before morning. They ate their lunch in the dark, only judging by their sense of touch what they partook of. About four o'clock in the morning they heard a chicken crowing. The father thought it must be at a little house which they had hoped to find by the way, if they could not reach their destination; so they sent out some of the party, placing them at distances apart so that they could hear each other, guided by the crowing until the most advanced came within call of the house. They found only a man and his son; the stove-pipe went out the roof; and when they came to build a fire the stove was filled with water and had to be bailed out. They got warmed

but not dried, and at daylight started for Caleb Russell's. One of John's daughters, now my hostess, became years afterward the wife of Caleb's son Caleb, the interest dating from that morning when they first met under such unfavorable conditions. Soon afterward, feeling the need of spiritual and religious communion, they held meetings on First-days through the summer in a little log hut near Eli Price's, and in the winter they occupied the district school-house, and continued to do so until they built a meeting-house, the one now in use. If all our friends who have come to this western country had only gathered around centres where they could have had the advantage of religious association, we would not have such an isolated membership, and might have had many Friendly communities west of the Mississippi.

First-day morning we met with Friends at Prairie Grove in their First-day school. Seeing the children and their parents banded with them in the good work, using the Lesson Leaves mostly, brought a feeling of our all being learners together, and under this covering we gathered for worship at 11 o'clock. So many children and young people were present that it lent a hope for future usefulness and growth in our Society, so different from some of our meetings in the east. If only these could be held through an understanding and appreciation of our principles and interest for their maintenance, we thought what a center of strength and encouragement they would be. And there was the arising of prayerful desire for the cementing bonds of union to draw them yet closer together. It was to some of us a precious season not soon to be forgotten.

We dined at Thomas and Mary Price's, formerly of Gunpowder, Maryland, Bennett Walter and wife, from Mt. Pleasant, being also there. J. and R. Dugdale had returned home the previous day, partly to arrange for a meeting. We parted regretfully from friends at Prairie Grove, leaving so many homes where it would have been pleasant to have mingled with them socially in their families. Edward Price, son of T. and M., kindly took me four miles farther to Andrew and Eliza Canby's, among the more remote members of Prairie Grove, where it was good to rest and meet with still more of the young people, they having six children. The next morning Eliza took me in a conveyance drawn by two three year old colts, eight miles to Mt. Pleasant. We seldom see one horse driven in Iowa, at least outside the towns or cities, and the women are as capable in driving as in other departments. We crossed Big Creek and the Brandywine,—the latter probably named by a Pennsylvanian. The country was quite hilly part of the way; coming near timber land as the streams indicated, the land was not quite so rich. We called by the way to see Ann Gheen, widow of Enos, formerly residing on our own Brandywine. She was very glad to welcome friends from near the old home and we regretted not having more time to spend with her. Her son Enos lives near.

Reaching Mt. Pleasant we went to the house of her daughter Mary Dugdale d Joseph and Ruth in their comfortable home, surrounded by children and grandchildren. Aunt Ruth, though advanced in years, is still able to go out in the town on errands of mercy and love. We found here also Sally A. Dugdale, long the faithful attendant of their aged mother, now an invalid, who had made the exertion to meet us. We found a meeting had been appointed for the evening in the Congregational Church, and after taking tea with Bennett Walter and wife, proceeded to the place of meeting, with small expectations, as there was a popular lecture to be given in the place; but as quite a large number gathered, the minister being present to welcome us, the exclamation arose in spirit, "O, thou of little faith!" Testimony was borne to the efficacy of a religion which regulated the home-life in accordance with the golden rule,—extending to the business life, and an influence in the church which precludes all envy and jealousy, uniting in the bonds of Christian love. Mt. Pleasant is noted for its good schools, including a Methodist College which is now being enlarged to meet a demand. Third-day morning we took train for Ottumwa, parting from friends probably not to be met again in this earthly life. It was very pleasant to be greeted by relatives, J. W. Dixon and wife, arriving at this strange city, and we were conveyed up the hills to their comfortable home commanding a view of the surrounding country.

The next day we had a lovely ride to different points around the city, having extended views over and beyond from some of the high bluffs. The Des Moines river runs through the city. There are about 15,000 inhabitants, and large manufacturing interests, one of which is the Johnson Ruffling Machine Company. There are several artesian wells, one of which we saw pouring forth a strong continued stream not yet utilized. We visited the "Mineral Springs' Hotel," situated in the eastern edge of the city, in the valley and wooded bluffs of the Des Moines river. The deep mineral well is in the rotunda in the centre of the hotel, and is the resort of many in search of health. We tasted the water and did not find it as disagreeable as some. We might say that Iowa is noted for its public schools, and in Ottumwa there are five very commodious fine buildings for the benefit of the public, giving promise of large advantages for the rising generation. We went almost to the spot on Observatory Hill where the professors of Harvard University erected a building, and came to observe the total eclipse of the sun several years ago, and from which they must have had an unobstructed view.

L. H. P.

Ottumwa, Iowa, Tenth month 4.

FENELON observed, shortly before his death: "Had I viewed only the glory of this world, I would have said to death, when he presented to me the cup of bitterness, 'Let that cup pass from me.' But, happily, my thoughts were entirely taken up with Heaven, and I exclaimed to myself, 'How pleasing is this cup!'"

HE that reigns within himself and rules passions, desires, and fears, is more than a king.—*Milton.*

SCRIPTURE LESSON, No. 40.

TENTH MONTH 21, 1888.

TOPIC: TESTIMONIES.

GOLDEN TEXT.—Let your light shine before men, that they may see your good works, and glorify your Father which is in heaven.—Matt. 5 : 16.

Read Joshua 4 : 10-24.

THE custom of setting up stones to commemorate important events is almost as old as the history of the human race. We find that it was a usage among the Hebrews in their earliest history; and not among them only, but all semi-civilized peoples observed this method of keeping alive in the hearts of men events connected with their history. They were usually consecrated by some religious rite. Jacob, when fleeing from the wrath of Esau, set up the stone upon which his head had rested at night, and poured oil upon it. (Gen. 28 : 18.) Again, as a memorial of communion with God, Jacob set up a pillar and poured a drink offering upon it, and oil also. (Gen. 35 : 14.) Later on, Samuel, the prophet, after Israel had gained a victory over their enemies, took a stone and set it up, and called the name of it Ebenezer, saying, "Hitherto hath the Lord helped us."

The priests which bare the ark, etc. The Hebrew priesthood was first established in the family of Aaron, an elder brother of Moses, and the first to hold the office of High Priest. They belonged to the tribe of Levi, the third son of Jacob. All the sons of Aaron were priests. The priests stood between the High Priest and the Levites, whose duty it was to carry the ark when the Israelites were journeying. Sometimes the name Levite extends to the whole tribe, priests included, and sometimes only to those members of the tribe that were not priests; sometimes, as in Joshua 3 : 3, both names are given when the names are spoken of. The Levites as a class were not permitted to handle the sacred things belonging to the ark, and the tabernacle in which it was kept. The priests alone prepared everything for the journeyings.

We all have our memorial stones set up,—our places where we have been sensible of the Divine hand leading us on through difficulties that to our own narrow vision seemed insurmountable, and these are our Ebenezers in which we can say "Hitherto hath the Lord helped us." The remembrance of these experiences does much to brighten our lives, and give us hope and courage to continue obedient to the Divine will, as communicated through the ministrations of the Holy Spirit.

As we journey through life, we have to consider the influence of our actions in two directions,—the influence upon ourselves, and the influence upon others. Character must be our great aim; our highest duty is to do right, because it is right, not because it is politic. At the same time, we must not forget to have a care "lest we cause a brother to offend;" and avoid what may not seem to be hurtful to ourselves, but which we, for any reason, fear may make a bad example to others.

It is for this reason that the man who has no tendency to love spirituous liquors, feels it the right thing to live a life of total abstinence from that which does so great evil to other men. It is for the same reason that Friends are cautioned to live in plainness, both in their dress and in their homes. Many touching incidents are told how people inclined to show and extravagance have been saved from debt and misfortune by observing the consistent example of Friends of wealth and position, who preserved well their ancient testimony to moderation.

It is not alone, however, when we are conscious of observation, that we are an example either for good or for evil. We have each our silent influence, and we cannot know who is coming under its power, nor how many are watching us, to learn whether we bear well the trials of our life, that they may use or reject us as a guide.

In reviewing our own lives, we can trace through them the effect of the example of persons to whom we have never spoken; perhaps, of those whom we have never seen. The great of all ages, we know, affect the lives of the present; but cannot each individual acknowledge the influence of the lowly, the ignorant, and the ordinary people who have in some way been connected with him? The patient invalid, shut up from the world's sight, often by unconscious example, nerves many far away to deeds of heroic endurance.

As the pile of memorial stones was built up by a man from each tribe, each carrying one stone, so the noble life is moulded by faithful performance of many duties; and it is the accumulation that forms the grand character, that becomes the great example.

For Friends' Intelligencer and Journal.

A NATURALIST'S NOTES OF AN OCEAN VOYAGE.

WHILE passing through the banks of dense fog off Newfoundland how few of us dreamed, that within hearing perhaps of the startling shriek of our foghorn, with its mournful wailing crescendo and diminuendo, was being enacted a scene, the terrors of which were relieved only by its rapidity. It is surprising, however, that accidents like that to the *Geiser* are not even more frequent, now that the principal traffic of two continents is largely restricted to one comparatively narrow ocean thoroughfare, along nearly one-half of which the great ships go groping their way, through fog or darkness, with such life-like throbbings and breathings that they seem more like intelligent living creatures than inert masses of wood and iron. More than one of our party wondered how our good ship managed to thread her way among the numerous fishing smacks, each with from two to six boats out manipulating the nets. Scarcely a month passes without some of these smacks being sent to the bottom with their crews of hardy New England fishermen. It would seem as though the courage manifested by these men in braving the dangers of the sea, and the patience required to put up with the policy of coercion through persecution, adopted by England and Canada, deserve not only that they should have secured for them all possible rights to the fisheries; but that all the great steamships should travel in distinct ocean lanes, outside of which the fishermen would

be comparatively free from collision, and inside of which the steamships, confining themselves to one route when eastward bound and another when traveling toward the west, would run far less risk of repeating the heart-rending scenes attending the loss of the *Geiser* and the many other vessels that have perished by collision within the past year or so.

It would seem impossible that there should be anything ridiculous about a shipwreck, and yet the fishermen on the Coast of Dover found last year much to amuse them. The steamer "*W. A. Shoulton*," bound for New York with a crowded steerage, collided with another vessel at night, in sight of the lights of Dover. Great confusion followed among the passengers, and the Polish Jews, who formed a large proportion, insisted on putting their legs through the armholes of their life preservers and fastening them about their hips, with the result that their bodies washed ashore the next morning heads down, feet up, exciting the humor of the weather-beaten 'longshoremen. The poor Jews were as fortunate, however, as those who knew better, as only the second officer survived to tell of the loss of upwards of two hundred souls.

Our voyage was unusually prolific in interesting sights; scarcely a day passed that we did not have the porpoises jumping and gamboling ahead of the vessel, as a dog does ahead of a favorite horse,—or hastening from a distance out of mere curiosity, and springing high into the air to get a good look at the passing monster. It is a curious fact that the porpoises are never seen going from the ship, and that they cease their jumping after having once satisfied their curiosity, and drop quietly behind. At different times sharks swam lazily alongside, among them specimens of the curious Hammerhead species. Whales were seen blowing at a distance, and several showed themselves within gun shot. Among these was a specimen of the *Beluga* or white whale, a variety that is killed in considerable numbers in the St. Lawrence.

Nearly all the common sights of the ocean were granted us. In the Gulf Stream we passed numerous patches of *Sargassum*, that surviving relic of the lost Atlantis, which thousands of years ago floating up from the sinking land carried with it the old and young of myriads of mollusks and crustaceans, such as we know inhabit the weeds along the rocky coasts of all warm seas. These creatures and their descendants, gradually adapting themselves to their changed conditions, have at last given us a fauna peculiar to these immense floating islands of sea weed marking the eddy into which sank their former home. It was with the same interest, and the same temptation to ruminate, as on other voyages, that we watched these tangled tufts floating by with their little yellow bladders and serrated lance-like leaves. Torn by storm and current from their parent masses, they are carried along the great ocean river as a sort of olive branches to the northern lands. Who can calculate the effect on humanity that would follow the blocking of the Florida straits and the turning from its course of the stream that bears northward these yellow weeds, or by the opening of the Panama canal, and the reunion of the Atlantic with the "*Stiller Ozean*" as our un-pacific German friends term Balboa's find? What a boon must vagaries of this kind be to those who hold insufficient unto the day the evils thereof!

Mother Carey's chickens were about in great numbers, and no doubt, after the sad fate of the *Geiser*, found plenty of water-babies to help on their way to Shiny Wall by escorting them as far as Jan Meyen's land or to guide at once direct to St. Brandon's Isle.

We missed very much the gulls, who were undoubtedly gone to their nesting down at Booby Rock or Sand Key where we had seen them last summer "beyond all naming or numbering; where they could paddle and wash and splash and comb and brush themselves on the sand till the shore was white with feathers," while they "quacked and clucked and gabbled and chattered and screamed and whooped," just as dear Canon Kingsley describes them at Allfowlsness. We could well spare them, for all their clatter could not have drowned that made by the twenty or more children on board when it came time for the evening romp. I fear the combination resulting from the addition of the tongues of birds to those of the Dutch, German, and Italian infants would have led us into regretting that the tower of Babel was built with such poor foundation or that Volapük had not been in existence to unify the clamor of the builders, whose tower would certainly have stood for us as one of refuge.

All went well with us, however, and many were the happy omens that we drew from the various phenomena of heaven and sea. Of these the most distinctly in mind is when toward sunset one beautiful afternoon, after passing several showers at a distance, the

> "Soft, soft wind, from out the sweet South sliding,
> Wafted silver cloud-webs athwart the summer sea:
> Thin threads of mist on dewy fingers twining
> Wove a veil of dappled gauze."

Which, catching the rays of the setting sun formed a rainbow of most surpassing beauty, a perfect arch under the centre of which our gallant ship was proudly advancing; in the approaching dusk the tints grew softer and fainter, finally disappearing with waving streams of color as do the lights of pictured windows when one's gaze is turned up into the gloomy arches of some old cathedral nave. Leaving for the night, what was our surprise when upon reaching the deck the following morning, we beheld far in the west, painted by the rising sun, the same glorious bow under which it was our pleasure to believe we had sailed during the night and which rapidly faded as we sped on towards the Orient. Hence, disregarding the old saw that "a rainbow in the morning is a sailor's warning" and which in our case proved unfounded, we dubbed our voyage "The Voyage under a Rainbow."

The terrible rocks of the Scilly Islands present a rude welcome to England. Yet passing them under unusually pleasant circumstances we could not withhold expressions of respect at the skill and perseverance that had placed the beautifully tapering column of Bishop's Light upon an outlying reef over which

the waves were dashing with terrific force, even under the soothing influences of a perfect day. The rapidly passing panorama of the islands, with their spray-bordered cliffs, their scattered, starved, and frozen-looking villages,—the watch towers, one of which, by a waving flag, informed us that our good ship was recognized,—all furnished a relief to the eye and to the mind as well. St. Agnes, Wolf Rock, and the Lizard, Betsy's Head and Eddystone Lights, all stand as trusty sentinels, and are readily recognized by the color or peculiar method of flashing the light. A pleasant day followed with a splendid view of the undulating line of cliffs, of the Isle of Wight, of Brighton with its hotels and pier, and the Sussex downs, seen like giant sheep lying in the distance.

As evening approached and the narrowing Strait of Dover concentrated the shipping, our attention was attracted by the passing vessels, propelled by sails of all degrees of purity, from the immaculate canvas of the cutter yachts to the grimy rags of the colliers, or when under steam dashing by with such peculiarly arranged smoke-stacks and such ridiculously high sterns and bows that it seemed as though they were the result of passing experiments made by the ship-builders, a conclusion which we readily reached upon recalling the great iron-clad which a few years since, after sailing out into the Channel on a calm, sunny day, deliberately turned bottom up and extinguished some three hundred "bloomin'" British tars.

The Dover and Calais lights, twenty-four miles apart but seen simultaneously, were the last of our "calm sea scenes," and "all serene" we retired to wake up in the land of wind-mills and wooden shoes. The quiet trip in the early morning up the river Maas to Rotterdam is as refreshing after an ocean voyage as a drink of fresh, pure milk after the condensed stuff that is served aboard ship. The low-lying meadows with their grazing herds of black and white Holsteins, certainly deserve to compete with the bright green hills of Ireland, spotted with bleaching linen, for their power of furnishing repast to the eye and a satisfactory conclusion to an ocean voyage.

Speaking of sails, here is to be seen even a greater variety than in the English Channel white sails, black sails, brown, yellow, and red sails, all attached to most peculiar boats, fully as graceful and possessing as much dash and action in their movements, as the heavy-cheeked, wooden-shod men holding their massive tillers. But move they did, and one felt a sense of safety, a freedom from fear of collision or other accident; and the eye leaving the approaching vessels without a query, sought out the details of construction employed in building dykes, reclaiming swamps, and erecting massive structures on ground that was very recently mud, and now but two or three feet removed from becoming mud again. Occasional groups of storks recalled Hans Andersen's tales, and their association with certain towns. It is sometimes a test of veracity among Germans, to propose to one recounting his travels and adventures, a question as to what peculiar animal was especially venerated in the town in question, a failure to answer being considered as a sign that the account contains more of romance than narrative. Thus one who professed to have visited the Hague and did not know of the tame storks kept at public expense, or Berne with its bears, or Mainz with its peculiar emblem, receives little credit. * * *

INTELLIGENCER AND JOURNAL.

HOWARD M. JENKINS, *Managing Editor.*

ASSOCIATE EDITORS:

HELEN G. LONGSTRETH. LOUISA J. ROBERTS.
RACHEL W. HILLBORN. LYDIA H. HALL.

PHILADELPHIA, TENTH MONTH 13, 1888.

MISSION WORK IN PHILADELPHIA.

MISSION work undertaken by Friends in our large cities, has peculiar difficulties to encounter. The large and influential denominations who occupy this field are well provided with money and appliances to carry out any plans or measures they feel justified in undertaking, and being free to work in many ways from which we as a religious body are cut off, there would seem to be but little opportunity for successful labor under Friends' supervision.

For a number of years an effort has been on trial at the corner of Beach street and Fairmount avenue, with varying success. In some directions the work has prospered, noticeably in the Third-day evening school for boys, and in the sewing school, held on Seventh-day afternoon, and with some drawbacks, the temperance effort on Fifth-day evenings. Something has also been done in the way of a reading room, open on other evenings. The greatest difficulty in the way is in finding workers; the changes which every year brings about are always perplexing, and it has been a question causing no little anxiety to those most interested in the continuance of the mission, whether it will not have to be given up. This would indeed be a great loss to the children and youth, who from year to year have been benefited by the instruction they have received; and the practical character of the labor undertaken has added greatly to its value to the waifs and strays who, by the kind but firm discipline maintained have out-grown much that was turbulent and ungovernable in the beginning of the work.

Then, too, the personal influence of the teachers has been exercised in a way that tells upon the manners and morals of their scholars who in a few years more will be the men and women of the neighborhood.

It would be a poor commentary upon the zeal and earnestness of Friends in this large city if enough workers with willing hearts and ready hands cannot be found to fill the ranks of this mis-

sion. There are such Friends amongst us and the only question to be settled is, will they respond at this juncture and come up to the help of the committee; and will those who have heretofore contributed funds to defray its expenses, increase the amount that they may not be hindered in all that is felt to be needed for a more successful prosecution of the work? The greatest factor in this is felt to be a faithful, capable superintendent, who could be always on the premises and have entire supervision of the mission. The building is free of rent, and it is only the incidental expenses that have to be provided for. The field of labor is well chosen and Friends have gained a solid foothold there. The addition to the working force of a suitable superintendent would make it easier and more desirable for our young people to lend a helping hand. Will not those among us who are interested in the various charitable and benevolent works of our city, consider the importance of this line of endeavor and help the committee to enlarge the sphere of its influence and place it on a more satisfactory basis?

MARRIAGES.

LAMB—MATTHEWS.—On Tenth month 3d, 1888, at Walnut Hills, Baltimore county, Md., by Friends' ceremony, J. Emerson Lamb and Louisa Elizabeth Matthews.

LOWTHORP—WILLETS.—On Fourth-day, Tenth mo. 3d, 1888, at Sunnycroft, the residence of the bride's father, Roslyn, Long Island, in accordance with the order of the Society of Friends, Francis C. Lowthorp, Jr., to Fannie A. Willets, daughter of Joseph Willets.

DEATHS.

BARTRAM.—At his residence at Lansdowne, Tenth month 2d, 1888, John B. Bartram, in his 69th year; an esteemed member and elder of Darby Monthly Meeting.

This valued Friend met with an accident on the railroad, being struck by a train. The loss and sorrow to his family and friends are great; the void in the meeting is most keenly felt; his quiet, solid deportment and good judgment will be greatly missed there. The neighborhood has lost a good man and useful citizen; and the "poor man" has lost a true friend. They who feel it most keenly, we trust, will find that this great sorrow has purified their lives,—for "we know that to them that love God all things work together for good." P.

CLOTHIER.—At Wynnewood, Pa., Tenth month 2d, 1888, Florence, youngest daughter of Clarkson and Agnes Clothier, in her 6th year.

ELDREDGE.—In Baltimore, Tenth month 5th, 1888, Joseph Eldredge, in the 79th year of his age; a member of Scipio Monthly Meeting, N. Y., and a brother of Edward Eldredge.

GREGG.—At his home, near Philomont, Loudon county, Va., Ninth month 21st, 1888, after an illness of several weeks, William Gregg, in the 65th year of his age.

He bore the pain and wearing of his protracted affliction with great Christian fortitude, patiently, willingly committing all into the hands of Him "who doeth all things well."

In the death of this dear friend this vicinity has lost a valued and highly respected citizens. Quiet and unassuming in his intercourse with his fellow men, he was faithful to every obligation. A kind husband, a loving father, he was ever ready to add to the comfort and happiness of his family, who have the sympathy of their many friends in their double bereavement.

May they be comforted by the assurances the loved ones gave that they felt prepared to go. On First-day the 23d, his remains, followed by a large concourse of relatives and friends, were born to Goose Creek burying ground, and laid to rest beside those of a lovely daughter who had preceded him only a few months.

LUKENS.—At his residence, Abington township, Ninth month 28th, 1888, Edward H. Lukens, formerly of Philadelphia, in his 71st year; a member of Abington Monthly Meeting.

SHARPLESS.—At Atlantic City, N. J., Ninth month 29th, 1888, Lydia, daughter of George Sharpless, of London Grove, Pa., aged 43 years.

BALTIMORE YEARLY MEETING.

Editors INTELLIGENCER AND JOURNAL:

For the information of the members of our Yearly Meeting and others interested, it may be stated that our new meeting-house on Park Avenue will *not* be ready for occupancy this fall. The stone work is finished and the building will soon be under roof, but it will be impossible to finish even the rear portion of it in time for use by the Yearly Meeting.

We have therefore made arrangements to hold the Yearly Meeting in the old meeting-house, corner Aisquith and Fayette streets. During the week, women's meeting will occupy this house, while the men will be accommodated in the "McKim Free School" building, half a block distant. The lecture room of a German church, on the opposite corner from the meeting-house, will furnish good accommodations for the lunch room, having a kitchen attached with other conveniences. While the places are not all under the same roof, the arrangement as made will be quite convenient, and we trust our Friends will not be deterred from attending the Yearly Meeting for fear our facilities will be inadequate to supply all their needs. The two meeting rooms will be as large as the Lombard street meeting-house, and there will be ample room and a cordial welcome to all who may desire to come.

E. S., Jr.

Baltimore, Tenth month 3.

THE habit of praising people is almost a lost virtue; at least, it is a virtue never extensively cultivated. There is quite enough adulation meted out to great men and women, who by pen, brush, or voice have inscribed their names high on the roll of fame. But in private life it is much more common to hear comments on an error of judgment, or a slip of the tongue, than for a helpful word, a generous deed, or a self-denying act. We could reflect sunshine for our own lives, broaden our sympathies, and make the world better by having a kind word for the deserving, an approving smile for the heroes in private life.—*Selected.*

For Friends' Intelligencer and Journal.

ATHLETICS AT SWARTHMORE.

As an appointment of a Director of Physical Culture for our young men has just been made, it seems to be a suitable time to present clearly and briefly to the minds of Friends just what is meant, and what is *not* meant to be included in athletics at Swarthmore. This is all the more important as there has been a feeling of uneasiness in the minds of many Friends upon this subject. During my travels in the West and in Canada two years ago, I was, on several occasions called upon to explain in public our position with reference to athletics; and wherever I did so I felt that I satisfied the minds of those who were before fearful that we were encouraging among our young people what might lead to evil results. When there is so much that is really objectionable connected with athletics, as practiced in many places, the anxiety of the Friends of Swarthmore is but natural, and they have a right to the fullest and clearest explanation. Let me say, then, that it is our constant aim to so control and direct our exercises that they shall be made to improve the physical condition of the students, and not to allow them, by any excesses, to interfere with their studies, nor to injure those who take part in them. It is the business of the Director to examine all with care, and to so direct their exercises and sports, that they will develop in each what that individual may physically need; and to forbid any risks being incurred by unsuitable exertion of any kind. For the careful performance of this difficult and very important service, one has been selected who is himself a practiced athlete, as well as an educated physcian; who knows by long experience and observation what is needed in each particular case; and who is in full sympathy with the Faculty in their views as to the importance of keeping the whole matter under proper direction and control.

And the *moral* effect, as well as the physical, is under our guarded care, most salutary. All betting, all use of improper language, and all use of tobacco in any form, are among the forbidden things upon our ground; and our young men take these matters into their own hands, and not only here at home, but when they play elsewhere, with those of other institutions, exercise a healthful and salutary influence in these respects. With reference to the propriety of exchange games with other institutions, the Faculty exercises a guarded care, allowing these occasionally with colleges near enough to cause no serious interruption to the college work. When students leave our grounds for these exchange games, our Physical Director must always accompany them, and sometimes other of our instructors are also present. We feel that these exercises have not only a good influence upon the physical and moral condition of the students, but that the discipline of the college is also thereby materially improved. Surely, it cannot be claimed that athletic exercises, in themselves, are other than beneficial, when not carried to excess. It is only certain objectionable practices which are so frequently connected with them that cause them to be unfavorably criticized.

Now, if Swarthmore can preserve all that is good, and healthful, and really desirable, in these sports and games, and exclude the things that are not so,—as I am sure that she can,—may not her influence for good, not only among her own students, but also among the other colleges of our state and country be very great? Whatever benèficent influence we may be able to exert in these respects we expect to exert indirectly, by inspirng in the minds of our students, and especially of those who are among the leaders in the athletic sports, a desire to keep their beloved Alma Mater free from all of those wrong and objectionable practices which have sometimes caused almost all forms of athletics to be condemned.

This is the present spirit of the young men of our college, and it shall ever be the aim of our Faculty to encourage and strengthen it by all the means in our power. We believe that we can thus most effectually reach our young men, and be enabled to influence them for good, not only in this, but in all other respects.

Properly conducted games of athletics are also a most powerful means of cultivating personal self control, and when this influence is directed into proper channels, it makes strong, self-centered young men, with whom external discipline is rendered almost unnecessary because they have learned to be a law unto themselves.

By constantly exerting such an influence Swarthmore is, I believe, yet destined to be, not only a blessing to the Religious Society of Friends, in whose interest it was especially established, but to the world at large.

EDWARD H. MAGILL.

NEWS OF FRIENDS.

—A Friend traveling in the ministry amongst Friends scattered in distant localities thus writes in a private letter: "I am getting along very comfortably;—some hard work to do, but then again there are love feasts which compensate for all of it. But O, the discouragement which comes from the shipwreck wrought by want of charity,—kindly forbearance one with another,—the hard, dogmatic spirit, adhering to the letter, or some prejudice, wherein the spirit of religion is lost sight of and the flock scattered far and wide—an injury sustained by the inconsistencies of a professed religion, all of which must bear bitter rather than sweet fruit."

SWARTHMORE NOTES.

—Several distinguished lecturers will be engaged for the College course this winter. The lectures will be free to all friends of the College, and will be duly announced. Canon Wilberforce, Justin McCarthy, M. P., President White, and Mary A. Livermore are expected to be among the number.

—Elizabeth L. Beck, M. D., a graduate of the Women's Medical College of Philadelphia, and an instructor in Physiology at the Philadelphia Normal School, has been appointed lecturer on Physiology and Hygiene to the young women, in place of Dr. Susan P. Stackhouse, deceased.

—J. H. Shell, M. D., a graduate of the Medical Col-

lege of the University of Pennsylvania has been appointed director of Physical Culture for the young men

—Herbert W. Smyth, of the class of '76, has been appointed assistant professor of Greek at Bryn Mawr College.

—Florence Hall, of the class of '80, and Mary E. Gale of the class of '82, are pursuing post-graduate studies at Bryn Mawr.

THE LIBRARY.

PENOLOGICAL AND PREVENTIVE PRINCIPLES.[1] By William Tallack, Secretary of the Howard Association. London: Wertheimer, Lea & Co.

WHAT to do with criminals is a question which has long puzzled the legislators of all civilized countries; and in different places different methods of prevention and punishment have been adopted. Sometimes there has been a certain measure of success; at others, as Mr. Tallack shows in his *Penological and Preventive Principles*, dire failure has resulted. Mr. Tallack, as secretary of the Howard Association of London, has possessed unrivalled opportunities for studying the subject; he is a thinker of great power, and a careful collector and collator of facts; and he is not likely, as less experienced inquirers are, to be led away by fads or by mistaken notions of what is or is not humane. He has visited very many prisons in different countries; and he is fully acquainted with the penal systems of Europe and America. His book is full of interest; and its revelations will surprise the majority of readers who have not made a special study of prison discipline. Mr. Tallack starts from the beginning by enunciating various principles by which all systems, if they are to be effective, must, in his opinion, be guided. The first of these is that constant vigilance is necessary in order that "the proposed means of restricting social maladies do not become encouragements of the very evils to be repressed." From this it will be seen that he does not believe in cries raised by ignorant and inexperienced persons. The indiscriminate giving of alms is, as Mr. Tallack urges, an encouragement to idleness; too liberal charity in the form of institutions for adults, and even children, increases the number of improvident, intemperate, and selfish persons. The "Children's Law" enacted in New York in 1875—a law which allowed the Magistrates to send destitute children to various institutions, and to support them out of the rates—led to an increase in the number of such children far out of proportion to the increase in the population. It is stated that "out of every 1000 children supported in Californian institutions, at the public expense, at least 600 should he cared for by their own parents and relatives." In this country, Mr. Tallack considers the ease with which money, contributed mainly by the wealthier classes, can be voted away for all sorts of relief to the thriftless, is a serious danger; since it is opposed to "the essential condition of good government that the ruling classes should suffer, and not gain, by an increase of taxation." In regard to crime, an essential is that the three elements, preventism, repression, and reformation, shall go hand in hand; and here, Mr. Tallack believes, Great Britain has of late years been more successful than any other country. Legislation in 1879 and 1887 has given Magistrates the power of dealing leniently with first offenders, and of avoiding the conversion into jail-birds of those who have fallen under sudden temptation; steps have been taken for reforming vicious youths; Prisoners' Aid Societies and similar organizations assist criminals who desire to reform; while in our local prisons the system of cellular separation is general. One of the chief things upon which Mr. Tallack insists is the separation of criminals, so as to avoid the certain evils of association. He notes that in those countries where association in general—in Italy, France, and the United States—the criminal population grows at an alarming rate. The facts and testimonies which he has collected as to the merits of the various systems leaves no doubt that his theory is sound. In the United States there is no generally adopted method. From the one extreme of solitary confinement to the most atrocious forms of association, all sorts of systems are in operation in the Great Republic. At Elmira, for instance, the convicts are treated with far greater care than an ordinary artisan receives at home. They are taught all sorts of useful and ornamental knowledge—even short-hand and political science.

A paper written by a prisoner in Elmira, on a cold, snowy day in January, 1888, compassionately alluded to the wretched homes, almost visible from the walls of the establishment, where ill-clad and ill-fed children and wives of unemployed or weary men were crouching in the cold, and contrasted their lot with that of the convicts; adding, "Here, at this prison, 'tis the dinner hour; up from the great hall below rises the fragrant odor of good food, and the hum of animated voices, with rippling laughter interspersed. The food is hot, and sufficient as to quantity; the apartments are warmed with steam, and after the short day is past, the electric light brightens things for the long winter evenings; long but not dreary, for books are abundant." The convict writer complacently inquires whether, with such a contrast of reward, "is Godliness profitable?" or the contrary? But he admits that, after all, liberty has charms.

Perhaps it is not surprising that there has been a rapid growth in the inmates of Elmira jail, and that in eleven years 25 released convicts have willingly returned for re-admission. In other parts of the States convicts of both sexes, young and old, are hired out to planters and railroad constructors, and are herded in stockades, guarded by armed sentries and bloodhounds. At one establishment, in two years, "out of 1966 convicts, 237 escaped; 140 died; and 9 were killed when trying to escape." Mr. Tallack writes clearly and forcibly. His book is an extremely valuable and interesting contribution to the literature of which Howard's Itinerary has been the precursor. It should be studied by all social reformers.

[1]This review of William Tallack's recently published book, (an extract from which was given in the INTELLIGENCER AND JOURNAL of Ninth month 1), is from the *Scotsman*, Edinburgh. We print it in the place of one of our own, not yet having seen the book itself.—EDS. INTELLIGENCER AND JOURNAL.]

From The Friend (London).

BI-CENTENARY AT SWARTHMORE, (ENGLAND).

DEAR FRIEND:—I am glad that the short letter in the last *Friend* has had the desired effect—namely, that of bringing this ancient centre of Quakerism under the notice of Friends.

Last First-day (the 23d inst.) we were favored with the company of Alfred Wright, Charles Thompson, Henry Lees, Frances C. Jenkins, and Susan D. Doeg, all of whom took part in the meetings.

In the morning the meeting-house was well filled (without using the gallery), the meeting being a very impressive one. In the afternoon the meeting-house, gallery and passage were all filled, many standing in the doorway and porch, and several were unable to gain admittance. The afternoon meeting was, if possible, even more impressive and refreshing than in the morning; many seemed to take into their hearts the blessings of the Holy Spirit poured upon them from the throne of grace.

In the evening meeting, which was held in the meeting-room, Ulverstone, there was a good attendance; it was again a solemn time, and feelings of gratitude, encouragement, and thankfulness to Almighty God, generally prevailed. Many were the songs of praise at the conclusion of the day's rich blessings, such as, "This is indeed a memorable day!" "How good the Lord is!" "It hath been good for us to be here!"

I feel I cannot close this account without laying before Friends our great need of assistance in watering the seed already sown, and to which, we trust, ere long, God will give the increase. If there are any ministering Friends who feel drawn towards our meeting, we warmly give the invitation, "Come over and help us." Thy sincere friend,

Ulverstone, Ninth month 24. R. W. HAYES.

WHO HAVING EYES SEE NOT.

FIRST TRAVELER:

BELOW the burning earth;
Above the blazing sky,
My throat is parched; my heart is faint;
Would God that I might die.

SECOND TRAVELER:

I've journeyed all the day
Beside a pleasant stream,
Where lilies bloom among their pads,
And quiet cattle dream.
A fruitful, tranquil land;
Men call it Arcady,
And I will show thee where it lies,
If thou wilt come with me.
* * * * * *

FIRST TRAVELER:

Where is that pleasant land?
My heart is beating cold:
Methinks the journey there is long,
For one so weak and old.

SECOND TRAVELER:

"*Where is that pleasant land!*"
Dost thou not hear and see
These cheerful sounds, and lovely skies?
Lo, this is Arcady.

FIRST TRAVELER:

No nothing can I see
But these same brazen skies,
Nor hear, except from dusty grass
The insects' mournful cries.

SECOND TRAVELER:

Those choral sounds so sweet!
Those skies so soft and blue!
Could'st thou not see some time ago
How lush the grasses grew?
I cannot make thee hear:
I cannot make thee see.
And yet I know beyond a doubt
That this *is* Arcady.

—*Katharine Pyle, in The American.*

LITTLE MAMMA.

WHY is it the children don't love me
As they do mamma?
That they put her ever above me—
"Little mamma?"
I'm sure I do all that I can do.
What more can a rather big man do,
Who can't be mamma—
Little mamma?

Any games that the tyrants suggest,
"Logomachy,"—which I detest,—
Doll babies, hop scotch, or base ball,
I'm always on hand at the call.
When Noah and the others embark,
I'm the elephant saved in the ark.
I creep, and I climb, and I crawl—
By turns am the animals all.
For the show on the stair
I'm always the bear,
The chimpanzee, or the kangaroo.
It is never, "Mamma,—
Little mamma,—
Won't *you?*"

My umbrella's the pony, if any—
None ride on mamma's parasol;
I'm supposed to have always the penny
For bon-bons, and beggars, and all.
My room is the one where they clatter—
Am I reading, or writing, what matter!
My knee is the one for a trot,
My foot is the stirrup for Dot.
If his fractions get into a snarl
Who straightens the tangles for Karl?
Who bounds Massachusetts and Maine,
And tries to bound flimsy old Spain?
Why,
It is *I*,
Papa,—
Not little mamma!

That the youngsters are ingrates, don't say.
I think they love me—in a way—
As one does the old clock on the stair,—
Any curious, cumberous affair
That one's used to having about,
And would feel rather lonely without,
I think that they love me, I say,
In a sort of tolerant way;
But it's plain that papa
Isn't little mamma.

Thus when shadows come stealing anear,
And things in the firelight look queer;
When shadows the play-room enwrap,
They never climb into my lap
And toy with *my* head, smooth and bare,
As they do with mamma's shining hair;
Nor feel round my throat and my chin
For dimples to put fingers in;
Nor lock my neck in a loving vise
And say they're "mousies"—that's mice—
And will nibble my ears,
Will nibble and bite
With their little mice-teeth, so sharp and so white,
If I do not kiss them this very minute—
Don't-wait-a-bit-but-at-once-begin-it.—
Dear little papa!
That's what they say and do to mamma.

If, mildly hinting, I quietly say that
Kissing's a game that more can play at,
They turn up at once those innocent eyes
And I suddenly learn to my great surprise
That my face has "prickles"—
My mustache tickles.
If storming their camp I seize a pert shaver,
And take as a right what was asked as a favor,
It is, "O Papa,
How horrid you are—
You taste exactly like a cigar!"

But though the rebels protest and pout,
And make a pretense of driving me out,
I hold, after all, the main redoubt,—
Not by force of arms nor the force of will,
But the power of love, which is mightier still.
And very deep in their hearts, I know,
Under the saucy and petulant "Oh,"
The doubtful "Yes," or the naughty "No,"
They love papa.

And down in the heart that no one sees,
Where I hold my feasts and my jubilees,
I know that I would not abate one jot
Of the love that is held by my little Dot
Or my great big boy for their little mamma,
Though out in the cold it crowded papa,
I would not abate it the tiniest whit,
And I am not jealous the least little bit;
For I'll tell you a secret: Come, my dears,
And I'll whisper it—right into your ears—
I too love mamma,
Little mamma!

—*Charles Henry Webb, in the Century.*

THERE are souls in the world who have the gift of finding joy everywhere, and of leaving it behind them when they go. Joy gushes from under their fingers like jets of light. Their influence is an inevitable gladdening of the heart. It seems as if a shadow of God's own gift had passed upon them. They give light without meaning to shine. These bright hearts have a great work to do for God.—*Faber.*

CHRISTIANITY requires two things from every man who believes in it; first, to acquire property by just and righteous means, and, second, to look not only on his own things, but also on the things of others.

HABITUAL ECONOMIES.

IT is one of the most delightful things about Miss Edgeworth's immortal tales for children that the incidents they relate have a knack of remaining indelibly fixed in our memories long after we have succeeded in forgetting the more severely acquired information of our school-days. Why, for instance, do I vex my temper and break my fingernails in a vain effort to untie the knotted cord of every bundle that comes to the house, save that I have still before me the salutary example of that prudent little Ben who so conscientiously and cheerfully devoted himself to unfastening his uncle's package? "You may keep the string for your pains," says Mr. Gresham, with pleasing liberality. "Thank you, sir," replies Ben, with more effusion than I think he feels. "What an excellent whipcord it is!" And so, pocketing his fee, it wins for him, as we all know, the prize at Lady Diana Sweepstake's great archery contest, while poor Hal forfeits his shot, and loses his hat, and gets covered with mud and disgrace, and sprains his little cousin Patty's ankle, and all because he has been rash enough to cut his piece of cord. Never was moral more sternly pointed, not even in the case of Miss Jane Taylor's heedless little Emily, who will not stoop to pick up a pin, and is punished by the loss of a whole day's pleasure, because, owing to some unexplained intricacy of her toilet,

"She could not stir,
For just a pin to finish her."

. . . . . But the true gain in these minute economies is of a strictly moral nature, and serves, when we know we have been extravagant, to balance our account with conscience. The least practical of us have some petty thrift dear to our hearts, some one direction in which we love to scrimp. I have known wealthy men who grudged themselves and their families nothing that money could buy, yet were made perfectly miserable by the amount of gas burned nightly in their homes. They roamed around with manifest and pitiful uneasiness, stealthily turning down a burner here and there, whenever they could do so unperceived, dimming the glories of their glass and gilding, and reducing upper halls and familiar stairways into very pitfalls for the stumbling of the unwary. The advent of lamps has brought but scant solace to these sufferers, for their economy is in fact much older than the gas itself, and flourished exceedingly in the days of wax tapers and tallow dips. . . .

Those were times when fashions had not yet learned to change with such chameleon-like speed, and people did occasionally wear their old clothes with an unblushing effrontery that would be well-nigh disgraceful to-day. Silks and satins, laces and furbelows were all of the costliest description, and their owners were chary of discarding them, or even of lightly exposing them to ruin. Emile Souvestre's languid lady, who proves the purity of her blood somewhat after the manner of the princess and the pea, by supercilious indifference to the fate of her velvet mantle in a snowstorm, could hardly have existed a few hundred years ago. We have in Pepys's

diary a most amusing record of his disgust at being over-persuaded by his wife to wear his best suit on a certain threatening May Day, and how of course it rained, and all their pleasure was spoiled. The guilty Eve was quite as unfortunate as her husband, for she too had gone forth "extraordinary fine in her flowered tabby gown," which we are greatly relieved to learn a little later was two years old, but smartly renovated with brand new lacings. Only fancy being so careful of a two-year gown as to begrudge it to the sight of court and commoners on May Day!

The same frugal spirit extended down to the last century, and was of infinite value to the self-respecting poor. Artisans had not yet found it imperative to dress their wives and children in imitation finery, and farmers were even less awake to the exigencies of fashionable attire. We read of rural couples placidly wearing their wedding clothes into their advanced old age, and we are lost in hopeless speculation as to how they accommodated their spreading proportions to the coats and gowns which presumably had fitted the comparative slimness of their youth. With what patient ingenuity did the good dames of Miss Mitford's village, aided occasionally by an itinerant tailoress, turn and return their husband's cast-off clothing, until, from seeming ruin, they had evolved sound garments for their growing boys; and with what pardonable pride did the strutting youngsters exhibit on the village streets these baggy specimens of their mothers' skill! Among the innumerable anecdotes told of George III., it is said that, strolling once with Queen Charlotte in the woods of Windsor, he met a little red-cheeked, white-haired lad, who proved, on examination, to be the son of one of his majesty's beef-eaters. The gracious king, always well pleased with children, patted the boy's flaxen head, and bade him kneel and kiss the queen's hand, but this the sturdy young Briton declined flatly to do; not, be it said, from any desire to emulate the examples of Penn and Franklin by illustrating on a minor scale the heroic principles of democracy, but solely and entirely that he might not spoil his new breeches by contact with the grass. So thrifty a monarch, says Thackeray, should have hugged on the spot a child after his own heart; and even if the royal favor failed to manifest itself in precisely this fashion, I make no doubt that the beef-eater's wife, who had stitched those little breeches with motherly solicitude, found ample comfort in such a judicious son.—*Agnes Repplier, in Atlantic Monthly.*

CHILDREN who are honored by their parents' confidence, who are accustomed to add their share of assistance, and to bear their share of self-sacrifice whenever the good of the family requires it, will rarely be guilty of ingratitude. They are not opposed to, but are in quick sympathy with, their parents, not because they are gifted with specially sympathetic natures, but simply because they have been made sharers with their parents in the cares and hopes, the responsibilities and labor of the family. Training that does not repose confidence in children is little better than neglect. It is selfishness, which quickly bears ingratitude as one of its chief fruits.—*Selected.*

From Science.

THE DEVELOPMENT OF THE ROBIN.

THE remarkable power of the catbird as a singer is known to all those who give it a safe and welcome retreat. Yet I find even such writers as Baird describing it after this manner: "An American bird of the thrush family, whose cry resembles the mewing of a cat." In reality it is the mocking-bird of the North, possessed of ability to sing whatever notes he hears. I have them so perfectly at home in my grounds, that their delicious music is heard at all hours of the day, and often in the middle of the night. It is very curious to hear one of them warble in a low key to himself what some other bird is singing loudly. A few days since I heard one mimic a red squirrel, and he did it to perfection. If he had not enjoyed the fun so well that he could not keep from hopping about, I should not have known which was squirrel.

I did not, however, intend, except incidentally, to write about the catbird, *Mimus Carolinensis.* It, however, makes it easier for us to conceive the possibility of an evolution of superior vocalization in his relatives, when we consider his masterly ability. What I wish to record is a remarkable development in the case of his cousin the common robin, or migratory thrush. Every one knows what a clumsy singer he is, having a rough, see-saw note, that he repeats with little variation. For some reason the other birds give him precedence in the morning song with which daylight is greeted about half-past three in June. The first note comes always from the east,—a faint, far-away cry; then another cry leaps out of a tree nearer you, and then another and another. So the wave of robin-melody moves westward, over the house and over the land, preceding the rising sun, probably from the Atlantic to the Pacific.

This song is peculiarly adapted to constitute a matin cry, being clear, strong, and cordial. But it is not musical. In June of 1887, crossing one of my lawns, I heard a cry so peculiarly like articulation that I was startled: "Hear this birdie! Hear this birdie! Hear this pretty birdie!" the last notes being exquisitely rendered, with a wave and upward bend. I had never heard such a song before, and imagined a new species of bird must have arrived; but after careful examination, I found the singer to be a veritable robin-redbreast, and not a new-comer at all. The song was repeated all the summer, to the delight of myself and friends. Of course, I awaited the opening of spring with anxiety, to know if our birdie would return. Almost the first song of spring, sure enough, was one morning in April: "Hear this birdie! Hear this birdie!" But, better yet, it was apparent that the babes of this family were singing, not the old robin's see-saw, but the new song. And now about my place are three or four of our birdies. What was notable was not only the remarkable evolution of musical power, but a love for music; for our birdie, unlike the robins in general, sang all day, like the catbirds. I could hear one or more at almost any hour. This drew my attention to the cause of the unexpected variation. John Burroughs suggested that it might be the song taught to

one that had been caged and afterwards escaped; but I am more inclined to think that it is a natural variation or evolution, and that the robin has great and undeveloped power. It is a phlegmatic bird, that takes the world easy, and is not likely to exert itself in new directions. The catbird is fond of notice, likes to be whistled to, and enjoys answering back. He is likely to develop all sorts of new vocal accomplishments. But the robin is really lazy, and does as little hard work as possible. His nest is a clumsy affair, a mere daub of mud and sticks. Why has he begun this new song? Is it from being so constantly with catbirds, grossbeaks, orioles, etc.? for my nine acres is the paradise of birds; they are covered with fruits, hedges, trees. I do not know, but believe, some such cause to be at the bottom of the affair, and that we may look for other developments quite as remarkable.

Within the month of June, while driving about five miles from my home, I saw a robin sitting on a wayside fence, and singing a set of notes most charmingly unlike anything I had ever heard; neither was it at all like our birdie. It was as complex as a catbird often sings, but not apparently imitative. This has led me to a very decided conviction that an evolution in robin-music is now going on, and that some very delightful results may be looked for. I shall be glad to get notes from observers in different parts of the country. Of this I am certain, that our common thrush has a vast vocal power undeveloped. Evolution with birds must move, as it has moved, in the line of music, plumage, flight, and nest-building. Nothing in these directions need surprise us.

I subjoin a note taken from a paper published near New York City, over two hundred miles from here: "Thomas O'Donnell of Rondout has a robin which whistles like a mocking-bird. This is propably due to the fact that it was raised in company with a mocker. Its powers of mimicry are wonderful. In the early morning, when things are quiet, the whistle of the bird has been heard a quarter of a mile." I am confirmed by such reports in the belief that we shall see a remarkable evolutions of robin-music. Our homestead pet and universal favorite will then be all the more dear.

E. P. Powell.

Clinton, N. Y., Aug. 28.

TEMPERANCE AMONG THE COLORED PEOPLE.

[From an article, "Vacation Notes," by Aaron M. Powell, in *National Temperance Advocate.*]

In Virginia, through Good Templar and other agencies, temperance sentiment, we are assured, is making steady progress. As in other Southern States, the colored people are an object of much solicitude, in this particular, to their white neighbors. In many localities, notably in Leesburg and vicinity, they suffer much from the evil influence of the saloon, and, in the recurring local-option contests, many of them, unhappily by their own votes, help to fasten and perpetuate the fetters of their new alcoholic bondage. But to sympathetic, intelligent effort in their behalf, of which, alas! they have so little in comparison with their great need, they are readily responsive. In Lincoln, Loudoun county, on a Sunday evening, we addressed by invitation a meeting of the colored people in one of their churches, endeavoring to explain to them *why* alcoholic beverages, the beer, cider, whiskey, etc., in which they incline to indulge, are injurious and dangerous. Of such teaching, in many localities, they have had, and are having, almost none at all. It is not therefore surprising that in the absence of it, they should in many instances fall an easy prey to the alcoholic habit, that they suffer from the degrading influence of lax morality, and that they are careless and improvident in the use of the money they earn. They are multiplying rapidly, their little cabins are overflowing with children with a neglected appearance, but the neglect of whom the State and the Nation cannot afford to allow indefinitely to continue.

With the beauty of the natural scenery in the re gion of the Blue Ridge Mountains we were delighted The views we enjoyed from the mountain summit, overlooking the Loudoun Valley on the one side, and the Shenandoah, through which Sheridan took his famous ride, on the other, were of exceptional interest in natural beauty and in their historic associations. We have had more extended views among the White Mountains of New Hampshire, the Rocky Mountains of the Pacific slope, and the grand mountains of Switzerland, but none anywhere more picturesque and beautiful than among those of the Blue Ridge range in Virginia. In one direction in the distance was dimly visible Charlestown, where John Brown was hung, and from whence his soul has gone "marching on"!

Returning we had a few delightful days north of of the Potomac, in Maryland, at Sandy Spring. Here, too, are colored people not a few, with conditions not unlike those in Virginia, but with somewhat better opportunities for improvement. Here again, by invitation, we addressed a meeting of colored people on a Sunday evening in quite a spacious church, with good appointments. Ready to receive and welcome instruction, with their many disabilities as an inheritance from slavery, they need line upon line, and much patience with their shortcomings. Though chattel slavery is gone, and none would now have it return, it has left a legacy of ignorance and moral weakness for the former slave States and for the Nation to deal with, which calls for most prayerful consideration and much substantial help from Christian men and women throughout the land. It is indeed a national responsibility. The missionary labor which the National Temperance Society has entered into in this widely extended and very needy field merits the most generous and liberal support. A. M. P.

I call that mind free which protects itself against the usurpations of society, which does not cower to human opinion, which feels itself accountable to a higher tribunal than man's, which respects a higher law than fashion, which respects itself too much to be the slave or tool of the many or the few.—*Channing.*

WINTER IN ICELAND.

By November the winter had begun with all its rigor, and fierce storms swept over land and over the sea, which lost its blue and became dull and dark. One by one the ships left the harbor of Reykjavik; then the last mail-ship sailed, and Iceland was cut off until spring from communication with the outside world.

Although the climate of South Iceland is cold, the winter is scarcely what one would be led to expect from the northern situation. There is not much snow. A few inches usually lay upon the ground, crisp and hard, but not the piled up drifts of a New England winter. Accordingly it was possible to make horse-back excursions to the farms round about, and to see the winter life of the people in the country. This season for the Icelander is a time of comparative rest. As nothing can be done abroad he stays of necessity at home, but his life is no mere hibernation. He sleeps a great deal, for his house is insufficiently lighted and the nights are long, but by daylight he has occupations enough. He has boats to build and oars to shape; saddles and harness to make and to mend; or he sorts the wool which the women spin into yarn and then knit into stockings, or weave into coarse homespun or flannel, like *wadmal*. A busy sound of whirring wheels often greets the ear when you enter the farmhouse, and you find the women all at work at one end of the long room. Another duty devolves on the heads of the household at isolated farms. There are good elementary schools in many places throughout the island, but in remote districts the children must be taught at home. In summer the time is occupied with out-of-door work, but in the comparatively idle days of winter the father, or not infrequently the mother, teaches the children of either sex the common branches. Iceland is perhaps the best educated community on the face of the earth; throughout the length and breadth of the land there is nobody who cannot read and write, and the general knowledge of some of these obscure fisherman-farmers is sometimes well-nigh appalling. —*W. H. Carpenter in Atlantic Monthly.*

MONEY FOR THE WIFE'S USE.

There is no more common cause of trouble in families than the vexed money question. Young women who have been earning good salaries marry, and give up their opportunities of securing an income of their own, in order to make a home and to take care of it. They have been accustomed to draw their own money with their own hands and plan how to use it. But now it is all different. No money comes into their hands as their own; they have to ask some one else for every cent they require to meet personal wants. And however dear that one may be, no two people ever see things just alike, and this necessity sooner or later becomes exceedingly irksome, not to say unendurable. From this very thing arise probably most of the differences and heart-burnings of wedded life.

The English father of wealth or moderate means demands that the suitor for his daughter's hand shall settle upon her some property from which she can derive an income for her personal needs, that she may not be a genteel beggar in her husband's house. How long before American fathers will take the same ground, and protect their daughters from—not the greatest trouble in the world, though it may lead to it but—from the most continual and annoying and irritating situation a woman can be placed in? And you, husbands, who love your wives, but are thoughtless about this matter, will gain for yourselves more than you think, if you take pains to set it right by putting something into their hands to meet their own wants. Every wife earns it; then why should she be obliged to get it five cents at a time, and ask for it into the bargain? If you have no property which you can divide in that way, at least arrange that she shall have the chicken or butter money, or a share of the the week's wages after paying for food and clothing. See that she has something, if it is only twenty-five cents a week, that she can use just as she pleases. You don't know how it will increase her own self-respect and her love for you. Even looking at it selfishly, you will find that it will pay; and looking at it conscientiously, it is your duty.—*Minneapolis Housekeeper.*

HUMANER SHIPMENT OF LIVE STOCK.

A new era in transporting live stock from the far West to the Atlantic seaboard has been inaugurated by a New York company, and the first train of Idaho beef cattle to make the run through was loaded September 20 at Soda Springs by the Soda Springs Land and Cattle Company. This shipment consisted of 360 head of steers, averaging about 1,350 pounds each. The cattle were loaded in the new improved palace-cars, having a compartment for each animal. The stock is fed and watered in transit. A time schedule of twenty-five miles an hour has been figured, which would deliver the stock in the New York market in less than 120 hours, fresh from the Idaho range, 2,500 miles distant.

It is intended to establish a regular rapid transit line, each train being equipped with a dining and sleeping-car in charge of a train master and special crew. The stock will not be unloaded, and the only delays will be one or two hours in replenishing the water tanks. The animals will be feeding at all hours on the journey. The first train left Soda Springs Thursday at five p. m., Rawlins at 6.05 a. m., Friday, Laramie, 10.45, arrived at Cheyenne at 1.45 p. m., and will reach Omaha at noon to-day, making 1,025 miles in about forty-three hours. The first 500 miles was made over mountain grades, but the running speed on the Union Pacific ranges from forty to forty five miles.—*Exchange.*

He that would have friends must show himself friendly. It is meet and comely, just and equal to requite kindness, and to make them amends who have deserved well of us. Mutual offices of love and alternate help or assistance are the fruits and issues of true friendship.—*Bohn.*

He has not learned the lesson of life who does not every day surmount a fear.—*Emerson.*

ALCOHOLISM IN FRANCE.

In September of 1887 the French Minister of Finances organized an alcoholic commission, of which M. Leon Say was made president, to investigate the subject of alcoholism, and to report upon such changes of legislation as might be deemed advisable concerning the manufacture and sale of alcoholic beverages. M. Say has recently reported in part. His report covers two points: (1). State monopolies in alcoholic beverages, and (2). The effects of impure alcohol upon the human system, and occupies twelve columns of the Paris *Temps*. A previous Commission, appointed by the French Senate in 1886, made a special study of the effects of impure alcohol upon the public health, and reported that "alcoholism" threatened the people of France with rapid degeneration. The present Commission summoned experts from different countries, and took their testimony concerning the policy of government monopoly of the manufacture and sale of alcohol, but came to the conclusion, after considering the experience of Switzerland, Norway, Russia, and other countries, that such government monopoly in alcoholic liquors is not justified.

The second part of M. Say's report deals with the hygienic aspect, and represents that alcoholism is today in France one of the most serious dangers of the time. Not only men, but women and children are affected. Mental diseases hitherto unknown have become common. The impure quality of the alcohol is held to be in part the cause; that any reform must have a double object—to improve the quality of the alcohol and to reduce the quantity consumed. The Commission wrestled with the problem of restricting by law the number of drinking-places, and increasing the cost, confessedly difficult, without at the same time too much interfering with the manufacture and sale of liquors as one of the most important French industries. "M. Say remarks," says the *Evening Post's* translation, to which we are mainly indebted for these facts, "that the wine and alcohol business of France is immense, and intimately related to the life of the whole people. Wine and alcohol in moderation are necessary to the welfare and happiness of the French people. Again, it is against public policy to forbid a legitimate business, such as wine-selling." It appears that "Liquor-selling in France, as elsewhere, seems often to fall into the hands of people who are good for nothing else, and take it up as a last resort. It costs but little to open a small shop; thousands of persons take it up who would better employ their time and means in other ways."

M. Say recommends an increase of taxation to practically starve out the small grog-shops and thus lessen their number, and while conscious that this is undemocratic, argues that "Alcoholism, which threatens the people with an inability to govern themselves, is, of course, a positive danger to Democracy." He also asks "whether it would not be well to encourage the organization of temperance societies which would work for moderation without resorting to the fanaticism which characterizes our American total-abstinence enthusiasts."

The statesmen of the French alcoholic commission have yet to learn that it is not so much the impurity of alcohol as the alchohol itself, which gives rise to the impending national danger which they would fain avert. They have also to learn that "moderation" as a remedy for alcoholism is altogether illusory and disappointing. But it is encouraging that they are disposed thus to inquire, and that they are at last facing Zionward.—*Nat. Temperance Advocate.*

I call that mind free which masters the senses, which protects itself against animal appetites, which contemns pleasure and pain in comparison with its own energy, which penetrates beneath the body and recognizes its own reality and greatness, which passes life, not in asking what it shall eat or drink, but in hungering, thirsting, and seeking after righteousness. —*Channing.*

They are never alone that ar accompanied with noble thoughts.—*Sir Philip Sidney.*

NEWS AND OTHER GLEANINGS.

—Wellesley College opened with 195 freshmen this year, and turned many away because of the lack of room. The Wellesley girls are now seven hundred strong. The college has enlarged the number of its faculty and is starting earnestly forth on the year's work.

—The entering class of Smith College numbers 153, of whom 128 take the regular course, and 25 are special students. The whole number of students in the college is 450.

—A microscopic examination of a great number of specimens of ancient paper, dating back to the eighth century, has shown them to have been made, as now, from rags, and not from new fibre. The most common constructed is linen; but cotton, hemp, and animal fibres have also been detected. Furthermore, it is discovered that many of the samples are "clayed" with starch paste.

—Timber rafts on the Rhine are often fully as large and valuable as the monster American log raft, so much discussed of late. For instance, last month a raft went down the Rhine from Mayence to Holland, which was 725 feet long and 170 feet broad. It carried a crew of 120 hands, housed in some dozen huts along the raft, and the timber was worth £20,000.

—An Italian engineer, M. Bocca, has just finished estimates for a ship-canal to cross Italy. The canal would start from Castro on the Mediterranean Sea and end at Fano on the Adriatic. The length would be two hundred and eighty-two kilometres, the width one hundred metres, and the depth twelve metres, allowing large iron-clads to pass. The canal would drain Lakes Perugia and Bolsena, and would allow of a systematic irrigation of that whole region. The cost is estimated at $100,000,000. The work would occupy two hundred thousand men for five years.

—The failure of the harvests in Germany is attracting serious attention. There is a poor crop of both cereals and potatoes. The price of bread is rapidly rising. Since 1887 rye has advanced 48 marks and wheat 34 marks. In some districts the bakers have raised the price of bread 10 pfennigs per pound. Her Richter, in an article in the *Liberal Zeitung*, calculates that Germany will require 13,000,000 hectolitres of grain to meet the deficiency. The people, he says, must therefore demand an immediate diminution of the duty on cereal imports. The Progressists intend actively to agitate the question.

—The recommendations of the Mohonk Conference, which was mentioned last week as being in session, have been published more fully in the report. They are four in number:

I. That the Indian ought to be protected by federal courts, not left to the Indian agent or the state courts for protection.

II. That the United States government ought at once to establish a comprehensive system of secular education for all Indian children of school age, to be maintained at government expense and kept under government control.

III. That this education should be compulsory; but that the compulsion ought not to deny the Indians liberty to choose a private or religious school, provided it comes up to the National standard.

IV. That this duty of the government to establish such a system ought not to be made an excuse for discontinuing or lessening appropriations to religious schools, while its larger duty remains unfulfilled.

CURRENT EVENTS.

THE flight and subsequent death of President Salomon, former president of Hayti, has left that island a prey to civil war. In a battle fought Ninth month 28th, between the forces of General Thelemague and those of General Legitime, the former was killed. The fight lasted from seven in the evening till six in the morning.

THE fund raised among the friends of C. S. Parnell and his Irish policy to defray the expenses in his approaching contest with the London *Times*, has reached the sum of $29,000. A mass meeting expressing sympathy with the Parnell cause was held in Philadelphia on the night of Tenth month 8.

THE Republican Senate substitute for the Mills bill was reported to the Senate from the Finance Committee on Tenth month 3d. The bill makes reductions of duties on many articles, extends the free list, repeals the tax on tobacco, reduces that on cigars, and removes the tax on alcohol used in the arts. The importation of opium for smoking is prohibited. The bill, if passed, will make a reduction in the revenue estimated at $74.000,000.

A SERIOUS accident was caused at Reading, Pa., Tenth month 7th, by the giving way of a temporary floor in the new Polish Catholic Church in that city. Between two and three hundred people were precipitated in a mass into the cellar beneath and without a moment's warning. About seventy persons were injured, of whom three or four will probably die.

THE personal memoirs of Gen. Philip H. Sheridan are about to appear in two volumes, containing about 500 pages.

NOTICES.

*** A Temperance Conference in charge of the Committee of Abington Quarterly Meeting, will be held in the meeting-house at Quakertown, on First-day, Tenth month 21st, at 2 o'clock p. m.

SARAH C. JAMES, Clerk.

*** The Third of a series of Afternoon Meetings appointed by Samuel S. Ash, of Phila., within the limits of Radnor Monthly Meeting, will be held at Haverford on First-day, 10th month 21st, at 3 o'clock.

*** Concord First-day School Union will be held at Lionville, Pa.—Uwchlan meeting-house—on the 27th of Tenth month, 1888, commencing at 10 a. m. Conveyances will be at Whitford—Pennsylvania Railroad—on the arrival of the 7.15 train from Broad street, Philadelphia. Friends along the line of the West Chester and Philadelphia Railroad *via.* Media, will find it more convenient to go by way of West Chester, as a stage will there meet the train that leaves Broad street at 7.01 a. m., and convey persons direct to the Union.

CLARA B. MILLER, E. J. DURNALL, } Clerks.

*** Abington First-day School Union will be held at Richland meeting-house, Quakertown, on Seventh-day, Tenth month 20th, at 10 o'clock a. m. Interested Friends are invited to attend.

J. Q. ATKINSON, ANNA MOORE, } Clerks.

*** The 53d annual meeting of the Library Association of Friends will be held in the Library Room, 1520 Race street, Philadelphia, on Sixth-day evening, Tenth month 19th, at 8 o'clock. President Edward H. Magill of Swarthmore College has consented to deliver an address.

As the Library is free for the use of Friends and others, it is hoped they will evince their interest by a largely attended meeting.

WILLIAM B. WEBB, Clerk.

*** Circular Meeting at Fallowfield, (Western Quarter), on First-day, 14th inst., at 3 o'clock p. m.

*** The Western First-day School Union will be held at London Grove, on the 27th of Tenth month, at 10 o'clock a. m. All interested are cordially invited to be present.

Train leaves Broad street, Philada., at 7.25 a. m. for Toughkenamon Station. If those desiring to attend will communicate in advance with Robert L. Pyle, London Grove, Pa., conveyances will be provided from station to meeting-house.

EDWARD A. PENNOCK, LYDIA B. WALTON, } Clerks.

*** The annual meeting of the Association for the Promotion of First-day schools within the limits of Philadelphia Yearly Meeting will be held in Race street meeting-house, Philadelphia, Eleventh month 3d, 1888, commencing at 10 o'clock a. m.

Interested Friends are cordially invited to attend.

S. RAYMOND ROBERTS, CLARA B. MILLER, } Clerks.

*** Clerks of unions composing Philadelphia First-day School Association and Superintendents of schools not connected with any union within its limits, will please send annual reports with as little delay as possible to

S. RAYMOND ROBERTS, Clerk,
26 West Johnson street,
Germantown, Philadelphia.

PUBLISHERS' NOTICES.

*** WE particularly ask that when money is forwarded to *renew* subscriptions, care be taken to give us the name of the person *to whom the paper is now being sent.* Sometimes, instead of this, the name of another member of the same family is given, in which case, the new name not appearing on our list, we suppose it to be a new subscription, and send two papers.

Where it is a *new* subscription, please say so, and this will also to help avoid mistakes.

*** As a definite number of copies of the INTELLIGENCER AND JOURNAL is printed each week, we would suggest to any of our friends who may wish extra numbers of the paper to inform us of the fact previous to the publication containing the particular article wanted, that we may have the required amount of extra numbers printed.

*** Matter intended for insertion in the INTELLIGENCER AND JOURNAL should reach us by Third-day morning, though notices or advertisements relating to affairs of immediate importance *may be* used as late as the morning of Fourth-day. In order to reach our distant subscribers, the paper is now mailed on Fifth day, and must be sent to press at noon of the day preceding.

ROYAL



BAKING POWDER

Absolutely Pure.

This powder never varies. A marvel of purity, strength, and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum, or phosphate powders. *Sold only n cans* ROYAL BAKING POWDER Co., 106 Wall-st., N. Y.

WM. HEACOCK,

UNDERTAKER,

No. 1508 Brown Street,

PHILADELPHIA.

Clement A. Woodnutt,

UNDERTAKER AND EMBALMER,

1226 NORTH FIFTEENTH STREET, PHILA.

CARRIAGE O HIRE.

Investment Securities and Guaranteed Mortgages.

DES MOINES LOAN & TRUST CO.

EDWARD FORSYTHE, Manager,

Rich. E. Carpenter, 703 WALNUT ST., PHILA'DA.

38 PARK ROW, NEW YORK.

FRIENDS' CALENDAR FOR 1888

NOW READY.

A handsome lithographed card bearing a tablet, giving a carefully selected quotation from Friends' writings for each day of the year. Price, 50 cents. By mail, 55 cents.

FRIENDS' ALMANAC FOR 1888.

Containing an account of the times and places of holding the meetings of Friends on the continent of America. Price, 10 cents each. $1.00 per dozen.

FRIENDS' POCKET ALMANAC FOR 1888.

Price, 10 cents each. $1.00 per dozen.

FOR SALE BY

FRIENDS' BOOK ASSOCIATION,

S. W. Cor. 15th and Race Sts., Philadelphia.

WESTERN MORTGAGES AND DEBENTURE BONDS GUARANTEED BY THE

TEXAS LOAN AGENCY,

CAPITAL (paid) $300,000. . . SURPLUS $70,000.

DENVER CITY AND FARM MORTGAGES

Negotiated by REEVES & CLEMES, Denver, Col.

SUCCESSORS TO REEVES, ALSOP & CO.

Also KANSAS FARM MORTGAGES

The above are worthy the attention of investors.

CONARD & FORSYTHE, Gen. Agents,

119 South Fourth Street, Phila.

SAMUEL CONARD, Late of Cooper & Conard.
ISAAC FORSYTHE.

QUEEN & CO. 924 CHESTNUT ST



AMOS HILLBORN & CO.,

Furniture, Bedding, Curtains.

PARLOR, DINING ROOM, LIBRARY AND CHAMBER FURNITURE, CURTAINS AND FURNITURE COVERINGS MATTRESSES, BEDS, FEATHERS, SPRINGS, SPRING COTS, ETC., ETC.

No. 1027 Market Street, Philadelphia.

SAFE INVESTMENTS

Capital, $750,000
Surplus, $355,016

Principal and interest both fully guaranteed by Capital and Surplus of $1,105,016. In seventeen years of business we have loaned $11,494,600, paying from 6% to 12% interest. $7,056,800 of interest and principal have been returned to investors without delay or the loss of a dollar. Real Estate First Mortgage and Debenture Bonds and Savings Certificates always on hand for sale—In Savings Departments, in amounts of $5 and upward; in the Mortgage Department, $300 and upward. Full information regarding our various securities furnished by

J. B. WATKINS LAND MORTGAGE CO.

LAWRENCE, KANSAS; or

New York Mang'r HENRY DICKINSON, 319 Broadway

GEORGE W. HANCOCK,

REAL ESTATE,

MONEY TO LOAN ON MORTGAGE.

PROMPT ATTENTION GIVEN TO THE COLLECTION OF RENTS AND GENERAL CARE OF PROPERTY.

OFFICES: { No. 717 Walnut Street, Fortieth & Lancaster Avenue.

Equitable
MORTGAGE COMPANY.

S. E. Cor. Fourth and Chestnut Streets.

CAPITAL, ... $2,000,000.00
SURPLUS AND UNDIVIDED PROFITS, . . 115,444.72

SIX PER CENT DEBENTURES,

Secured by first Mortgages held in trust by The American Loan and Trust Company of New York, and further secured by the entire capital and assets of the Equitable Mortgage Company. Amounts $200, $300, $500, $1,000, $5,000, and $10,000.

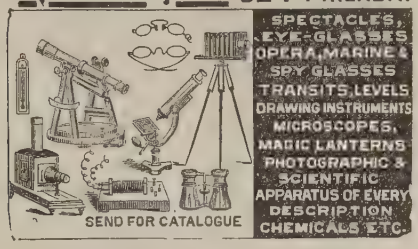
SIX PER CENT. GUARANTEED FARM MORTGAGES.

FIVE AND SIX PER CENT. SAVINGS CERTIFICATES,

RUNNING FROM THREE MONTHS TO TWO YEARS.

Interest coupons payable semi-annually at our offices or through any Bank. Also
MUNICIPAL BONDS AND OTHER FIRST-CLASS INVESTMENT SECURITIES FOR SALE.

QUEEN & Co. 924 CHEST. St PHILADA.



JARVIS-CONKLIN MORTGAGE TRUST COMPANY,

144 S. FOURTH STREET, PHILADELPHIA

Capital and Surplus, ... $1,175,000.
Assets, ... 3,333,534.

The 10 year 6 per cent Debenture Bonds of this company are secured by a special deposit of First Mortgages, held by the Mercantile Trust Co., of New York, as Trustees, for the security of the bond holders: the mortgages thus held are on property, the cash value of which is two and a-half times the amount of the mortgage. The security is ample.

PHILADELPHIA DIRECTORS

S. ROBINSON COALE,
CRAIGE LIPPINCOTT,
JOHN M. SHRIGLEY,
R. W. CLAY,
WM P. BEMENT,
JAMES SCHLEICHER,
R. L. AUSTIN,
WM. HACKER.

E. H. AUSTIN, Manager.

PHILADELPHIA MORTGAGE AND TRUST CO.

OFFERS SAFE INVESTMENT SECURITIES.

CAPITAL, $500,000. (*Full Paid*). 322 *CHESTNUT STREET.*

6 *and* 7 *per cent.* MORTGAGES *and its own* FIVE PER CENT. REAL ESTATE TRUST BONDS *secured by special deposit of First Mortgages on Real Estate worth two-and-one-half times the amount of the Mortgage, and the capital of the Company. Transacts general Trust and financial business.*

INTEREST ALLOWED ON DEPOSITS.

GEO. D. KRUMBHAAR, President. BENJ. MILLER, Vice-Pres. & Manager. R. T. McCARTER, JR. Secretary and Treasurer. GEO. JUNKIN, Solicitor,

DIRECTORS: Geo. D. Krumbhaar, Charles Platt, Isaac J. Wistar, Edward Hoopes, Joseph S. Harris, Winthrop Smith Chas. Huston, Chas. L. Bailey, F. B. Reeves, Jno. H. Catherwood, Geo. D. McCreary, Chas. H. Banes, Wm. H. Ingham, Thomas Woodnutt, Lawrence Lewis, Jr.

THE PROVIDENT LIFE AND TRUST COMPANY OF PHILADELPHIA.

409 CHESTNUT STREET. CAPITAL $1,000,000, FULLY PAID.

INSURES LIVES, GRANTS ANNUITIES, RECEIVES MONEY ON DEPOSIT, ACTS AS EXECUTOR, ADMINISTRATOR, GUARDIAN, TRUSTEE, ASSIGNEE, COMMITTEE, RECEIVER, AGENT, ETC.

All Trust Funds and Investments are kept separate and apart from the Assets of the Company.

President, SAMUEL R. SHIPLEY, Vice-President, T. WISTAR BROWN, Vice-President and Actuary, ASA S. WING, Manager of Insurance Department, JOS. ASHBROOK, Trust Officer, J. ROBERTS FOULKE.

INCORPORATED 1836. CHARTER PERPETUAL. CAPITAL, $500,000. SURPLUS, $1,400,000.

THE GIRARD
LIFE INSURANCE, ANNUITY, AND TRUST CO.
OF PHILADELPHIA.

No. 2020 CHESTNUT STREET.

Acts as Executor, Administrator, Guardian, Trustee, Committee, or Receiver, and Receives Deposits on Interest, also Insures Lives, Grants Annuities.

President, EFFINGHAM B. MORRIS.
Vice President and Treasurer, HENRY TATNALL.
Actuary, WM. P. HUSTON.
Assistant Treasurer, WILLIAM N. ELY.
Real Estate Officer, NATHANIEL B. CRENSHAW,
Solicitor, GEORGE TUCKER BISPHAM

Friends' Printing House S. W Cor. Sixth and Arch Streets Philadelphia.

FRIENDS' INTELLIGENCER AND JOURNAL.

PHILADELPHIA, TENTH MONTH 20, 1888.

PUBLISHED WEEKLY BY THE

FRIENDS' INTELLIGENCER ASSOCIATION

(LIMITED.)

TERMS.—PAYABLE IN ADVANCE:

One copy, one year, . . $2.50 | 8 copies, one year, $2.25 each.
Single numbers, . . 5 cents | 15 copies, one year, $2.00 each.

SUBSCRIPTIONS MAY BEGIN AT ANY TIME.

WHEN IT IS DESIRED TO DISCONTINUE, NOTICE MUST BE GIVEN. WE DO NOT "STOP" PAPERS, EXCEPT UPON ORDER OF THE SUBSCRIBER.

OFFICES: 921 ARCH ST., PHILADELPHIA.

ADVERTISING RATES.

For transient advertisements, 10 cents per line, one time; 7½ cents per line each insertion, two times. For longer insertion reduced rates, which will be furnished on application.

REMITTANCES by mail should be in CHECKS, DRAFTS, or POST-OFFICE MONEY ORDERS; the last preferred. Money sent us by mail will be at the risk of the person so sending. Draw checks and money orders to the order of Helen G. Longstreth, Treasurer.

CONTENTS OF THIS ISSUE.

POETRY: THE LESSON OF THE LEAVES, ... 657
INDIANA Y. M MINUTE OF EXERCISES, ... 657
DEBORAH FISHER WHARTON, ... 658
FRIENDS AT LINCOLN, NEB, ... 660
THE EARLY FRIENDS OF MIAMI M. M., ... 662
SCRIPTURE LESSON No. 41, ... 662
EARLY FIRMNESS OF CHARACTER, ... 663
EDITORIAL:
Enlarging the Borders, ... 664
MARRIAGES AND DEATHS, ... 664
NEWS OF FRIENDS:
The Lincoln, Neb., Meeting, ... 665
Notes, ... 665
FIRST-DAY SCHOOLS:
Celebration at Bart School, ... 665
SWARTHMORE NOTES, ... 666
A NATURALIST'S NOTES IN HOLLAND, ... 666
HOME FOR DESTITUTE COLORED CHILDREN, ... 668
POETRY: The Master and the Reapers; Our Own, . 668–669
GEN. SHERMAN AND THE COLORED PEOPLE: "OLD SHADY," 669
THE HABITS OF THE MARTINS—BY A VETERAN OBSERVER, 671
HOUSEKEEPING BOYS, ... 672
PHILADELPHIA ALUMNÆ FOR WORKING WOMEN, . . . *v.*
THE WHEAT CROP, ... *v.*
NEWS AND OTHER GLEANINGS, ... *vi.*
CURRENT EVENTS, ... *vi.*
NOTICES, ... *vii.*

BALTIMORE YEARLY MEETING.

The undersigned will furnish, upon application, ORDERS, upon which may be purchased round trip Tickets at reduced rates upon the Pennsylvania system of Railroads, when presented at any ticket office *east* of Pittsburg, and *south* of Canandaigua, and including New York City, at any time from Tenth month 24th to 31st, inclusive. Orders will also be furnished for tickets upon the Baltimore & Ohio Railroad, or its branches. The tickets purchased upon these orders will be good until Eleventh month 7th.

Neither road will issue free return passes as heretofore.

HENRY JANNEY,
No. 837 N. Eutaw St.,
EDWARD STABLER, JR.,
P. O. Box 254, Baltimore.

CALIFORNIA ORANGE AND RAISIN LAND.

7,400 acres of the finest land in Southern California. Just the place for a colony Will sell as a whole or by sections. 1,600 acres subdivided into 40-acre tracts, for sale to settlers, or would colonize the 9,000 acres. Address

SIGNOR, FERRY & SELOVER, San Diego, Cal.

JARVIS-CONKLIN MORTGAGE TRUST COMPANY,

144 S. FOURTH STREET, PHILADELPHIA.

Capital and Surplus, ... $1,175,000.

Assets, ... 3,333,534.

The 10 year 6 per cent Debenture Bonds of this company are secured by a special deposit of First Mortgages, held by the Mercantile Trust Co., of New York, as Trustees, for the security of the bond holders: the mortgages thus held are on property, the cash value of which is two and a-half times the amount of the mortgage. The security is ample.

ADVISORY BOARD OF PHILADELPHIA DIRECTORS

WM. HACKER,
JOHN M. SHRIGLEY,
S. ROBINSON COALE,
CRAIGE LIPPINCOTT,
R. W. CLAY,
WM. P. BEMENT,
JAMES SCHLEICHER,
R. L. AUSTIN.

E. H. AUSTIN, Manager.

PHILADELPHIA MORTGAGE AND TRUST CO.

Capital, $500,000 (Full paid.)
322 CHESTNUT STREET.

OFFERS SAFE INVESTMENT SECURITIES.

6 AND 7 PER CENT. MORTGAGES *and its own* Five per cent. Real Estate Trust Bonds *secured by special deposit of First Mortgages on Real Estate worth two-and-one-half times the amount of the Mortgage, and the capital of the Company. Collects Rents. Transacts genera Trust and Financial Business. All Trust Funds and Investments are kept separate and apart from the assets of the Company. Interest allowed on Deposits.*

BENJAMIN MILLER, President. EDWARD HOOPES, Vice-President. R. T. McCARTER, JR., Secretary and Treasurer. GEO. JUNKIN, Solicitor

DIRECTORS:

Benjamin Miller, Edward Hoopes, Winthrop Smith, Charles L. Bailey, J. H. Catherwood, Chas. H. Banes, Thos. Woodnutt, Lawrence Lewis, J
Charles Platt, Joseph S. Harris, Charles Huston, Francis B. Reeves, Geo. D. McCreary, Wm. H. Ingham, Alan Wood, Jr

PENN MUTUAL LIFE INS. CO. of PHILA.

This Company furnishes ALL DESIRABLE FORMS of LIFE and ENDOWMENT INSURANCE at actual NET COST. It is PURELY MUTUAL; has ASSETS of THIRTEEN MILLIONS and a SURPLUS of over TWO AND A HALF MILLIONS. ☞ ITS POLICIES ARE NON-FORFEITABLE AND INCONTESTABLE. ☜

Pres. EDW. M. NEEDLES. Vice Pres. HORATIO S. STEPHENS. Sec. HENRY C. BROWN

THE PROVIDENT LIFE AND TRUST COMPANY OF PHILADELPHIA.

409 CHESTNUT STREET. CAPITAL $1,000,000, FULLY PAID.

INSURES LIVES, GRANTS ANNUITIES, RECEIVES MONEY ON DEPOSIT, ACTS AS EXECUTOR, ADMINISTRATOR, GUARDIAN, TRUSTEE, ASSIGNEE, COMMITTEE, RECEIVER, AGENT, ETC.

All Trust Funds and Investments are kept separate and apart from the Assets of the Company.

President, SAMUEL R. SHIPLEY, Vice-President, T. WISTAR BROWN, Vice-President and Actuary, ASA S. WING, Manager of Insurance Department, JOS. ASHBROOK, Trust Officer, J. ROBERTS FOULKE.

INCORPORATED 1836. CHARTER PERPETUAL. CAPITAL, $500,000. SURPLUS, $1,400,000.

THE GIRARD LIFE INSURANCE, ANNUITY, AND TRUST CO. OF PHILADELPHIA.

Acts as Executor, Administrator, Guardian, Trustee, Committee, or Receiver, and Receives Deposits on Interest, also Insures Lives, Grants Annuities.

No. 2020 CHESTNUT STREET.

President, EFFINGHAM B. MORRIS.
Vice President and Treasurer, HENRY TATNALL.
Actuary, WM. P. HUSTON.
Assistant Treasurer, WILLIAM N. ELY.
Real Estate Officer, NATHANIEL B. CRENSHAW,
Solicitor, GEORGE TUCKER BISPHAM

MILK, CREAM, AND BUTTER ALWAYS ON HAND.

LUKENS WEBSTER,

120 S. FIFTEENTH ST.

Butter delivered twice a week to all parts of the city and surrounding country. We are dealing with the most reliable dairies Orders by mail solicited and promptly filled.

LARD OF THE VERY BEST QUALITY A SPECIALTY.

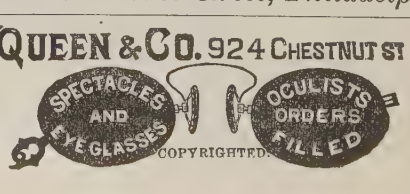
The use of the INTELLIGENCER AND JOURNAL *as a medium for advertisements will, we think, be found very satisfactory. A careful supervision is exercised, and nothing known to be unworthy is admitted. The paper now goes to about 3300 persons, reaching, say, 15,000 readers, and its size and shape, and the character of its contents give special weight to each advertisement.* ☞ *When our readers answer an advertiser, please mention that they do it upon seeing the advertisement in this paper.* ☜

AMOS HILLBORN & CO.,

Furniture, Bedding, Curtains.

PARLOR, DINING ROOM, LIBRARY AND CHAMBER FURNITURE, CURTAINS AND FURNITURE COVERINGS MATTRESSES, BEDS, FEATHERS, SPRINGS, SPRING COTS, ETC., ETC.

No. 1027 Market Street, Philadelphia.



FOR DRY GOODS

——THE BEST PLACE IS——

STRAWBRIDGE & CLOTHIER'S,

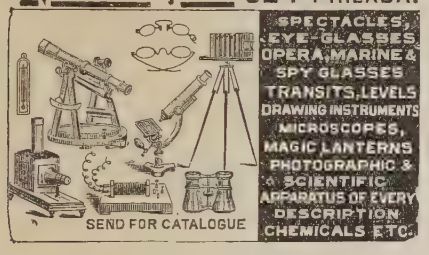
MARKET }
EIGHTH } STREETS.
FILBERT }

One of the largest buildings in the city, and the largest Establishment in America devoted exclusively to

DRY GOODS.

The stock includes Silks, Dress Goods, Trimmings, Millinery, Hosiery, and Underwear, Gloves, House-Furnishing Goods, Carpets, Ready-Made Dresses and Wraps, and everything that may be needed either for dress or house furnishing purposes. It is believed that unusual inducements are offered, as the stock is among the largest to be found in the American market, and the prices are guaranteed to be uniformly as low as elsewhere on similar qualities of goods.

QUEEN & Co. 924 CHEST. ST PHILADA.



CAROLINE RAU, PLAIN MILLINERY,
(Successor to S. Maddock.)
736 SPRING GARDEN STREET, PHILADELPHIA.
☞Plain Straw Bonnets a Specialty.

FRIENDS' CALENDAR FOR 1888
NOW READY.

A handsome lithographed card bearing a tablet, giving a carefully selected quotation from Friends' writings for each day of the year. Price, 50 cents. By mail, 55 cents.

FRIENDS' ALMANAC FOR 1888.

Containing an account of the times and places of holding the meetings of Friends on the continent of America. Price, 10 cents each. $1.00 per dozen.

FRIENDS' POCKET ALMANAC FOR 1888.

Price, 10 cents each. $1.00 per dozen.

FOR SALE BY

FRIENDS' BOOK ASSOCIATION,

S. W. Cor. 15th and Race Sts., Philadelphia.

WILSON JUNIOR PEDIGREE BLACKBERRY,

The largest, best, and most productive Early Blackberry, 3¼ inches around from seed of selected Wilson's Early.



Kieffer Hybrid Pear Trees,
100,000 Peach Trees,
Strawberries, Grapes,
Blackberries, etc., etc.

CATALOGUE WITH COLORED PLATES FREE.

WM. PARRY, PARRY P. O., N. J.

SAFE INVESTMENTS

Capital, $750,000
Surplus, 400,470

Guarantee Strength, $1,150,470

Record of our 18 YEARS' business.

6,854	Mortgages negotiated, aggregating	$11,763,818
6,942	" in force, - - - -	6,358,162
9,912	" paid, - - - -	5,410,656
Interest paid aggregating - - - -		3,345,495
Total paid to investors - - - - -		8,756,151

We have **3,014 patrons**, to whom we can refer.
We do not claim to do the largest, but the **SAFEST** business.

Savings Department for Small Amounts.
Full information furnished by

J. B. WATKINS LAND MORTGAGE CO.,
LAWRENCE, KANSAS; or
New York Mang'r, HENRY DICKINSON, 319 Broadway.

GEORGE W. HANCOCK,
REAL ESTATE,
MONEY TO LOAN ON MORTGAGE.
PROMPT ATTENTION GIVEN TO THE COLLECTION OF RENTS AND GENERAL CARE OF PROPERTY.
OFFICES: { No. 717 Walnut Street, / Fortieth & Lancaster Avenue.

TEA AND COFFEE.

If $3.00 is sent to me I will send 2lb real good Tea, Black, Green, Japan, or mixed, and 8lb of fine Coffee, roasted. Express charges prepaid in the following states: Pa., New York, New Jersey, Del., Md, Va, W Va., D C, Ohio, Ill., Wis, Ind And I will refund the cost of registered letters when the goods are shipped.

WM. S. INGRAM, 31 N. SECOND ST., PHILADELPHIA, PA. ESTABLISHED —1856.—

Association of Friends to Promote the Education of the Colored People of the South.

HOWARD M. JENKINS, Chairman, 921 Arch Street, Phila.
SARAH J. ASH, Secretary, 1717 Vine Street, Phila.
LYDIA A. SCHOFIELD, Correspondent, 1717 Vine St., Phila.
HENRY M. LAING, Treasurer, 30 N. Third St., Phila.

EXECUTIVE COMMITTEE—Edward H. Magill, Swarthmore, Pa.; Sarah H. Peirce, Philadelphia; George L. Maris, West Chester, Pa.; Mary Ann Fulton, Wilmington, Del.; Amos Hillborn, Philadelphia; Alfred Paschall Doylestown, Pa.

WORK OF THE ASSOCIATION.

The work of the Association is chiefly *to raise funds.* These are sent to the support of two schools for colored youth in South Carolina,—the Schofield Normal and Industrial School, at Aikin, and the Mt. Pleasant School, near Charleston, in charge of Abby D. Munro.

PENNHURST,

TELEPHONE No. 118.

MICHIGAN AVENUE, NEAR THE OCEAN,

JAMES HOOD. ATLANTIC CITY, N. J.

RECEIVED FOR THE APPROACHING SEASON

New Stock of Beavers, Cloths, Cassimeres, etc., to select from and make to measure.

PLAIN AND FASHIONABLE GARMENTS. GUSTAVUS GOLZE, TAILOR,

109 North Tenth Street, Philadelphia, Penna.

TO RENT—TO SMALL ADULT FAMILY, part of house, seven rooms, unfurnished, and use of bath-room, in exchange for board of two persons. Address P., office INTELLIGENCER AND JOURNAL.

WANTED—FURNISHED HOUSE, OR BOARD in Friends' family where there are no other boarders, for family of seven. Address W. A., office INTELLIGENCER AND JOURNAL.

WANTED—TO BOARD, ONE OR TWO PERsons for 2nd story front room, also young lady for 3rd story. SARAH B. BROTHERTON, 553 N. 16th St.

LADIES' FINE SHOES, HAND-SEWED. ORders taken and executed with promptness.

S. DUTCHER,

915 Spring Garden St., Phila.

MONTGOMERY COUNTY MILK.—CONSHOhocken Dairies. Special Attention given to serving families. Office, 603 N. 8th Street, Philadelphia, Pa.

JOSEPH L. JONES.

SIXTEENTH YEAR. CHILDREN'S SELECT Boarding School. Thorough instruction; best care; home comforts. Can remain through vacation. Sarah E. Fell, Mechanicsville, Bucks Co., Pa.

WANTED—A RELIABLE AND COMPETENT young woman as nurse for three children. Address, with reference, A. G B., 1500 Race St.

WANTED—A LADY OF REFINEMENT AND culture, middle aged, as companion and housekeeper in a very small family in a neighboring city. Must be a Friend or Friendly inclined. Address "Friend," 1507 Centennial Ave., Philadelphia.

LYDIA A. MURPHY,

PLAIN and FANCY MILLINER

ESTABLISHED 30 YEARS.

537 FRANKLIN STREET, PHILADELPHIA.

2 doors below Green.)

NOW IS THE TIME TO HAVE THAT PAPER HANGING DONE.

Wall Papers were never cheaper. Observe these prices for new Fall Patterns: Lustres and Mica Papers, 6 cts. roll; Beautiful Gold Papers, 12½ cts.; Felt or Cartridge Paper, 20 cts: Heavy Embossed Golds, 30 cts. Samples sent free to any address in the country.

A. L. DIAMENT & CO.,

1206 MARKET STREET.

CHAPPAQUA MOUNTAIN INSTITUTE,—A Boarding School for both sexes under the care of Purchase Quarterly Meeting. The present building is new and much enlarged, and has perfect sanitary arrangements. Excellent corps of instructors. Prepares for Business or College. Healthfully and pleasantly located near the Harlem R. R., one hour from New York city. For catalogue and particulars, address,

SAMUEL C. COLLINS, A. M., Prin.,

Chappaqua Institute, N. Y.

FRIENDS' ACADEMY, A boarding and day-school for both sexes. Thorough courses preparing for admission to any college, or furnishing a good English education. The next school year will begin Ninth month 11th, 1888. Terms for boarding scholars $150 per school year. The school is under the care of Friends, and is pleasantly located on Long Island, about thirty miles from New York. For catalogue and particulars address,

FREDERICK E. WILLITS, Sec.,

Glen Cove, Long Island, N. Y.

ABINGTON FRIENDS' BOARDING AND DAY SCHOOL,

Near Jenkintown, Pa., North Penn and Bound Brook R. R Ten miles from Philadelphia.

Next school year begins Ninth month 10th, 1888. Courses of study arranged to furnish a thorough English education and to prepare for college.

Board and tuition $145 to $175 per school year. Tuition alone $25 to $55. For further information address,

ARTHUR H. TOMLINSON, Principal,

Or CYNTHIA G. BOSLER, Sec., Jenkintown, Pa.

Shoemakertown, Pa.

SWARTHMORE COLLEGE

OPENS NINTH MONTH ELEVENTH.

Thirty minutes from Broad Street Station, Philadelphia.

Under the care of Friends, but all others admitted.

Full college course for both sexes; Classical, Scientific, and Literary.

Also a Manual Training and a Preparatory School.

Healthful location, large grounds, new and extensive buildings and apparatus.

For Catalogue and full particulars, address

EDWARD H. MAGILL, LL. D., *President*,

Swarthmore, Penna.

FRIENDS' BOARDING SCHOOL.

NEWTOWN SQUARE, PA.

Terms, $150 to $225 per year.

Apply to HANNA R. CALEY, Principal, address, during vacation), Media, Pa.

Or to

THOMAS P. BARTRAM, Newtown Square, Pa.,

CLEMENT M. BIDDLE, 815 Arch Street, Phila.

RICHARDS & SHOURDS,

CARPENTERS AND BUILDERS.

JOBBING ATTENDED TO.

1125 Sheaff St., first street ab. Race,

PHILADELPHIA, PENNA.

R. RICHARDS, 1541 N. 12th St.

THOMPSON SHOURDS, 2212 Wallace Street.

HENRY C. ELLIS,

HOUSE AND SIGN PAINTING,

112 N. TENTH STREET, PHILADA

Residence, 404 N. 32d St.

FRIENDS' INTELLIGENCER AND JOURNAL.

INTELLIGENCER Vol. XLV. No. 42 | PHILADELPHIA, TENTH MONTH 20, 1888. | JOURNAL. Vol. XVI. No. 821.

THE LESSON OF THE LEAVES.

O THOU who bearest on thy thoughtful face
The wearied calm that follows after grief,
See how the autumn guides each loosened leaf
To sure repose in its own sheltered place.
Ah, not forever whirl they in the race
Of wild forlornness round the gathered sheaf,
Or, hurrying onward in a rapture brief,
Spin o'er the moorlands into trackless space!
Some hollow captures each; some sheltering wall
Arrests the wanderer on its aimless way;
The autumn's pensive beauty needs them all,
And winter finds them warm, though sere and gray.
They nurse young blossoms for the spring's sweet call,
And shield new leaflets for the burst of May.

—*Thomas W. Higginson, in The Century.*

INDIANA Y. M. MINUTE OF EXERCISES.

[The following Minute of Exercises of Indiana Yearly Meeting, (held at Waynesville, Ohio, from the 1st to the 4th of Tenth month), is sent us by our friend, Clarkson Butterworth.—EDS. INTELLIGENCER AND JOURNAL.]

MUCH of the gospel labor on First-day was to invite to the sure foundation and Christian guide, the rock Christ Jesus, the grace and gift of God to man. The little children were assured that every drawing and motion of their hearts towards goodness was of God, their loving, divine Father, and they were entreated to yield to the precious leadings, and like the child Jesus, "be about their Father's business,"—and the meeting was largely baptized into a united travail for like faithfulness on the part of old and young, to the end that all may know of true salvation. The need of deep humility and forgetfulness of self was impressed upon us. It was declared that no true ministry can emanate from him who seeks his own fame, and honor of men. It was asserted that the religion of Jesus Christ is notable for its lack of scientific logic, and its dependence upon inward evidences—self-evident truths.

On Second-day a young Friend reminded us that in the outward we do not expect the fire to keep burning unless we supply fuel, and admonished that in the spiritual we should see to it that the fire be kept alive. The expression met a response in many minds, and comfort was felt that the Epistles from other yearly meetings brought proof that a living flame animates our Friends in all the borders of our Society, binding distant parts in fellowship and love. This pleasure, however, was not without alloy, for one yearly meeting confesses that some of its members cannot yet be prevailed upon to give up entirely the sale of alcoholic liquors, which they probably deem the otherwise innocent business they follow requires they should keep for their customers—forgetting how near to them, and how insinuating and subtle is that satan, self, who is so fruitful of expedients as often to beguile the unwary—transforming himself into an angel of light, and using his specious arguments.

During the consideration of the state of Society on Third-day we were exercised on account of reports of the neglect of meetings, especially those on week days and we were invited to remember that before long, all, and very soon, some of us, will be called to leave our business whether we will or no; wherefore wisdom's call is to begin to be weaned from it now and to seek an interest in those true riches which endure through time and perish not in eternity. Also to take notice that those faithful to meetings have not prospered less in outward affairs than others—verifying the wisdom of the loving commandment to seek first the kingdom of God, in faith that all needful things shall be added.

Christian love takes in, not our friends alone, but all men—even our enemies, and prevents detraction—the fault which we are readiest to fall into—the easiest to stain the robe of righteousness.

Christian love! How its possessors are drawn into nearness together! How delightful and easy for them to gather often for social religious worship!

While considering the Third Query, an agreeable unity of feeling and sentiment prevailed, in favor of plainness of speech, deportment, and apparel, and while differing somewhat in opinion as to what *is* plainness of speech, the subject was discussed in much kindliness of feeling and honesty of expression, some urging the unvarying employment of "thee" or "thou" to a single individual, in scripture style; others claiming that it is plain speech as well, to use, to English-speaking people, the well understood language employed by them, by common consent, for the expression of their ideas, avoiding exaggeration, and letting our "yea be yea and our nay nay," in a manner not to be misunderstood. Is there anything better than for each to be considerate, honest, and faithful to his sense of duty in the matter?

While considering the Sixth Query, we were called to be careful in avoiding "prize packages," now happily nearly excluded from railroad trains, but still used by some merchants to tempt persons whose cupidity would dishonestly take something for nothing.

As to the treatment of offenders, there have been in times past, cold and cruel visitations to them, but

happily we have improved. Let us be careful to conform more and more to the blessed example of the Master. Go down in sympathy and pity to the erring and lead them up into a better life, through confidence in Him who loves us all. Much solicitude was felt that all should avoid those business entanglements so likely to tempt to unrighteous dealing and dishonest methods, and should keep to that promptitude so favorable to good reputation, to opportunities for usefulness in the world and so honorable to truth; and many were led to hope and believe that a brighter day is dawning upon us, and a new life springing up in the Society.

The view was expressed, and widely approved, that we ought to be more earnest as evangelists, more proselyting—inviting those friendly to our principles and often at our meetings, to cast in their lot with us.

At the meeting for worship on Fourth-day there was quoted and illustrated the beautiful language of the apostle, "The wisdom that is from above, is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." Heavenly wisdom indeed! It makes good fathers, good mothers, good children, good husbands, good wives, good neighbors, good countries, and a good world. It neither gives offense nor takes any, and it smooths the way for the weary to walk.

We were encouraged in the assurance that as American slavery went down before the advancing claims of justice and humanity, so shall the devastating and ruinous saloon business, the giant curse of our land, disappear before the increasing demands of righteousness and the disfavor of God—a consummation which we ardently desire and would earnestly work for.

Our sympathies were deeply stirred by the account given by one of our members, a good Samaritan sister, of her labors in the station-houses, prisons, and haunts of vice in a Western city, among outcasts and drunken women whose ranks are filled continually by the victims of the thousands of saloons which do their awful work day and night all days of the week. "How long, O Lord, how long?"

For Friends' Intelligencer and Journal.

DEBORAH FISHER WHARTON.

Daughter of Samuel Rowland Fisher and Hannah Rodman Fisher; born Tenth month 24th, 1795, died Eighth month 16th, 1888.

An announcement of the decease of our dear friend, Deborah F. Wharton, and a tribute to her memory, have already appeared in these columns, but many of her friends have felt that something more is due to one who was so long a conspicuous leader in our Religious Society, and whose long life of consistent goodness attracted the admiration and love of so wide a circle of friends. Her life from youth to old age was a remarkable fulfilment of the wish of the poet Wordsworth, that

> "Our days should be
> Bound each to each by natural piety,"

and it was alike fruitful beneath the influence of the early and the latter rain.

This was no doubt partly due to the example and influence of her excellent parents, particularly of her mother, Hannah Rodman Fisher, to whom she was united by the strong tie of spiritual affinity, as well as by the tenderest filial affection. The mother was a woman of unusual attractions of person and manner, and of great warmth of feeling, which natural gifts and graces were held in subjection to a clear spiritual insight, and strong convictions of duty, that led her into a life of remarkable purity and simplicity, even for those early times.

Believing in the truth of William Penn's maxim that "the trappings of the vain world would feed the hungry and clothe the naked," Hannah Fisher renounced the luxuries and superfluities of life for herself and her family, and used the ample means at her command to relieve the sufferings, and supply the wants of the poor and needy. She never felt at liberty to provide costly fabric or useless ornament for the dress of her daughters, but when they were old enough to judge for themselves, she released them from obligation to her judgment and left them to the unrestricted liberty of their own choice. By this time, however, the precepts and counsels of the mother had become the convictions of the daughters Deborah and Sarah Fisher; no costly raiment was ever worn by them, and those who can remember the beautiful presence of both sisters will admit that they "needed not the foreign aid of ornament."

In this early home where "plain living and high thinking" naturally led to the consecration of life to its best uses, the good seed was sown that yielded such an abundant harvest through all the future years of the subject of this memoir. The soil was good, the plants were of the Heavenly Father's right hand planting, assiduous love and care promoted their development. Her simple religious faith, unobstructed by theological dogma, was held with absolute conviction, and became the main-spring of her life, controlling both thoughts and actions; her obedience to its revelations proved the truth of the promise that "they who do the will shall know of the doctrine."

The advantages of education in our Religious Society were more limited then than now, but Deborah Fisher's active, intelligent mind appropriated such as were at her command, enlarging them by reading and reflection, while her retentive memory stored away the treasures of poetic thought and feeling that were such an enjoyment to herself and others so long as she lived.

She was united in marriage to William Wharton on the 4th of the Sixth month, 1817. This union of faith and principle, as well as of the tenderest feeling, resulted in as complete happiness as human circumstances admit. He had early renounced the vanities and temptations of a worldly career, and dedicated the powers of a cultivated intellect and of a most cordial, attractive character to the requirements of a religious life. It is still pleasant to those who knew him to recall the habitual courtesy, the genial wit, and the gracious dignity, which, combined with his higher qualities, made him the type of a Christian gentleman.

Our friends began their married life at the house originally numbered 130 but now 336 Spruce street, Philadelphia, which for seventy-one years afterwards was the family homestead. It was the abode of an unostentatious and unstinted hospitality, which welcomed not only the large circle of relatives and friends who gathered around them, but also the stranger and wayfarer; extending also a helping hand to the poor and unfortunate. Here, and at their country home 'Bellevue,' their ten children were reared, nine of whom grew to maturity. All living at the same time beneath the family roof, they filled the house to overflowing with the activities of young life in the various stages of childhood and youth, making a busy engrossing time, during which both parents were tenderly solicitous for the best welfare of their children, and labored together in their training and education; the large province of the household and domestic management falling naturally to the mother's share. It was a broad field of daily duty, whose unceasing claims and demands were met with a conscientious fidelity that might well have filled the parents' time and thoughts to the exclusion of other interests. But our friend and her husband were at the same time active workers in the service of the church, filling places on its various committees, and upholding its testimonies with a zeal and ability that proved the sincerity of their faith. During these busy years she filled the office of Clerk of the Yearly Meeting, and performed also the work of the ministry, pointing others to the Light that was so clearly revealed to her own mind, and pleading with them for obedience to its manifestations.

From early life her sympathies had been warmly enlisted in behalf of the Indians, so that she labored for many years to promote their welfare and to redress their wrongs, making repeated journeys to Washington to advocate their cause with the national authorities, besides visiting on several occasions, distant reservations under the care of Friends. The last of these visits was made to the Nebraska reservations when she was in her seventy-eighth year.

Scarcely inferior to her interest in the Indians was her interest in the enslaved colored people of our Southern States. She never felt at liberty to participate in any action which might lead to violence, and never joined herself to the so-called abolitionists, thinking that her own Society of Friends had taken and should continue to take a sufficiently open stand against the blighting institution of slavery, but her influence and aid were felt by many of the oppreesed race. Her grandfather was one of the first Friends to take practical steps against slavery, which he did by liberating the few slaves he had held, and her father supplemented that act by purchasing from others the near relatives of those whom his father had freed, and manumitting them.

Having felt in the training of her children the want of a more advanced standard of education among Friends, she was an earnest participant in every judicious attempt to improve education in our society, and when these culminated in the establishment of Swarthmore College, her counsel, aid, and sympathies were devoted to its service, she having been one of its earliest and most efficient managers. In many other ways, and on many occasions, she made her interest in education effectively felt.

Her idea of education however was by no means confined to instruction in "book-learning." Her own children were trained to self-helpfulness, to the use of their hands and of tools and utensils; the sons were encouraged to work upon the land and in a workshop that was provided for them; the daughters to practice all the little domestic arts that go to the orderly management of a house.

So the years glided by, bringing their share of trial and sorrow, but also a large measure of favor and blessing. One son died in childhood, and one lovely daughter was taken in the bloom of her young maturity, but eight of the ten children married and passed from the home of their parents to homes of their own. The many additions to the family circle which these marriages brought were all received with a warm welcome into its fold, so that all became truly children by adoption.

After thirty-nine years of married life, the close tie that bound the husband and wife together was severed by the death of William Wharton. The loneliness and sorrow that must follow such a separation, deeply felt as they were by our dear friend, were borne with the fortitude and resignation of unshaken faith, and had all the consolations of Christian hope. The years that followed brought other bereavements, until at last the wife and mother was left alone in the home where she had so long been the centre of busy life, yet her presence still filled it with warmth and love, and no part of her life was more remarkable than that which followed the completion of her seventieth year. This period beyond the term which the Psalmist tells us is the measure of our days was to her an opportunity for beneficent activity and ever expanding love; even when "by reason of strength" she attained the age of fourscore, her days were not "labor and sorrow," but were full of comfort and enjoyment for herself and others. Her life, prolonged for more than twelve years beyond even the fourscore, was to the last favored with all the blessings that "should accompany old age, as honor, love, obedience, troops of friends." The cares and anxieties of life were laid aside; its simple joys and daily blessings were accepted with grateful love; its sorrows left no sting behind. The loss of children who had grown to maturity had been a sore trial to the warm maternal heart that had folded them so closely in its love, but it was accepted in that spirit of unquestioning resignation which excluded all corroding grief.

On each anniversary of her birth after the seventy-ninth it was her custom to receive her family and friends at her house on Spruce street. Four generations, in all the different stages of life, were latterly represented in these happy family reunions. They were truly golden milestones to herself and to those who had the satisfaction on those occasions of meeting her gracious welcome and cordial greeting.

Always a faithful steward, she derived much of the enjoyment of these latter days from the exercise of her habitual charity, and her ability to relieve

the wants of those who needed help. Her generous heart also found great pleasure in collecting a store of gifts and in distributing them to those around her as an expression of her always warm and active love.

Seldom has old age worn so attractive and benignant an aspect, and never was it more tenderly cared for. Not only did her children "arise and call her blessed;" their children and grandchildren also gathered around her, not as a duty only, but with reverent and grateful affection. Her face shone with the light of the indwelling spirit of love and peace, until it was truly

"A countenance in which did meet
Sweet records, promises as sweet"

the records of a long and well spent life, and the promise of that which is to come.

Just as the weight of years and their infirmities were becoming burdensome the release came. After an illness of eight days, with but little suffering and no struggle, she quietly "fell asleep." One of her last expressions was an exclamation of "O! joyful, joyful, joyful." Her whole life was a preparation for the end, and when it came, it was but

"A step into the open air
Out of a tent already luminous
With light that shone through its transparent walls."

How simple, how easy, after it has completed its perfect course, seems such a life of absolute integrity and rectitude. May its example encourage to others persevere in similar paths of righteousness and happiness! F.

For Friends' Intelligencer and Journal.

FRIENDS AT LINCOLN, NEBRASKA.

My last letter was closed before leaving Ottumwa. We visitetd here Jacob Millisack, in his 89th year, the oldest man in the city, and one of the old anti-slavery workers. He lived in Leesville, Ohio, and helped to run the Underground Railroad. He had entertained in his home William Lloyd Garrison, Wendell Phillips, Henry C. Wright, Abby Kelley Foster and others,and has their photographs, also that of Lucretia Mott hanging in his parlor, and took great delight in showing them, as well as recurring to the stirring times in which he had taken part. He then belonged to the Methodist Church, the Wesleyan branch, which he said was originally opposed to slavery, but had succumbed to the pro-slavery spirit. He had openly refuted again and again the false charges brought against these earnest workers in the cause of freedom, by their ministers, and had obtained the church by strenuous efforts to hold meetings in, to promote the good work. We also met with Clayton Yarnall, formerly of West Chester, and visited in the home of his daughter, Mary Garnet where he is so comfortably situated surrounded by his grandchildren. She is still a member among Friends, and seemed very glad to meet with any interested in our Society, though far removed from such association.

We left Ottumwa at 11 o'clock p. m., Sixth-day, regretting the darkness which prevented a view of the country, reached Red Oak about daybreak, crossed the Missouri river at Plattsmouth, and had a beautiful view of it and the Platte river among the high bluffs at the north, our course following the Platte for several miles. Homes seemed sparsely situated as we entered the broad prairie land of Nebraska, but doubtless it had been so in western Iowa as well. The bluffs beyond the river looked brown and bare, and there seemed little provision for the cattle browsing on the prairies. It has been very dry in this State. The country is rolling around Lincoln, but does not obstruct the distant view, only breaking the monotony and making the scene more home-like. We reached Lincoln about 9 in the morning, very glad to be met by Charles P. Walter, of whom I had no knowledge, but was recognized by him and taken to his home in the city, to find myself among friends, and not strangers. They had gone from Delaware county a few years ago, his wife a Hannum, who knew me at once and supposed I knew to whom I was coming, having been friends and schoolmates in common. It was a glad surprise,—indeed one meets with these everywhere in the West. But not having taken a sleeper the night before, I was now prepared for rest. In the afternoon a meeting was held in their parlor, (where most of their gatherings have been), for the purpose of organizing an Executive Meeting at Lincoln. Benjamin F. Nichols and Thomas Hogue, from Iowa, were present, and it was very pleasant to meet them after our association at Illinois Yearly Meeting,—also George S. Truman from Genoa, whom I had not seen for many years. It was a season of deep interest to these Friends, struggling amid difficulty and privation, and feeling so keenly the need for religious fellowship, and the privileges of an organized Society. If only they could have a meeting-house, as conveniently situated as possible, it would prove a great advantage and help to lift the burden from the one or the two who have provided the place of gathering.

Their executive meeting is to be held four times a year, and meetings for worship on alternate First-days. To those of us so differently situated this seems unsatisfying, but to these Friends it is a rich treat. And the attainment of that so long hoped for occasioned feelings of thankfulness beyond the power of language to express. Many of them have long distances to come, with many cares at home, taking turns in relieving their help on First-days, all finding it difficult to leave home; but the hope was expressed that the time would come when the necessity would press for a weekly meeting. Isaiah Lightner was also present, and others from Genoa. Fervent prayer was offered on this occasion for a building on the true foundation and the cementing bonds of love. Excellent counsel was given. J. Russell Lownes was appointed clerk, and Eveline Cook assistant, and Friends reluctantly separated to find resting places in homes in the surrounding country, all to come together the following morning to hold meeting in a public hall obtained for the purpose. At that hour many gathered with us from distant points; Joseph Starr and son formerly of Richmond, Ind., attended from near Steele City, over 60 miles away; William Dorland's widow Mary and her children, from a dis-

tance, whom we were rejoiced to see; and many others. The spirit of supplication was in our midst finding voice in the early and latter part of the meeting. Deep travail of spirit and loving sympathy were experienced for these isolated friends and the fervent desire was expressed that they might be gathered with growing convictions of the need for a close acquaintance with the golden rule, and an appreciation of the New Commandment Jesus gave to his disciples. Quite a large company were gathered beyond our expectations, and having made such an effort, many of them for the occasion overcoming difficulties in order to be present, it seemed almost impossible to separate, and the social meeting was nearly as lengthy as the preceding one had been. Some of us came to J. Russell Lownes, 5 miles from Lincoln, where a religious meeting was held in the evening, the invitation having been extended to the neighbors around them to gather with us. Isaiah Lightner and Joseph Webster from Genoa were present. We trust it was a profitable occasion, wherein the desirability of a saving and preserving religion was portrayed. Many were not Friends, but seemed grateful for the opportunity.

After a night's rest, Fanny Lownes took me to Lincoln. One is led to wonder how the farmers here gather their large crops, some raising over one thousand bushels of potatoes, one hundred acres in corn and fifty in oats. R. L. had from sixty to seventy head of full bred short horns, very fine, for which at occasional sales they have, large prices are received. We passed the large penitentiary, a fine building, on our way to the city, saw some of the inmates at work in the fields, and could but hope for the coming of a better time when such houses will be no longer needed. They have large workshops attached for the prisoners to be usefully employed. We saw also in the distance a large asylum, and passed by the "Home for the Friendless," indicating the thought and care extended to the fallen and the homeless. Moses Brinton was in Lincoln to bring me six miles to their home, he and his wife Margaret with their family having removed here eight years ago from Lancaster county, Pa. We passed by salt basins, parts of which are dry, the bottoms covered with salt, others with water from which they extract salt. In coming to M. B.'s we saw many gullies,—*draws* they call them,—generally between the slopes, and indicating that the land had been covered with water and had gradually settled or washed these places. The road was more hilly than any before traveled, not fenced in but running over the broad extent of prairie land. Their house is on high ground, commanding quite an extended view of the country 'round. We saw thousands of watermelons covering the ground, which are fed to the hogs, and some of which are still quite palatable. This has been a very prolific year. They gathered one season 300 tons of hay--stacking where it is harvested, and have raised one year over 5,000 bushels of corn. Considering the low price often received, it is not altogether cause of surprise that sometimes it is used for fuel, coal and wood being costly.

There should have been mention above of a parlor meeting held First-day evening at Moses Brinton's similar to the one at the same time at Russell Lownes, Thomas Hogue, B. F. Nichols, Mercy Hoopes, Dr. Harvey and G. S. Truman were present, together with neighbors in the vicinity, and it was felt to be an occasion of comfort and encouragement. Such opportunities for spiritual refreshment are greatly valued here, and good might arise from our more frequently making way for them.

Third-day morning Moses and Margaret Brinton took me to David and Mary A. Swaney's, five miles distant across the prairies, she a sister of Joshua L. Mills's wife, of Mt. Palatine, Ill. Their home is also on high ground, with a fine view of Lincoln. The day was pleasant, the ride and visit very enjoyable. David brought me into the city towards evening to the friends who first welcomed my arrival. C. P. Walter was absent spending the week at the farm, fifteen miles distant, where their daughter resides with her husband L. Cass Smith, formerly of Delaware county. A thunder storm in the evening, the first remembered since leaving home, followed by a fine rain, has been very refreshing. It will now be a pleasant retrospect to think of Friends in this vicinity, traveling without the clouds of dust which heretofore we have been enveloped in. I found letters awaiting me, also one to H. J. W. from our mutual friend, Louisa J. Roberts, whose visit in the West is every where spoken of as helpful and encouraging. The hospitality of these Friends, many of them so differently situated from those in the East, is cause of remark, and has led me to query in view of the great simplicity of these homes,—some one story with two rooms, others one and a half, yet making room for several guests, of course to their own discomfort,—but this borne so cheerfully and seemingly with thankful hearts,—that if the same manner of life were observed in the East would not farming "pay," and the heavy burdens be lightened for many with a real increase of true enjoyment? I will leave here 10.25 this morning for Beatrice, with feelings of gratitude for the privilege of having mingled so pleasantly with friends in social and religious fellowship. L. H. P.

Lincoln, Nebraska, Tenth month 10.

It is surprising how practical duty enriches the fancy and the heart and deepens the affections. Indeed, no one can have a true idea of right until he does it, any genuine reverence for it until he has done it often and with cost, any peace ineffable in it till he does it always and with alacrity. Does any one complain that the best affections are transient visitors with him, and the heavenly spirit a stranger to his heart? Ah! let him not go forth on any strained wing of thought in distant quest of them but rather stay at home and set his house in the true order of conscience, and of their own accord the divinest guests will enter.—*Selected.*

It is the advantage that men of slower tempers have, upon the men of lively parts,—though they do not lead, they will follow well and glean clean.—*Wm. Penn.*

THE EARLY FRIENDS OF MIAMI MONTHLY MEETING.

Editors INTELLIGENCER AND JOURNAL:

In your papers of Ninth mo. 15th and Tenth mo. 6th, Robert Hatton speaks of the early Friends of Miami Monthly Meeting, and other matters. He says Short Creek and Miami Monthly Meetings were opened simultaneously, about 1804. In the case of Miami the true date is 13th of Tenth month, 1803. The first Clerk was Samuel Linton, who came from Bucks county, or that vicinity, in Pennsylvania. He was the father of the late Elizabeth Satterthwaite, of Waynesville, and of the late Nathan Linton, long widely known as a surveyor, a public spirited citizen, and a good man, in Clinton county, Ohio. The early minutes show that its limits embraced all the territory north of the Ohio, and west of the "Hockhocken." Robert makes Hopewell and Salt Run Meetings all the same, but they were two separate meetings, and constituted Hopewell Preparative Meeting. Salt Run was about ten miles farther down the Miami than Hopewell, and was at least 20 miles by the shortest road from Waynesville. Both meetings were discontinued a good many years ago, but Hopewell was revived, and continued a few years as an indulged meeting. Salt Run meeting was composed almost entirely and during most of its duration quite entirely, of the family of Benjamin and Rachel Butterworth, with the families of most of their children, all of whom came from South River Monthly Meeting, in the vicinity of Lynchburg, Va.; most of them in the year 1812. He, his son Moorman (not Mormon, as R. H. has it), and grandson, Dr. Samuel M. Ballard, late of Iowa, were all 6½ feet high in their stockings. None of the rest were quite so tall. One daughter, Dr. Ballard's mother, was 6 feet high. It is a mistake, though, to say that they were stronger than other vigorous men. Benjamin died in 1833, but his widow survived till 1848, and died in her 84th year. She gave her maiden name to her oldest son, a name first given, as it is said, to an Englishman whose home was upon moor lands, wherefore he was called "Moor-man."

The manner in which Robert Furnas invited his neighbor to partake of fruit recalls the simple manner of his son Seth, the husband of Dinah (Kindley) Furnas, of whom R. H. speaks. A large company in carriages having gone to his house for entertainment at yearly meeting time, about the year 1846, he showed the drivers the stables, and pointing out the feed said: "there's corn and there's hay; if you can stand it I can."

The death of David Evans, as per the monthly meeting's record of births and deaths, occurred Eleventh month 17th, 1861. The copy of the minutes of Miami Quarterly Meeting prior to 1828, left by him, is in the custody of his son, Joel Evans. It is no doubt a faithful copy, and has a full and convenient index, and, if the owner is willing to part with it, ought to become the property of the quarterly meeting.

Many of the early settlers of whom R. H. speaks and others besides them were settled in the neighborhood prior to the opening of the monthly meeting, and being "charter members," so to speak, are not mentioned in the minutes as having brought certificates. Such were Robert and Hannah Furnas and family, Amos Cook, Sr. and family, Edward and Margaret Kindley and family, Samuel and Hannah Kelly and family, Samuel Linton and family, Abijah and Anna O'Neal and family, and others.

CLARKSON BUTTERWORTH.

Wilmington, O., Tenth month 7.

SCRIPTURE LESSON, No. 41.

TENTH MONTH 28, 1888.

TOPIC: FAITH IN THE PERFORMANCE OF SMALL REQUIREMENTS.

GOLDEN TEXT—"If the prophet had bid thee do some great thing, wouldst thou not have done it?"—2 Kings 5: 13.

READ Joshua 6: 1-16.

THE fall of Jericho is the beginning of the conquest of Canaan lying west of the Jordan river. The land on the east side was already in the possession of the Israelites, and had been assigned to the tribes of Reuben and Gad, and the half tribe of Manasseh. It is because these tribes had come into possession of their portion, that in the crossing of the Jordan mention is made of forty thousand armed men belonging to Reuben, Gad, and Manasseh as crossing with them and taking part in the attack upon Jericho. The ease with which that city was captured, as we find it recorded in the lesson for to-day, is another of those interpositions of the Divine being on behalf of the people of Israel, which cannot be explained on any known principles of science. The record comes down hoary with age, and all the value it has for us is in the lesson it teaches. We must bear in mind that forty years had passed since the servile race, that for many generations had submitted to the lash of their Egyptian taskmasters, crossed the Red Sea as free men. They had received no training that prepared them for the conquest of their Canaan; the bondage, with its hard servitude, had taken all the strength and fibre out of their lives, and had it not been for the courage and firmness of their leaders they would gladly have gone back to the "fleshpots" of Egypt, and to their bondage again. It needed the forty years of hardship in the wilderness to rear men of endurance, men to whom people living in the walled cities of Canaan, leading lives of luxurious ease and effeminacy, were but as "grasshoppers." The entire destruction of the conquered city was in accordance with the barbarous usages of that age, only the imperishable things—the silver and gold and other valuable metals—were preserved; in this instance it was all devoted to the Lord.

Here again we see what can be accomplished through faithfulness in small things, and where there is concert of action, each one performing the part assigned him without failure either in the time or service required, success is sure to follow; whether it be a work for the church, that asks of us a helping hand, or some effort for the good of others, or simply for our own welfare. The sum of duty is made up in the small integers that by themselves count for little, but when gathered into the aggregate of a life are of uncounted value.

The apostle James, endeavoring to inspire in his fellow-men a confidence in the unfailing care of the Divine Father, declared to them that "Every good gift and every perfect boon is from above, coming down from the Father of lights, with whom can be no variation, neither shadow that is cast by turning;" and Paul also declared that "Jesus Christ (meaning the revealed will of God) is the same yesterday and to-day, yea, and forever." It would seem to every thoughtful mind that these are truths so self-evident as scarcely to need the declaration of them. Every human plan, every human hope is based on the confidence that the Creator is unchangeable, and that his law is the same yesterday, to-day, and forever. The very idea of a perfect being involves the thought of his unchangeableness, for nothing can be perfect that can be changed, either for the better or worse. More than this, every condition of faith and confidence in God is necessarily based upon the belief that his law is unchangeable, and that which, oftentimes painfully, is learned through sorrow and deep contrition, to be his law of life for us to-day, shall not to-morrow prove to be a delusion and a snare. As in the material world, every addition to our knowledge of God's universal law but goes the more to prove the immutability of his rule since the "moon and stars sang together," so in the moral and spiritual life there must exist the same unchanging rule of right and truth, else were we all the creatures of despair and distrust.

We know, however, that with God *alone* exists this perfect immutability. There is no permanency in human affairs, in human plans, in human laws; here, change is the rule of life, the very essence of improvement and well-being. The glory of the human life is its susceptibility to improve, to grow more Divine, more like unto the Infinite Spirit that dwells within it. And thus, under the perfect law of life, the immutable standard of right, and under the guiding power of the indwelling Spirit of Truth that leads men *towards* the right, mankind has risen from a crude conception to a more just and true realization of the nature of the Divine.

It is not arrogance to claim that enlightened mankind to-day have nobler, truer conceptions of the Divine law than had the people of whom our lesson treats. It would be a sad commentary upon the actions of the Divinity within the human soul were we to suppose otherwise. The world has certainly grown toward the true and good, mournfully slow though its progress may have been. That which should cause the Christian world of to-day to stand abashed, is to see, by the Scripture record, in how many things the conceptions of those ancient people as to the Divine requirements rival ours in grandeur.

But let us not, in our veneration of their righteous discernment, close our minds to a realization of their mistakes. Let us not, in the contemplation of the majesty of their recognition of eternal truth, close our souls to the Divine messenger they received. Their Father is our Father; the same to-day as then; just as near, just as communicative, just as good; and we—alas! are *we* not as ready to receive the Heavenly message?

"Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and will sup with him and he with me."

EARLY FIRMNESS OF CHARACTER.

A BEAUTIFUL boy of three years, who had been most carefully trained, was, on the coming of warm weather, given the liberty of the yard. A little neighbor who had not been so carefully reared, but who was apparently kind and good, often came to play with him. The mother watched the little friend closely, anxious to decide with justice whether he was a fit playmate for the child. She saw nothing wrong, and gradually the little fellows became firm friends. Drawing a little nearer one day than was her wont, she was startled at hearing foul words, words unfit for any ears, from the mouth of the boy. Snatching up her child, she sent the offender home, telling him that he never again could come into the yard until the evil habit was conquered. Then came the slow and laborious extracting of the poison; for she discovered to her horror that her boy's innocent lips would sometimes repeat the loathsome words, though he tried hard to forget them. Weeks passed, and the child, protected by his mother's vigilance and his habits of obedience, had again the blessings of pure speech; and more than that, he had gained by the dangerous experience a knowledge of the evil and a firm conviction that he must avoid it. One day, in the absence of his mother, he was again visited by his friend. They played happily for some time, when he was seen to run suddenly and swiftly to the house. On being questioned as to the cause, the child said simply, "Willie said a bad word, and I thought I had better come in." Great was that mother's reward for her painstaking care, and great was her rejoicing over its fruits.—*Babyhood.*

THE evil of strong drink would be of comparatively small magnitude if only those addicted to its use were involved in the deplorable consequences. The editor of the *Northwestern Lancet*, in a suggestive article on "The Medical Aspect of Inebriety," says: "The close relationship of insanity, epilepsy, and inebriety is strongly shown by the remarkable manner in which, through heredity, one form of disease may pass into another, as where drunkenness in one generation is followed by epilepsy or insanity in the succeeding generations." It is this inevitable nerve or brain deterioration on the part of those of a previous generation who indulged in alcoholic beverages, and became parents, which undoubtedly would, if careful investigation should be made, account for the presence therein of many at the present time of those by whom our insane asylums and hospitals are over-crowded. The drink evil involves not only those immediately connected with the drinker here and now, but leaves a fearful legacy of suffering and incompetency to future generations.—*Nat. Temperance Advocate.*

BE content with your present crosses before you look for others.—*Selected.*

INTELLIGENCER AND JOURNAL.

HOWARD M. JENKINS, *Managing Editor.*

ASSOCIATE EDITORS:

HELEN G. LONGSTRETH. LOUISA J. ROBERTS.
RACHEL W. HILLBORN. LYDIA H. HALL.

PHILADELPHIA, TENTH MONTH 20, 1888.

ENLARGING THE BORDERS.

WHILE in many sections of our State where formerly Friends were numerous and their meetings large there are now few that gather for worship, and it is under great discouragements that the meetings for business are kept up, this condition is not altogether owing to lukewarmness or a loss of interest in the fundamental principle and testimonies held by the Society, though it is lamentably true that in too many instances the claims of the Society are made subservient to other interests and have but a secondary place in the affections of its members. In the migrations to the West that began when Ohio and Indiana were opened to settlement, there were many Friends who left the Eastern and adjourning Southern States to make for themselves homes in the then wilderness. These early pioneers carried with them such a love and reverence for the Society, that they soon established meetings, though under great difficulties, and as the lines of civilization were pushed farther and farther West, Friends continued to share in the labors and privations consequent upon the development of a new country and many of the meetings in our own yearly meeting that are now so very small, became so through the removal of families to the outlying Western States.

And while many of these Friends are isolated and living without the helpful intercourse and association of members of their own Society, they have not to any great extent connected themselves with other denominations, but seem to be waiting and looking hopefully forward to a time when they may be strong enough to set up meetings of their own. They need the sympathy and aid of their fellow members from whom they are separated, and our yearly meeting has recently undertaken a work in this direction that ought to have claimed its attention many years before. With the help of visits from Friends who have their spiritual welfare at heart, and who encourage the "two or the three" near enough to meet together in religious fellowship to hold meetings for worship, much interest has been awakened. The meeting that for two or more years has been held in Lincoln, Nebraska, is now established as a meeting of record; and doubtless in other parts of the State where Friends have settled, the encouragement to unite in holding meetings for worship that they are receiving, will bring about similar results.

Friends in Omaha, with a little effort and some self-sacrifice, might soon gather a meeting of considerable size and exert a marked influence in that large and growing city. The same is true of Beatrice, and other towns in southeastern Nebraska.

We feel deeply impressed with the importance of this movement, and trust that every encouragement best wisdom indicates will be extended to our brethren and sisters who are building up and maintaining these centres of Friendly influence in the far western States to which they have removed.

CORRECTION—In the INTELLIGENCER AND JOURNAL of Ninth mo. 29, in the article entitled "Illinois Friends: The Yearly Meeting" second column, 20th line from the bottom, read for "given counsel," "going counter" to the law, etc.

MARRIAGES.

COLES—PANCOAST.—At the residence of the bride's father, Philadelphia, Tenth month 9th, 1888, under the care of the Monthly Meeting of Friends of Philadelphia, Thomas H. Coles, son of Isaac and Mary W. Coles, of Glen Cove, N. Y., and Sallie E., daughter of Dr. Seth and the late Sarah S. Pancoast.

NEVIN—OGDEN.—On Tenth month 11th, 1888, at Riverton, N. J., Charles W. Nevin to Harriet Middleton Ogden, daughter of Edward H. Ogden.

PASSMORE—WEST.—By Friends' ceremony, at the residence of the bride's uncle, George L. Maris, on Fifth-day, Ninth month 27th, 1888, William C. Passmore, of London, Britain, Chester county, and Anna M. West, daughter of Elizabeth J. and the late J. Peirce West, of Philadelphia.

PRINCE—JACKSON.—At Jericho, Long Island, Tenth month 4th, 1888, by Friends' ceremony, George M. Prince, of Boston, and Josephine Jackson, of the former place.

SWAYNE—McFARLAND.—Tenth month 10th, 1888, before Magistrate John F. Pole, Philadelphia, by Friends' ceremony, William Swayne, and Adaline H. McFarland, both of Kennett Square, Chester county, Pa.

WHEELER—PAXSON.—Tenth month 6th, 1888, at the office of the mayor of the city of Philadelphia, by Friends' ceremony, Edwin B. Wheeler, M. D., and Emma S. Paxson.

DEATHS.

SATTERTHWAITE.—At her residence, in Crosswicks, N. J., Ninth month 2d, 1888, Jane J., daughter of Charles Satterthwaite.

After five days of severe bodily suffering this devoted daughter and sister sleeps and rests, leaving a record full of loving memories.

The eldest of seven children, scarcely had she reached maturity when the death of her mother left her in charge of the household. Nobly and beautifully, with modest simplicity and grace, she devoted herself to securing the comforts and directing the influences that make a happy home. The name "*Sister*," as applied to her by all the children, and often by her father also, has for thirty years been the synonym for deepest love, respect, and confidence. Her life was a sweet, gentle melody from beginning to end

through trial, suffering, and disappointment, submission to the Divine will was ever manifest.

The summoning call of the Death Angel came unexpectedly, but she was ready, and when told she could not live, her resignation and composure were in full consonance with her character. The message to "come up higher" seemed only following in the path wherein her feet had trod. Her religion consisted in doing the will of her Heavenly Father.

"Blessed are the pure in heart for they shall see God."

S. S. A.

SHAW.—At Norristown, Pa., Tenth month 12th, 1888, Harvey Shaw, aged 76 years; a member of Gwynedd Monthly Meeting.

WARRINGTON.—At his residence, East Moorestown, N. J., Tenth month 11th, 1888, Dr. Joseph Warrington, aged 83 years.

An Orthodox Friend, he was liberal in his feelings towards those who differed from him. For many years he practiced medicine in Philadelphia and was instrumental in the establishment of the Nurses' Home, which has become one of our most important and useful institutions.

CORRECTION. In giving the age of Elizabeth H. Roberts, last week, it should have been 70, not 76.

NEWS OF FRIENDS.

THE LINCOLN, NEB., MEETING.

TENTH month 6, 1888, Lincoln Executive Meeting was organized as a branch of Prairie Grove Quarterly Meeting in the presence of the joint committees of that and of Genoa Monthly Meetings and will be held hereafter on the second Fifth-day in the Second, Fifth, Eighth, and Eleventh months, at 2 p. m. The meetings for worship remain for the present as heretofore on the second and fourth First-days at 11 a. m. The occasion was one of deep interest, and marks an era in the growth of Friends in Nebraska. The foundation principle professed by Friends was set forth in great clearness, and obedience to its leadings and teachings enjoined as the means of growth in the right direction. On First-day a company of about 100 persons, mostly Friends or their descendants, assembled in one of the public halls of the city for the purpose of divine worship. Lydia H. Price, of Philadelphia, was among those present, and Genoa, Garrison, Bennett, Beatrice, Steele City, and Northern Kansas were also represented.

The voice of exhortation, mingled with prayer and thanksgiving was heard, baptizing the assembly into one spirit, that with the Psalmist we could exclaim, "thou hast anointed my head with oil, my cup runneth over," and at the close of the opportunity it seemed hard to separate from each other. In the evening parlor meetings were held at the house of J. Russell Lownes, five miles southeast of Lincoln, and at Moses Brinton's six miles northwest of the same place, which were favored opportunities, stirring up the pure mind in each other by way of remembrance.

And now in closing I desire to suggest to monthly meetings who may have members in this section of the country that they forward certificates for the same to Charles P. Walter, Correspondent of Lincoln Executive Meeting, 1301 C st., Lincoln, Lancaster Co., Nebraska.

G. S. T.

A Friend from Chicago writes: "We had Sidney Averill with us at our meeting yesterday, (Tenth month 7.) He spoke very earnestly and feelingly on the subject of inspiration. He said that reason only comprehended those things which could be known or perceived by the senses, but inspiration added to reason enabled men to understand and communicate with God. Beyond the bounds of reason is an illimitable region no more to be compassed than the regions of space. A week ago we had two Friends from Jericho, L. I., (A. and M. Bunker), who participated in our Bible class to our edification, feeling free to express their convictions. We like to hear the genuine sentiments of any if given without desire to press them unduly upon others, realizing that "he is the free man whom the truth makes free, and all are slaves beside." We enjoyed the company of L. H. Price and companion P. G., and the comforting and encouraging ministrations of the former. A Green St., Philadelphia, Friend has also been very pleasantly with us in our little meeting this summer."

Five of the Committee of Philadelphia Quarterly Meeting to visit the meetings composing that body were in attendance at the Valley Meeting on First-day, the 14th instant. The gathering was small, but the presence of a number of young people gave encouragement to believe that the places of the aged ones who are being called away by death, will in due time be filled by their successors who, in the First-day school, are being trained to love and revere the Society. The spoken word was heard with close attention, and after a brief supplication the meeting separated.

The First-day school has not yet resumed its sessions, but will be opened on next First-day.

FIRST-DAY SCHOOLS.

CELEBRATION AT BART SCHOOL.

THE First-day school at Bart, (Lancaster Co., Pa.), had special exercises on the 29th of Ninth month. They were conducted by the Superintendent, Esther K. Bushong, and Secretary Florence A. Webster. Quite a large number of the pupils and patrons of the school for the past summer participated as well as several strangers who were present.

The school was conducted at the close of the meeting in three classes,—a Bible class with First-day school lessons, one for pupils not so well advanced, and one for the juvenile portion of the school. In all nearly fifty pupils were enrolled and there was a fair attendance every week, except two occasions that were inclement.

The exercises at the celebration included the calling of the roll and responses with "sentiments." After a Bible reading by the Superintendent, Thomas Baker, from the Bible class, addressed the school upon the origin of Sunday or First-day schools, that seemed to have originated with Robert Raikes of Gloucester, England, in 1783. Next followed some choice recitations and an excellent reading by Emma Z. Maule. Jesse Webster read what he considered one of the most instructive chapters in the New Testament. This was followed by Thomas Baker

reading an interesting chapter from the works of Thomas Dick on the "Philosophy of a Future State."

The school, after an appropriate moment of silence, adjourned to enjoy a social reunion in the shady meeting-house yard and to relish a well-spread lunch. T. B.

SWARTHMORE NOTES.

—The meeting on First-day morning, the 14th inst., was attended by Robert E. Evans, of Philadelphia, who appeared in supplication soon after the meeting assembled; and afterwards spoke, exhorting the young to the pursuit of a religious life.

—On Seventh-day evening, the 13th inst., the annual reception of the Freshmen by the Sophomores was given. The parlors were tastefully arranged with pictures and flowers, which the students contributed from their rooms. The entertainment was simple and inexpensive, it being the desire of the Faculty to cultivate caution in these respects and discourage any vain display. It was an occasion thoroughly enjoyed by all. The Freshmen were presented with miniature *canes*, as mementoes, signifying that "cane-rushes" between Freshmen and Sophomores were to be a thing of the past.

—The views of early Friends respecting "simplicity of dress," claimed the attention of the First-day school class on First-day afternoon, the 14th inst. This class, under care of Prof. Smith, is making good progress in the study of the principles and practices of our Society.

For Friends' Intelligencer and Journal.

A NATURALIST'S NOTES IN HOLLAND.

(*Continuation of Letter of Last Week.*)

And now Rotterdam presents itself a perfect surprise, with its massive stone docks, its beautiful modern buildings, and wide streets set out with trees and kept as clean and free from dust as the asphaltum at Swarthmore. We soon found ourselves objects of interest, from the presence of the colored maid, but as turn about is fair play, we repaid interest with interest and gazed wide-eyed at all about us. As we trudged along behind our porter with his cart-load of satchels and wraps, we enjoyed immensely the brilliantly polished brass milk cans, tin lined and holding twenty-five gallons or thereabouts. They are closed with a wooden stopper and set two or three in a small conveyance, looking like an old-fashioned hay wagon; this clumsy vehicle is propelled by man and dog power, the dog being harnessed to the hindermost axle-tree, traveling beneath his load, which is steered by the man who grasps the pole. A "gentle breakfast," as the old Scotch lady called it, put us in spirit to see something of the town, and we were soon on our way to the Zoölogical Garden, the ladies of the party being prevented from visiting more characteristic Dutch places by the perverse determination of the gentleman to combine professional duties with pleasure. No fault could be found with the naturalist here, for besides the caged specimens, this most beautiful and cleanest of European zoölogical gardens fairly swarmed with fantastically clad specimens of the genus *Homo*, representatives of various Dutch provinces, in the capacity of travelers, or nurses with their spotless winged caps, gold head ornaments, white kerchiefs, puffed sleeves, and stout bodices with skirt of red embroidered or overlaid with black, coarse white stockings and klumpens or wooden shoes. These people divided our attention with the elephants who played on the mouth organ, and the crane with the plain Friend's garb, who disgraced himself by dancing in the most grotesque and ridiculous manner. To this beautiful garden, which unites the picturesque portions of a botanical garden with the rare and interesting forms of animal life, the children of Rotterdam are taken in charge of their parents or nurses, and here all that can be done to make them happy and sound in body and spirit is done. Scattered here and there are heaps of clean sand in which the younger ones can dig, and there are fountains with basins of large extent in which they may sail their toy boats, May-poles with swinging rings, boat swings, see-saws, horizontal bars,—all the simple apparatus of a gymnasium free to all. For the edification of the older children the plants are arranged in appropriate groups, each tree and shrub being distinctly labeled. Here one of our party, a lover of the woodland, whether swamp or hill, and of the Thoreaunean or Burroughnean temperament, quickly spied out a familiar face in one of the alders, the like of which is planted upon the Swarthmore campus, but of which the specific name had hitherto escaped detection. Its secret is now out, and before many weeks it must fall into line with its identity clearly indicated as *Alnus glutinosa*. The problem of how to label small shrubs, too small to bear an iron label, was also satisfactorily settled and noted in the embryo memorandum which I expect before three years are over to see grow to the proportions of a systematically arranged card catalogue.

How many of those who have visited zoölogical gardens have felt that the gain did not repay for the injustice done the pretty birds in shutting them up in a poorly ventilated, noisome aviary. Such should have the privilege of visiting the Rotterdam birds: their house was as clean and airy as the bay windows of our homes where hang our pet canaries, and here for the first time, after having visited the great zoölogical gardens of the world, did the writer see the birds apparently as clean, healthy, and happy as if free. A long halt was made before the cage containing some two dozen or more little *Estreldas* from Java, most beautiful little seed-eating birds, songless, but giving in the various tones of the color scale what they lack in beauty of song. The quaintest, most delicate little dove-colored beauties, nestling alongside others that exhibited on breast and head many or all the glories of humming-birds without the gilding. They made as they sat snuggled together on their perch, a veritable piece of rainbow coloring, and we wondered that for those to whom the shrill trilling and whistling of a canary is annoying, these little thumb-high specimens of the genus *Estrelda* were not oftener forth coming; being rather little, moving, happy flowers than birds. Altogether the impression they make is that of pansies. Some

beautiful little green Parokeets stopped us again, and I fear comparisons were made between them and their gorgeous blue and yellow tufted relatives outside, the Cockatoos, which were not favorable to the great garrulous creatures. And last, but by no means least, we paid our tribute of praise to our own clean, prim, rich-coated Cedar bird, which held its own among all the jewels of the tropics. Without going into further details, suffice it to say, that the various little lakes were gems in their way—the water clear, fresh, running, and the swans as graceful as their long necks and sour dispositions will allow. I cannot speak too strongly in honor of the Rotterdam Zoölogical Garden.

The newer portions of the city of Rotterdam consist mostly of handsome brownish red brick buildings, the trimmings of which are made with salmon-colored bricks slightly darker in shade than those made in Milwaukee. The streets are broad and extensively paved with asphaltum, which is kept perfectly clean by a simple, dustless process that interested me very much. No noisy sweeping machine goes about at night to startle the sleeping populace or raise a cloud of dust to pour in at their open windows. Here the pavement is first sprinkled and the sprinkler followed by men with large "squeezers" made by setting a rubber into the edge of a board, which is manipulated by a long handle; with these the water and dirt are rapidly pushed off to the side of the curb and thence removed in wagons.

Our second day in Rotterdam was occupied in extensive wanderings through the older portions of the town, along the streets bordering the numerous canals, peering into shop-windows and the holds and cabins of the queer canal boats, and putting into practice our somewhat rusty stock of German in the purchase of various articles needed for the refreshment of a party during a long day's ride to Hanover. A pair of small wooden shoes was secured, to be used as match boxes in the future home, and proved a good fit for the two year old member of the party, who when dressed in his night suit, and his *klumpens* put on, furnished an excellent picture of a diminutive Hollander, and we almost expected to hear him speak *Hollands,*—as they term a jargon that is all Dutch to us.

Any description of the quaint old windmills, or of points of historical interest, has no place in this gossipy letter, but it furnished us considerable amusement to find that one of our party had taken pains to hunt up the house in which Erasmus was born, only to find it just receiving the finishing touches of a coat of paint, and decidedly the newest, freshest looking house in Rotterdam. The market places were interesting, and in each of them were statues of Dutch worthies, one of whom flourished a pole upon which was placed a broad brimmed hat; even this did not tempt us to "do" the town, or to turn our attention from the fine assortment of fruits and vegetables presented for sale by the market women.

The twelve hours' ride from Rotterdam to Hanover, proved a very pleasant one and full of interest. Leaving the city the train passes through a long tract which has been reclaimed by various syndicates. Canals have been dug through the swampy land at right angles, and the rich black soil thrown out has proved sufficient to form rectangular patches of arable land called "polders." The canals form the highways in many places, and enable the landholder to do without fences. During the wet season they are kept at a proper level by means of numerous windmill pumps, the water being poured into larger canals having a slight fall toward the North Sea. Along the edges of the polders are rows of willows and poplars, and nearer the water are many umbelliferous plants, and every few yards most delightful patches of poppies. Sagittarias, cat-tails, and tall grasses very like our wild rice, extended into the water, which furnished an abundant crop of pretty, white water-lilies smaller than those of our Middle States. In several places the farm hands were seen gathering boatloads of Duckweed (*Lemna*) which grows in great abundance. The Duckweed reminded us that we were in the land where *Hydra* was discovered, and we could not help soliloquizing on the injustice of man, who erects monuments to those of his fellows who have perpetrated all sorts of reforms and rebellions but neglects such charming old teachers as Trembly, who with his little *Hydra* has furnished to naturalists almost as prolific a source of edification as did White of Selborne. Why has no rich man perpetuated the memory of Trembly in bronze, with his jars of Lemna and a bristle in his hand turning a Hydra inside out, or of White of Selborne watching the swallows.

The farm houses consist usually of one story, thatched with a much smoother thatch than that used in England or Ireland; they have brick gable ends, and sides made with frame work, the interspaces of which are lathed and plastered. Being placed directly on the edges of the polders, wicker-work fences are used to keep the children and chickens out of the water. About the first town we passed was Gouda, where clay pipes are made,—and probably were made to supply Irving's Knickerbockers and the inhabitants of Sleepy Hollow. It was news to me to learn that the stems of clay pipes are bored by hand with iron wire and that it requires a very expert hand to accomplish the task.

As we approached Gouda, the guard, as they term the person who seems to be a sort of cross between a brakesman and a conductor, showed the good effect of a half guilder deposited slyly in the palm of his hand a short time previously; coming to the window of our compartment he suggested that we spread out, and give each of the children a seat, for we were nearing the town, and if the people saw every seat occupied they would go to some other compartment.

Utrecht the next town of importance is still in the flat district, but the canals are less numerous. Here is a celebrated university at which the professor of physiology, Th. Englemann, has made a world-wide reputation. All of the army surgeons of Holland are educated here at a special school, and here the mint is located where all the money for the home government and that of the Dutch provinces is coined. Utrecht is the headquarters of a religious sect called Jansenists, after one Bishop Jansen, whose

work "on the necessity of divine grace" met with the displeasure of his superiors at Rome, giving rise to a secession from the church. There is, I believe, another colony of Jansenists in Denmark.

Leaving Utrecht we begin to pass fields of buckwheat and of cultivated Lupines, and a little further on enter an extensive moor stretching north to the Zuyder Zee. It was a sore trial to be obliged to pass the rich purple heather. In some places the sand drifts readily in the wind, forming as a consequence extensive dunes, which the Hollanders have endeavored to stay by planting thousands of pines; these plantations are seen in all stages of development from shrubs of six inches to sturdy young trees. As Arnheim is approached the soil becomes of better quality, and elevations that can be called hills appear; the district about Arnheim is considered the most picturesque in Holland. A noticeable fact about many of these old towns, outside of their ancient belfrys and figures of saints in stained glass attitudes, is the pride with which they claim to be built on the site of a Roman camp. Thus at Utrecht the Roman invaders forded the Rhine calling the spot *Trajectum ad Rhenum*, (derived, so says the Guide book), from "Oude Trecht" "the old ford," subsequently called *Ultra Trageetum*. Again, Arnheim looks back with pride to the time when it was called *Aracanum*, and Nymwegen, to the time when Cæsar perpetuated it as *Castellum Noviomagnum*. The town of Emmerich brings us to German territory, and to a totally different series of experiences. In leaving Holland it is with a sense of great admiration for a people who have wrested from the sea by unceasing energy and perseverance almost every acre of their country.

* * *

HOME FOR DESTITUTE COLORED CHILDREN.

Our attention is called to the character and work of this excellent charity, now located at the corner of Berks St. and Old Lancaster Road, (Philad'a). From the Report for the last year we find that the number is 35; during the year 17 have been admitted, and one has died. The managers say: "They are aware of the growing feeling against institution life for children, and have given the subject their thoughtful and serious consideration. While they recognize the great work done for the white children by that noble organization, the Children's Aid Society, they are convinced, from their long experience in their work, that the time has not come when the problem of caring for the colored children can be solved in the same way. They feel that the greatest evil that threatens institution life in general is in a great measure overcome by the fact that, while the average number of children in the Home remains about the same, there is a constant change taking place in this little population—some children being placed out very soon after admission.

"Wm. P. Letchworth, in his able paper entitled 'The Children of the State,' after speaking of the objectionable features of large charitable institutions says, 'Notwithstanding the dangers referred to, in my opinion, as children become dependent, the best course is to place them immediately in benevolent societies organized for their care and protection, and at the same time bring greater activity into the placing-out branch of asylum work.'

"It is on this well-defined plan that the managers endeavor to do their work. But in placing their children out, the arduous part of their task has just commenced. It is then that the Visiting Committee commence their work of watching over the children of their adoption with the anxiety and solicitude of parents.

"Except during two or three summer months, the year has been one of almost uninterrupted good health among the children,—owing, the managers believe, to the judicious attention of their excellent Matron and Superintendent, whose conscientious administration of the affairs of the Home meets with their warmest approval.

"The school in connection with the Institution has been very satisfactorily conducted under the care of Susan R. Worley. The children find this a very attractive feature of their Home-life, being alike pleasant and profitable. It may be truly said of the teachers of the youth that they are 'born—not made;' and this seems especially to apply to the one in question here. It is but justice to say that her services in this department are most valuable.

"The school exercises consist of the regular routine work, interspersed by instruction in sewing, etc.

"Strange as it may seem, it is nevertheless true that, in placing their children out, the Board meet with no greater difficulty than that of impressing on those who indenture them the importance of giving the children the stipulated three months' schooling.

"In the last report, mention was made of the sale of the old property at Maylandville, and of the committee appointed to secure a new Home. The managers are pleased to report the purchase of a very desirable property in the vicinity of George's Hill, and that the children and their caretakers are now in possession of their new quarters, which with few alterations, it is hoped will meet all the needs of the Institution."

THE MASTER AND THE REAPERS.

The master called to his reapers:
"Make scythe and sickle keen,
And bring me the grain from the uplands,
And the grass from the meadows green;
And from off the mist-clad marshes,
Where the salt waves fret and foam,
Ye shall gather the rustling sedges
To furnish the harvest home."

Then the laborers cried: "O, master,
We will bring thee the golden grain
That waves on the windy hillside,
And the tender grass from the plain;
But that which springs on the marshes
Is dry and harsh and thin,
Unlike the sweet field grasses,
So we will not gather it in."

But the master said: "O foolish!
For many a weary day,
Through storm and drought, ye have labored
For the grain and the fragrant hay.

The generous earth is fruitful,
And breezes of summer blow
Where these, in the sun and the dews of heaven,
Have ripened soft and slow.

"But out on the wide, bleak marsh land
Hath never a plow been set,
And with rapine and rage of hungry wave
The shivering soil is wet.
There flower the pale green sedges,
And the tides that ebb and flow,
And the biting breath of the sea wind,
Are the only care they know.

"They have drunken of bitter waters,
Their food hath been sharp sea sand,
And yet they have yielded a harvest
Unto the master's hand.
So shall ye all, O reapers,
Honor them now the more,
And garner in gladness, with songs of praise,
The grass from the desolate shore."

—*Zoe Dana Underhill, in Harper's Magazine.*

OUR OWN.

If I had known in the morning
How wearily all the day
The words unkind
Would trouble my mind
I said when you went away,
I had been more careful, darling,
Nor given you needless pain;
But we vex our own
With look and tone
We may never take back again.

For though in the quiet evening
You may give us the kiss of peace,
Yet it might be
That never for me
The pain of the heart should cease.
How many go forth in the morning
That never come home at night!
And hearts have broken
For harsh words spoken
That sorrow can ne'er set right.

We have careful thoughts for the stranger,
And smiles for the sometime guest;
But oft for "our own"
The bitter tone,
Though we love "our own" the best.
Ah! lips with the curve impatient!
Ah! brow with that look of scorn!
'Twere a cruel fate
Were the night too late
To undo the work of morn.

—*Margaret E. Sangster.*

No one but he who tries to do the truth can perceive the grandeur of another who does the same. It is not the correctness of opinion that constitutes rightness, but that condition of soul which, as a matter of course, causes it to move along the lines of truth and duty—the life, going forth in motion according to the law of light: this alone places a nature in harmony with the central truth.—*George Macdonald.*

GENERAL SHERMAN AND THE COLORED PEOPLE—"OLD SHADY."

[In the *North American Review* for Tenth month, General W. T. Sherman has a very remarkable article relating to the colored people. We print the main portion below. Its reminiscences are very interesting, but its allusions to present circumstances are even more worthy of attention. —Eds. Intelligencer and Journal.]

July 4, 1863, the Union army captured the city of Vicksburg. . . . . A great many negroes, slaves, had escaped within the Union lines. Some were employed as servants by the officers, who paid them regular wages; some were employed by the quartermaster; and the larger number went north, free, in the government chartered steamboats.

Among the first class named was a fine, hearty "darkey" known as "Old Shady," who was employed by General McPherson as steward and cook at his headquarters in Mrs. Edwards's house in Vicksburg. Hundreds still living remember well "Old Shady." After supper he used to assemble his chorus of "darkies" and sing for our pleasure the songs of the period, among them one personal to himself, and, as I then understood, composed by himself. It was then entitled, "The Day of Jubilee," but is now recorded as simply, "Old Shady;" and I do believe that since the Prophet Jeremiah bade the Jews "to sing with gladness for Jacob, and shout among the chief of the nations," because of their deliverance from the house of bondage, that no truer or purer thought ever ascended from the lips of man than did at Vicksburg in the summer of 1863, when "Old Shady" sang for us in a voice of pure melody his own song of deliverance from the bonds of slavery. Here it is, not in full, for other verses have been added, but I give it entire as it then was:

OLD SHADY.

Yah! Yah! Yah! Come laugh wid me,
De white folks say Old Shady am free,
I 'spect de year of ju-be-lee
Am a coming, am a coming.
Hail mighty day!

Chorus—Den away, den away, I can't stay here no longer.
Den away, den away, for I am going home.
Repeat—Den away, den away, I can't stay here no longer.
Den away, den away, for I am going home.

Old massa got scared, and so did his lady;
Dis chile break for old Uncle Aby.
Open the door, for here's Old Shady
A coming, a coming.
Hail mighty day!

Chorus—Den away, den away, I can't stay here no longer, etc.

Good-by, Mass Jeff; good-by, Mass Stephens.
'Scuse dis niggar for taking his leavins.
I 'spect by-and-by you'll see Uncle Abraham
A coming, a coming.
Hail mighty day!

Chorus—Den away, den away, I can't stay here no longer, etc.

Good-by, hard work without any pay,
I'se going up North where de white folks say

Dat white wheat bread and a dollar a day
Am a coming, am a coming.
Hail mighty day!

CHORUS—Den away, den away, I can't stay here no longer, etc.

Oh! I'se got a wife and a nice little baby,
Way up North in the lower Canady.
Won't they shout when they see Old Shady
A coming, a coming.
Hail mighty day!

CHORUS—Den away, den away, I can't stay here no longer, etc.

After the war I met old Shady on a steamboat on the Upper Mississippi, when he sang for us on the hurricane deck that good old song, which brought tears to the eyes of the passengers; and more recently I heard of him far up in Dakota, near the "Lower Canady," toward which he seemed to lean as the coigne of safety, where his wife and "nice little baby" had sought and obtained refuge. I believe him now to be dead, but, living or dead, he has the respect of the Old Army of the Tennessee, which gave him freedom. "Good-by, Massa Jeff; good-by, Massa Stephens," was a beautiful expression of the faithful family servant, who yearned for freedom and a "dollar a day." And yet "Old Shady" was only one of the tens of thousands of slaves who escaped from bondage to freedom in the days of our national struggle. More than 2,000,000 of slaves were practically free before Mr. Lincoln's Proclamation of Freedom. That proclamation was simply the notice by the high sheriff of the nation of a concluded fact.

I saw the whole process of emancipation from beginning to end. I have attended the auction sales of slaves in the rotunda of the St. Louis hotel, New Orleans, of which Colonel Mudge, of Illinois, was the proprietor and landlord. I have seen old men, women, and children put up at auction and sold like animals; the father to one, mother to another, children to a third, and so on. I have seen young girls in new calico dresses inspected by men buyers as critically as would be a horse by a purchaser—eyes, hair, teeth, limbs, muscles, etc.—and have seen spirited bidding for a girl of handsome form and figure by men of respectable standing. Such things were then common—not so now; and say what we may, we are more the creature of habit than of original thought.

My firm belief is that domestic slavery at the South before the war was not cruel and inhuman. As a rule the family servants were treated as well as the average hired servants of to-day, but the "field-hands" were regarded and treated as animals; and it was one of the most extraordinary anomalies in political history, that the owners of these slaves, who were not one-twentieth of the whole population, should have ruled their fellow-citizens with despotic severity. They controlled the fashions of their neighbors, dictated to the counties or parishes and states and were even arrogant to the United States of America in Congress assembled. . . . .

But I must return to the negro race. They still form one-tenth of our aggregate population. They were once slaves, but are now free; not only free, but entitled by the constitution and law to all the privileges of American citizenship. They are a kindly, domestic and inoffensive race, and since the world began no higher virtue was ever exercised than by these lowly people, who toiled in the fields to raise corn and food for the rebel armies in Virginia and Georgia whom they knew to be employed to perpetuate their own bondage. Every southern gentleman who has a spark of knighthood left in his nature should take off his hat to the old bondsman who staid at home to care for his mistress and the young ladies while he was himself away fighting to destroy his own government, and to strengthen the fetters which bound his slave to the master. That bondman is now free, and by the constitution and laws of his land is entitled to a vote as though he were born a free white man; but we all knew then, as we know now, that constitutions and laws are idle winds. People are governed by usages, customs, and not by laws.

The negro is not permitted to vote if the vote disturbs the judgment of the white majority; and if it changes the verdict of their former masters, it is not counted.

What is the use of shutting our eyes to a well-known fact? We did so from 1850 to 1860, and have paid the penalty. The next war may be avoided by reason and common sense, and if I can help to avert it I will feel more honored than in past victories or triumphs. I say to the South, Let the negro vote, and count his vote honestly. It will not disturb, but, on the contrary, will hasten your prosperity and stability as a people. I begged and implored my friends in Louisiana, in 1861, not to arouse the enmity of the sleeping lion of the North. Ever since the beginning of time Southern people have been quick to anger, but not enduring. The Northern people, *per contra*, are slow to anger, but, once aroused, are not easy to allay. The Northern people will not long permit the negro vote to be suppressed, and yet be counted in the political game against them. Better meet the question honestly. Ask the abrogation of article 14 of the amendments to the Constitution of the United States, or allow the negro to vote, and count his vote. Otherwise you will have another war, more cruel than the last, when the torch and dagger will take the place of the muskets of well-ordered battalions. The negro is gaining in experience and intelligence every day, and he has read Byron: "Hereditary bondmen, know ye not, who would be free themselves, must strike the blow!" Should the negro strike that blow, in seeming justice, there would be millions to assist them. Were I to-day a citizen of Louisiana, as I was in 1861, I would far prefer "Old Shady" as a voter than any of the Bohemians who reach Castle Garden by thousands every day of the year.

I confess that I feel partial to the colored people of the United States. During the war they had a difficult part to play. They understood from beginning to end their status in our community. They were faithful to their masters and mistresses. They never betrayed the confidence of a poor Union sol-

dier who had escaped from his prison and was trying to reach "God's country." They knew the geography of the country in which we were operating, and always answered our questions honestly and truthfully. I myself have seen General Persifer F. Smith, of Louisiana, take off his cap and make a profound bow to every colored man whom he met in San Francisco in 1849, because, he said, they were the only gentlemen who kept their promises. And I here assert that Henry Sampson, of San Francisco, a slave to Colonel Chambers of Rapides Parish, La., who paid through me $1,200 for his freedom, though the law would not have enforced one cent, was as well qualified to exercise the great American right of suffrage as any single man now resident in the State of Louisiana. What more beautiful sentiment than that of my acquaintance, "Old Shady": "Good-bye, Massa Jeff; good-bye, Massa Stephens; 'scuse dis nigger for takin' his leavin's"—polite and gentle to the end. Burns never said anything better.

From the West Chester, Pa., Republican.

THE HABITS OF THE MARTINS—BY A VETERAN OBSERVER.

EDITOR REPUBLICAN:—In a recent issue of your paper I find the following:

"NOBODY EVER SEES THEM COME OR GO.

Those curious migratory birds, the martins, have already taken their departure southward in anticipation of the approach of fall. There is something peculiar and mysterious in the migratory habits of the martin that is not observed in any of the other Southern birds that visit us to spend the summer months. They make their advent among us in their Northern migratory flight early in April, during the quiet hours of the night, and as mysteriously take their departure about the beginning of August for the South. No one has ever observed these birds arrive in daylight or take their departure. When expected here in the spring they are discovered some fine morning to have already arrived and taken possession of the little boxes arranged for them on many of the houses, and so, also, when the time arrives for their departure they disappear in the same manner, never being seen to congregate in flocks like other birds preparatory to taking their flight to their accustomed winter haunts.—Hanover (Pa.) Spectator."

These birds have made their home with me for the past forty-five years continuously, during the nesting season. I have accomodations for forty pairs in the eaves of our kitchen, within fifteen feet of the ground, where the family are continually passing and repassing without any apparent annoyance to the birds. The writer seems to have had a different experience from mine. I have never known them to return from the South in a flock; they generally come one at a time, although several may appear to arrive the same night. The old males, as a rule, come first, and they have commenced to come as early as the twentieth of the Third month, and it has been as late as the fifteenth of the Fourth month before the last ones have come. They are first noticed in the morning, one, two, or three, and if closely watched, they will be seen to increase daily, until all have arrived. If the season should prove cold and stormy, or we should have snow so as to prevent their getting a supply of food, they will stay and perish rather than return to the South, where it is plenty. I have never known but once when they seemed to return, and have had many to perish. That they always return in the night, is a mistake, and arises from the habits of the bird. "At the approaching dawn the merry martin begins his lively twitter, which continues for half a minute, then subsides until the twilight is fairly broken. To this prelude succeeds an animated and incessant musical chattering, sufficient near the dwelling, to awaken the soundest sleeper." Some of them arrive in the day time. Standing at our South window one day in early spring, I saw the arrival of the first martin of that year. It was an old male that seemed tired by his long journey. He made directly for his box and I think remained silent, having no one of his own kind to exchange ideas with. He was some distance from the house when first observed, but was at once recognized by his flight. The rest gradually followed him. Every new arrival by day seems to excite them and is announced by loud cheering. Their departure is somewhat similar to their arrival. About the first of the Eighth month their young are able to leave the nest, and for a few days may be seen proving their wings and attempting to regain their nest in the evening. This they often fail to accomplish, trying to get in the wrong box. This is a cause of great commotion amongst them, as the right owner of the box will permit no stranger to enter if he can prevent it, or if one forces himself in he is quickly driven out, with the occupant of the box hanging on the tip of his wing or tail until he gets tired, and lets him go. After a few struggles they leave the nest, to return no more for the season. They may be seen for a few evenings hovering over the house, uttering a note of recognition, or alighting on the vane of a neighboring steeple and resting through the night. They also roost on the telegraph wires and other places through the rest of the month, the flock seeming to decrease as the young birds become stronger. The last of them observed this year was on the evening of the 29th of the Eighth month, when they were going to roost, and their number had been reduced to ten. It was too dark to see their colors, but I believe they were all young birds. I suppose they left early next morning for their Southern home. How long it took them to reach it, and if they stopped by the way or arrived in the night I have no means of telling.

My observations have led me to the following conclusion: The martin is not a gregarious bird. No tie existing between them but that of parent and nestling, which ceases as soon as the young is able to provide for itself, when the old ones forsake it and return to the South and the young follow as soon as they are able, the flock consisting of those only that were hatched on the premises and gradually decreasing during the month they remain. In returning North the male returns first, as has been stated. This is not an uncommon practice with many birds. They leave the South. each one by itself as the time for nesting approaches, feeding by the way. Some-

times delayed by Northern storms, or hastened by Southern winds, they reach here either in the day or night, as circumstances permit, and their presence is made known the next morning. That they do travel at night, I think admits of no doubt. Their eyesight must be much stronger than ours, and they may occasionally arrive in the night, but it has never been shown they start before daybreak. Abbott says: "The fact is there is more to be learned about birds in one hour in the early morning, than in six weeks of midday sunshine." Nuttall says: "They raise two broods in a season." I have never known them to raise but one during the long time they have been here. He also says "several pair dwell harmoniously in the same box." This is contrary to my experience. They resent any intrusion on their premises with the greatest violence and will permit no other bird to enter their box if they can help it. The roof which is within a few inches, is common to all. One year I found there was something exciting and disturbing them very much, and finally I discovered two old Norway rats had found their way up the drain into the conductor that came from the roof, and availing themselves of this road they had entered the cornice of the house and had been feasting on the young birds or eggs. I soon destroyed them. The next year only two pair returned. They have again increased and filled most of the empty boxes. The red squirrels have to be watched. Formerly there were many of them in the town. Last year four of these were killed on the premises. They are as bad as the rats. Sometimes we had a full house, but since the advent of the English sparrow there has been trouble for the martin as well as for myself. The sparrows remaining all winter, are ready to take possession of the boxes when they are opened for the martins on the arrival of the first one in the spring. The boxes are about ten inches square and about eight inches in height in the clear, entirely separate from each other, with two inch holes for entrance The perch is a small board two inches square and one half an inch in thickness, attached to the box by a brass hinge. On the departure of the martin in the fall the perch is thrown up and covers the hole, preventing the sparrow from entering it again until the return of the first martin in the spring.

Did the whole body of martins come at once, or could we tell which box to open for the new comer, much of the difficulty that occurs might be prevented, for the sparrow is no match for the martin in the air, but when the former once gets possession of of the box and sits at the entrance of the hole, with his strong bill presented, he cannot be dislodged, and after both have got to housekeeping there is but little contention between them. To attempt to dislodge the sparrows I fear would drive the martins away. I have been frequently asked how I get them to come to the house and stay so long. This I cannot tell. I only know that when they have once settled on a home they are very loath to leave it. They seem to prefer a south or east exposure, not too high from the ground, attached to something that is firm, as a house or barn, not to a pole that trembles in the wind, out of the reach of cats, to whom the young often fall a prey from a habit they have of crowding each other out of the box in their eagerness for food, when they fall to the ground. Nuttall says: "To him it is indifferent whether his mansion be carved and painted or humbled into the hospitable shell of the calabash, or gourd, associating himself equally with the master and the slave, colonist and aborignal."

P. P. S.

HOUSEKEEPING BOYS.

THERE were four boys in the family whose activity was exhausting. The mother was a wise little woman, and believed that much ill-directed force might be utilized by a judicious division of labor, which would spare her nerves and increase the family comfort.

So the oldest boy washed dishes when he was just tall enough to wear his mother's apron tied around his neck. He swept, dusted, and even cooked a little. If storms or sickness kept them in the house, they were given needles, thread and thimbles, and taught to replace buttons, and set at other slight repairing which they learned to do quite skillfully.

When the third brother (who is the hero of this story) had grown to fit the apron, the first was honorably released. His deft-handed successor, more ambitious or more teachable, became that rarest of artists—a good plain cook, who was welcome at campings-out, and other festivities of a Bohemian character. He was undaunted by biscuit and triumphant over steak. This third brother could also mend neatly, and even made his own neckties to afford himself more variety.

A time came when this training was worth a small salary. He found himself with an invalid wife, a boy of three years, and a hand so badly injured that he was obliged to change his employment. Something suited to his altered circumstances was not easily or quickly found, but the man who had washed dishes had other resources.

He did not, as well-meaning friends advised, give up his home and waste his substance on hired nurses and boarding-houses.

Through a whole discouraging year of waiting, he nursed the sick wife, cooked for the small family, and kept the house bright and tidy with an occasional day's help.

When the right position was offered at last, and the housekeeping fell again into natural channels, it was evident that a man could assist his own family without loss of dignity, and at the same time avoid the discomfort, and perhaps debt, caused by additional cares while the real care-taker was unable to meet them.

In a partnership, each member of the firm should be able to perform, or at least direct, the other's work; and there is no reason why a man should not understand some of the details of housekeeping, or a woman learn to drive a nail straight and use a saw if necessary.—*Louis Hall, in Wide Awake.*

Life is too short for mean anxieties:
Soul! thou must look through blindfold.
—*Charles Kingsley.*

PHILADELPHIA ALUMNÆ FOR WORKING WOMEN.

The *Journal of Women's Work*, the organ of the "New Century Guild" of Philadelphia, gives an interesting report of the rise and growth of the Guild's evening classes for working women. It says:

"One of the curious results of a college training for young women is that instead of disposing them to form an intellectual caste and keep themselves aloof from the uneducated, it seems rather to fire them with a desire to extend their advantages and to gain for as many as possible the thing they find so good for themselves. It was this spirit which led some of the college alumnæ living in Philadelphia to ask how the working women of their city, who had been obliged to leave school early in life, and whose day hours were occupied in earning a living, could continue their education.

"They put their wits together to supply this need—namely, the best instruction in the city at hours suited to the convenience, and prices suited to the means of women workers. In October of 1881, evening classes were advertised in the ordinary English branches, also in cooking, bookkeeping, dressmaking, drawing, and singing.

"These classes succeeding almost beyond the hopes of their projectors, the second year stenography, type-writing, English literature, and millinery were added, and all these branches, with the exception of drawing, and the addition of French and elocution, have beeu continued each winter up to the present time.

Some of the classes are taught by unpaid volunteer teachers, others by teachers who ask but a small compensation. Between two and three thousand working-women have availed themselves of the benefits of these classes.

THE WHEAT CROP.

For very many years the price of flour had not been so low in the United States as in 1887, and, with the single exception of meat—the price of which was kept well up despite the largely increased attention given to stock raising and the superior facilities adopted for dressing the meat—beef, mutton, and pork—and transporting it to the most distant markets of the country—the cost of all the necessaries of life were on the same low plane with breadstuffs.

But the price of wheat has largely increased and the bakers everywhere are declaring that in order to fairly remunerate themselves they must either increase the price of bread or reduce the weight and size of the loaf. In New York the bakers have already added one cent to the cost of each loaf, which is not much for one loaf, but a great deal to thousands of the poor of that great city when added to the aggregate loaves of a year or a month. The addition of that one cent may, and probably will, carry with it a good deal of suffering into the tenement houses of the metropolis.

The increase of the price of wheat was not the result of the "Old Hutch" wheat deal in Chicago, that being but the sequence of a comparative failure of the crop. The clearest account regarding the decreased harvest which we think, has been published, is to be found in this week's issue of the *Farmer's Review*, of Chicago, which states that the shortage in "the wheat crop of 1888 is due not only to decreased acreage but also to damage from various causes"—from winter killing, largely; from rust, from excessive rain in some instances, and, in rare ones, from drought and from chinch bugs. From this latter cause two entire counties in Iowa report a total loss of the harvest.

The following statistics, carefully collected and compiled by the *Farmers' Review*, show the condition of the crop in the principal wheat-raising States:

Kentucky—Acreage, 1,035,018. Yield in 1888, 14,490,252 bushels; in 1887, 11,113,000 bushels.

Ohio—Acreage, 2,356,487. Yield in 1888, 28,277,796 bushels; in 1887, 35,895,000.

Indiana—Acreage, 2,549,895. Yield in 1888, 34,148,635 bushels; in 1887, 33,148,635.

Illinois—Acreage, 1,988,575. Yield in 1888, 29,828,625 bushels; in 1887, 36,861,096.

Iowa—Acreage, 2,468,981. Yield in 1888, 28,396,281 bushels; in 1887, 26,887,000.

Missouri—Acreage, 1,541,342. Yield in 1888, 23,120,130 bushels; in 1887, 27,744,000.

Kansas—Acreage, 752,744. Yield in 1888, 13,549,932 bushels; in 1887, 7,607,000.

Nebraska—Acreage, 1,560,020. Yield in 1888, 20,280,260 bushels; in 1887, 16,585,000.

Michigan—Acreage, 1,466,520. Yield in 1888, 21,997,800 bushels; in 1887, 21,672,000.

Wisconsin—Acreage, 1,141,387. Yield in 1888, 12,555,257 bushels; in 1887, 13,063,000.

Minnesota—Acreage, 3,035,31. Yield in 1888, 21,247,317 bushels; in 1887, 36,299,000.

Dakota—Acreage, 3,994,563. Yield in 1888, 35,951,067 bushels; in 1887, 52,406,000.

The *Farmers' Review* estimates the total crop of the United States for 1888 to be 418,998,372 bushels as against 456,329,000 for 1887. This would show a difference in favor of last year's crop of upwards of 37,000,000 bushels, or considerably more than half a bushel for every man, woman, and child in the country.—*Phila. Ledger*, 10*th mo.* 16.

Let us serve God in the sunshine, while he makes the sun shine. We shall then serve him all the better in the dark when he sends the darkness. The darkness is sure to come. Only let our light be God's light, and our darkness God's darkness, and we shall be safe at home when the great nightfall comes.—*F. W. Faber.*

The seed seems in a wintry state, scarcely shooting above ground; yet we have thought it is under the care of Him who can nourish and bring forth; if it be but allowed to lie under His cultivating hand, and not exposed to the chilling breath that surrounds.—*Mary Dudley.*

Content not thyself that thou art good in the general, for one link being wanting, the chain is defective.—*Wm. Penn.*

THE green-clad earth lies hushed in mellowing light,
A frosty coolness thrills the morning air,
And gives the grass a silver raiment rare,
As fine as lace or soft as moonbeam white
Poured o'er the star-cheered wilderness of night.
There is a sense of glory everywhere,
A joy abounds that smiles away sharp care,
And floods the earth with hope half infinite.

Come walk with me upon this sounding shore,
Where ocean honors autumn's wide domain
With hymns that shake his foam-bespangled floor,
And thunder through the breakers' briny rain;
Come, gaze upon the sea, the hills, the sky,
And say—does summer's grace not grandly die?

—*Ernest W. Shurtleff.*

NEWS AND OTHER GLEANINGS.

—Recent government explorations in Venezuela have resulted in the discovery of fields of coal, which are believed to be of value.

—Dr. Schweinfurth, it is stated, intends shortly to visit Yemen in order to make a study of the coffee plant and of coffee culture in Arabia.

—The police at Moscow have discovered a celler used for the making of dynamite shells. In connection with the discovery, they have arrested a Nihilist who recently returned from Siberia.

—Preparations have been made for effecting the proposed connection between the Observatories of Paris and Greenwich. It is expected that this will lead in the end to the acceptance of the Greenwich meridian by French astronomers.

—An enormous aërolite, which was discovered about 100 years ago in the Brazilian province of Bahia, has been just transported to Rio de Janeiro and lodged in the National Museum. It is stated to weigh nearly six tons.

—Mrs. Sally A. Crandall, familiarly known as "Aunt Sally," for twenty years the keeper of the Watch Hill Lighthouse, has resigned her Government post there, having become tired of it. She went to the place with her husband, who has since died, and for ten years "Aunt Sally" has climbed the stairs and trimmed the lamp alone. The summer visitors have paid frequent visits to the neatly kept lighthouse, and always left her small sums of money.—*Exchange.*

—A good step has been taken by the Lancashire and Cheshire (England) Antiquarian Society in connection with the excavation of the Manchester ship canal. In order that no antiquarian treasures unearthed may be lost through ignorance of their nature or value, this society has had printed and distributed among the workmen representations of arrow-heads, stone implements, coins and pottery, with urgent requests that anything found of this nature may be transmitted to them, with full details respecting the place of finding it, the depth, soil and surroundings.

—The New York Post-office has stood where it does now for 11 years. During all that time it has never been closed. In fact, like Tennyson's brook, the post-office goes on forever doing business. It requires 15 men and 5 women to keep it clean. They are at work continually, and still the force is insufficient. A cart load of dirt is swept up in the corridors each day. The post-office gathers more than its legitimate share of dirt from the fact that pedestrians take advantage of its cool corridors in the summer to protect them from the heat, and also in the winter to avoid the cold. All kinds of articles are found on the window-ledges, including umbrellas, pocketbooks, books, shoes, clothing, etc. These articles are all taken to Room No. 1, where they can be secured by a description of the article lost. It is estimated that 15 000 more persons pass under the roof of the New York post-office every day than under any other roof on the continent.—*N. Y. Evening Sun.*

—The first woman physician, Dr. Elizabeth Blackwell, graduated in 1848. There are now 2,500 women holding first-class diplomas from duly incorporated medical colleges.

—The American Woman Suffrage Association will hold its Twentieth Annual Meeting in Cincinnati, O., on the 20th, 21st, and 22d of Eleventh month.

—A telegram from Camden, Maine, on the 13th inst., reported the death at Scarsmut, of Chesley Heal, aged 109 years. He was a pensioner of the war of 1812. During the last 12 years of his life he had never been out of the house. His longevity was partly attributed to the strength of his lungs, and it is said that his voice could be easily heard for a distance of a mile.

CURRENT EVENTS.

A FRIGHTFUL railroad accident occurred on the 10th inst., at Mud Run station, east of Wilkesbarre, on the Lehigh Valley Railroad. A very large excursion of a Catholic Temperance organization was returning to Wilkesbarre in several trains, when one ran into another which had stopped. The rear train was pulled by two locomotives which plowed through the cars of the stationary one. Those killed numbered over sixty, and many were hurt, several of whom have died. The accident was caused by the neglect either to display or regard signals.

THE Women's Christian Temperance Union of Pennsylvania held its annual convention at Pittsburg last week. There were nearly 500 delegates present. A lively contest was developed for control of the organization, between the "no party" and the "Third party" delegates. The former had a majority, and reëlected the present President, Mrs. Frances S. Swift, of Pittsburg, by a vote of 299 to 184.

AN extended and threatening street-car strike at Chicago, last week, was finally adjusted on the 14th inst. President Yerkes, of the roads involved in the trouble, (on the West and North sides), had a conference with the men, which lasted several hours, and a compromise was agreed upon. The men will receive an advance of 6 per cent. in wages and will be paid by the hour, instead of by the trip, as heretofore. They are also guaranteed ten hours' work per day.

THE total value of our exports of domestic breadstuffs during the nine months which ended with last month, was $81,259,789 against $129,892,624 during the corresponding period of 1887.

THE new cases of yellow fever at Jacksonville, on the 15th inst., numbered 20 and the deaths 3. The total number of cases to date is 3,569 and the deaths 316. It is considered very probable that some of the cases now reported are no more than malarial fever.

SEVERAL of the chiefs of the Sioux tribes interested in the proposed breaking up of the Dakota reservation have been in Washington. With their interpreters, on the 15th, they visited the Interior Department and stated to Secretary Vilas their objections to the new act. Some of them complained of the failure of the Government to fulfill former treaties, and gave this as a reason for their caution in the present matter.

NOTICES.

*** Haddonfield Quarterly Meeting's Temperance Committee has appointed a Conference to be held in Friends' meeting-house, Moorestown, on First-day, the 28th inst., at 3 o'clock in the afternoon.

A cordial invitation is extended to all.

JOHN M. LIPPINCOTT, Clerk.

*** A Temperance Conference in charge of the Committee of Abington Quarterly Meeting, will be held in the meeting-house at Quakertown, on First-day, Tenth month 21st, at 2 o'clock p. m.

SARAH C. JAMES, Clerk.

*** The Third of a series of Afternoon Meetings appointed by Samuel S. Ash, of Phila., within the limits of Radnor Monthly Meeting, will be held at Haverford on First-day, 10th month 21st, at 3 o'clock.

*** The Western First-day School Union will be held at London Grove, on the 27th of Tenth month, at 10 o'clock a. m. All interested are cordially invited to be present.

Train leaves Broad street, Philada., at 7.25 a. m. for Toughkenamon Station. If those desiring to attend will communicate in advance with Robert L. Pyle, London Grove, Pa., conveyances will be provided from station to meeting-house.

EDWARD A. PENNOCK, LYDIA B. WALTON, } Clerks.

*** Abington First-day School Union will be held at Richland meeting-house, Quakertown, on Seventh-day, Tenth month 20th, at 10 o'clock a. m. Interested Friends are invited to attend.

J. Q. ATKINSON, ANNA MOORE, } Clerks.

*** Concord First-day School Union will be held at Lionville, Pa.—Uwchlan meeting-house—on the 27th of Tenth month, 1888, commencing at 10 a. m. Conveyances will be at Whitford—Pennsylvania Railroad—on the arrival of the 7.15 train from Broad street, Philadelphia. Friends alongthe line of the West Chester and Philadelphia Railroad *via.* Media, will find it more convenient to to by way of West Chester, as a stage will there meet the grain that leaves Broad street at 7.01 a. m., and convey persons direct to the Union.

CLARA B. E. J. DURNALL, } Clerks.

*** The annual meeting of the Association for the Promotion of First-day schools within the limits of Philadelphia Yearly Meeting will be held in Race street meeting-house, Philadelphia, Eleventh month 3d, 1888, commencing at 10 o'clock a. m.

Interested Friends are cordially invited to attend.

S. RAYMOND ROBERTS, CLARA B. MILLER, } Clerks.

*** Clerks of unions composing Philadelphia First-day School Association and Superintendents of schools not connected with any union within its limits, will please send annual reports with as little delay as possible to

S. RAYMOND ROBERTS. Clerk,
26 West Johnson street,
Germantown, Philadelphia.

PUBLISHERS' NOTICES.

*** WE particularly ask that when money is forwarded to *renew* subscriptions, care be taken to give us the name of the person *to whom the paper is now being sent.* Sometimes, instead of this, the name of another member of the same family is given, in which case, the new name not appearing on our list, we suppose it to be a new subscription, and send two papers.

Where it is a *new* subscription, please say so, and this will also to help avoid mistakes.

***As a definite number of copies of the INTELLIGENCER AND JOURNAL is printed each week, we would suggest to any of our friends who may wish extra numbers of the paper to inform us of the fact previous to the publication containing the particular article wanted, that we may have the required amount of extra numbers printed.



Absolutely Pure.

This powder never varies. A marvel of purity, strength, and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum, or phosphate powders. *Sold only n cans* ROYAL BAKING POWDER CO., 106 Wall-st., N. Y.

LEHIGH AND SCHUYLKILL COAL.

BEST QUALITY. CAREFULLY PREPARED.

AQUILA J. LINVILL, 1244 North Ninth Street.

WM. HEACOCK,

UNDERTAKER,

No. 1508 Brown Street,

PHILADELPHIA.

Clement A. Woodnutt,

UNDERTAKER AND EMBALMER,

1226 NORTH FIFTEENTH STREET, PHILA.

CARRIAGE TO HIRE.

MY SELECTION OF PATTERNS

* * *

FOR THIS SEASON COMPRISES ALL THE LATEST STYLES AND COLORINGS IN MOQUETTE, BRUSSELS, TAPESTRY INGRAIN, AND DAMASK CARPETS. OIL CLOTHS, LIGNUM AND LINOLEUM WINDOW SHADES, MATS, RUGS, ETC., AT THE LOWEST MARKET PRICES.

BIGELOW BRUSSELS.
LOWELL BRUSSELS.
LOWEL INGRAINS.

BENJAMIN GREEN,
33 N. SECOND STREET, PHILA.



WM. H. JONES,

The Dealer in **Agricultural Implements, Seeds and Fertilizers.** Removed to **2043** and **2045 Market St.,** Philadelphia, Pa. Cheapest and largest variety. Every conceivable implement of farm use, harness, seeds and fertilizers. It is a curiosity, and of great interest to every utilitarian to see the establishment. If you cannot get here, write for wants. I am in communication with all the Agricultural implement builders in the U. S.

ALWAYS A SPECIAL BARGAIN ROOM.

Equitable MORTGAGE COMPANY.

S. E. Cor. Fourth and Chestnut Streets.

CAPITAL, ... $2,000,000 00
SURPLUS AND UNDIVIDED PROFITS, . . 115,444.72

SIX PER CENT DEBENTURES,

Secured by first Mortgages held in trust by The American Loan and Trust Company of New York, and further secured by the entire capital and assets of the Equitable Mortgage Company. Amounts $200, $300, $500, $1,000, $5,000, and $10,000.

SIX PER CENT. GUARANTEED FARM MORTGAGES.

FIVE AND SIX PER CENT. SAVINGS CERTIFICATES,

RUNNING FROM THREE MONTHS TO TWO YEARS.

Interest coupons payable semi-annually at our offices or through any Bank. Also

MUNICIPAL BONDS AND OTHER FIRST-CLASS INVESTMENT SECURITIES FOR SALE.

WESTERN MORTGAGES AND DEBENTURE BONDS GUARANTEED BY THE

TEXAS LOAN AGENCY,

CAPITAL (paid) $300,000. SURPLUS $70,000.

DENVER CITY AND FARM MORTGAGES

Negotiated by REEVES & CLEMES, Denver, Col.

SUCCESSORS TO REEVES, ALSOP & CO.

Also KANSAS FARM MORTGAGES

The above are worthy the attention of investors.

CONARD & FORSYTHE, Gen. Agents,

119 South Fourth Street, Phila.

SAMUEL CONARD, Late of Cooper & Conard.
ISAAC FORSYTHE

QUEEN & CO. 924 CHESTNUT ST

SPECTACLES AND EYE-GLASSES — COPYRIGHTED. — OCULISTS ORDERS FILLED

The use of the INTELLIGENCER AND JOURNAL *as a medium for advertisements will, we think, be found very satisfactory. A careful supervision is exerciseed and nothing known to be unworthy is admitted. The paper now goes to about 3300 persons, reachiny, say, 15,000 readers, and its size and shape, and the character of its contents give special weight to each advertisement.* ☞ *When our readers answer an advertiser, please mention that they do it upon seeing the advertisement in this paper.* ☜

CARPETINGS.

THE CHOICEST STYLES OF THE MARKET ALWAYS HERE.

WE carry a full assortment of BIGELOW and LOWELL BODY BRUSSELS, also Lowell Ingrains. These makes are well known to be superior to all others.

A great variety of Smyrna Door-Mats from 50 cents to $1.00. Smyrna Rugs from smallest to largest size, $1.00 up.

The patrons and friends of THOS. C. LIPPINCOTT, recently of 1307 MARKET STREET, will find him here and ready to give all who call his best attention.



CARPETINGS.

WILTONS,	*$1.75*
AXMINSTERS,	*$1.50*
MOQUETTS,	*$1.10 to $1.50*
BODY BRUSSELS,	*90 cts. to $1.35*
TAPESTRY "	*60 to 85 cts.*
INGRAINS,	*40 to 75 cts.*

Cocoa and Napier Mattings. Linoleums and Oil Cloths. Lace Curtains from 90 cents a pair upwards. Window Shades and Curtain Poles.

We furnish a good spring roller shade, made 6 ft. by 3 ft., for 35 cts. each.

THE BEE HIVE CARPET STORE,

JAMES R. THOMPSON,

1220 Market Street, Phiad'a.

S. F. BALDERSTON & SONS,

WALL PAPERS. CEILING DECORATIONS. WINDOW SHADES.

NO. 902 SPRING GARDEN STREET, (One square from 9th and Green Station), PHILADELPHIA.

Friends' Printing House S. W Cor. Sixth and Arch Streets Philadelphia.

FRIENDS' INTELLIGENCER AND JOURNAL.

PHILADELPHIA, TENTH MONTH 27, 1888.

PUBLISHED WEEKLY BY THE

FRIENDS' INTELLIGENCER ASSOCIATION

(LIMITED.)

TERMS.—PAYABLE IN ADVANCE:

One copy, one year, . . $2.50 | 8 copies, one year, $2.25 each.
Single numbers, . . 5 cents | 15 copies, one year, $2.00 each.

SUBSCRIPTIONS MAY BEGIN AT ANY TIME.

WHEN IT IS DESIRED TO DISCONTINUE, NOTICE MUST BE GIVEN. WE DO NOT "STOP" PAPERS, EXCEPT UPON ORDER OF THE SUBSCRIBER.

OFFICES: 921 ARCH ST., PHILADELPHIA.

ADVERTISING RATES.

For transient advertisements, 10 cents per line, one time; 7½ cents per line each insertion, two times. For longer insertion reduced rates, which will be furnished on application.

REMITTANCES by mail should be in CHECKS, DRAFTS, OR POST-OFFICE MONEY ORDERS; the last preferred. Money sent us by mail will be at the risk of the person so sending. ☞Draw checks and money orders to the order of Helen G. Longstreth, Treasurer.

CONTENTS OF THIS ISSUE.

POETRY: A SONG OF LOVE, ... 673
FURTHER VISITS AMONG FRIENDS IN NEBRASKA, . . 673
LANCASTER MEETING-HOUSE, 1677–1888, ... 674
A WORTHY EXAMPLE, ... 675
THE AWAKENING, ... 676
WORDS OF ENCOURAGEMENT, ... 677
LETTERS FROM EUROPE.—XXIX. SOME CONCLUSIONS CONCERNING ENGLAND, ... 677
THE DIVINE SPARK WITHIN, ... 679
EDITORIAL:
Extravagant Speech. 680
MARRIAGES AND DEATHS. 680–681
SCRIPTURE LESSON No. 42, ... 681
A TOUR IN THE BRITISH PROVINCES, ... 682
THE CRICKET FAMILY, ... 684
THE SOUTHERN COLORED SCHOOLS, ... 685
FIRST-DAY SCHOOLS:
Meeting of Abington Union, ... 685
POETRY: Trust; Valiant for the Truth; Six Little Words, 685–686
THE GREAT FLOURING MILLS OF INDIANAPOLIS, . . 686
SOMETHING FOR NOTHING, ... 688
THE ARAB LEGEND, ... 688
A LIFE-BOAT HERO, ... iv.
"UNITED WE STAND," . . . . . iv.
NEWS AND OTHER GLEANINGS, ... v.
CURRENT EVENTS, ... vi.
NOTICES, ... vi.

BALTIMORE YEARLY MEETING.

The undersigned will furnish, upon application, ORDERS, upon which may be purchased round trip Tickets at reduced rates upon the Pennsylvania system of Railroads, when presented at any ticket office *east* of Pittsburg, and *south* of Canandaigua, and including New York City, at any time from Tenth month 24th to 31st, inclusive. Orders will also be furnished for tickets upon the Baltimore & Ohio Railroad, or its branches. The tickets purchased upon these orders will be good until Eleventh month 7th.

Neither road will issue free return passes as heretofore.

HENRY JANNEY,
No 837 N. Eutaw St.,
EDWARD STABLER, JR.,
P. O. Box 254, Baltimore.

A FEW EARNEST WORDS TO FRIENDS.

THE serious concern which we feel at the near approach of an important Presidential election—probably the most important since the election of Lincoln—impels us to submit a few thoughts to Friends, especially to those who may think of voting the Prohibition ticket.

Four years ago, almost on the eve of the election, we counselled Friends concerning the danger of voting for the third party movement; the result justified our fears. Because of the votes then cast for the Prohibition ticket, many of them no doubt cast by persons who little apprehended so lamentable a consequence, the Democratic candidate was elected, and the party, which with all its shortcomings, represents far more nearly than the other the temperance cause, as well as other reform principles, was defeated.

Our concern is not against the person who was then elected and who now, a second time, solicits your votes (either directly for himself or indirectly by having you to vote for the third party candidate) but is against the influences which he represents, and which, in our opinion, are opposed to many of Friends' principles, and to the welfare of the nation.

First, the course of Cleveland's administration upon the Indian question, has been subversive of much of the good which Friends and others, with the countenance of the Government if with little actual aid from it, have accomplished. Honest and capable Indian agents have been displaced to make room for greedy, immoral, and dishonest men, who have done untold mischief. Obnoxious and absurd regulations have been established concerning the instruction given in Indian schools, even when entirely supported by private or society charity. New attempts have been made, and not sufficiently, if at all, resisted by the Government, to deprive the Indians of their lands. In general, the old abominations of the treatment of the Indians by white men, have

been tolerated, and even brought into practice by the existing administration which you are now invited to appprove and to renew.

Secondly: The oppression of the colored people in the Southern States, has been growing more and more fixed and systematic, until in several States there is no pretense of allowing to colored men that right of suffrage which was supposed to be one of the best fruits of the recent dreadful civil war. Wherever any apprehension has been felt by the late slaveholders that their absolute rule might be endangered by the outnumbering votes of colored men, enough of these have been killed or beaten to intimidate the blacks from voting, and when even this did not suffice, false votes, sufficient to overwhelm the votes of the blacks, have been put into the ballot boxes and counted. This is the work of the party which you are now invited to support by casting your free Northern votes for Cleveland, or for his ally, the Prohibition candidate.

Thirdly: It is notorious that the Administration party works most harmoniously with the Whiskey Trusts and the drinking saloons, deriving from them much of the money with which it seeks to perpetuate its power. The reasonable and practicable legislation by which the vice of drinking has been in many places so greatly curtailed, has been generally the work of Republicans; the outcry for impossible measures which practically operate to leave all existing evils of liquor-selling in full blast, is the work of Democrats and their allies, [often their unconscious and unwilling allies] of the Prohibition party.

Fourthly: The present Democratic administration, which now asks for your approval, and for continuance in power, has undertaken at the instance of the lately rebellious South, and of our always dangerous foreign rivals, to break down and destroy, as rapidly as possible, the defenses which enable our working people whether farmers, artisans, or manufacturers, to obtain steady work at higher wages than are paid in any other part of the world. This last named policy of tariff destruction has been so conspicuously set forth by President Cleveland as his chief aim, and has been so emphatically approved by the Democratic conventions and newspapers, that it has been made the principal issue between the parties, the Democrats evidently hoping that attention will thereby be diverted from their ultimate purpose of placing the South, with all its barbarisms, once more in full control of the national government.

We ask Friends to carefully consider. The contest will probably be a close one, and it may be decided by a few votes in New York, or in New Jersey. Those Friends before whom this appeal comes, who have thought of voting with the third party, may be sufficient in number to turn the scale. We submit to them that, in holding for the time their prohibition views in abeyance, they compromise no principle. By voting now for the Republican candidates they simply relegate to the future a question which is not now before us, while assisting by their votes in the advancement of several concerns which are held dear by Friends, and in preventing the overthrow of that beneficent system of Protection to Home Industry which is now threatened by a United South and by its allies the Northern Democrats, aided by foreign money and influence.

These things are forced upon our attention and they cannot be evaded; these are the points upon which all of us are *now* called to express our calm and serious decision. Other questions will demand similar decision at other times. Let us not fail in our present duty.

JOSEPH WHARTON.
ISAAC H. CLOTHIER.

Philadelphia, Tenth month 23, 1888.

The use of the INTELLIGENCER AND JOURNAL *as a medium for advertisements will, we think, be found very satisfactory. A careful supervision is exercised and nothing known to be unworthy is admitted. The paper now goes to about* 3300 *persons, reaching, say,* 15,000 *readers, and its size and shape, and the character of its contents give special weight to each advertisement.* ☞ *When our readers answer an advertiser, please mention that they do it upon seeing the advertisement in this paper.* ☜

QUEEN & CO. 924 CHESTNUT ST
SPECTACLES AND EYE-GLASSES
OCULISTS' ORDERS FILLED
COPYRIGHTED

Clement A. Woodnutt,
UNDERTAKER AND EMBALMER,
1226 NORTH FIFTEENTH STREET, PHILA.
CARRIAGES TO HIRE.

WM. HEACOCK,
UNDERTAKER,
No. 1508 Brown Street,
PHILADELPHIA.

FRIENDS' CALENDAR FOR 1888
NOW READY.
A handsome lithographed card bearing a tablet, giving a carefully selected quotation from Friends' writings for each day of the year. Price, 50 cents. By mail, 55 cents.

FRIENDS' ALMANAC FOR 1888.
Containing an account of the times and places of holding the meetings of Friends on the continent of America. Price, 10 cents each. $1.00 per dozen.

FRIENDS' POCKET ALMANAC FOR 1888.
Price, 10 cents each. $1.00 per dozen.

FOR SALE BY
FRIENDS' BOOK ASSOCIATION,
S. W. Cor. 15th and Race Sts., Philadelphia.

RICHARDS & SHOURDS,
CARPENTERS AND BUILDERS

JOBBING ATTENDED TO.

1125 Sheaff St., first street ab. Race,

PHILADELPHIA, PENNA.

R. RICHARDS, 1541 N. 12th St.

THOMPSON SHOURDS, 2212 Wallace Street.

MILK, CREAM, AND BUTTER ALWAYS ON HAND.

LUKENS WEBSTER,

120 S. FIFTEENTH ST.

Butter delivered twice a week to all parts of the city and surrounding country. We are dealing with the most reliable dairies Orders by mail solicited and promptly filled.

LARD OF THE VERY BEST QUALITY A SPECIALTY.

CARPETINGS.

THE CHOICEST STYLES OF THE MARKET ALWAYS HERE.

WE carry a full assortment of BIGELOW and LOWELL BODY BRUSSELS, also Lowell Ingrains. These makes are well known to be superior to all others.

A great variety of Smyrna Door-Mats from 50 cents to $1.00. Smyrna Rugs from smallest to largest size, $1.00 up.

The patrons and friends of THOS. C. LIPPINCOTT, recently of 1307 MARKET STREET, will find him here and ready to give all who call his best attention.



CARPETINGS.

WILTONS, ...	*$1.75*
AXMINSTERS, ...	*$1.50*
MOQUETTS, . . .	*$1.10 to $1.50*
BODY BRUSSELS,	*90 cts. to $1.35*
TAPESTRY " . .	*60 to 85 cts.*
INGRAINS, . . .	*40 to 75 cts.*

Cocoa and Napier Mattings. Linoleums and Oil Cloths. Lace Curtains from 90 cents a pair upwards. Window Shades and Curtain Poles.

We furnish a good spring roller shade, made 6 ft. by 3 ft., for 35 cts. each.

THE BEE HIVE CARPET STORE,
JAMES R. THOMPSON,
1220 Market Street, Phiad'a.

S. F. BALDERSTON & SONS,
WALL PAPERS. CEILING DECORATIONS. WINDOW SHADES.
NO. 902 SPRING GARDEN STREET, (One square from 9th and Green Station), PHILADELPHIA.

PENN MUTUAL LIFE INS. CO. of PHILA.

This Company furnishes ALL DESIRABLE FORMS of LIFE and ENDOWMENT INSURANCE at actual NET COST. It is PURELY MUTUAL; has ASSETS of THIRTEEN MILLIONS and a SURPLUS of over TWO AND A HALF MILLIONS. ☞ ITS POLICIES ARE NON-FORFEITABLE AND INCONTESTABLE. ☜
Pres. EDW. M. NEEDLES. Vice Pres. HORATIO S. STEPHENS. Sec. HENRY C. BROWN

THE PROVIDENT LIFE AND TRUST COMPANY OF PHILADELPHIA.
409 CHESTNUT STREET. CAPITAL $1,000,000, FULLY PAID.

INSURES LIVES, GRANTS ANNUITIES, RECEIVES MONEY ON DEPOSIT, ACTS AS EXECUTOR, ADMINISTRATOR, GUARDIAN, TRUSTEE, ASSIGNEE, COMMITTEE, RECEIVER, AGENT, ETC.

All Trust Funds and Investments are kept separate and apart from the Assets of the Company.
President, SAMUEL R. SHIPLEY, Vice-President, T. WISTAR BROWN, Vice-President and Actuary, ASA S. WING, Manager of Insurance Department, JOS. ASHBROOK, Trust Officer, J. ROBERTS FOULKE.

INCORPORATED 1836. CHARTER PERPETUAL. CAPITAL, $500,000. SURPLUS, $1,400,000.

THE GIRARD
LIFE INSURANCE, ANNUITY, AND TRUST CO.
OF PHILADELPHIA.

No. 2020 CHESTNUT STREET.

Acts as Executor, Administrator, Guardian, Trustee, Committee, or Receiver, and Receives Deposits on Interest, also Insures Lives, Grants Annuities.

President, EFFINGHAM B. MORRIS.
Vice President and Treasurer, HENRY TATNALL.
Actuary, WM. P. HUSTON.
Assistant Treasurer, WILLIAM N. ELY.
Real Estate Officer, NATHANIEL B. CRENSHAW,
Solicitor, GEORGE TUCKER BISPHAM

PENNHURST,

TELEPHONE No. 118.

MICHIGAN AVENUE, NEAR THE OCEAN,

JAMES HOOD. *ATLANTIC CITY, N. J.*

RECEIVED FOR THE APPROACHING SEASON

New Stock of Beavers, Cloths, Cassimeres, etc., to select from and make to measure.

PLAIN AND FASHIONABLE GARMENTS. GUSTAVUS GOLZE, TAILOR,

109 North Tenth Street, Philadelphia, Penna.

WANTED.—A SETTLED MAN, NOT VERY strong, will give entire services for a comfortable home with a Friend, or in some Friends' institution. Capable of taking charge or looking after most any business. Main object employment. Address C. M. D., 22 N. 5th St., care of H. B. Hanford,

CALIFORNIA ORANGE AND RAISIN LAND. 7,400 acres of the finest land in Southern California. Just the place for a colony Will sell as a whole or by sections. 1,600 acres subdivided into 40-acre tracts, for sale to settlers, or would colonize the 9,000 acres Address

SIGNOR, FERRY & SELOVER, San Diego, Cal.

WANTED—TO BOARD, ONE OR TWO PER- for 2nd story front room, also young lady for 3rd story. SARAH B. BROTHERTON, 553 N. 16th St.

LADIES' FINE SHOES, HAND-SEWED. OR- ders taken and executed with promptness.

S. DUTCHER,

915 Spring Garden St., Phila.

MONTGOMERY COUNTY MILK.—CONSHO- hocken Dairies. Special Attention given to serving families. Office, 603 N. 8th Street, Philadelphia, Pa.

JOSEPH L. JONES.

SIXTEENTH YEAR. CHILDREN'S SELECT Boarding School. Thorough instruction; best care; home comfo s. Can remain through vacation. Sarah E. Fell, Mechanicsville, Bucks Co., Pa.

LYDIA A. MURPHY,

PLAIN and FANCY MILLINER

ESTABLISHED 30 YEARS.

537 FRANKLIN STREET, PHILADELPHIA.

2 doors below Green.)

LEHIGH AND SCHUYLKILL COAL.

BEST QUALITY. CAREFULLY PREPARED.

AQUILA J. LINVILL, 1244 North Ninth Street.

MY SELECTION OF PATTERNS

* * *

FOR THIS SEASON COMPRISES ALL THE LATEST STYLES AND COLORINGS IN MOQUETTE, BRUSSELS, TAPESTRY INGRAIN, AND DAMASK CARPETS. OIL CLOTHS, LIGNUM AND LINOLEUM WINDOW SHADES, MATS, RUGS, ETC., AT THE LOWEST MARKET PRICES.

BIGELOW BRUSSELS.
LOWELL BRUSSELS.
LOWEL INGRAINS

BENJAMIN GREEN,

33 N. SECOND STREET, PHILA.

CHAPPAQUA MOUNTAIN INSTITUTE,— A Boarding School for both sexes under the care of Purchase Quarterly Meeting. The present building is new and much enlarged, and has perfect sanitary arrangements. Excellent corps of instructors. Prepares for Business or College. Healthfully and pleasantly located near the Harlem R. R., one hour from New York city. For catalogue and particulars, address,

SAMUEL C. COLLINS, A. M., Prin.,

Chappaqua Institute, N. Y.

FRIENDS' ACADEMY, A boarding and day-school for both sexes. Thorough courses preparing for admission to any college, or furnishing a good English education. The next school year will begin Ninth month 11th, 1888. Terms for boarding scholars $150 per school year. The school is under the care of Friends, and is pleasantly located on Long Island, about thirty miles from New York. For catalogue and particulars address,

FREDERICK E. WILLITS, Sec.,

Glen Cove, Long Island, N. Y.

ABINGTON FRIENDS' BOARDING AND DAY SCHOOL,

Near Jenkintown, Pa., North Penn and Bound Brook R. R Ten miles from Philadelphia.

Next school year begins Ninth month 10th, 1888. Courses of study arranged to furnish a thorough English education and to prepare for college.

Board and tuition $145 to $175 per school year. Tuition alone $25 to $55. For further information address,

ARTHUR H. TOMLINSON, Principal, Jenkintown, Pa.

Or CYNTHIA G. BOSLER, Sec., Shoemakertown, Pa.

SWARTHMORE COLLEGE

OPENS NINTH MONTH ELEVENTH.

Thirty minutes from Broad Street Station, Philadelphia.

Under the care of Friends, but all others admitted.

Full college course for both sexes; Classical, Scientific, and Literary.

Also a Manual Training and a Preparatory School.

Healthful location, large grounds, new and extensive build ings and apparatus.

For Catalogue and full particulars, address

EDWARD H. MAGILL, LL. D, President, Swarthmore, Penna.

FRIENDS' BOARDING SCHOOL.

NEWTOWN SQUARE, PA.

Terms, $150 to $225 per year.

Apply to HANNA R. CALEY, Principal, address, during vacation), Media, Pa.

Or to

THOMAS P. BARTRAM, Newtown Square, Pa.,

CLEMENT M. BIDDLE, 815 Arch Street, Phila.

HENRY C. ELLIS,

HOUSE AND SIGN PAINTING,

112 N. TENTH STREET, PHILADA

Residence, 404 N. 32d St.

NOW IS THE TIME TO HAVE THAT PAPER HANGING DONE.

Wall Papers were never cheaper. Observe these prices for new Fall Patterns: Lustres and Mica Papers, 6 cts. roll; Beautiful Gold Papers, 12½ cts.; Felt or Cartridge Paper, 20 cts: Heavy Embossed Golds, 30 cts. Samples sent free to any address in the country. *A. L. DIAMEN & CO*

1206 MARKET STREET.

FRIENDS' INTELLIGENCER AND JOURNAL.

INTELLIGENCER Vol. XLV. No. 43 | PHILADELPHIA, TENTH MONTH 27, 1888. | JOURNAL. Vol. XVI. No. 822.

A SONG OF LOVE.

THE love of the Great for the Less
Is the Sun's free way;
The love of the Like for the Like
Is the Day's glad love of the Day.
But atom and mote can tell
Of a nobler love,
In glory and beauty beyond,
In blessedness far above.

'Tis the love of the Less for the Great,
The yearning desire
Of the Poor to attain the Complete,
Of the Low to embrace the Higher;
The longing and love of the year
For the Spring unborn,
The love of the Brook for the Sea,
The love of the Night for the Morn.

—*Robertson Trowbridge, in The Independent.*

For Friends' Intelligencer and Journal.

FURTHER VISITS AMONG FRIENDS IN NEBRASKA.

WE regretted not seeing Dr. Esther Painter at Lincoln, she being interested in the establishment of a meeting there. She was visiting friends in the East. We left Lincoln, Tenth month 10th, after waiting at the depot three hours for a belated train, reaching Beatrice in the afternoon, and were met by Albert Green and taken to their cosey home pleasantly situated some distance from the station. Beatrice is a live and growing place, pleasantly situated.

Feeling weary, perhaps a lack of faith on my part prevented the appointment of a meeting for the next morning in the Methodist church—the previous evening being filled by a meeting there of the W. C. T. U. But a few of their neighbors and friends assembled in the home of Albert and S. L. Green next morning, where we gathered into silence and trust the spoken word found a place in the hearts of those present. Among the number were two Mennonites who seemed grateful with the others for the opportunity. Depending on a message that the train was two hours late, I was left behind, and the only alternative was to be taken across the country, 26 miles, by A. G. to the home of Joseph W. Starr, in Jefferson Co., telegraphing that we were coming. It seemed quite an undertaking, but was after all a pleasant journey made in about five hours. When we reached Diller, the station where we were to be met after sundown, we found J. W. S. waiting, and were very thankful for a guide, as it grew dark before reaching their commodious Nebraska home, where a warm welcome awaited us, and the neighbors were already assembling for a meeting,—Ira Bedell, wife and son having come eleven miles. This was a surprise and at first there was a shrinking from responsiblility, but while considering the weakness of the flesh there was a realizing sense of the strength which cometh from above, and there was the arising of thanksgiving for the generous thought which had provided this opportunity; and truly the Father seemed to be in our very midst. And though most of those present were strangers to Friends and their manner of worship, there was a nearness of feeling banding us together as children of the One Parent, with fervent aspiration that we might be harmoniously related to him, the Giver of All Good.

It was sweet to rest after the labor of the day under the home roof of relatives, and be refreshed for the morrow. Almost the first thought on waking was for the faithful animal that had brought us so safely on our way, but we found it was ready for the return journey. The previous day had been fine, the roads mostly good, though the depression of the "draws" made some pretty steep ascents. We saw thousands of tons of hay stacked on the prairies, the soil rich and productive, and the view so extended over the broad acres. J. W. S. has forty acres in apple trees, some of them bearing well this season. He had a good yield of peaches last year, but the winter killed many of the trees. We walked around to see the variety of fruit and other trees, also to the fish pond, but hearing of the rattle-snakes they had killed and one they were in search of detracted somewhat from the enjoyment. Everything was of their own planting, as they came only a few years ago to an unbroken prairie. The old California Trail, over which the gold seekers had traveled, is in sight of their home. Our ride the day previous suggested to A. G. the rides he had taken with the Indians in their buffalo hunts over this country, and also recalled the wrongs inflicted upon this greatly injured race.

Sixth-day afternoon I parted with my cousins at Diller where they brought me to take the train West. I came in sight of the Republican River at sunset, and the bright tints reflected on its surface added beauty to the scene. Reached Red Cloud in the twilight, and had a glimpse of other towns by moonlight. Prepared to alight at McCook, where we arrived at 11.15, if any familiar face appeared; and was reassured, looking from the window, to recognize my cousin Henry G. Dixon, who conveyed me to their home overlooking the town and country around. It was a beautiful night, and a sense of gratitude arose for

preservation and continued favors. Took a ride the next day, seeing several sod houses and "dug outs," these being the first homes of the pioneer settlers. They are said to be warm in winter and cool in summer. We could but think of the hardships through which some of our forefathers lived and raised their families, and contrast their conditions with the costly homes so prevalent in many parts of our country. The one-story cottages prevail here, many of them very neat and attractive, some quite roomy, with large yards nicely kept, and flowers still blooming. I found very unexpectedly members of our Religious Society in McCook,—Henry and E. Troth; also the INTELLIGENCER AND JOURNAL, and the desire seemed so great for a meeting as to delay the continued journey to Denver for a day or two. The Methodist minister being indisposed, very freely proffered their meeting-house. First-day morning was very windy, as it often is here, but the distance was very short to the place of meeting, where we gathered at 11 a. m., and after the preliminary services had a season of silence, wherein was realized the common need of every soul, covering all space, embracing the east and the west, the north and the south. The language of the prophet Micah revived, after querying what offerings would be acceptable to the Lord, according to the customs of that day: "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? " leading to a comparison with the present need, and the fruits of obedience thereto.

We spent the afternoon and evening at H. and E. Troth's, greatly enjoying the visit, and wishing so much that these few Friends in McCook could gather around them a few of our members and have the privilege of religious fellowship. Yet we know the Good Spirit is as near these isolated ones as in our more favored centres. We were sorry to miss seeing Caleb Clothier, son of William, who is associated with Henry in their ranch 50 miles distant on Red Willow Creek. He had gone east a few days before. They have 560 head of cattle, and speaking of these reminded of the "cow boys" and led to a query regarding the class we have heard so much of. Henry replied he was "one of them," which was quite reassuring. McCook is about five years old and has 3,000 inhabitants.

We left for Denver on Second-day morning, a lovely day, and kept near the Republican River for many miles. Timber does not follow the streams here as in eastern Nebraska and Iowa. The bluffs were high, rough, and rocky in some places, with deep crevices more like cañons than "draws." A rougher country was encountered after leaving McCook, and we did not see any place so attractive or pleasantly situated, though there were numerous railroad towns, with a prominent building supposed to be for educational purposes. We saw quite a number of "dug outs" and sod houses, some falling into ruin, the homesteaders finding more permanent abodes. The land looked very parched and sterile, with no sign of vegetation around the homes other than the dry short grass, and an occasional patch of corn, leading to the question how these people lived. The country became quite level before coming into Colorado, houses being still far between, but growing somewhat more frequent. We saw large herds of cattle, but little for them to feed on, large tracts being covered with sedge grass which did not look disturbed. We came in sight of the mountains more than 60 miles before reaching Denver, Long's Peak looming into view, and we watched eagerly for a sight of Pike's Peak, but the fog prevented it. We could see the snow plainly on the tops, though so far away. We felt refreshed by the growth of trees along the Platte River, as we neared Denver. We reached this great city of such wonderful and speedy growth after 5 p. m., and were met by sister Ellen M. Price, and conveyed to their home to meet the glad welcome of our brother Philip, and rejoice in the privilege thus afforded of mingling with them, grateful for the many blessings vouchsafed. L. H. P.

Denver, Col., Tenth month 16.

From the British Friend (Glasgow) Tenth month.

LANCASTER MEETING-HOUSE. 1677–1888.

ALMOST under the walls of the grim old castle where George Fox was confined by order of Justice Porter and Judges Twisden and Turner, and where Margaret Fell received so resignedly her sentence of premunire from Judge Turner (yes, and replied with such grace and dignity), stands the Friends' meeting-house, not only contemporary with George Fox, but for the most part pretty much the same as when built, as the date over an inner doorway tells us, in 1677.

A porch in harmony with the building has since been erected, and in the Autobiography of William Stout, a Lancaster Friend, who tells his experiences of commercial life in his own quaint and interesting way, we find the following allusion to the meeting-house:

"In the spring 1708, our meeting-house not being capable to entertain the general meeting for the four northern counties, it was resolved to pull it down, and build it nigh double to what it was, which was committed to Robert Lawson's and my care. We got it finished in about six months, with floor, seats, galleries, and ceiling, to the general satisfaction of our Friends in the county and others. The whole charge whereof was £180, which was thought moderate."

A Lancaster Friend, who has kindly forwarded the above extract, writes:

"Some years ago, when the roughcast was removed, we saw the extent of the original building in 1677 with string courses and mullioned windows. The stone floor of that date still exists under our present boarded one. A homely picture of that meeting-house shows a small porch and much shorter building than the present one, though it scarcely confirms the boast of William Stout that they made it 'nigh double.' In fact, the amount expended, even considering the difference in values, would not have erected the present house. Of course, it is no real consequence how old are the walls in which we worship; but it is interesting to think of all the generations from the days of persecution who have gathered in the Lancaster meeting-house."

It is most interesting to reflect that those walls have again and again resounded with the clear, strong tones of George Fox's voice as he set forth in his peculiarly lucid and earnest manner the everlasting gospel of grace to mankind. That he had a bold and earnest delivery, we gather from his journal that, on the 14th day of Third month, 1663, Judge Twisden found he had met with an unusual prisoner, for, after he had been rebuked by George Fox for calling him Sirrah, he roused himself up and said, "I will not be afraid of thee, George Fox; thou speakest so loud—thy voice drowns mine and the courts. I must call for three or four criers to drown thy voice; thou hast good lungs." To which George Fox replied, "I am a prisoner here for the Lord Jesus Christ's sake; for his sake do I suffer; for him do I stand this day; and if my voice were five times louder I should lift it up and sound it out for Christ's sake."

Walled round, and standing back from the road about 20 to 30 yards, in the midst of grass-grown graves and green sward which covers the remains of whole families of former generations of those who worshipped there, covered with creepers, roses, and jessamine, it is truly a place well suited to the spiritual worshipper. The plan of the building is like most meeting-houses of the period, extremely plain, but the window at the east end is rather more modern, and has a pretty effect, letting in the light softened by the delicate green of the Virginia creeper. There is a gallery round the north and west walls which points to large gatherings of Friends, and may be useful now on occasions of public or quarterly meetings. The attendance when the writer of this little sketch was there was considerable, but largely composed of young men of the adult First-day School. Two elderly Friends were sitting in the minister's gallery where but a few years ago eight might have been seen, whose remains now lie in the adjoining yard. Long lines of graves with the little rounded-headstones record the names of well-known families whose descendants have mostly joined the Established Church or left the locality. Among others may be seen the names of Hall, Ford, Hadwen, Satterthwaite, Albright, Brunton, Binns, Dockray, Walley, and Bradshaw—all of whom, it may be said without flattery, are remembered with respect in the locality.

The old caretaker of the premises, David Cragg, is a descendant of Jeannet Cragg, of whom we read that, during the plague of London, she set off on horseback from the neighborhood of Lancaster, reached London, sought out two nephews, whose parents had died of the plague, and through many perilous adventures conveyed them safe to her home and brought them up as her sons. This was no light thing at a time when the King and Parliament were fighting, and bands of troopers were ranging the country seizing on all the horses they could find.

It is not within the province of this paper to touch on the causes of the decline of Quakerism, which perhaps is not more marked in Lancaster meeting than in many other parts of the country. Other writers have dealt very ably with that subject. Meanwhile, it does seem as though the duty of Friends in this day is to carry the healing power of the gospel to the homes of the sons of toil; and it is pleasant to learn that Lancaster meeting is doing its share in this direction. J. L.

For Friends' Intelligencer and Journal.

A WORTHY EXAMPLE.

Since reading the beautiful and appropriate tribute to the memory of our late Friend, Benjamin G. Foulke, I have felt more and more impressed with a sense of the benefit to be derived from the example of such a life.

It seemed comparable to a pyramid, the base of which rested on a firm foundation, and the four sides were so duly proportioned that one did not encroach upon another, but each contributed to the symmetry and the majesty of the whole. The foundation was comparable to the "rock" described in the "Sermon on the Mount," the depth and solidity of which could be inferred from the stability of the superstructure. The *four sides* (so faithfully, though modestly, drawn in the tribute referred to), represent the subject as a domestic man, a social man, a business man and a meeting man: all sprang from the same foundation, all inclined upward, and all tended to the same point.

The domestic man. So vigilant in his oversight, so reasonable in his requirements, so solicitous for the welfare of his family; and withal so gentle and affectionate;—where should we look for a better husband and father?

A social man. Those who knew him either as their host or their guest, can testify to the interest which they felt in listening to his entertaining conversation, on varied topics, and to the kindness indicated by the expression of his countenance and the tone of his voice. It was not his wont to speak lightly of serious matters, or to introduce the grave subject of religion at unseasonable times or in mixed companies; for with his keen discernment and deep religious experience, he probably felt that such a topic should be approached with reverence and treated with solemnity; while all conversation in the social circle should be adapted to the capacity of the participants and the listeners. A hospitable host, a welcome visitor, and an entertaining conversationalist, he made impressions that will long remain, and be cherished as pleasant memories of our departed friend.

A business man. "He was never engaged in any kind of litigation, or business controversy." What a testimony concerning a man who for more than half a century was accustomed to transact business in which important interests were involved, and much of which was directly or indirectly connected with court proceedings! Surely there must have been a *something* deeper than cautiousness and better than shrewdness that enabled him to keep himself and others out of the turmoils of contention and the whirlpool of litigation.

The Friend who occupied so many stations in the Society and who served it so faithfully and so well in each capacity, may certainly be designated "a meeting man." The other occupations, or duties of

life—engrossing as they were—were not permitted to interfere with his allegiance to his beloved Society, and the performance of such service as it placed upon him. As an elder in the gallery his solid countenance and grave demeanor seemed calculated to keep down any frothy spirit, and to check whatever might tend to triviality in a religious meeting. He was well acquainted with our Discipline, conversant with the phraseology and usages of the Society, dignified and deliberate in his manner and expression, keen in discernment and sound in judgment, and above all, he was more weighty than wordy. It is no light matter to be clerk of Philadelphia Yearly Meeting and those of us who remember our departed friend as he served in that capacity, cherish for him a feeling akin to reverence. The dignity of the assembly, the welfare of the Society, and the honor of truth seemed to him as coëxistent conditions to be maintained under all circumstances, and the greater the emergency the higher he seemed to rise in order to meet it; but with all his deliberation, his dignity, and his firmness, there would be no manifestation of fear, impatience, or egotism. When the time came for him to be released from this arduous service on account of his declining health, it was found how strong was the hold he had upon the confidence of the meeting.

Such were the four sides of a life built upon sound principle, under direction of the inward monitor, and kept in firm stability against "all the winds that blew." May we try to profit by the example while we cherish the memory of a consistent, conservative Friend. H.*

Tenth month 20, 1888.

From Young Friends' Review, Tenth month.

THE AWAKENING.

He that is engaged in life's work cannot justly estimate his true bearing and influence on the world; yet there comes at times a vision let down, as it were, from the upper world, revealing it truthfully to him. Neither does a society, if it is active at all, see the full extent of its influence upon the world, save as God grants it the seer vision. And how does such a vision reveal the state of the Society of Friends to-day, and its hope for the future. There are many minds among us that are indifferent; many that are despondent; some that even say that the mission of Quakerism is accomplished, that the light and the life is passed from us, and that the dying body is even now wrapping around it the grave clothes of conventional custom to be laid away in the gloom of oblivion. I invite all who entertain any such judgment of the Society to discard it as untrue. The Society has had a wonderful influence towards liberalizing and spiritualizing the religion of the world in the past. This influence is not unfelt to-day; and if we are faithful to the requirements of God our influence will be felt in this line more and more until the whole world shall come to worship Him in "spirit and in truth." All Christianity is becoming less tenacious in its belief in an *angry, wrathful,* and *revengeful* God, as has been so often pictured, and is coming to see Him as Jesus Christ represents him, as a God of love—eternal love.

Christian nations, no doubt influenced greatly by the belief and example of Friends, who ever bore testimony against war, and who could not be made to fight when put to the test, are becoming awakened to the wrongfulness of all wars, that they originate in the lusts of mankind, and are contrary to God's nature and wish, who commands through his anointed Son that we should "*love* our enemies, and do good to those that hate us." A high standard indeed, but unless we practice it we cannot be the "children of our Father which is in Heaven." Our Society has always recognized this fact, and is foremost to-day in urging the nations to settle all their disputes by the peaceful means of arbitration. They early caught the strains of Isaiah's prophecy and sing it over again: "They shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

The Society has its testimonies to bear and its duties to perform in these lines yet, and in others more numerous than our predecessors had. But all of these may be summed up in the doctrine of the "Inner Light" of "immediate revelation," which ever has been, and still remains to be the distinctively Quaker doctrine. The time is coming and now is, when the Lord shall have made a new covenant: "I will put my laws into their minds, and write them in their hearts, and I will be to them a God, and they shall be to me a people; and all shall know me, from the least to the greatest." And this is the consummation of religion in the world—when God teaches and man obeys. Surely there can be nothing higher. It will be the perfect day. The dawn of the new era is even upon us. We can see already the divine light tinging the mountain peaks of humanity. We can see it with our spiritual eyes. We feel it in our own souls, and, founded upon this evidence within us, we have faith. We know that God is fulfilling his promise and his purpose. Oh, Friends, let us waken up to this higher life, this purer light, and be ourselves jets in the divine arrangement in ushering in this brighter day!

The world, even the Christian world, God's people, through disobedience to their leader, Jesus Christ, and their want of faith in the ever-present and sustaining power of their God, were turned back into the wilderness in which they have been wandering through these "dark ages," whose midnight was in the twelfth century. But the dawn of the true light is even now banishing the darkness. All hail to the brighter day! Let us hasten its opening, one and all.

Has our Society no work? Have we as religious individuals nothing to do with this glorious commission of ushering in the perfect day, given to those who will accept it? Surely we can be no longer indifferent; surely we can be no longer inactive when God calls us to be his instruments in shedding his light more abundantly in the world. This conviction, when it has really taken hold of the heart, brings us work, and it brings us a sense of responsibility in the work. Love to God and our neighbor will become the ruling passion of our lives. And love to

God necessitates an unswerving obedience to his commands and laws that are made clear to our understanding through immediate revelation. And what does this new life and light require of thee but "to do justly, and to love mercy, and to walk humbly with thy God ?"

For Friends' Intelligencer and Journal.

WORDS OF ENCOURAGEMENT.

"When Israel went out of Egypt, the house of Jacob from a people of strange language, Judah was his sanctuary, Israel his dominion. The sea saw it, and fled, Jordan was driven back. The mountains skipped like rams, and the little hills like lambs.

"What ailed thee, O thou sea, that thou fleddest; thou Jordan that thou turnedst back ?

"Ye mountains that ye skipped like rams, and ye little hills, like lambs ?

"Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob, which turned the rock into a pool of water, the flint into a fountain of waters." (114 Ps.)

Herein is a representation of the power of the Infinite Jehovah who did marvelous things in the land of Egypt, in the field of Zoan, and still manifests the same to those whose whole trust is placed upon him, making a way where to human conception is seen no way, removing difficulties compared to the sea, the mountains, and the little hills, out of the way; making that which is hard to human nature become easy, and even bitter things sweeten his boundless love to the children of men.

O ye, who may be passing through the waters of affliction, remember the promise: "When thou passest through the waters I will be with thee, and through the river it shall not overflow thee. When thou walkest through the fire thou shalt not be burnt, neither shall the flames kindle upon thee."

There is encouragement to every tried, tribulated soul, to cleave to that Power which has sustained the righteous in all ages, whose arm is not shortened that it cannot save, who even hears the cries of the poor and needy ones, and will bless his humble, depending children with an everlasting blessing in his kingdom of righteousness, peace, and joy; when done with the conflicts of time, to dwell with purified spirits, whose names are written in Heaven giving glory, and honor, and praise to his name forevermore.

Fallston, Md. Rebecca Price.

The world we inherit must have had an origin; that origin must have consisted in a cause; that cause must have been intelligent; that intelligence must have been supreme; and that supreme, which always was and is supreme, we know by the name of God.—*Scotch Divine.*

Sleep is to be regarded as a divine thing. It is akin to creation. One should never pass into it without adoration. It is a return into the hands of God to be new-made, the tire and age of the day to be taken out, and the freshness and youth wrought in.—*T. T. Munger.*

For Friends' Intelligencer and Journal.

LETTERS FROM EUROPE.—XXIX. SOME CONCLUSIONS CONCERNING ENGLAND.

Liverpool, Sept. 13th, 1888.

Our two years' term of travel is drawing to a close. The *Etruria* is in port, and day after to-morrow we commence our homeward journey. We hope our time has been profitably, as it certainly has been pleasantly, spent. Beyond the mere knowledge gained I trust there has been some education of the heart and the feelings. On our voyage out we had the company of a Presbyterian minister of grave, indeed austere aspect, but, as we found, of kindly disposition. We parted with him at Antwerp; but six months later, walking one day in St. Peter's at Rome, I found him standing under the vast dome contemplating the grandeur around. I advanced to his side and saluted him with the question, "What are *you* doing in this pagan temple?" He turned and said pleasantly but seriously, "I am broadening my views." It was a modest and I think a wise answer. It is a selfish spirit that is content to seek only its own profit even if that profit consists in its elevation and purification; but even that object is aided by extending our sympathy and interest beyond ourselves and even beyond our friends and our country. Whatever takes us away from self and selfish objects removes an obstacle to spiritual advancement. Most of your readers will remember the fine apologue of Abou ben Adhem "who loved his fellow men," and whose name on the heavenly roll stood higher than all the rest. I would be happy to think I had communicated to your readers some portion of the interest that the condition of the people of Europe has awakened in me.

I revert now to a subject on which I fear it will be thought I have already said enough—the condition of the English people; but there is a lesson in it which I wish to present.

I have heretofore said that the lower class of English struck us at once as the most wretched we had seen in Europe. This impression we received before we had heard or read anything on the subject, but we had it subsequently confirmed in ways which I think I have stated. I wish to add that I have recently read some letters of an Englishman traveling in Germany who tells us what he did *not* see in that country but had seen at home. Abroad he saw no "preventable brutalities," "no sordid poverty," "no wasted and pinched bundles of rags, dirt and vice," "no tumble-down cottages reeking with typhoid and scrofula." And, finally, there has just been held at Bath a meeting of the British Association for the Advancement of Science, attended by 2,000 scientists including many guests from the Continent and America. At one meeting was read a paper on Social Legislation, which, as customary, was commented upon by members, and a visitor from Russia, a Mr. Kieler, remarked that nowhere in Europe were there such extremes of wealth and poverty as were to be seen in England. This no one disputed.

Now England prides itself on being the freest country in the world. Its policy is to leave to its people the most absolute freedom of choice in the

selection of employment and in its conduct, and to interfere as little as possible in what people consider their private affairs. This is the policy of "laissez faire" as distinguished from its other extreme, the socialistic policy, which prevails to some extent on the Continent and especially in Germany, where it is spoken of as Bismarck's state socialism. I have heretofore mentioned the provision which laborers are compelled to make for old age and sickness, and will only add that conscripts during their three years' term in the army are so taught to work that when discharged they can command 30 per cent. more wages than when they went in. Thus it is claimed that the German army costs nothing; the increased value given to the men as workers being equal to the expense,—probably an absurd calculation, but having some foundation of fact.

Then in England the people are left free to buy and sell where they will. The consequence is they buy, as I have before said, $120,000,000 worth of dairy and garden stuff from Belgium and Holland, while tens of thousands of acres of land just fitted for such produce are out of use, and hundreds of thousands of agricultural laborers are idle. Some manufacturers have their goods made by the cheaper labor of the Continent and brought over and sold as English made fabrics. Railroad companies, like all others, are free to charge what they please for their services, and put such rates on the carriage of fish, (for example), that more fish than would feed all the starving population of London, are, after being caught on the coast, thrown overboard again, because railroad rates are prohibitory. And it was stated at an agricultural meeting at Bath last week that it cost 25 per cent. more to send cheese from that city to London than to send it thither from New York or Canada, although, besides the ocean voyage, the railroad distance from Liverpool to London is twice as great as from Bath to London.

Then people are free to go and come. Immigration is unrestricted, and the Pole fleeing from Russian tyranny, and the Jew driven out of Germany by the anti-Semitic feeling which the Government vainly tries to suppress, drift over to England and find refuge in the slums of East London. Strange to say, the greater number prosper under circumstances which ruin the English. The Jews, says a writer who dwelt among these people to learn their wants, always rise out of the mire in which all first land, because, as she says, "they are sober and their women chaste"; while with the English of the slums the reverse is the case. Of course the immigrants are as much hated as the Chinese are with us.[1]

Such is the condition of the working class, in the freest country in Europe and the richest in the world. And I think we may read in it a most important lesson, which is this: That where all the people are left free to struggle for the good things of the world and the necessaries of life by all peaceful means, differences of mental qualifications produce even greater extremes of wealth and poverty than did the differences of physical force in the past ages of force and violence. As has been truly said, divide equally all worldly goods on Monday morning, and on Saturday night some will have nothing and others have all. It is more true of wealth than as Jefferson said, it was of power,—that it is always stealing from the many to the few. This process has gone on at an unexampled rate in our own country, and it is accelerated by modern business methods. It would take a long time for a man to lay by money enough to purchase a railroad, and some time then to find one for sale. But our methods render the acquisition easy. Railroads are divided into small shares which are always for sale and can be bought one at a time; and moreover when one has acquired a bare majority of the shares, he virtually owns the whole. And the prevailing tendency is thus to convert all productive properties into stock, and so to make them the prey of the shrewd and avaricious. I see nothing to prevent in America the condition of things that prevails in England. We are of the same race. The spirit of our laws and most of their provisions are the same, as are our religion and the fundamental ideas which regulate our conduct. We have already an enormously rich class, and if it be true that in the streets of New York every day there are a hundred thousand people who do not know where they shall find a lodging for the coming night or a breakfast next morning, we have the beginning of a Pariah class. The incidental glimpses of the wretchedness of that class given in the police reports in London must have drawn tears from many eyes.

But of all the wretched classes in England, the lot of the little children is the worst. Hundreds of thousands of them,—millions perhaps,—are the property of brutal fathers and lewd mothers. At the earliest possible age they are sent into the streets to get money,—any how. They are often forbidden to come back to the home without bringing so many pence. The police find them at midnight cowering in doorways or in obscure corners, having failed to make up the required amount and afraid to return to the savage punishment that awaits their involuntary disobedience. The stories of wife-beating and child-beating that appear in the police reports are simply amazing. The police, it seems, may interfere if a parent strikes and bruises the child or inflicts other visible injury. Short of this it is within the right of "reasonable correction." But for starvation, neglect, or other such maltreatment there is no remedy. "If it were a dog," a police magistrate is reported to have said, when a case of cruelty was reported, "I could interfere, but for a child I can do nothing under the circumstances."[2] The magazine writer who reports

[1] A remarkable expression of this hate occurred a few days ago in a Magistrate's Court in London. A Pole applied for a summons against an employer who withheld his wages The magistrate at first refused it, telling the Pole he had no business to come to take the bread out of Englishmen's mouths. Being remonstrated with, he said he would grant the summons, but hoped the man would not succeed in getting his money. Considering the respectable character of the London magistracy, this was an extraordinary exhibition of hostility in one who was to try a cause judicially.

[2] Upon a similar application to a magistrate, the child was brought into court. It was an emaciated elf, said to be eighteen months old. The physician said at that age it ought to weigh twenty-eight pounds. It weighed *seven!* The little creature regarded every one with terror, and when any one offered to touch it cried out, "no beat! no beat!" Fortunately, the poor little body contained enough bruises to entitle it to the protection of the law. Can it be true that "of *such* is the Kingdom?"

this says the case is otherwise in America. I trust it is so.

Now what is the cause of all this? It is not simply low wages, because the wages of the lowest class is in England,on the whole, higher than on the Continent. The Catholics say it is due to the failure of Protestant Christianity, and I am not sure there is not something in this. The clergy of the Roman Catholic Church in Catholic countries do not neglect even the very lowest of the people. They really go out into the highways and by-ways to seek,—victims, if you please. They never expel a man from their communion for bad conduct or because he brings discredit on the church. They forgive him seventy times seven times. They make him a member of a Sodality in honor of some saint; make him brush his clothes, put on a clean shirt, or at least wash his face; they put him into a procession and perhaps give him a banner to carry, or a cord to hold that steadies it. And when the parade is over, they take him to the church to hear a discourse on the special merits of the saint in whose honor all this is done. It is I think a weakness of the Protestant denominations that they are comparatively small, and in some sort rivals, and therefore jealous of their respectability. They cannot afford to tolerate black sheep in the fold, and the temptation is strong to cast out any disreputable member. Their good work is therefore outside of their congregations mostly. A church that numbers a hundred and sixty millions is moved by no such motive. Whether the Catholic church could rescue the English lowest class may be doubted, even if it were given a free hand. Certainly Protestantism can not. The clergy of the Church of England have come to a general resolution to keep their churches, like the Catholic churches, open all day, but this certainly will not have much effect. Money has been poured out like water doing much evil with much good. Some think more evil than good. Judicial punishments, from the gallows and whipping post down to transportation, have been tried and have failed to make good citizens and honest men of creatures who have been trained to vice and crime from their birth up to the age at which the law holds them responsible for their acts. There are signs of a recognition that the plan of letting the tree grow wild until it is gnarled and contorted and then undertaking to force it into shape and symmetry is not as apt to succeed as the plan of watching and guiding its growth, and that it is better to pinch off buds that appear in the wrong places, than to wait and have to lop off limbs. In other words, there is a growing suspicion that the best way to make the people honest and orderly is to train up the children in the way they should go. At present the suggestion that the sacred rights of parents to bring up their children as ruffians, thieves, and harlots are to be interfered with, rather shocks the sense of the community; but a daring magazine writer has ventured to print an article asserting "the rights of children," a phrase, so far as I know, never heard before. It will take time to familiarize the people with the idea, but in time it will prevail, and the next generation may possibly see public officers inquiring into the moral condition of one's children as they now do into the sanitary condition of one's house. But this is an astounding proposition to put on paper, and the daring writer above referred to has not ventured to suggest it, though it inevitably follows from her contention, (for of course it is a women), that children have rights which the parents are bound to respect.

In the meantime the country which of all Europe has the most wealth and the most freedom in civil and religious matters, has at the same time an immense number of brutalized and degraded people, yet all of the same race and all akin, such as are not found elsewhere on the face of the globe. Of that country our own is an off-shoot, and has derived from it our language, laws, institutions, religion, and modes of thought. We are engaged with equal if not greater vigor in the pursuit of wealth, and what is to prevent the production of a similar state of affairs?

With this query I take my leave of your readers and close a series of letters begun more than a year ago, in a tone much less serious than that they have since taken on.

JOHN D. MCPHERSON.

THE DIVINE SPARK WITHIN.

LOOK not up for God; look not out for him, he is inmost; inmost to the universe, inmost to the individual soul. That child was divinely taught, who answered to the question, "How great is God?" "He is so great he is everywhere, and so small he is in this little heart." No doubt the Divine fills the universe; but that little incarnation of divine life within ourselves concerns us most intimately. If we keep open house to that, the universe may come in with it, as much at least as our pitcher will hold. The only way to find God present everywhere, is first to find him within; and when the spark of divine love, the hidden impulse to good, is found, to give it air, fan it to a flame, and deliver ourselves to its authority, placing all that we have and are at its disposal. Let us make this gracious guest the master of the house; so may it abide with us. Let selfish will become so absorbed in love divine, that we cannot distinguish between our own desire and the promptings of the Heavenly Spirit. So shall the Spirit bear witness with our spirits; so shall we become at one with God; so shall we be daily nourished with hidden manna, watered from the fountain head, and vitalized by the sacred flame of life and love that is inmost in all things.

To some persons this is all incomprehensible. That they have the power of conscious union with God, it is not possible to doubt, or they would not be human. But the power has been too weak to exert itself, and the external life has overlaid it,—smothered it, buried it more or less deeply, according to the strength it had to struggle against the force of outside pressure.—*I. E. Crosby.*

THERE is no readier way for a man to bring his own worth into question than by endeavoring to detract from the worth of other men.—*Selected.*

INTELLIGENCER AND JOURNAL.

HOWARD M. JENKINS, *Managing Editor.*

ASSOCIATE EDITORS:

HELEN G. LONGSTRETH. LOUISA J. ROBERTS.
RACHEL W. HILLBORN. LYDIA H. HALL.

PHILADELPHIA, TENTH MONTH 27, 1888.

EXTRAVAGANT SPEECH.

THERE is scarcely to be found in the whole flock of "little foxes that spoil the vines" a more mischievous one than extravagant speech. It so permeates all grades of society and all periods of human life, that we are sometimes almost ready to exclaim "who will show us any good?" or who will tell us the sober truth, or present the colorless statement, that we can ourselves determine the right or wrong of the whole matter? It affects very often the earnest, hard-working reformer who is so zealous in the cause that he has espoused that it is difficult for him not to exaggerate, when the wrong he so desires to set right appears and really is so very monstrous. Yet the ready defense even of vice is often provoked by the manner of the attack upon it and the wisdom that has its foundation on the rock of truth is needful to make permanent and effectual headway against it. So many good causes are hindered by this unfortunate handling that one longs for the tenderness and sweetness of spirit that characterized the Blessed One of Nazareth, ever fearless and plain-spoken regarding the evils of his time, yet never departing from the truth in order that the good might thereby triumph.

Quite recently we have been pained to observe in certain temperance publications, especially in some issued for the benefit of the young, many extravagant representations calculated to lower the standard of purity, and make too familiar the hideousness of vice. Many persons whose lives are good examples of pure living would willingly engage in more active temperance work, but for discouragements of this nature, so averse are they to be participants in presenting to innocent minds pictures of evil that might otherwise never be impressed. An exchange paper in giving utterance to a similar concern thus forcibly expresses itself: "The blighting effect of alcohol upon the physical and spiritual natures of man is startling enough without any attempt at exaggeration, while extravagant speech always weakens the cause. We trust that the era of the gutter man in temperance work is nearly at an end,—the man who has 'reformed,' and goes about exposing his spiritual ulcers and scattering broadcast in the minds of untainted youths the slang, profanity, and swagger which he acquired in the days of his sinful indulgence. We trust that the era of the statistician, physician, and student is well begun in the temperance field. Not *agitation*, but *education*, is what we need concerning temperance. The temperance press, as well as temperance organizations, must learn that there is an inseparable connection between pure speech and clean lives. The kingdom of heaven cannot be served by the methods or the language of the kingdom of darkness, which is also the kingdom of coarseness. Temperate speech best serves sober living. Above all, let temperance people have a conscience for the truth."

We have no desire to be over fastidious in these matters or place anything in the way of those who so patiently and prayerfully labor in this great cause —indeed we are workers with them—but we do plead for a more careful use of words, and a more thoughtful examination of the literature circulated that it be pure, clean, and free from exaggerated statements and illustrations of crime. Especially in the matter selected for school readings and recitations designed for committing to memory, and perhaps to be retained through life, let these present the beauty of purity and not burden the mind with dark pictures of erring lives. There is still danger of too great familiarity with wrong, and Pope's lines:

> "Vice is a monster of so frightful mien,
> As to be hated needs but to be seen;
> Yet seen too oft, familiar with her face,
> We first endure, then pity, then embrace,"

remain a truth even in our advanced age, with all of our boasted progress in civilization. Cultivate truthful expression, "for there is no virtue that derives not its original from truth, as, on the contrary, there is no vice that has not its beginning in a lie. Truth is the foundation of all knowledge and the cement of all society."

MARRIAGES.

FURNAS—UNDERWOOD.—On the 27th of Ninth month, 1888, at the residence of the bride's parents, in Clinton county, Ohio, under the care of Miami Monthly Meeting, Edwin S. Furnas and Harriet E. Underwood.

PRICE—WEBB.—Tenth month 18th, 1888, at the residence of the bride's parents, under the care of the Monthly Meeting of Friends of Philadelphia, William L. Price, son of James M. and Sarah L. Price, and Emma, daughter of William B. and Rebecca T. Webb.

ROGERS—EAVENSON.—At Race street meeting-house, Tenth month 18th, 1888, under the care of the Monthly Meeting of Friends of Philadelphia, Howard Taylor Rogers, son of Dr. Sarah T. and the late Clayton B. Rogers, and Mary A., daughter of Alban T. and the late Susan B. Eavenson.

SELLERS—WORRELL.—At the residence of the bride's father, Tenth month 18th, 1888, under the care of Wilmington Monthly Meeting, Howard Sellers, son of John, (Jr.) and Ann Caroline Sellers, of West Philadelpia, and

Sarah Mendinhall, daughter of Granville and the late Mary S. Worrell, of Wilmington, Del.

SMITH—ROBERTS.—At the residence of the bride's mother, Norristown, Pa., under the care of Gwynedd Monthly Meeting, Tenth month 16th, 1888, Robert D. Smith, of Philadelphia, son of Dr. Jervis and Sarah P. Smith, of Horsham, Pa., and Lucretia M., daughter of Ruth and the late Isaac Roberts.

WILLIAMS—CONROW.—At the residence of the bride's parents, Cinnaminson, Burlington county, N. J., Tenth month 17th, 1888, under the care of Chester Monthly Meeting, held at Moorestown, N. J., James W. Williams, of Waterford, Loudoun county, Va., son of William and the late Mary E. Williams, and Hannah, daughter of Clayton and Mary S. Conrow.

DEATHS.

APPLETON.—Tenth month 16th, 1888, at Langhorne, Pa., Hannah Gillam, widow of Lewis Appleton, in her 64th year; a member of Middletown Monthly Meeting.

ATKINSON.—At his residence, Cerro del Ojito ranche, near La Jara, Conejos county, Colorado, Tenth month 13th, 1888, John Spencer Atkinson, son of John and the late Annie O. Atkinson, in the 31st year of his age.

BOLTON.—Ninth month 27th, 1888, Jason Bolton, in the 75th year of his age; an esteemed Elder of Little Britain Monthly Meeting.

The circumstances attending the death of this valued Friend are particularly sad. In company with his wife he left his home on First-day morning to attend the funeral of his brother-in-law, John Barnard, of London Grove, Chester county. Shortly after their arrival at the residence of the late J. B., he was taken ill and the day following was unable to leave the house, although his illness was not thought serious. It proved otherwise, however; he continued to grow worse, and although he had the benefit of the best medical skill, he departed this life on Fifth-day following.

His remains were removed to his late residence, Drumore, Lancaster county, and interred from there on the 2d of Tenth month, accompanied by a large concourse of relatives and friends who mourn the loss of a just man, a true Christian. B.

HALL.—At Radnor, Pa., Tenth month 18th, 1888, Barclay Hall, in his 56th year; a member of Radnor Monthly Meeting, Pa.

LEVY.—At Pensacola, Fla., Tenth month 17th, 1888, Mary L. Kennedy, wife of Charles P. Levy, Jr., and daughter of Catharine A. and the late Samuel W. Kennedy, of Philadelphia.

REES.—Elizabeth J. Rees, daughter of Henry and Mary G. Atherton, Ninth month 22d, 1888, near Wessona, Marshall county, Ill., aged 29 years, 4 months, and 12 days.

A solemn meeting was held in Friends' meeting-house on the 24th, after which her remains were interred in the burying ground at Clear Creek. For several years a consistent member of Clear Creek Monthly Meeting, this Christian friend endeared herself to all who knew her. We mourn not as those without hope. A. M.

ROOT.—At Brooklyn, N. Y., Louis A., aged 2 years, son of Howard C. and Jane J. Root, formerly of Philadelphia, and grandchild of Elizabeth N. and the late Stephen Cox.

WOODNUTT.—At Colorado Springs, Col., Tenth month 17th, 1888, Clement Acton Woodnutt, M. D., in his 25th year, son of Thomas and Hannah H. Woodnutt, of Philadelphia; a member of the Monthly Meeting of Friends of Philadelphia.

SCRIPTURE LESSON, No. 42.

ELEVENTH MONTH 4, 1888.

TOPIC: DISOBEDIENCE BRINGS SUFFERING.

GOLDEN TEXT.—"Incline my heart unto thy testimonies, and not to covetousness."—Psalm 119 : 36.

READ Joshua 7 : 1–12.

THE warriors of Israel had utterly destroyed the city of Jericho with all its inhabitants, save only Rahab and her family, whose lives were spared because of the kindness she showed to the spies sent out by Joshua, before he encompassed the city. Now they were prepared to make an attack upon Ai, a city to the northwest of Jericho; but before starting out, Joshua sent men as he had done at Jericho, to see the condition of the city and bring back a report. Our lesson gives the result of that effort, and the disastrous consequences that followed the attack. It was not so large a city as Jericho, but must have been surrounded by walls, as were all the large cities of ancient times, though we read of the Israelites building fenced cities. It was necessary then to have the cities enclosed as a protection against lawless tribes that lived by plunder, and had no settled homes, and from the savage beasts that were far more numerous than they are now. The Israelites had found the capture of Jericho so easy, that probably they had not thought it a very hazardous undertaking to attack Ai.

Now that they were defeated, an inquiry as to the cause was instituted, and it was soon discovered that a portion of the spoil found in Jericho and devoted to the Lord, had been stolen by one of the warriors and secreted, and it was this act that had brought defeat to the army of Israel.

And Joshua rent his clothes, etc. This was the usual way by which grief or disappointment in an undertaking was manifested.

Israel hath sinned. It was Joshua's duty to search our the transgressor, for as long as he remained unknown, the people could not prosper. This opens to our view the strict discipline maintained among them, yet their leader must not lie down before the ark and spend the hours in mourning over the disaster that had befallen his army. The voice came to him, "Get thee up," search out the offender and bring him to see the wrong he hath committed in taking that which was devoted to God for his own use, and let him suffer the punishment that his sin has brought upon him. It was for withholding a part of that which had been given to the church that Ananias and Sapphira were accused by Peter. Acts 5: 1, 2. It was considered a deadly sin to appropriate what belonged to the Lord to individual use. Disobedience brings its own reward, whether it is shown to parents, to teachers, or to the divine word in our own souls. It is the beginning of a course that is downward and destructive of all true happiness. How often does the wayward child in the penitence that a sense of wrong-doing and the necessity for reform bring, confess that the first wrong step was disobedience to the will of a loving parent.

Our own lives and all history are so full of examples of suffering wrought upon man by disobedience of God's laws, that they readily occur to each mind in considering this subject. But to few of us do they come with sufficient force to prove a determent when

we are tempted. Few of us will go so far into sin as to be dishonest, to tell a deliberate falsehood, or to keep what belongs to another; but the sin of covetousness is very common. We allow ourselves to wish we had something *like* that which some one else has,—so we put our thought, and we say it is not coveting their property. But the unhappiness comes, we are discontented and miserable; the good things we have seem worthless, and the whole world is dark because we want what we have not, and it is not in our power to obtain, without wronging some one else.

In the United States Treasury there is quite a sum of money, called "conscience money," returned by people who have purloined funds belonging to the government without being discovered. The suffering their conscience has given them has caused them to return the money, sometimes after many years,—in which case the interest is generally added.

It is not always material things that are coveted, but praise, love, the reputation of another. In this case the "unruly member" often drops a disparaging remark, which robs as genuinely as does the burglar. What suffering follows this evil attempt to raise our own value by depreciating some one else! In the middle of the night one will be wakened with a guilty blush of shame at the thought of the unkind word. Money stolen may be returned, but false words can never be recalled. Truly says the poet:

> "He that filches from me my good name,
> Robs me of that which not enriches him
> And makes me poor indeed."

After we have felt the suffering which results from disobedience, there is but one way to relieve ourselves. We must repent and reform. God is not afar off. He is ever ready to receive the penitent prodigal. The Psalmist says, "The Lord hath heard my supplication; the Lord will receive my prayer." But the soul that has sinned can never be as it was before. As in the well-known story of the boy whose father drove a nail in a post for every one of his bad deeds, and drew one out for every good one, when the last nail was drawn, "The nails were gone, but the scars were still there."

For Friends' Intelligencer and Journal.

A TOUR IN THE BRITISH PROVINCES.

Leaving Philadelphia the 10th of 7th mo. to attend the Prison Congress at Boston, we stopped two days at Newport to enjoy its attractions, and arrived in Boston the 13th where we were completely engrossed for one week attending the sessions of the Congress. The local Committee having charge were fully alive to the work and entered into it vigorously. The mornings and evenings were devoted to reading papers, and these were followed by discussions and general business. Many of the papers were of vital importance to the community at large. The afternoons were reserved for visiting the various penal institutions around the city. One that interested us most was the Reformatory for women at Sherborn, Mass., of which Mrs. Ellen Johnson, as superintendent, has absolute control; receives and disburses all the funds, makes all the purchases from a piece of muslin to a horse, has the oversight of an extensive farm, dairy, aviary, and has introduced silk culture, interesing the inmates in all these matters. She has made it so productive that it pays the expenses of the prison. There are more than 200 inmates who are taught to operate the sewing-machine, make vests, coats, and do general housework; many of them are indentured to farmers during part of their sentence. She said she never inquired into their past lives, that door being closed when they entered Sherborn, trusting to a better future. All her employes are women except some farm laborers. She has a female minister and a physician on the premises to minister to their spiritual and physical necessities. Mrs. Johnson, who is a power in herself, took the lead and conducted the delegates over the premises; the only regret was that time would not admit of our inspecting it as thoroughly as it richly deserved. From thence we went to Portland, Maine, intending to go to Poland Springs, but ascertaining that there was no place for us we turned our attention to the British provinces; so after remaining a few days we took steamer for St. John, New Brunswick, and across the Bay of Fundy to Annapolis Royal, Nova Scotia. This is the site of the first town settled in Acadia; here are the remains of an old fort that shows signs of the sieges it has been subjected to. This is a great country for fruit of all kind except peaches, the raspberries were the largest we ever saw, being ¾ of an inch in diameter.

Annapolis has 600 inhabitants and is the seat of government of a county of 6,000 persons, yet there was not one criminal within the walls of its prison. After tarrying eight days in this beautiful spot we journeyed by rail through Middleton, where the tourist may branch off to the celebrated Wilmot Mineral Springs whose waters are said to cure the thousand ills flesh is heir to. Passing through the valley of Annapolis, the great apple-growing country, our eyes beheld a richly cultivated landscape with ranges of uncleared mountains for a background. The next point, Kentville, is beautifully situated in a valley of the Cornwallis river and near the famed "Garden of Nova Scotia." Nearly all of this part of the country is protected from the high tides (sometimes 70 feet) of the Bay of Fundy by large dykes, built mostly by the old Acadian French. A little farther on we stopped at a small station and realized that we were in the land of Longfellow's Evangeline.

> "In the Acadian land, on the shores of the Basin of Minas,
> Distant, secluded, still, the little village of Grand Pre
> Lay in the fruitful valley."

Traveling on we reached Windsor, situated on an elevation commanding a view of the Basin of Minas, and the country around. Here is Kings College, the oldest university in the Provinces, also "Clifton," the late residence of the great humorist, Judge Haliburton—Sam Slick. The railroad runs for nine miles around a lovely sheet of water called the "Bedford Basin" surrounded by hills; it is said to resemble the scenery of the Scottish lakes. At this point we enter Halifax, the close of our afternoon journey. This city seems to have been finished years ago, yet there are many points of interest to visit, the Park, and the Bay front, with their beautiful drives, the various

forts, that were erected while the French held possession of the city. The principal one was on elevated ground overlooking the country around and garrisoned by soldiers in the gay British uniforms of red. These are met at all times on the street, a novel sight for an American. In its prison we found sixteen men, two women, and one debtor. After passing a few days here we returned to Annapolis and across the basin of Annapolis to Digby, the famed watering place of the Provinces, celebrated for its codfish and herring. Here we had a beautiful drive of nine miles to the village of Bear River, which is situated on a river of the same name, in a valley, the descent to which being so steep one would wonder what was the inducement to build there. The river is only navigable here at high tide. In Digby prison there was only one inmate, sentenced for 30 days for an assault. Recrossing the Bay of Fundy to St. John we concluded to take a trip up the St. John River, "the Rhine of America." The scenery is charming and diversified. It is the largest body of fresh water on the Atlantic seaboard between the St. Lawrence and the Mississippi, its length being 450 miles. The Indian name was "Looshtook" meaning "Long River." It is navigable for vessels of 150 tons to Frederickton—the capital of New Brunswick—a distance of 84 miles from the Bay of Fundy. Smaller steamers can ply to Woodstock, 65 miles farther, and occasionally to "Grand Falls," 225 miles from the sea. Here the river descends precipitously 180 feet. The scenery at this point is said to be grand and picturesque. The St. John and its tributaries are navigable for 1,300 miles. Very few landings were made, the passengers being received and taken off in row boats. It is a great timber country, principally spruce. We saw immense rafts of these logs being towed down to the saw mills.

The next day after our arrival in Frederickton we inspected that city. The House of Parliament is a substantial granite building situated in a park and surrounded by forest trees of large growth. There are some manufactories, fine stores and residences, and two draw-bridges, about a mile long, one for ordinary travel, the other a railroad bridge. On the bank of the river were two Indian canoes made of birch bark, eighteen feet long, one of them a solid piece of bark and so light that it could readily be carried in one hand. The door to the ladies' entrance at the "Queen Hotel," was standing open all day and no one to guard it and yet with all the beautiful articles that decorated the hall nothing was disturbed. Does not this speak well for their honesty? In their prison there were four men, one woman, and one debtor. I was surprised to learn from the lady who was acting warden in the absence of her husband, that the young woman who admitted us, was a prisoner. She was not twenty years old, pretty and ladylike; she had been committed for drunkenness, it having occurred frequently since she was eight years old. She had full liberty of the prison yet never transgressed, was very happy and much esteemed, yet could not withstand temptation when with her old associates. On our return to St. John by boat, our genial Captain pointed out many beautiful summer resorts that looked very enticing and restful. In this city of 30,000 inhabitants we found in its prison twenty-seven men, fifteen women and one debtor. In all the places named the rooms were large and airy, their diet was mostly bread and water, varied occasionally by a quart of soup for dinner and some tea for breakfast or supper; no meat was allowed them, but their friends were at liberty to furnish them anything they might wish. The warden introduced us to John R. Marshall, who had been Chief of Police for twenty-five years; he kindly escorted us over a portion of the city, pointing out many places of interest. In his official capacity he has the authority to grant licenses. In 1870 there were 283 licensed taverns and fifteen wholesale places, but in 1887, under the new law that requires a fee of $500, and the signers to the application to be real estate holders, and residents of the ward, the number decreased to forty-five licensed taverns and twelve wholesale. In 1870 there were 2,700 arrested, 1,900 being for drunkenness; in 1887 there were only 889 arrests, of which 493 were for drunkenness. We traveled for weeks in the Provinces without hearing an oath, for profanity there is believed to be not only wicked but vulgar and debasing, and we only saw one person intoxicated, for it is a disgrace to be seen drunk on the street. While liquor can be had in abundance and no attempt is made at concealment, it was a surprise that no cases of intoxication were noticed. The pulpit and the press exert their influence against drunkenness and the sale of liquor, thereby creating a more healthy moral sentiment. It is said a marked change has taken place in the last twenty years in regard to profanity, and that the young are growing up with purer speech than formerly. The absence of these terrible habits was a pleasant feature for which they are to be congratulated.

In St. John, as in Annapolis Royal, we found several persons whose family had been connected with Friends. They referred to their ancestry with a great deal of pride, and said a visit from ministering Friends would be very satisfactory and highly appreciated. Also at Granitville on the other side of Annapolis River there were still some families of Friends.

After having such a delightful experience in the Provinces, we bade adieu to St. John the 17th of Eighth month, taking the steamer for Portland. Soon after leaving the wharf the fog settled down so heavily we could not see the length of the vessel; the fog horn was sounded all day and night, making us feel very doleful, but we arrived in Portland only two hours late, being thankful for our safety. From thence to White Mountains, spending a day on Mount Washington where the thermometer was thirty degrees and the wind blew fifty miles an hour, making it difficult to maintain our standing. Thence to Montpelier and Burlington, Vermont, across Lake Champlain, to Port Kent, where stages were in waiting to take us to the Lake View House, which has an elevation of 500 feet above the lake, and a view of the Green Mountains on one side and the Adirondacks on the other. A short walk brings the traveler to the Ausable Chasm. This wonderful work of nature is the channel of the Ausable river; it forms a

cañon with sides of rocks sometimes nearly two hundred feet high almost perpendicular, the tops and sides being covered with cedars, giving a dark hue to the water. There are some fissures or gorges where the rays of the sun never penetrate; others are bright and beautiful and covered with moss, ferns, and flowers. The chasm is two miles long. In places the river is fifty feet wide, in others it narrows to ten feet, is of great depth and still; sometimes it dashes with great fury against its rocky confines, producing many beautiful cascades and rapids. The path, bridges, and stairways are kept in good repair, and the tourist may go the entire distance without much fatigue. The last half mile is traveled by a boat which is controlled by two trusty men who paddle you through and over two rapids with perfect safety, —this is one of its enchanting features. From here we went by Lakes Champlain and George to Saratoga, the renowned watering resort. From thence to Sheldrake on Cayuga Lake, where we tarried eight days and found it to be a delightful and restful spot. From here we returned to our home.

HARRIET W. PAIST.

For Friends' Intelligencer and Journal.

THE CRICKET FAMILY.

"To have a cricket on the hearth is the luckiest thing in the world," says Dot Peerybingle in that cheery and yet pathetic picture of home life, Dickens's "Cricket on the Hearth." No one who has read the Christmas Books, "written," says the author, "to awaken some loving and forbearing thoughts never out of season in a Christian land," can help associating the chirp of this "genius of the hearth and home" with the "fireside song of comfort" which the tea-kettle sends forth; with pleasant pictures of unselfish devotion; with visions of cheerful comfort and welcome home.

The house cricket, whose presence used to be hailed in England as a sign of good luck, and whose music gave hope and comfort to simple, honest John Peerybingle and his wife, is not a native of the United States, but crossed the Atlantic long ago and is now to be found in many parts of our country. It is fond of warmth, and the old-fashioned brick fireplace used to be one of its favorite retreats.

With the common black cricket (*Gryllus abbreviatus*) we are perhaps more familiar. Hundreds of them may be seen on any bright autumn day hopping along the country roads in company with their more agile cousins, the grasshoppers. They are easily caught and are well worth careful observation, for if you know a cricket thoroughly you know a great deal about all insects. Queer, grotesque little creatures they are! Some naturalists regard the slender antennæ, which protrude from the front of the head and wave constantly to and fro, as organs of hearing while others regard them simply as organs of touch. That they are very sensitive can be easily proven, for at the slightest touch they are instantly withdrawn. The jaws do not move up and down but close over each other from side to side. Just back of the mouth are the maxillæ which aid in holding and biting the food. Rather complicated visual organs complete the head or first body region.

To the thorax or second body region are fastened six legs, the hinder pair larger and developed for jumping; also two pairs of wings, the under ones thin and folded like a fan, and the outer pair thicker and darker.

Two stylets are at the extremity of the abdomen, or third body region, and the female is also provided with a long ovipositor by which her eggs are introduced into the earth.

So much for external appearance. Colorless blood, penetrating all space not occupied by the internal organs, a breathing apparatus composed of small holes on the lower side of the abdomen and a network of tubes through which the air circulates, a rudimentary nervous system, and a well developed digestive system complete this very typical member of the *Orthoptera*.

Crickets are violinists, not vocalists. The sound they produce is made by rubbing the horny base of the outer wing upon that of the inner one. A similar sound is made by grasshoppers, locusts, and katydids. It is the call of the male to his mate and O. W. Holmes must have been indulging in considerable poetic license when he said in his lines "To an Insect":

> "Thou art a female katydid!
> I know it by the trill
> That quivers through thy piercing notes,
> So petulant and shrill."

These crickets do not object to captivity. I have had a pair imprisoned in a glass for several weeks and they seem quite cheerful and healthy. They are very fond of water and, judging from the apple leaves and other things they devour, the amount of vegetation consumed by a small army of them during the summer must be considerable. I must confess that they have not advanced beyond the stage of cannibalism, for they killed and ate a small cricket of another kind which I confined with them.

Several other interesting crickets are found in Iowa. The large, brownish-yellow mole cricket (*Gryllotalpa borealis*) inhabits wet places and burrows in the ground with its broad, spade-like fore feet. The small brownish *Nemobius* is quite common and seems more social than some others. The *Oecanthus* does not look much like a cricket, having large membraneous wings, a light colored body, and a short strong ovipositor with which it bores into the stems of grapes and raspberries, causing them to wither after the eggs are deposited.

Far back in the Paleozoic Age when the abundant vegetation of the coal period began to cover the slowly rising continent, in the dense, damp forests of tree-ferns, club mosses, and *Sigallaria* the earliest representative of the cricket began to chirp; and though the forests which first resounded with its music have given place to widely different forms of vegetation, the cricket, though perhaps modified to suit his environment, still chirps on—the emblem of cheerfulness and patient hope.

ANNA L. NICHOLS.

State Centre, Iowa.

LIFE is too short to dwell on failures—push on to new success.—*The Standard.*

THE SOUTHERN COLORED SCHOOLS.

The annual meeting of the Trustees of the Schofield School at Aikin was held in New York City on the 17th instant, and the same officers were continued for another year: President, William Lloyd Garrison; Vice President, Mary T. Stone; Secretary and Treasurer, Martha Schofield; Finance Committee, John T. Willets, Henry Haines, William M. Jackson; Educational Committee, Martha Schofield, John. G. Phillips, William T. Rodenbach. The beginning of an endowment fund has been made; it now amounts to $7,500. John P. Lapham, of New York City, was elected a Trustee to fill the vacancy caused by the death of his father, Henry G. Lapham.

The session of the Aikin School was expected to begin this week, with the same principal teachers as last year. The opening was deferred a week or two, on account of the cotton picking, as that is the main source of income for some of the children in the country.

The erection of a new school-house at Mount Pleasant was begun some weeks ago, on a lot which was given for the purpose by the town authorities. The cost of the new building will be about $2,500, and this sum has been raised by Henry M. Laing and other devoted friends of the school. The session will be opened a little later, in charge of Abby D. Munro, as usual.

THE FIRST-DAY SCHOOLS.

MEETING OF ABINGTON UNION.

The half-yearly meeting of Abington First-day School Union was held in the meeting-house at Quakertown, on Seventh-day, the 20th instant. There was a good attendance, including delegates from all the schools in the Union except Stroudsburg. Reports were also received from the different schools, all of them indicating a maintenance of active interest, and an encouraging attendance of young people and children. (There are schools at all the meetings except Byberry and Warminster.) Horsham school proposed, and the Union approved, that the Yearly Meeting Association, (to meet in Philadelphia on the 3d prox.), be asked to prepare a blank form for all the schools in the Yearly Meeting, to report their number of officers, teachers, attendance, etc., to the monthly meetings, in order that these statistics may go regularly up to the Yearly Meeting, in a systematic and uniform way, and be conveniently talulated by the clerks in a general report.

There were a number of interesting essays by different members of the Union, with readings, recitations, etc. Among those who took part were Dr. Franklin T. Haines, of Rancocas, N. J., Samuel Swain, of Bristol, and others. The Quakertown Friends kindly provided refreshment at the noon hour, and made the visitors welcome, and there was a general feeling of satisfaction that the meeting had been held there. It was agreed to hold the next at Upper Dublin, at the usual time,—the third Seventh-day of Fourth month.

A passionate reproof is like a medicine given scalding hot; the patient cannot take it.

TRUST.

We know that into outmost space
Snatched sheer of earth, the spirit goes
Alone—stark—silent; but who knows
The awful whitherward?—the place
Which never deepest piercing eye
Had glimpse of, into which we die?

Who knows?—God only; on His word
I wholly rest, I solely lean—
The single voice that sounds between
The Eternities! No soul hath heard
One whisper else, one mystic breath
That can reveal the why of death.

I think of all who've passed the strife;
Pale women who have failed to face
With bravery of common grace
Their daily apprehensive life,
Who yet with straining arms stretched high
Through ecstasy, could smile and die.

Of little children, who would scare
To walk beneath the dark alone,
Unless some hand should hold their own,
Who've met the terror unaware,
Nor knew while breathing out their breath
The angel whom they saw was death.

And I am comforted, because
The love that bore these tremblers through
Can fold its strength about me, too;
And I may find my quailing was
As theirs, a phantom that will fly
Dawn smitten, when I come to die.

Therefore, I cleave with simple trust,
Amid my hopes, amid my fears,
Through the procession of my years,
The years that bear me back to dust—
And cry, "Ah, Christ, if Thou be nigh,
Strong in Thy strength I dare to die!"

—*Margaret J. Preston.*

VALIANT FOR THE TRUTH.

"Ye should earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

Unfurl the Christian standard! lift it manfully on high
And rally where its shining folds wave out against the sky!
Away with weak half-heartedness, with faithlessness and fear!
Unfurl the Christian standard, and follow with a cheer!

In God's own name we set it up, this banner brave and bright,
Uplifted for the cause of Christ, the cause of Truth and Right;
The cause that none can overthrow, the cause that must prevail,
Because the promise of the Lord can never, never fail.

—Frances R. Havergal.

It speaks much, therefore, for Sheridan's personal character, and much for the American popular ideas which produce such sentiments in our soldiers, that at heart, like Grant, he had an utter abhorrence of war, having been known even to say that "the time is coming when the killing of a thousand men in battle will be looked upon as a thousand murders.—*Century.*

SIX LITTLE WORDS.

Six little words arrest me every day;
I ought, must, can—I will, I dare, I may.
I ought—'tis conscience' law, divinely writ
Within my heart, the goal I strive to hit.
I must—this warns me that my way is barred,
Either by nature's law or custom hard.
I can—in this is summed up all my might,
Whether to do or know or judge aright.
I will—my diadem, by the soul imprest
With freedom's seal—the rule within my breast.
I dare—at once a motto for the seal,
And dare I? barrier 'gainst unlicensed zeal.
I may— is final, and at once makes clear
The way which else might vague and dim appear.
I ought, must, can—I will, I dare, I may;
These six words claim attention every day.
Only through Thee know I what, every day,
I ought, I must, I can, I will, I dare, I may.

—*Chambers's Journal.*

THE GREAT FLOURING MILLS OF MINNEAPOLIS.[1]

The boys and girls who studied geography when the "Great American Desert" stretched blankly across their map of the "far West," and the Falls of St. Anthony were only marked as the head of navigation on the almost unnavigated waters of the upper Mississippi, have lived to see much of that desert blossom as the rose, or what is better, wave as the world's harvest field; while the beautiful, lonely waterfall has donned a working "apron" and gone to grinding up the harvests at the rate of forty million bushels a year.

Even after the possibility of raising wheat in Minnesota and Dakota was proved, it was long before the fact had more than a local interest to these settlers exiled by fate to these Siberian wastes, as eastern people imagine them. The deep frosts and scanty snowfall made it impossible to raise winter wheat successfully, and, with the old system of milling, spring wheat flour was dark and of poor quality, not worth the expense of transportation to a distant market. Not till 1871 was the "New Process" introduced by which the dark bran of the spring wheat can be thoroughly removed, and the most nutritious part of the berry lying next its closely adhering inner coat can be saved and made into the best flour in the world. The western spring wheat is richest in just this part of the berry, formerly wasted as the bran, and the Minneapolis mills grind nothing else. Its hardness is now the standard of excellence, the best being known as the Number One Hard.

The New Process machine was the invention of a French scientist, M. Joseph Perrigault, perfected by two Americans, Nathan La Croix and George T. Smith. To the late Cadwaller C. Washburn, ex-Governor of Wisconsin, belongs the honor of having brought to our country this new source of boundless wealth. Next to the Washburn Mill, the new process was adopted by the Pillsbury Mill, owned by ex-Gov. John S. Pillsbury, of Minnesota, and his brother, and their sons, formerly of New Hampshire.

[1]Arranged from Helen G. Ludlow's "Mill Powers on the Mississippi," in the *Southern Workman* for Tenth month.

Though the Washburn and Pillsbury Mills still stand at the head, other firms have found room for successful business, till twenty or more mills now use the water power of the St. Anthony Falls, supplementing it with steam power only in the dryest seasons. The statistics published in the Minneapolis *Evening Star*—of the grain and flour trade of the milling year just closed, Aug. 31st—give the wonderful record of wheat receipts, 47,735,400 bushels, which is an increase of 8,457,050 over last year; and of flour made, 7,275,440 barrels, over one million more than in 1887. The growth of the export trade has been proportionately great, the flour shipments having been over 6,000 barrels. The untimely frosts in August have seriously damaged the crops in Dakota and Minnesota, and very little "No. 1 Hard" has appeared in the samples thus far sent in, as I learn from Mr. J. Q. Adams, president of the Northern Pacific Elevator Company.

The "Pillsbury A" mill is the largest flour mill in the world, turning out in fact more flour than any other two in the world,—from 6,000 to over 7,000 barrels daily and grinding 9,500,000 bushels of wheat a year. The three Pillsbury mills together have a daily capacity of 10,500 barrels; in other words, could feed two cities the size of New York.

The "Pillsbury A" which I have just had the pleasure of inspecting, has a branch railroad of its own, connecting it with the various lines that pass through the city. Two hundred cars laden with wheat, flour, or refuse, ply in and out daily. Running alongside the building, the cars empty their wheat upon scales within. Each load is weighed and then lifted by buckets on an endless belt to the bins. The elevator holds 80,000 bushels of wheat, which is a supply for a little over two days. Stepping on to a "lift," we intercept it at this point of its transforming journey. Long wooden box tubes in which an endless screw revolves, extend from the bins. Looking in through the opening, our guide uncovers one of these "conveyers;" it is impossible to resist the optical illusion which makes the broad flanges of the revolving screw seem to be gliding along with the grain that is sliding through their serpentine folds. So conveyed it reaches "cleaners" and "separators" which deftly winnow and sift away the chaff, cockle seeds, and any other extraneous matter.

Thus, finally rid of its "tares," the good wheat passes on to new ordeals. Dropping now back to the first floor, it is caught and crushed and ground between successive pairs of chilled iron rollers, grooved with varying fineness and at varying angles. There are three hundred pairs of these in the "Pillsbury A," and they can break 2,000 bushels of wheat an hour. They are arranged in seven grades, with seven pairs in each set, so that the grain is broken forty-nine times. After each grinding, or "reduction," it is raised again to the top of the mill, to pass through "the diamond reels." These are long cylindrical frames, covered with bolting cloth of canvas or silk, of all grades of fineness, of from eighteen to one hundred and fifty-seven meshes to the square inch. The best quality lasts in use five years. Creamy, lustrous, and gauze-like but firm in texture, some of the fine

grades of the bolting silk are in demand among ladies for embroidery or painting, or for dainty neckties. Quite as dainty is their use in the mill, sifting out the velvety flour and pearly "middlings," and sending the more obstinate grains back to be further reduced.

The central part of the grain of wheat is softest and most easily ground. This is all that used to be saved in the old process, except in the Graham flour, which ground up bran and all. The harder layer which adheres so obstinately to the inner coat of the bran is, however, the best and most nutritious part of the wheat, as Graham knew. To save this "middlings," separate it from the poorer flour and purify it from the bran is the triumph of the "new process," the salvation of spring wheat and Western wheat fields. The softer, central part, yielding its flour first is easily separated. It is particularly poor in spring wheat, but we should never have guessed its present use. Most of it is shipped to England, our guide informs us, to be mixed with moulding sand, or *fed to oysters*.

After all its forty-nine crushings, the "middlings," now reduced to a coarse flour or meal, is still dark with obstinate specks of bran. The "middlings purifier," is the crowning glory of the New Process—its essential feature. The "Pillsbury A" has forty of these machines on each of four floors. In a frame of fine bolting cloth through which the middlings flour can pass, but gradually, it is shaken and shaken. The persistent bran particles have one weak point which proves fatal to them. They are lighter weight than the particles of flour—"like the chaff which the wind driveth away." A delicately adjusted fan creates a suction above the frame, and as its shaking tosses the brown and white atoms into the air, the light weights are caught up by the whirlwind, and whisked off on a horizontal current into a chamber where blanketed shelves await them, on which they can finally settle as must "dust to dust."

Is it not a pretty fairy story of science? Newton saw an apple fall to the ground, and beheld the law of gravitation. Perrigault saw the motes floating downward through a sunbeam in his room, and beheld—the "middlings purifier."

One more most "intimate enemy" remains to be disposed of. This is the wheat germ, which, indispensable as it is from the vegetable's point of view, is quite otherwise from the baker's, making the bread "sticky." It has passed with the middlings through all the ordeals of the reels and rollers. But, like the bran, it has one weakness at last decisive—not lightness, but softness, a set of smooth, white, innocent looking porcelain rollers rightly set, have no effect on the gritty little middling bits,—which indeed roughen them in time—but gently press the tenderer germ out of shape so that it is rejected by the silken meshes.

One might sift out some parables perhaps from all these siftings and sortings. It must be said for the wheat germ, however, that it is by no means useless being manufactured into an excellent food for infants and invalids, and added in proper proportions to certain brands of flour, making it yellower but somewhat more sweet and nutritious.

And now having stood all tests, the "middlings" hastens to its last "reduction." This is effected by no "new process," but between such primitive "burr-stones" (barring some improvements in size and perhaps otherwise) as burred away over the falls of St. Anthony half a century ago, in the old mill of Fort Snelling. We were shown one handsome pair of "violet flint" stones imported from France at a cost of $800. The seventeen other pairs used in the mill are of the American white flint.

After the burr-stones, the very best grade of flour gets one more going over in a cylinder set with whirring knife-blades supposed to make it lie more lightly, without lumping. Then, nothing can excel this finest of the wheat. To keep it always up to the standard, a bakery is constantly running in connection with the mill, putting the flour every hour to the "proof of the pudding." which, as is well known, is "in the eating," If any loaf falls below the mark in the opinion of the expert taster, the fault is not laid to the baker, but sought for in the machinery, which may somewhere need repair or reäd-justment.

Our flour is made, and now we go to see it packed on the first floor. This is a lively operation, employing many men—a relief to the eyes after the great lonely spaces where the magical machines are working away so solemnly, almost by themselves. Barrels and sacks, full and empty, are grouped and heaped around. The "feeders" protrude their great black trunks through the ceiling, apparently open at the lower end, but really closed by a revolving damper which lets down as wanted a barrel full of flour or 196 lbs. as nearly as may be, pressing it down as it goes. Under each cylinder's mouth is a small platform lift. An attendant whirls upon it an empty barrel. Up it flies till the great trunk is plunged nearly to the bottom, then descends as the damper turns and the barrel fills, till, as you look to see the snowy torrent foam over the edge in a generous *staubbach*, or "dust fall," the supply is arrested and the full barrel is whirled off on to a platform scale. The weigher looks at the index, tosses in a scoop-full of flour to perfect the measure, thrusts in the Pillsbury Company's handsome circular which every buyer finds, like Joseph's cup in his sack's mouth; one more whirl sends the barrel into the hands of the headsman; a deft stroke or two, and the packing process is over, all in less time than I have taken to tell it.

It takes twenty-eight hundred horse power to run the Mill, and the large Corliss engine used when the water fails was a fine sight, though standing idle, as the river has been full this season. We descend below the surface of the ground to see the great fly wheel, twenty-four feet in diameter, the cog wheels weighing four tons each, and the great belt five feet wide; all revolving so swiftly and noiselessly that they seem at rest, yet transmitting power to all the whirling, clattering machinery above. Still forty feet below us, in darkness and solitude, turns the great turbine at the source of power in the ceaseless rush of the falling waters.

Four years ago the large Washburn Mill on the other side of the river, with three mills near it, was

thrown into heaps in an instant by the explosion of the dust floating in the air in particles so fine that a spark was enough to send them into elemental atoms. Science and invention at once set to work to devise some safe-guard against this constant source of danger. The result was the ingenious "dust collectors" now employed in all the mills. By a system of fans on every floor, the dust is drawn out of the air and up to the roof where it is carried away by the winds.

SOMETHING FOR NOTHING.

It is always impossible to get something for nothing honestly. It is always impossible to give something for nothing beneficently. This is as true in other realms as in the commercial. It is violated by other methods than those of the gambler.

The man who gives a dime or a dollar to a beggar for nothing does nothing to alleviate poverty. He increases it. This is the lesson which the laggard-brained world has been so long in learning. But we have learned it at last. This lazy kind of charity is not charity at all. This careless benevolence is not benevolence at all. He who makes the beggar earn the dime or the dollar, before or after, by service first rendered or by industry to be awakened and set in motion, does a charity. But he who gives and neither demands a compensating energy before nor arouses a compensating energy after, gives nothing. He has only helped a man to violate the universal and inexorable moral law against all effort, however disguised, to get something for nothing. A young girl is thrown upon her own resources by her father's death. She has had an average education; no better and no worse than that of a hundred thousand other girls. She straightway sits down to write an article—most probably a poem—for the press, and hopes to earn a livelihood by her pen. Why? Has she any special knowledge to impart? any special experience of life to bestow? any fire of genius wherewith to enkindle other hearts? Does she possess any equipment that fits her to be a teacher of humanity? Not at all. It may seem to be cruel to say so, but this is the exact fact. She has nothing to give, and yet she expects to get something, and is bitterly disappointed when her poem or her schoolgirl composition comes back "declined with thanks." She would be indignant if any one were to suggest that she is trying to get something for nothing. But what else can one say of the transaction if he tells the truth? To be a teacher of men, by prose or verse, requires preparation of some sort—knowledge of facts, knowledge of literary art, power of expression, power of feeling, something that makes the would-be teacher richer than her desired pupils. But she has nothing of the sort, and yet expects an audience to pay her for ideas no better or other than those they already possess. A man in middle life has failed in his chosen calling. He has contrived to save a little money, and wants to borrow a little more from his friends. For what? To go into business. He is going to set up a store—grocery, dry goods, millinery, what not. But what is a storekeeper? A man who aids in the work of bringing demand and supply together. I pay him his profit because he knows better than I know what I want, or where to get it, or how to buy it, or how to bring it to me. But does this man know any of these things? Not at all. He knows no more of price and qualities of sugars, or broadcloths, or calicoes, or bonnets, than I know. How then can he expect to succeed? For what does he expect me to pay him a profit? This is our old friend, or rather our old enemy, and the enemy of all mankind. Something for nothing, in a new guise. This man would not expect to make broadcloth without knowing how; but he expects to sell it without knowing how. But to buy and sell goods requires as much and as special knowledge as to make them. He wants the community to give him a livelihood, and he has nothing to give the community in return. No wonder that he fails. Something for nothing ought to fail. . . . .

Look around you and you will find that all the men of great success are men who have given something for something, and generally good measure, heaped up, pressed down, and running over. But you see only what they have received, not what they have given. And the men who have failed deserved to fail, because they have been trying, consciously or unconsciously, to get something for nothing. And that is never a road to an enduring success.—*The Christian Union.*

THE ARAB LEGEND.

There is a quaint Arabian legend which tells of the pilgrimage to Mecca of two devout followers of the Prophet. Abouk journeyed on foot; Selim was mounted on a camel. At nightfall both the pilgrims had reached a spring of water in the desert, where grew a few palm trees. They prepared to spend the night together. "It is a long and tedious journey," said Abouk. "On the contrary, it is short and pleasant," answered Selim; "I was cheered by a mirage on the horizon, wherein I saw the spires of the temples of the Holy City." "There was no mirage, no Holy City to be seen!" angrily declared Abouk; "there were, instead, legions of venomous ants in the sand, that bit and poisoned my flesh." "Not a single ant was on the desert," rejoined Selim. The two pilgrims were quarrelling fiercely, when a good priest, also journeying toward Mecca, came up. He listened to them patiently. "Peace, my brethren," he said at last; let us leave these questions until to-morrow night to decide. In the meantime let Selim go on foot, and Abouk ride the camel." They consented to this exchange of places. On the next night it was Abouk who had seen the glorious visions and found the journey pleasant, and it was Selim who had been bitten by the ants. "My brothers," said the priest, "we are all going to Mecca, whether we walk or ride; but Selim cannot see what Abouk sees unless he stands where Abouk stands. It is well to change places occasionally."—*Argonaut.*

Be careful in your promises, and just in your performances; it is better to do and not promise, than promise and not perform.

A LIFE-BOAT HERO.

Last month there was buried, in Whitby Cemetery, John Storr, one of Whitby's brave life-boat men. On the day of the funeral all the shipping and fishing craft of the port lowered their colors half-mast, and many thousands of persons witnessed the passing to the cemetery of the funeral procession, which was a remarkably long one. The coffin bearing the deceased was carried shoulder high through the streets by life-boat men and fishermen. The funeral rites at the grave-side were performed, and the scene was deeply affecting, for deceased was not only respected for his bravery, but also beloved for his many personal qualities.

John Storr was a member of a numerous family of that name, all of whom spent the best years of their lives in the precarious occupation of fishing in the deep sea; all of whom had a deserved reputation for unselfish heroism; and many of whom sacrificed their own lives in their attempts to save those of others, who had been cast upon the rocky coast of Whitby, by the angry waves. Storr's own father perished in one of the most brilliant enterprises ever recorded in the national life-boat annals; while a brother and two uncles lost their lives in similar deeds of heroism. The deceased, John Storr, was ever to the fore, in times of peril to those at sea; and for many years none of the Whitby life-boats have gone out to shipwrecks without having him as one of the crew. He was one of the coxswains of a crew of brave fellows that have saved many scores of lives from vessels which have been beaten on Whitby's shore by the fury of the sea, and there dashed to pieces. He has had many miraculous escapes, one about eight or nine years ago, when the life-boat, while on one of her adventurous expeditions, was upset by a huge sea. She, however, soon righted herself again, but four of the crew were missing, among them Storr. He, however, was cast up on the beach, though unconscious. By long and patient nursing, he recovered. The other three poor fellows were drowned.

The most memorable feat accomplished by a life-boat crew, was that in January, 1881, when the national life-boat, "Robert Whitworth," was dragged all the way from Whitby to Robin Hood's Bay, a journey of six miles, through banks of snow standing in some places several yards high. A boat containing the crew of a sunk ship, was off Robin Hood's Bay, in momentary peril of being swamped. The Whitby life-boat reached the Bay after encountering difficulties and obstacles hitherto unheard of, and was launched into the terrible waves. Once she was driven back, twice she was driven back more or less disabled, but still the plucky fellows, urged by Storr, stuck to their work, and again launched into the sea. At last the frail craft was reached, and a crew of five or six men, half frozen to death, were brought to the shore amid a tumult of joy that was almost delirious. In other brave deeds of a similar character, Storr was a prominent actor, and his name will ever be revered, at least in the local annals of the doings of brave men.—*Herald of Peace* (*London.*)

"UNITED WE STAND."

Bees and ants may be called civilized animals. They live in cities, and understand the value of coöperation. Indeed, they could give men some valuable lessons upon one of the oldest, the best known, and the truest of human proverbs—"In union there is strength."

Ants show wonderful intelligence, and the "driver ants" not only build boats, but launch them, too; only these boats are formed of their own bodies. They are called "drivers" because of their ferocity. Nothing can stand before the attacks of these little creatures. Large pythons have been killed by them in a single night, while chickens, lizards, and other small animals in Western Africa flee from them in terror.

To protect themselves from the heat, they erect arches, under which numerous armies of them pass in safety. Sometimes the arch is made of grass and earth, and gummed together by some secretion, and again it is formed by the bodies of the larger ants, who hold themselves together by their strong nippers, while the workers pass under them.

At certain times of the year, freshets overflow the country inhabited by the "drivers," and it is then that these ants go to sea. The rain comes suddenly and the walls of their houses are broken in by the flood, but instead of coming to the surface in scattered hundreds and being swept off to destruction, out of the ruin rises a black ball that rides safely on the water and drifts away.

At the first warning of danger, the little creatures rush together and form a solid body of ants, the weaker in the centre; often this ball is larger than a common base-ball, and in this way they float about until they lodge against some tree, upon the branches of which they are soon safe and sound.—*St. Nicholas.*

NEWS AND OTHER GLEANINGS.

—The sanitary press is discussing the comparative advantage and disadvantage of having trees near a house. The general conclusion is that no tree should be planted nearer to a house than its own length when full grown. Trees not only moisten the air about them, but the earth also. Sunshine should have access to a house at all times.

—A specimen of volcanic ash, collected recently on the coast of Ecuador, one hundred and twenty miles from Cotopaxi, has been analyzed by Prof Mallet. The ash fell in July, 1885, and formed a deposit to the depth of several inches. The interesting feature in the composition of the material was the presence of a small amount of silver, probably as silver chloride. The result of several experiments showed that silver was present to the extent of one part in eighty-three thousand of ash. This is believed to be the first instance in which silver has been identified in material ejected from a volcano.—*Panama Star.*

—An extended article in *Science* conveys the information that the final survey for the location of the Nicaragua ship canal has just been completed, the results only slightly differing from those of the survey of 1885. The route as now mapped out extends from Greytown on the Atlantic coast to Brito on the Pacific, a distance of 169.67 miles. By means of the large Lake Nicaragua, the smaller basins of Deseado, San Francisco, Machado, and Tola, and the river San Juan, a distance of 140.78 miles of free navi-

gation is obtained, leaving only 28.89 miles of actual excavation to be made. The Descado and Tola basins were not included in the former surveys. Estimates of the cost of the canal have not as yet been completed, but the estimates of the survey of 1885—$64,036,197—are thought to be too liberal for the new route. In the foregoing estimate, 25 per cent. for contingencies is included.—*The American.*

—A new sponge industry is being developed on the coast of Dalmatia, as an outcome of experiments by Prof. Oscar Schmidt of Styria. Prof. Schmidt planted in favorable spots very small cuttings of live sponge, and in three years was rewarded with a fine crop of large sponges. The expense was small, the total cost of 4,000 sponges being not more than 225 francs.

—A very important and interesting geographical exploring expedition started from the vessel *Jason*, on July 17, on the east coast of Greenland. The party consists of Dr. Fridtjof Nansen and five others. Their intention is to cross Greenland from east to west in latitude 65° 2′ W., heading for Disco Bay on the west coast. The expedition has every prospect of success. Mountains 6,000 feet high characterize the east coast, and from there westward the land is inclined, rendering travel on sledges and *ski* much more rapid. The prevailing winds, also, are from west to east, and if the snow is in a dry condition rapid progress is almost assured. The expedition, it is hoped, will clear up the question of the existence of an interior fertile "oasis," firmly believed in by the natives, and by some thought to be indicated by the disappearance of reindeer and birds inland at certain periods of the year. For financial support the undertaking is indebted to Mr. Augustus Gamel of Copenhagen.

—One of the oldest industries in Egypt is artificial egg-hatching, principally engaged in by Copts. There are said to be seven hundred establishments of this nature in the country, and the production of chickens from the ovens is estimated at from ten to twelve millions annually. The season for incubation lasts through three months of the early summer. The country people bring eggs to the proprietors of the "farroogs," and give two good eggs for every newly hatched chick.

CURRENT EVENTS.

YELLOW FEVER still lingers at Jacksonville. The report on the 22d instant showed 43 new cases and 1 death, making the total number of cases to that date 3,839 and deaths 332.

THE Coroner's jury inquiring into the cause of the terrible railroad accident at Mud Run, Pa., (mentioned last week), have returned a verdict censuring for "gross negligence" the engineers and lookout men of the two locomotives that ran into the standing train, also the brakesman of the latter, and the conductors of both trains. This verdict is based upon the view that if due care had been taken by the standing train to display danger signals and by those in motion to see them, the accident could not have occurred.

THE session of Congress adjourned finally, on the 20th, it being the longest ever held. The whole number of bills and joint resolutions passed during the session was 1,443 of which 1,197 were approved by the President, 95 became laws without his signature, 128 were vetoed, and 23 failed for want of signature at the time of adjournment.

THE negotiations at Washington in reference to the opening of the Sioux reservation in Dakota have come to an end. The chiefs, on the 20th inst., formally notified Secretary Vilas that they had rejected, by a large majority, the propositions made by the President. They submitted a counter proposition agreeing to accept $1.25 per acre, the money to be paid at once. This proposition, the Secretary declared, could not for a moment be entertained by the Government. A small minority signified their willingness to accept the propositions.

A TELEGRAM from Muskogee, Indian Territory, says the Creek Council has passed a bill providing for the disposition and settlement of so much of the land known as "Oklahoma" as the Muskogees have an interest in.

A RAIN storm accompanied by heavy thunder and lightning, prevailed on the morning of the 17th inst., in and near this city and New York and to the Eastward. The St. John, (New Brunswick, Canada), *Globe* says that on the following day "there was heavy thunder all over Nova Scotia." At Hopewell a barn was struck, and a boy and two horses killed.

THE executive committee of the Mississippi State Board of Health have withdrawn all quarantine officers. Travel to and from that State will no longer be interfered with unless by local quarantines, which are now very few.

WILLIAM CONNELL, a prominent business man of Scranton, has been appointed by the Lehigh Valley railroad company to make all arrangements towards an amicable settlement with persons representing relatives and friends of those killed or injured in the Mud Run disaster. It is expected that the damages may reach half a million of dollars.

NOTICES.

*** Haddonfield Quarterly Meeting's Temperance Committee has appointed a Conference to be held in Friends' meeting-house, Moorestown, on First-day, the 28th inst., at 3 o'clock in the afternoon.

A cordial invitation is extended to all.

JOHN M. LIPPINCOTT, Clerk.

*** The Western First-day School Union will be held at London Grove, on the 27th of Tenth month, at 10 o'clock a. m. All interested are cordially invited to be present.

Train leaves Broad street, Philada., at 7.25 a. m. for Toughkenamon Station. If those desiring to attend will communicate in advance with Robert L. Pyle, London Grove, Pa., conveyances will be provided from station to meeting-house.

EDWARD A. PENNOCK,
LYDIA B. WALTON, } Clerks.

*** Concord First-day School Union will be held at Lionville, Pa.—Uwchlan meeting-house—on the 27th of Tenth month, 1888, commencing at 10 a. m. Conveyances will be at Whitford—Pennsylvania Railroad—on the arrival of the 7.15 train from Broad street, Philadelphia. Friends alongthe line of the West Chester and Philadelphia Railroad *via.* Media, will find it more convenient to to by way of West Chester, as a stage will there meet the grain that leaves Broad street at 7.01 a. m., and convey persons direct to the Union.

CLARA B. MILLER,
E. J. DURNALL, } Clerks.

*** The annual meeting of the Association for the Promotion of First-day schools within the limits of Philadelphia Yearly Meeting will be held in Race street meeting-house, Philadelphia, Eleventh month 3d, 1888, commencing at 10 o'clock a. m.

Interested Friends are cordially invited to attend.

S. RAYMOND ROBERTS,
CLARA B. MILLER, } Clerks.

*** Clerks of unions composing Philadelphia First-day School Association and Superintendents of schools not connected with any union within its limits, will please send annual reports with as little delay as possible to

S. RAYMOND ROBERTS, Clerk,
26 West Johnson street,
Germantown, Philadelphia.

ROYAL



BAKING POWDER

Absolutely Pure.

This powder never varies. A marvel of purity, strength, and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, hort weight, alum, or phosphate powders. *Sold only n cans* ROYAL BAKING POWDER Co., 106 Wall-st., N. Y.

WILSON JUNIOR PEDIGREE BLACKBERRY,

The largest, best, and most productive Early Blackberry, 3¼ inches around from seed of selected Wilson's Early.



Kieffer Hybrid Pear Trees,
100,000 Peach Trees,
Strawberries, Grapes,
Blackberries, etc., etc.

CATALOGUE WITH COLORED PLATES FREE.

WM. PARRY, PARRY P. O., N. J.

TEA AND COFFEE.

If $3.00 is sent to me I will send 2lb real good Tea, Black, Green, Japan, or mixed, and 8lb of fine Coffee, roasted. Express charges prepaid in the following states: Pa., New York, New Jersey, Del., Md, Va., W. Va., D. C., Ohio, Ill., Wis., Ind. And I will refund the cost of registered letters when the goods are shipped.

WM. S. INGRAM, 31 N. SECOND ST., PHILADELPHIA, PA. ESTABLISHED —1856.—

QUEEN & Co. 924 CHEST. ST PHILADA.



CAROLINE RAU, PLAIN MILLINERY,

(Successor to S. Maddock.)

736 SPRING GARDEN STREET, PHILADELPHIA.

☞Plain Straw Bonnets a Specialty.

FOR DRY GOODS

——THE BEST PLACE IS——

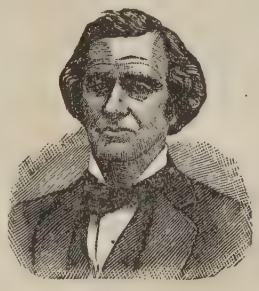
STRAWBRIDGE & CLOTHIER'S,

MARKET
EIGHTH } STREETS.
FILBERT

One of the largest buildings in the city, and the largest Establishment in America devoted exclusively to

DRY GOODS.

The stock includes Silks, Dress Goods, Trimmings, Millinery, Hosiery, and Underwear, Gloves, House-Furnishing Goods, Carpets, Ready-Made Dresses and Wraps, and everything that may be needed either for dress or house-furnishing purposes. It is believed that unusual inducements are offered, as the stock is among the largest to be found in the American market, and the prices are guaranteed to be uniformly as low as elsewhere on similar qualities of goods.



WM. H. JONES,

The Dealer in **Agricultural Implements, Seeds and Fertilizers.** Removed to **2043** and **2045 Market St.,** Philadelphia, Pa. Cheapest and largest variety. Every conceivable implement of farm use, harness, seeds and fertilizers. It is a curiosity, and of great interest to every utilitarian to see the establishment. If you cannot get here, write for wants. I am in communication with all the Agricultural implement builders in the U. S.

ALWAYS A SPECIAL BARGAIN ROOM.

GEORGE W. HANCOCK,
REAL ESTATE,

MONEY TO LOAN ON MORTGAGE.

PROMPT ATTENTION GIVEN TO THE COLLECTION OF RENTS AND GENERAL CARE OF PROPERTY.

OFFICES: { No. 717 Walnut Street, Fortieth & Lancaster Avenue.

The use of the INTELLIGENCER AND JOURNAL *as a medium for advertisements will, we think, be found very satisfactory. A careful supervision is exercised, and nothing known to be unworthy is admitted. The paper now goes to about* 3300 *persons, reaching, say,* 15,000 *readers, and its size and shape, and the character of its contents give special weight to each advertisement.* ☞*When our readers answer an advertiser, please mention that they do it upon seeing the advertisement in this paper.*☜

JARVIS-CONKLIN MORTGAGE TRUST COMPANY,

144 S. FOURTH STREET, PHILADELPHIA.

Capital and Surplus, ... $1,175,000.
Assets, ... 3,333,534.

The 10 year 6 per cent Debenture Bonds of this company are secured by a special deposit of First Mortgages, held by the Mercantile Trust Co., of New York, as Trustees, for the security of the bond holders: the mortgages thus held are on property, the cash value of which is two and a-half times the amount of the mortgage. The security is ample.

ADVISORY BOARD OF PHILADELPHIA DIRECTORS

WM. HACKER,
JOHN M. SHRIGLEY,
S. ROBINSON COALE,
CRAIGE LIPPINCOTT,
R. W. CLAY,
WM. P. BEMENT,
JAMES SCHLEICHER,
R. L. AUSTIN.

E. H. AUSTIN, Manager.

SAFE INVESTMENTS

Capital, $750,000
Surplus, 400,470
Guarantee Strength, $1,150,470

Record of our 18 YEARS' business.

16,854	Mortgages negotiated, aggregating	$11,768 813
6,942	" in force, - " - -	6,358,162
9,912	" paid, - " - -	5,410,656
Interest paid aggregating - - - -		3,345,495
Total paid to investors - - - -		8,756,151

We have 3,014 patrons, to whom we can refer.
We do not claim to do the largest, but the SAFEST business.
Savings Department for Small Amounts.
Full information furnished by
J.B. WATKINS LAND MORTGAGE CO.,
LAWRENCE, KANSAS; or
New York Mang'r, HENRY DICKINSON, 319 Broadway.

AMOS HILLBORN & CO.,

Furniture, Bedding, Curtains.

PARLOR, DINING ROOM, LIBRARY AND CHAMBER FURNITURE, CURTAINS AND FURNITURE COVERINGS MATTRESSES, BEDS, FEATHERS, SPRINGS, SPRING COTS, ETC., ETC.

No. 1027 Market Street, Philadelphia.

Equitable MORTGAGE COMPANY.

S. E. Cor. Fourth and Chestnut Streets.

CAPITAL, ...	$2,000,000 00
SURPLUS AND UNDIVIDED PROFITS, . .	115,444.72

SIX PER CENT DEBENTURES,

Secured by first Mortgages held in trust by The American Loan and Trust Company of New York, and further secured by the entire capital and assets of the Equitable Mortgage Company. Amounts $200, $500, $500, $1,000, $5,000, and $10,000.

SIX PER CENT. GUARANTEED FARM MORTGAGES.

FIVE AND SIX PER CENT. SAVINGS CERTIFICATES,

RUNNING FROM THREE MONTHS TO TWO YEARS.

Interest coupons payable semi-annually at our offices or through any Bank. Also
MUNICIPAL BONDS AND OTHER FIRST-CLASS INVESTMENT SECURITIES FOR SALE.

QUEEN & CO. 924 CHESTNUT ST

SPECTACLES AND EYE GLASSES — COPYRIGHTED — OCULISTS ORDERS FILLED

WESTERN MORTGAGES AND DEBENTURE BONDS GUARANTEED BY THE TEXAS LOAN AGENCY,

CAPITAL (paid) $300,000 SURPLUS $70,000

DENVER CITY AND FARM MORTGAGES

Negotiated by REEVES & CLEMES, Denver, Col.
SUCCESSORS TO REEVES, ALSOP & CO.

Also KANSAS FARM MORTGAGES

The above are worthy the attention of investors.

CONARD & FORSYTHE, Gen. Agents,

119 South Fourth Street, Phila.

SAMUEL CONARD, Late of Cooper & Conard.
ISAAC FORSYTHE.

Association of Friends to Promote the Education of the Colored People of the South.

HOWARD M. JENKINS, Chairman, 921 Arch Street, Phila.
SARAH J. ASH, Secretary, 1717 Vine Street, Phila.
LYDIA A. SCHOFIELD, Correspondent, 1717 Vine St., Phila.
HENRY M. LAING, Treasurer, 30 N. Third St., Phila.

EXECUTIVE COMMITTEE—Edward H. Magill, Swarthmore, Pa.; Sarah H. Peirce, Philadelphia; George L. Maris, West Chester, Pa.; Mary Ann Fulton, Wilmington, Del.; Amos Hillborn, Philadelphia; Alfred Paschall Doylestown, Pa.

WORK OF THE ASSOCIATION.

The work of the Association is chiefly *to raise funds*. These are sent to the support of two schools for colored youth in South Carolina,—the Schofield Normal and Industrial School, at Aikin, and the Mt. Pleasant School, near Charleston, in charge of Abby D. Munro.

Mercy Lloyd

FRIENDS' INTELLIGENCER AND JOURNAL.

PHILADELPHIA, ELEVENTH MONTH 3, 1888.

PUBLISHED WEEKLY BY THE

FRIENDS' INTELLIGENCER ASSOCIATION

(LIMITED.)

TERMS.—PAYABLE IN ADVANCE:

One copy, one year, . . $2.50 | 8 copies, one year, $2.25 each.
Single numbers, . . 5 cents | 15 copies, one year, $2.00 each.

SUBSCRIPTIONS MAY BEGIN AT ANY TIME.

WHEN IT IS DESIRED TO DISCONTINUE, NOTICE MUST BE GIVEN. WE DO NOT "STOP" PAPERS, EXCEPT UPON ORDER OF THE SUBSCRIBER.

OFFICES: 921 ARCH ST., PHILADELPHIA.

ADVERTISING RATES.

For transient advertisements, 10 cents per line, one time; 7½ cents per line each insertion, two times. For longer insertion reduced rates, which will be furnished on application.

REMITTANCES by mail should be in CHECKS, DRAFTS, or POST-OFFICE MONEY ORDERS; the last preferred. Money sent us by mail will be at the risk of the person so sending. ☞Draw checks and money orders to the order of Helen G. Longstreth, Treasurer.

CONTENTS OF THIS ISSUE.

POETRY: ARROW WORDS, ... 689
SILENT MEETINGS, (*from I. Pennington*), ... 689
THE PRISONER, ... 690
EAST NOTTINGHAM, MD, MEETING-HOUSE, ... 691
DENVER AND THE MOUNTAINS, ... 692
SCRIPTURE LESSON NO. 43, ... 694
WALLED CITIES IN THE ANCIENT EAST, ... 695
THE MACEDONIAN CALL, ... 696
THE CONSCIENCE OF THE XIXTH CENTURY 696
EDITORIAL:
Our First Query, ... 696
MARRIAGES AND DEATHS, ... 697
THE FIRST-DAY SCHOOLS:
Meeting of Western Union, ... 697
Meeting of Concord Union, ... 698
The St Thomas Mission School, ... 698
TEMPERANCE:
Should Friends Engage in Active Work Outside Their own Society? 698
NEWS OF FRIENDS:
Religious Labor in Western Quarter, ... 699
THE LIBRARY, ... 699
THE WAY OF SALVATION, ... 700
EXTRACT FROM THE JOURNAL OF STEPHEN GRELLET, . . 700
POETRY: At the Door; The Bluebird, ... 701
THE CARLISLE INDIAN SCHOOL, ... 701
THE REMAINS OF WILLIAM PENN, ... 702
THE INDIANS AND COLORED PEOPLE, ... 703
MOVEMENTS OF THE WASHINGTON MONUMENT, . . . 703
DOING SENSIBLE THINGS FOOLISHLY, ... 704
THE OLD TIMES AND THE NEW, ... 704
THE LOON, OR GREAT NORTHERN DIVER, ... *v.*
NEWS AND OTHER GLEANINGS, ... *v.*
CURRENT EVENTS, ... *vi.*
NOTICES, ... *vi.*

PUBLISHERS' NOTICES.

*** Political matter not being accepted for the reading columns of the INTELLIGENCER AND JOURNAL, the publishers further state that they prefer to decline also the insertion of it as an advertisement. The advertisement below, in this issue, being a response to one last week, it is expected that this will relieve the minds of both classes represented, and close the discussion.

*** WE particularly ask that when money is forwarded to *renew* subscriptions, care be taken to give us the name of the person *to whom the paper is now being sent.* Sometimes, instead of this, the name of another member of the same family is given, in which case, the new name not appearing on our list, we suppose it to be a new subscription, and send two papers.

Where it is a *new* subscription, please say so, and this will also to help avoid mistakes.

***As a definite number of copies of the INTELLIGENCER AND JOURNAL is printed each week, we would suggest to any of our friends who may wish extra numbers of the paper to inform us of the fact previous to the publication containing the particular article wanted, that we may have the required amount of extra numbers printed.

***Matter intended for insertion in the INTELLIGENCER AND JOURNAL should reach us by Third-day morning, though notices or advertisements relating to affairs of immediate importance *may be* used as late as the morning of Fourth-day. In order to reach our distant subscribers, the paper is now mailed on Fifth day, and must be sent to press at noon of the day preceding.

COUNTRY BOARD.—WANTED IN A Friend's family, a few boarders—children or adults; farm situated about two miles from depot and meeting-house at Quakertown. Reasonable rates; very beautiful country and healthy climate. Address A. S. H., Friends' Book Store, 15th and Race Sts., Philadelphia.

COMPANION.—A LADY WOULD MAKE herself generally useful in a refined family. Compensation moderate. References exchanged. Address H., Office INTELLIGENCER AND JOURNAL.

MORE EARNEST WORDS TO CONSCIENTIOUS FRIENDS.

THE article that appeared in last week's INTELLIGENCER has made us feel that we, too, must address, "A few earnest words to Friends." We do not appeal to you as partisans, but as members of a religious body which professes to embody its principles in its practices; and we ask you to carefully consider the responsibility which rests upon you as voters, and to see to it that your actions in this capacity are consistent with your principles as Friends.

The article alluded to tells us that the "Course of Cleveland's administration upon the Indian question has been subversive of much of the good which Friends and others have accomplished." If that be true, then we Friends can find no better man to vote for than Clinton B. Fisk, who was appointed by President Grant Chairman of the Indian Commission, and who still holds that office, having spent out of his own pocket thousands of dollars

for that people whom the Friends are interested to protect.

If we would prevent oppression in the South, we must vote the same ticket, for that is the ticket of the only party that would or can break up the "Solid South" and put an end to sectionalism, out of which all such political oppression grows.

The platforms of both the Republican and the Prohibition parties are silent on these two subjects, and we must, therefore, look to that party which is the greatest friend of humanity. And can any party be a greater friend of humanity than that party which is organized for the protection of the home? And what evil rests so heavily to-day upon the Negro of the South as the evil of intemperance? The candidate of the one party has been for years a laborer for the good of the Indian, and Fisk University is but one of the monuments of his world-wide reputation as a friend of the Negro. Has Harrison such a record?

The Prohibition party advocates arbitration for the settlement of national difficulties, it advocates woman's equality with man before the law. Can Friends find these anywhere else? Is it consistent with Friends' principles to support them?

But we are told that "Protection must be protected." It must, and nowhere can we find a clearer or more emphatic declaration of that than in the Prohibition Platform.

Why, then, are we urged to turn from this party to the Republican, if the policy of Protection is as earnestly advocated in the former as in the latter.

Because the Republican Party has given us "the reasonable and practical legislation by which the vice of drinking has been in many places greatly curtailed." This we could prove by reliable statistics to be in most cases incorrect, did the space permitted to us allow us to introduce them; but even if we admit that it has been "curtailed," it has not been *prevented*. The *vice of selling* still goes on and we have no promise or indication of any intention on the part of the Republican Party to *stop* it. That party grants it permission to go on, and shares the money wrung by its *licensed agents*, the rumsellers, from the poor and degraded of this land; and we, the members of the Society of Friends are urged to be partners in this iniquity, to approve it and to perpetuate it. We are told that the time to act on this question is not *now*, but that we should wait four years longer; and it appears that we were told the same thing four years ago; and yet they who tell us this are grieving over the wrongs of the Indian and the Negro and feel that *they* must be righted to-day.

But what is the real argument in last week's INTELLIGENCER, had it been fully expressed? Simply this: "The Prohibition Party is right, we have no word to say against it, its candidate, or its principles; but it cannot elect its nominees; therefore, don't vote for them for fear that by so doing the Democrats may retain power." What an argument to address to members of the Society of Friends!

Don't act according to your convictions, but do what you know to be *wrong* that some fancied right may be gained. Oppose the manufacture and sale of liquor in your own Society, turn out those who violate the discipline in that respect, and then go to the polls and vote the same ticket with the rumseller, to perpetuate the power of the party that sells him a license, in order that you may lighten your taxes or be true to your party.

But we have not yet been able to entirely clear our Society of liquor dealers; shall we, then, give up Prohibition and sell to those who have the means to buy a high license to continue their business, and then take the proceeds to partly pay the expenses of the meeting?

Friends, shall we take the principles of our Society into our politics, or shall we take the policy of the Republican party into our meeting? Let us be consistent: no vote is ever lost that uplifts a great moral principle and pushes it forward toward ultimate triumph.

S. B. CARR,
Tenth month 29, 1888. LUKENS WEBSTER.

Association of Friends to Promote the Education of the Colored People of the South.

HOWARD M. JENKINS, Chairman, 921 Arch Street, Phila.
SARAH J. ASH, Secretary, 1717 Vine Street, Phila.
LYDIA A. SCHOFIELD, Correspondent, 1717 Vine St., Phila.
HENRY M. LAING, Treasurer, 30 N. Third St., Phila.

EXECUTIVE COMMITTEE—Edward H. Magill, Swarthmore, Pa.; Sarah H. Peirce, Philadelphia; George L. Maris, West Chester, Pa.; Mary Ann Fulton, Wilmington, Del.; Amos Hillborn, Philadelphia; Alfred Paschall Doylestown, Pa.

WORK OF THE ASSOCIATION.

The work of the Association is chiefly *to raise funds*. These are sent to the support of two schools for colored youth in South Carolina,—the Schofield Normal and Industrial School, at Aikin, and the Mt. Pleasant School, near Charleston, in charge of Abby D. Munro.

WESTERN MORTGAGES AND DEBENTURE BONDS GUARANTEED BY THE

TEXAS LOAN AGENCY,

CAPITAL (paid) $300,000. SURPLUS $70,000

DENVER CITY AND FARM MORTGAGES

Negotiated by REEVES & CLEMES, Denver, Col.

SUCCESSORS TO REEVES, ALSOP & CO.

Also KANSAS FARM MORTGAGES

The above are worthy the attention of investors.

CONARD & FORSYTHE, Gen. Agents,

119 South Fourth Street, Phila.

SAMUEL CONARD, Late of Cooper & Conard.
ISAAC FORSYTHE.

QUEEN & CO. 924 CHESTNUT ST



Investment Securities and Guaranteed Mortgages.

DES MOINES LOAN & TRUST CO.

EDWARD FORSYTHE, Manager,

Rich. E. Carpenter, 38 PARK ROW, NEW YORK.
703 WALNUT ST., PHILA'DA.

Equitable
MORTGAGE COMPANY.

S. E. Cor. Fourth and Chestnut Streets.

CAPITAL, ... $2,000,000 00
SURPLUS AND UNDIVIDED PROFITS, . . 115,444.72

SIX PER CENT DEBENTURES,

Secured by first Mortgages held in trust by The American Loan and Trust Company of New York, and further secured by the entire capital and assets of the Equitable Mortgage Company. Amounts $200, $300, $500, $1,000, $5,000, and $10,000.

SIX PER CENT. GUARANTEED FARM MORTGAGES.

FIVE AND SIX PER CENT. SAVINGS CERTIFICATES,

RUNNING FROM THREE MONTHS TO TWO YEARS.

Interest coupons payable semi-annually at our offices or through any Bank. Also

MUNICIPAL BONDS AND OTHER FIRST-CLASS INVESTMENT SECURITIES FOR SALE.

SAFE INVESTMENTS

Capital, $750,000
Surplus, 400,470

Guarantee Strength, $1,150,470

Record of our 18 YEARS' business.

16,854	Mortgages negotiated, aggregating	$11,768 818
6,942	" in force, " "	6,358,162
9,912	" paid, " "	5,410,656
	Interest paid aggregating	3,345,495
	Total paid to investors	8,756,151

We have 3,014 patrons, to whom we can refer. We do not claim to do the largest, but the SAFEST business.

Savings Department for Small Amounts.

Full information furnished by

J.B. WATKINS LAND MORTGAGE CO.,
LAWRENCE, KANSAS; or
New York Mang'r, HENRY DICKINSON, 319 Broadway.

AMOS HILLBORN & CO.,

Furniture, Bedding, Curtains.

PARLOR, DINING ROOM, LIBRARY AND CHAMBER FURNITURE, CURTAINS AND FURNITURE COVERINGS MATTRESSES, BEDS, FEATHERS, SPRINGS, SPRING COTS, ETC., ETC.

No. 1027 Market Street, Philadelphia.

The use of the INTELLIGENCER AND JOURNAL *as a medium for advertisements will, we think, be found very satisfactory. A careful supervision is exercised and nothing known to be unworthy is admitted. The paper now goes to about 3300 persons, reaching, say, 15,000 readers, and its size and shape, and the character of its contents give special weight to each advertisement.* ☞ *When our readers answer an advertiser, please mention that they do it upon seeing the advertisement in this paper.* ☜

FOR DRY GOODS

——THE BEST PLACE IS——

STRAWBRIDGE & CLOTHIER'S,

MARKET
EIGHTH
FILBERT } STREETS.

One of the largest buildings in the city, and the largest Establishment in America devoted exclusively to

DRY GOODS.

The stock includes Silks, Dress Goods, Trimmings, Millinery, Hosiery, and Underwear, Gloves, House-Furnishing Goods, Carpets, Ready-Made Dresses and Wraps, and everything that may be needed either for dress or house-furnishing purposes. It is believed that unusual inducements are offered, as the stock is among the largest to be found in the American market, and the prices are guaranteed to be uniformly as low as elsewhere on similar qualities of goods.

MILK, CREAM, AND BUTTER ALWAYS ON HAND.

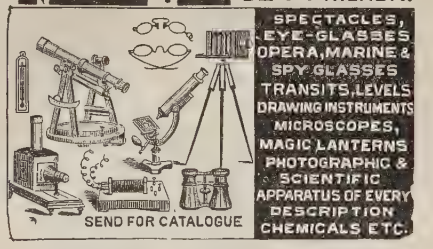
LUKENS WEBSTER,

120 S. FIFTEENTH ST.

Butter delivered twice a week to all parts of the city and surrounding country. We are dealing with the most reliable dairies Orders by mail solicited and promptly filled.

LARD OF THE VERY BEST QUALITY A SPECIALTY.

QUEEN & CO. 924 CHEST. ST PHILADA.



GEORGE W. HANCOCK,
REAL ESTATE,
MONEY TO LOAN ON MORTGAGE.

PROMPT ATTENTION GIVEN TO THE COLLECTION OF RENTS AND GENERAL CARE OF PROPERTY.

OFFICES: { No. 717 Walnut Street, / Fortieth & Lancaster Avenue.

PENNHURST,

TELEPHONE No. 118.

MICHIGAN AVENUE, NEAR THE OCEAN,

JAMES HOOD. *ATLANTIC CITY, N. J.*

RECEIVED FOR THE APPROACHING SEASON

New Stock of Beavers, Cloths, Cassimeres, etc., to select from and make to measure.

PLAIN AND FASHIONABLE GARMENTS. GUSTAVUS GOLZE, TAILOR,

109 North Tenth Street, Philadelphia, Penna.

WANTED.—A SETTLED MAN, NOT VERY strong, will give entire services for a comfortable home with a Friend, or in some Friends' institution. . Capable of taking charge or looking after most any business. Main object employment. Address C. M. D , 22 N. 5th St., care of H. B. Hanford,

CALIFORNIA ORANGE AND RAISIN LAND. 7,400 acres of the finest land in Southern California. Just the place for a colony Will sell as a whole or by sections. 1,600 acres subdivided into 40-acre tracts, for sale to settlers, or would colonize the 9,000 acres Address

SIGNOR, FERRY & SELOVER, San Diego, Cal.

LADIES' FINE SHOES, HAND-SEWED. ORDERS taken and executed with promptness.

S. DUTCHER,

915 Spring Garden St., Phila.

MONTGOMERY COUNTY MILK.—CONSHOHOCKEN Dairies. Special Attention given to serving families.

Office, 603 N. 8th Street, Philadelphia, Pa.

JOSEPH L. JONES.

TEA AND COFFEE.

If $3.00 is sent to me I will send 2lb real good Tea, Black, Green, Japan, or mixed, and 8lb of fine Coffee, roasted. Express charges prepaid in the following states: Pa., New York, New Jersey, Del., Md , Va., W. Va., D C., Ohio, Ill., Wis , Ind. And I will refund the cost of registered letters when the goods are shipped.

WM. S. INGRAM, 31 N. SECOND ST., PHILADELPHIA, PA. ESTABLISHED —1856.—

MY SELECTION OF PATTERNS

* * *

FOR THIS SEASON COMPRISES ALL THE LATEST STYLES AND COLORINGS IN MOQUETTE, BRUSSELS, TAPESTRY INGRAIN, AND DAMASK CARPETS. OIL CLOTHS, LIGNUM AND LINOLEUM WINDOW SHADES, MATS, RUGS, ETC., AT THE LOWEST MARKET PRICES.

BIGELOW BRUSSELS.
LOWELL BRUSSELS.
LOWEL INGRAINS

BENJAMIN GREEN,
33 N. SECOND STREET, PHILA.

LYDIA A. MURPHY,

PLAIN and FANCY MILLINER

ESTABLISHED 30 YEARS.

537 FRANKLIN STREET, PHILADELPHIA.

2 doors below Green.)

CAROLINE RAU, (Successor to S. Maddock.) PLAIN MILLINERY,

736 SPRING GARDEN STREET, PHILADELPHIA.

☞Plain Straw Bonnets a Specialty.

CHAPPAQUA MOUNTAIN INSTITUTE,— A Boarding School for both sexes under the care of Purchase Quarterly Meeting. The present building is new and much enlarged, and has perfect sanitary arrangements. Excellent corps of instructors. Prepares for Business or College. Healthfully and pleasantly located near the Harlem R. R., one hour from New York city. For catalogue and particulars, address,

SAMUEL C. COLLINS, A. M., Prin.,
Chappaqua Institute, N. Y.

FRIENDS' ACADEMY,

A boarding and day-school for both sexes. Thorough courses preparing for admission to any college, or furnishing a good English education. The next school year will begin Ninth month 11th, 1888. Terms for boarding scholars $150 per school year. The school is under the care of Friends, and is pleasantly located on Long Island, about thirty miles from New York. For catalogue and particulars address,

FREDERICK E. WILLITS, Sec.,
Glen Cove, Long Island, N. Y.

ABINGTON FRIENDS' BOARDING AND DAY SCHOOL,

Near Jenkintown, Pa., North Penn and Bound Brook R. R Ten miles from Philadelphia.

Next school year begins Ninth month 10th, 1888. Courses of study arranged to furnish a thorough English education and to prepare for college.

Board and tuition $145 to $175 per school year. Tuition alone $25 to $55. For further information address,

ARTHUR H. TOMLINSON, Principal,
Or CYNTHIA G. BOSLER, Sec., Jenkintown, Pa.
Shoemakertown, Pa.

SWARTHMORE COLLEGE

OPENS NINTH MONTH ELEVENTH.

Thirty minutes from Broad Street Station, Philadelphia.
Under the care of Friends, but all others admitted.
Full college course for both sexes; Classical, Scientific, and Literary.
Also a Manual Training and a Preparatory School.
Healthful location, large grounds, new and extensive buildings and apparatus.
For Catalogue and full particulars, address
EDWARD H. MAGILL, LL. D., President,
Swarthmore, Penna.

FRIENDS' BOARDING SCHOOL.

NEWTOWN SQUARE, PA.

Terms, $150 to $225 per year.

Apply to HANNA R. CALEY, Principal, address, during vacation), Media, Pa.
Or to
THOMAS P. BARTRAM, Newtown Square, Pa.,
CLEMENT M. BIDDLE, 815 Arch Street, Phila.

LEHIGH AND SCHUYLKILL COAL.

BEST QUALITY. CAREFULLY PREPARED.

AQUILA J. LINVILL, 1244 North Ninth Street.

NOW IS THE TIME TO HAVE THAT PAPER HANGING DONE.

Wall Papers were never cheaper. Observe these prices for new Fall Patterns: Lustres and Mica Papers, 6 cts. roll; Beautiful Gold Papers, 12½ cts.; Felt or Cartridge Paper, 20 cts: Heavy Embossed Golds, 30 cts. Samples sent free to any address in the country.

A. L. DIAMENT & CO
1206 MARKET STREET.

FRIENDS' INTELLIGENCER AND JOURNAL.

INTELLIGENCER Vol. XLV. No. 44 | PHILADELPHIA, ELEVENTH MONTH 3, 1888. | JOURNAL. Vol. XVI. No. 823.

ARROW WORDS.

NEVER shall thy spoken word
Be again unsaid, unheard.
Well its work the utterance wrought—
Woe or weal, whate'er it brought;
Once for all the rune is read,
Once for all the judgment said.
Though it pierced, a poisoned spear,
Through the soul though holdest dear,
Though it quiver fierce and deep,
Through some stainless spirit's sleep,
Idle, vain, the flying sting
That a passing rage might bring.
Speech shall give it fangs of steel,
Utterance all its barb reveal.

—*Rose Terry Cooke.*

SILENT MEETINGS.

THIS is a great mystery, hid from the eye of that man who is run from the inward life into outward observations. He cannot see either that this is required by the Lord of his people, or any edification therein, or benefit thereby; but to the mind that is drawn inward, the thing is plain; and the building up thereby in the life of God, and fellowship one with another therein, is sweetly felt; and precious refreshment from the presence of the Lord, received by *them* who singly herein wait upon him, according to the leadings and requirings of his holy spirit.

After the mind is in some measure turned to the Lord, his quickenings felt, his seed beginning to arise and spring up in the heart, then the flesh is to be silent before him, and the soul to wait upon him, and for his further appearings in that measure of life which is already revealed.

Now, in this measure of life which is of Christ, and in which Christ is and appears to the soul, there is the power of life and death;—power to kill the flesh, and power to quicken to God;—power to cause the soul to cease from its own workings, and power to work in and for the soul what God requires and what is acceptable in his sight. And in this, God is to be waited upon and worshipped continually, both in private and in public, according as his spirit draws and teaches.

For the Lord requireth of his people not only to worship him apart, but to meet together to worship; and they that are taught of Him dare not forsake the assembling of themselves together, as the manner of some is, but watch against the temptations and snares which the enemy lays to deceive them therefrom, and to disturb their sense by, that they might not feel the drawings of the Father thereunto.

And this is the manner of their worship: They are to wait upon the Lord,—they are to meet in the silence of flesh, and to watch for the stirrings of His life, and the breaking forth of His power amongst them. And in the breakings forth of that power they may pray, speak, exhort, rebuke, etc., according as the spirit teaches, requires, and gives utterance. But if the spirit do not require to speak and give to utter, then every one is to sit still in his place—in his heavenly place, I mean—feeling his own measure, feeding thereupon, receiving therefrom into his spirit what the Lord giveth. Now, *in this*, is edifying—pure edifying—precious edifying; *his* soul, who thus waits, is hereby particularly edified by the spirit of the Lord at every meeting. And then, also, there is the life of the whole felt in every vessel that is turned to its measure; insomuch as the warmth of life in each vessel does not only warm the particular, but they are like a heap of fresh and living coals, warming one another, insomuch as a great strength, freshness, and vigor of life flows into all. And if any be burdened, tempted, buffeted by Satan, bowed down, overborn, languishing, afflicted, distressed, etc., the estate of such is felt in spirit, and secret cries, or open, as the Lord pleaseth, ascend up to the Lord for them; and they many times find ease and relief in a few words spoken, or without words, if it be the season of their help and relief with the Lord.

For absolutely silent meetings, wherein there is a resolution not to speak, we know not; but we wait on the Lord, either to feel Him in words, or in silence of spirit without words, as He pleaseth. And that which we aim at, and are instructed to by the spirit of the Lord as to silent meetings, is, that the flesh in every one be kept silent, and that there be no building up, but in the spirit and power of the Lord.

Now, there are several states of people; some feel little of the Lord's presence, but feel temptations and thoughts with many wanderings and rovings of mind. These are not yet acquainted with the power, or, at least, know not *its dominion*, but rather feel dominion of the evil over the good in them; and this is a sore, travailing, and mournful state; and meetings to such as these, many times may seem to themselves rather for the worse than for the better. Yet even these, turning as much as may be from such things, and cleaving, or at least, in truth of heart, desiring to cleave to that which disliketh or witnesses against them, have acceptance with the Lord herein; and continuing to wait in this trouble and distress, keeping close to meetings in fear and subjection to the

Lord who requireth it, though with little appearing benefit, do reap a *hidden* benefit at present, and shall reap a more clear and manifest benefit afterwards, as the Lord wasteth and weareth out that in them, wherein the darkness hath its strength.

God is to be worshipped in Spirit, in His own power and life, and this is at His own disposal. *His church is a gathering* in the Spirit. If any man speak there he must speak as the oracle of God, as the vessel out of which God speaks; as the trumpet out of which he gives the sound. Therefore, there is to be a waiting in silence till the spirit of the Lord move to speak, and also gives words to speak. For a man is not to speak his own words, or in his own wisdom and time; but the spirit's words, in the spirit's wisdom and time, which is, when it moves and gives to speak. Yea, the ministry of the spirit and life is more close and immediate when without words than with words, as has been often felt, and is faithfully testified by many witnesses. Eye hath not seen, nor ear heard, neither hath it entered into the heart of man how and what things God reveals to his children by his spirit, when they wait upon him in his pure fear, and worship and converse with him in spirit; for then the fountain of the great deep is unsealed, and the everlasting springs surely give up the pnre and living water.—*Isaac Pennington.*

THE PRISONER.[1]

What is the prisoner in his cell? A man just the same as you or I, held in the same great hand, but held differently,—held tightly, violently, if you will, roughly, indignantly, because he is out of sympathy with the hand which holds him. Sometimes the fault is in the hand. Sometimes the law is unrighteous; and then it holds the prisoner harshly, just in proportion to his righteousness. Then come the cells full of spiritual honor of him in history. Then come the scaffolds, which are glorious. Then the prisoner rests in the grasp of the higher law. But when the law is righteous and the man unrighteous, then his penal imprisonment is simply the tightening grasp of the same great hand of corporate humanity which has been about him from his birth. He has insisted on swimming up the stream, and so the stream beats him in the face; but the great, gracious movement of the stream itself is still the same. It is of all importance. I believe that we should clearly see how imprisonment and every kind of punishment is not a new activity, but it is the special form which the perpetual activity of the State, which represents humanity, assumes when it is resisted by harmful crime. If we do not understand that, our prisons become unaccountable. They are anomalies and monsters. And this is testified by the consideration of the only purposes for which, when he thinks carefully, man can believe that he has the right to administer punishment to his fellow man. What are these purposes? Where does society get its right to punish? What are the limits of its power? Sometimes it seems as if the State's punishment were vengeance, or the absolute meting out by man to fellow-man of the essential correspondent of his crime in suffering,—the giving to the criminal his deserts. But that cannot be. Man has no wisdom or character to fit him for that awful function. Only the Eternal and Absolute can judge absolutely. Vengeance belongs to God.

Again, it seems as if society dealt only with its inconveniences, and swept into the waste heap of its prison, or swept over the precipice of its scaffold, all that made it uncomfortable or hindered the execution of its plans. Once that may have been, probably was. But modern society, modern law, demands a moral element. There must be wickedness in the criminal, as well as inconvenience to the State, before punishment becomes a right. For the inconvenient man who is not a wrong-doer, modern life has no prison. What then? Three purposes of punishment remain. They all presuppose wrong-doing. The first two are deterrent, and the third is educational. The first two are repressive, and the third constructive. The first two are negative, and the third is positive. The first is easy, the second is harder, and the third is very hard. It is easy to deal with the prisoner so that he shall not repeat his crime. You have only to kill him or keep him unpardoned behind his prison's bars. It is harder so to deal with the prisoner that others shall be less inclined to crime on his account. That demands deep study of human nature, and of its wayward impulses. It is very hard to deal with the prisoner so that he himself shall be reformed. That is not done without sympathy, tireless devotion, and quenchless faith. And yet this third is the only real purpose. It is the best; and, if you leave it out, there will be little need of prison reform. The scaffold will answer all purposes, as it used to do. Prisons will only be needed while the guillotine is set up or the fire is kindled. But make the third supreme, with the other two waiting in the background as its ministers. Let the great purpose of imprisonment be reformation, with immediate prevention of crime only as the subordinate necessity, and is not the figure of the tightening hand absolutely true and clear? The grasp, the same grasp which has held him in the sunshine, now shuts the culprit in the dark. And why? First, certainly that he may not do mischief; second, certainly that others still in the sunlight may be taught and warned and frightened by his disappearance. But, most of all, certainly that in that tightened grasp and in that undisturbed darkness the healthy pressure of the healthy whole may round this diseased, distorted portion into symmetry and health. Such a description is absurd and fantastic, if we judge it by the prison standard of the past. Does it not truly represent the true and growing prison standard of to-day?

I ask you to think with me whether it does not immediately tend to secure those conditions and feelings with regard to imprisonment which are really fundamental to its best work, which must be cordially recognized before imprisonment can satisfy our consciences and do its work? I mention five of such conditions, which we may call the normal or healthy aspects of the prisoner's life. The first is the combination of

[1]Part of a sermon by Phillips Brooks, of Boston, before the National Prison Association, Seventh month 15, 1888.

the natural and the unnatural, of that whose causes I can clearly trace, and that which seems most incredible and monstrous. No man thinks rightly of the prison unless he feel both of these elements in it. The prisoner is man; and yet he is man who has broken loose from the true life of manhood, and so forfeited the first right of manhood, which is liberty. This latter fact is horrible. Every best instinct rebels against it. No true soul can pass a prison on the street without a shudder. But the first fact, the undestroyed manhood of the man, is full of hope. What man has been, what man intrinsically is, he may be. Honor and hope, these two together, must fill the prison atmosphere. Before the last hundred years, before Howard began his journey of inspection in 1773, there was no sense of honor and no light of hope in the prison world of England. The two came in together. When it came to seem not a matter-of-course affair, but something very dreadful, that a man should lose his liberty and energy and character,—then, not till then, began the struggle for recovery. When it seemed possible that he should be redeemed, then it seemed horrible for him to be as he was. When the misery of a man's being lost in the desert came to be intensely felt, then it was also felt that it was indeed a man that was lost; and so, that he might fight his way out of the wilderness, with the power of the prison came its hope, and with its hope came its honor.

Closely allied to this is the education which a true prison ought to give to the prisoner's sense of the quality of pain. That which makes the prisoner's sufferings must change as the manhood of the prisoner is more and more developed. At first, it is the mere discomfort of his lot, the most ignoble sort of pain,—the meagre food, the hard bed, the disagreeable toil. Then afterward, if the man becomes more noble, it is the nobler suffering of the loss of liberty. That he should sit between these walls while beasts are roving in the mountains and ships are sailing on the sea and merchants are trading in the market and caravans are journeying across the plains,—all this is terrible. And, then, it is the misery of base companionship, the brutal life, the low and cruel faces which look in through the window every day. And yet it has not sounded the man's capacity of pain. Not till there comes the sense of shame, the self-contempt, the vision of lost opportunity, is the man's true suffering attained. A beast might feel the others,—this is the man's alone. Men are judged by their capacity of suffering. Poor is the prison influence which does not bring forth the capacity for ever nobler, deeper pain, which also is the ministry of this prison life in which we live.

Again, the prison has its value in the way in which it bears constant witness to that fact which lies at the bottom of our consciousness and our experience, but which both our highest and our lowest thoughts and standards are always tending to obscure,—the fact that principle and interest are identical, that goodness and happiness, wickedness and unhappiness, go together. How man's first instincts prophesy that truth! How, as his life goes on, it grows obscure! The bad man says: "It is not true. Behold, I can be very bad, and yet be very happy." The good man says: "I will not care whether it be true or not. I must be good regardless of my happiness." And yet how men are held, in spite of every contradiction, to the assurance that it must be true! The prison is the hard, crude, violent assertion set into the heart of the complicated and bewildered life of the city that the truth is true. The prison is the stony conscience of the town. It stands there with its blank unqualified assertion that sin brings misery. It strikes that assurance inward on the prisoner, giving him the rebuke and inspiration which conscience always has to give to those who will listen to her voice. It radiates that assurance outward on all who walk beneath its walls. It would not be good that it should be the only institution of the city, as it would not be good that a man should be only conscience. But the conscience cannot be spared out of the man; and the prison's sharp, clear voice has its perpetual testimony to bear amid the confused, sophistical standards of human life.

For Friends' Intelligencer and Journal.

EAST NOTTINGHAM, MD., MEETING-HOUSE.

In 1701, twenty years after William Penn received the grant of land forming the great State which bears his name, a colony of Friends clustered themselves more or less remotely about the spot now occupied by East Nottingham meeting-house, (now in Cecil county, Maryland). Attracted to this locality, as history records, by the excellent quality and great quantity of timber, they had grants of land from the Commissioners who were in charge of Penn's possessions, (as it was then supposed to be a part of them), some of one thousand, others five hundred acres, at eight pounds sterling per hundred acres, or at an annual rental of one-and-a-half bushels of wheat, the first year being rent free, and a like time allowed for the payment of purchase money.

In the same year Penn visited the infant settlement, marking with his own hand, as tradition says, the site for a meeting-house, and giving by deed to his beloved society as a perpetual possession a tract of forty acres. In 1705, a meeting was organized at the home of James Brown, one of the pioneers; five years later upon the site before mentioned the first house of worship, a log structure, was erected. Whether the spot was of Penn's selecting or not it is certainly an eligible one, being a point from which the ground descends on all sides, and where now five roads meet, each running through the donated tract, and thus dividing it into five parts.

In 1730, a monthly meeting was established here, and about this time the log building gave place to a more commodious one of brick,—imported from England as many think, but there are better reasons for believing they were burned near where they were used. As such buildings were rare in the new country, this gave the name of "Brick Meeting House," (which was retained until recently), to the little village which grew up about it. Its erection was also presumably indicative of the prosperity which attended the settlers. Perhaps even in those days they were earning the reputation for thrift for which they of the Society

have become almost proverbial. In 1748 the woodwork was destroyed by fire; the walls remaining, it was shortly refitted, when a stone addition made of it quite a large house; but it must be remembered that it served the country for many miles around as the settlers in this locality and to the North were in great part Friends.

In 1810 the woodwork of the building was again destroyed, the fire originating, says our informant who well remembers the occurrence, in this manner: "It was in the winter season, when during a business session of meeting some children were playing about when one found his way into a closet where kindlings were kept and where was a pan of ashes containing live coals. The child not understanding 'how great a matter a little fire kindleth' amused himself by placing light fuel on the coals. His prank was not known, yet he afterward related the circumstances unaware of the harm resulting. The fire was not discovered until seen from without at night fall." Although the combustible portion was destroyed the walls again remained, and upon replacing the wood work a gallery extending around three sides of the building was added and the chimneys with wide fire places were replaced by flues.

Thus for more than a century and a half have a part of the walls withstood the ravages of time and their present appearance gives promise of their remaining for years to come. A landmark to all the country round the old house stands a mute witness to manifold changes and the occurrence of numberless scenes long forgotten. These walls have resounded with the voices of many of the loved and honored leaders of the Society. Here, often amid the silent worshippers the weary and burdened have gained fresh strength for life's conflicts while from its doors has issued a continuous stream of influence whose extent we may not measure. Near by is the ground where are sleeping those hardy pioneers, with generations of their descendants. All of the earlier graves are unmarked, there being but two stones bearing dates in the last century; but as death was in the land then as now, the ground was doubtless put to its intended use at an early date. Near to the small entrance gate is a distinct depression where it is said, and doubtless truly, were buried Revolutionary soldiers who died in the meeting-house while it served as a hospital for a division of Gen. Smallwood's army. Not even a mound marks much of the ground first in use, yet this portion with that now in use is well kept and neatly enclosed.

Lombard, Md. M. Alice Brown.

There is an immense difference between knowing a man and knowing about a man, and there is the same difference between knowing a thing and knowing about a thing. It is this latter kind of knowledge with which the young and the old of this generation are to a large extent supplied.—*Principal Donaldson in the Forum.*

Personalities are cheap; they are the poverty of our intellectual resources, and they rarely end in honor or charity.—*Selected.*

For Friends' Intelligencer and Journal.

DENVER AND THE MOUNTAINS.

I spent the First-day quietly in brother Philip Price's Denver home. The next day, in company with sister E. M. P., made a visit to Silver Plume, over 50 miles northwest of Denver. We passed Argo, where there are large smelting works, saw snow-capped mountains in the distance (the Snowy Range) illumined by the sun, although hidden from us by intervening clouds. It was an inspiring sight, for while there are multitudes of travelers and pleasure seekers to whom these are common things, the privilege of seeing the Rocky Mountains in all their grandeur had not been among my anticipations. We saw Long's Peak towering high, also Gray's Peak, altitude 14,341 feet. They looked so near yet were miles away. The mountain scenery was so attractive that for miles the nearer view was neglected. We saw them gathering the alfalfa crop, which though ripe was bright and green. Soon we came to the foot-hills which seemed grand before seeing the greater heights. Some of them were perfectly flat, called *mesa*. Part of Pueblo is built upon such a mountain. We passed Castle Rock,—and it does have a castle-like appearance,—came to Golden, where they have a Reform School doing good work, and also a "Mine School," which is in demand in these mining districts. Descended to Clear Creek Cañon, with the high mountains closing in around us, their sides almost in places touching the cars, while the overhanging rocks, apparently loose, seemed as though they would plunge upon us. But O, so majestic! giving one some conception of the mighty throes of nature, and the internal workings essential to render this globe inhabitable. Deep clefts in the rocks were often seen; sometimes they looked like loose stones piled high, then again more solid and concrete. We queried, awed in spirit by the grandeur: Can there be scenes more sublime than these? Clear Creek, (not yet rightly named, for the mines color it), keeps close to our track, sometimes with scarcely room for its course and our train in the deep defile. We had not advanced far into the mountains until we were induced to take the observation car which we at first had avoided on account of the exposure. Utilizing all our wraps we enjoyed greatly the unobstructed view. Loose stones and rocks lie along the way, hinting from whence they may have fallen, but having no power to detract from the intense interest of the scene. Some evergreens and other growth deck the sides and summits at intervals, while still higher and more rugged the peaks tower in their majesty. Even here beneath the deep blue heavens, and the grandeur all around us, there were drawbacks to our enjoyment. A party of young men and women were in the open car; one of the latter quaffed the intoxicating cup, the other was smoking a cigar. Each fainted at different times, not seeming to reason from cause to effect. It was indeed a heart-rending sight, yet while disturbed by their boisterous mirth, we could not dwell in the valley of depression in such an uplifting and inspiring atmosphere. It seems impossible that such could truly enjoy the works of the Great Architect. But we could only leave them in His hands and judge mercifully.

Part of our train branched off at Fork's Creek for Black Hawk. In some places the creek is almost obstructed by rocks which have fallen. The road was walled occasionally with round stones or pebbles of almost every size—looking as though washed by the sea. Some of the rocks or mountains look like solid mason-work, and in a sense they are. We came to Idaho Springs (hot mineral), quite a health resort where were a number of attractive vine-clad houses. Passed smelting works and cabins on the mountain sides, the shelter of prospectors for the precious ore. Some of these were on the top of the mountains, and the frequent openings with white sand piled in front indicated how many have come to these mountains seeking their fortunes, often to turn away disappointed, though a few have thus amassed wealth. The cañon widens in many mining districts or where the towns are situated. Saw some ranches in these spaces—but scarcely sufficient results we though to compensate for the toil. Saw two little girls by the mountain side accompanied by a dog, and wondered what facilities there were for the rearing of these. But the towns were not many miles apart, and doubtless a school of some description is provided. At the foot of one of the mountains there was a cemetery; the white stones which marked it came to view quite unexpectedly. We thought of travelers who might have perished in these deep defiles, amid the wintry storms. Georgetown is quite a large town in a flat between the snow-capped peaks; we found that here the snow had fallen within the last two weeks,—though some of the peaks we saw had been whitened all through the heat of summer. There was a large school building, some fine residences, and hotels here, looking as though comfort and prosperity might abound. We now came to "The Loop," which is truly wonderful,—making three circles by rail,—passed under a slight bridge suspended high in air above us, over which we were soon to pass as we made the loop, a perfect circle—followed by two others which did not quite tie. There was a fine view of Georgetown lying below us as we crossed the high bridge. The scenery is grand beyond description; we see mining huts high up the mountains, and wonder how they climb the steep ascent. A young woman on the train was taking instantaneous views,—a grand opportunity. Four miles beyond Georgetown we reach Silver Plume and alight, the train going four miles farther to Graymont. We have two hours to eat our lunch and look around the town. Here Clear Creek, truly named, every stone and pebble clearly defined in its limpid water, runs close to the houses. Saw the children going to school, who stopped and gave us a drink from a pure mountain spring. Delicious it was indeed, and we rejoiced in the many who would find refreshment therefrom. At 2 p. m. we took train for return trip, and enjoyed it all over again. Flowers blooming in the cottage windows cheered us, bespeaking a love of the beautiful. We often saw roads high up the mountain sides, looking more dangerous than our railroad travel, and could but wonder to what point they led. Much of the way we could see the engine and train ahead making the curves, we being in the rear. Saw a log house at Idaho Springs, the seams covered with tin cans, (opened of course), painted blue, also a stone edifice built to resemble one of the old castles. Some of the mountain sides looked tillable, smooth, and seemingly devoid of rock—but too steep for man or beast to climb; others jutting rocks piled high. The mountains seemed even higher than in the morning; so wild, so grand, and awe-inspiring. We parted with them and Clear Creek as the daylight was fading, after a day of intense enjoyment, wishing so much many of the dear friends at home could have shared it with us. Reached Denver after 6 p. m., and were soon in our brother's house, who had been alone through most of the day, but had fared comfortably, and there was a sense of deep thankfulness for all the day had yielded.

We were surprised the next day to receive a call from William and Mary Ferris, of Wilmington, Del., accompanied by their daughter Fannie Hallowell residing here, and have since visited them very pleasantly in her home. We also had a call from William and Ellen V. Smedley formerly of West Chester, and go this afternoon to visit them in North Denver. It is very pleasant to meet with familiar faces so far from home, and this and the kindnesses continually received from those never met before tend to diminish distance and unite us in the bonds of a common humanity, and Christian fellowship. We have also been visited by Edward Marshall and wife from West Chester, and since called on them here, he feeling the climate a great benefit to health as so many affirm. The atmosphere does seem very pure, and the sky so deep a blue; we are almost able to catch a view of the distant mountains. Yesterday we saw Pike's Peak while taking a ride with some friends.

Mary A. Edmunds, a teacher formerly in Chester Co., and a pupil in the Normal School at West Chester, who came here for health, and is still teaching, having her heart in the work, kindly took me to visit some of the public schools. The system is excellent here; they have about twenty schools. I felt attracted to the "Whittier," erected 5 years ago, 12 rooms; a very handsome building, as indeed they all are that I saw. The Principal took us through the different rooms, which were well ventilated, having the best conveniences therefor. We also went on top of the building and had a grand view of the whole city, also of the mountains, having most of the schools pointed out,—the Emerson, Longfellow, the Hyde Park, just being completed, where M. A. E. is to teach, and many others. Then we visited the High School which is a very large and imposing building; the halls and stairways immense. We called in most of the rooms, seeing the pupils engaged in their various exercises. Met with the principal, Jas. H. Baker, long a teacher, and greatly interested in the work. They have no political or other selfish interests to interfere with the best school government.

All the means necessary are freely furnished; there is no complaint of taxes, and the stranger coming to apply for a position stands an equal chance with the Mayor's daughter, only merit prevailing. The salary is $80 per month, except in the primary

department. In this the number of children is in excess of room and they divide the day, having another class to come in the afternoon. These teachers receive $100 per month. There is another pleasant feature in these schools,—no distinction of color is made, there are no separate schools or seats, and there appears to be no feeling on the subject.

Last evening, (2nd day, 22nd), had an appointed meeting in Unity church, where from one to two hundred assembled. There was the arising of prayerful desire, to realize in the depths of the soul "that perfect love casts out all fear," and to rely alone on the Divine Source of strength. The call was extended, seeing we were of different religious persuasions and many entirely unacquainted with the manner of Friends, that all might endeavor to gather into the true silence of the soul, that we might be blessed and refreshed together. And all dividing lines were, I believe, laid low and a fellowship of spirit experienced. There were several members of our Society present, and many who had come from among Friends, or had some connection or acquaintance with them. Louisa Painter, widow of Edward, and her daughter were there, also a neice of John Worth, all of whom it was very pleasant to meet and many queries were extended regarding Friends in the East, and the desire was expressed for similar meetings. We came home and had a precious opportunity in brother Philip's family, he not being able to go out with us—and retired with a heart overflowing with thanksgiving to the Father whence all blessings flow.

L. H. P.

Denver, 10th mo. 23.

SCRIPTURE LESSON, No. 43.

ELEVENTH MONTH 11, 1888.

TOPIC: FAITHFULNESS REWARDED.

GOLDEN TEXT.—"Trust in the Lord, and do good; dwell in the land, and follow after faithfulness."—Psalm 37 : 3.

READ Joshua 14 : 5-15.

FIVE years of conflict intervene between the defeat at Ai and the present lesson. In that time Ai had been again attacked and utterly destroyed. The great cities of the land with their kings had, one after another, yielded to the victorious army of Israel, until the whole country from its southern border to "the valley of Lebanon under Mount Hermon," was in the possession of the Israelites. It is a sad story of war in its most cruel and unrelenting features, and it is hard to reconcile our thought of God as the kind and loving Father of the whole human family, with the barbarous conceptions of the Israelites, who believed themselves acting under his leadership, as the appointed instruments for the destruction of the Canaanitish idolators. War is always to be deplored and we may well work and pray that the time may soon come when the nations of the earth shall learn war no more. Joshua and Caleb are both old men, and the work of dividing up the land among the tribes and the half-tribe is begun, the distribution being made by Eleazar, the priest, and Joshua and the heads of the tribes of Israel. Joshua belonged to the tribe of Ephraim, one of the sons of Joseph, and Caleb was of the house of Judah. The headquarters of Joshua were at Gilgal, the place where the people made their first encampment after crossing the Jordan. It is here that Caleb came to ask that his portion be the same as was promised him by Moses forty years before. (Num. 14 : 24.)

Hebron became the inheritance of Caleb. This beautiful city, situated in the mountains, twenty miles south of Jerusalem, is still in existence, and is one of the most ancient cities in the world. It was well known when Abraham entered Canaan, and was his home for a time. There Sarah died, and was buried in the cave of Machpelah. It is profitable for us to trace, amid all the strife and conflict that gave Israel again the land that had been taken possession of by Abraham, their progenitor, the history of those who were not easily dismayed or discouraged; but were willing to undertake any service that their convictions of duty laid upon them, feeling assured that they would be helped in every time of need.

The late A. Bronson Alcott, in one of his addresses on the revealed will of God, says: "There is no appeal from the decision of the High Court of Duty in the breast. One may misinterpret the voice, may deliberately, disobey the command, but cannot escape the consequences of his election. The deed decides." The truth of this declaration has been substantiated in the experience of every person of high, moral character, and that, too, so fully and convincingly as to leave no room for doubt, that a Power beyond our own will, superior to our own intelligence, acts upon the soul. It is strange that, having had the experience of this unswerving monitor warning them of their faults, men should underrate the importance of the instruction, and seek in books, in the advice of men, or in the traditions of their ancestors for a guide in the way of life. One of our recent writers has referred to this sense of duty that oversweeps the mind as "the great moral inquisitor, whose sessions are held in secret, whose absolute justice is untempered by mercy, whose processes are unrelated and superior to the laws of the land." Indeed, it is this quickening spirit in the souls of men that leads to all improvement in morals, all increase of public virtue, all advancement in national civilization. Everywhere we behold its leaven acting in the consciences of men.

But there is another manifestation of this supernal Power, not less positive, not less certain, not less convincing than the condemning Spirit. It is the rewarding Spirit,—the glad tidings of "Well done, thou good and faithful servant," that enter into the heart of every person who faithfully performs the duty that is laid upon him. "Trust in the Lord, and do good; and thou shalt dwell in the land, and verily thou shalt be fed." This was the experience of the "Sweet Singer of Israel," and ever has it been verified in the experiences of good men and women. He who trusts in the Lord and *does good*, as such trust certainly leads him to do, never fails to be fed,—fed with that which fills his life with peace and joy, and which expands his soul for the reception of sublime intuitions, not otherwise to be attained. The world cannot be sustained by the thoughts of yesterday; the present, instant inspiration of Divine intelligence

and instruction is needed for its growth in righteousness; and every faithful soul, true to its intuitive impulses to do the right, assists God in his work of raising humanity from its low estate into the condition of spirit in which heaven seems more real than earth.

WALLED CITIES IN THE ANCIENT EAST.

Walled cities were very numerous in Palestine and Syria at the time of the invasion of Canaan by the Israelites, and had indeed come down to the Canaanites of that period from a somewhat remote antiquity. When Thothmes the Third, of the eighteenth Egyptian dynasty, invaded Palestine about the middle of the fifteenth century before Christ, he found himself resisted by fortresses at almost every step. Gaza, Jaham or Jamaia, Megiddo, Taanach, Aaruna are especially mentioned as strongholds in the land of Kham, while further northward in the country of the Ruten, were Nunaa, Anaukasa, Hurankar. Perhaps the most important walled city of these early times was Kadesh on the Orontes. This city is represented more than once in the Egyptian bas-reliefs. It is of an oval shape, and is surrounded in one instance by a single and in another by a double moat, while within the circuit of the moat are a set of battlemented towers, more or fewer in number, apparently according to the taste of the engraver. Not much can be gathered from these representations, which, however, show: That the Syrian fortresses were, at any rate, sometimes oval in shape; that they were guarded both by walls and moats; that within the circuit of the walls was a keep or citadel, having numerous towers, which were crowned by battlements.

The material used for the walls of cities was either brick or stone; and of bricks there were two kinds, the sun-dried and the baked. Generally, though not always, where stone was plentiful, it was the material exclusively employed, brick taking its place only where the neighborhood did not supply stone in sufficient quantity. Thus, in Upper Egypt and in Palestine, Phœnicia, and Syria, stone was the material used, but in the Delta of Egypt and in Babylonia the walls of cities had to be of brick, since there was no stone in the country. In Assyria, stone is plentiful, and we might have expected that it would have been in universal and exclusive use; but this is not found to have been the actual fact. Assyria took her arts from Babylon, and employed brick principally for the walls of her towns; though sometimes she revetted her brick with stone, or used stone in the lower part of the walls, which was the part most open to attack.

Where stone was the material employed, the early builders of cities thought it desirable, almost universally, to make use of the largest blocks that they could anyhow arrange to move. The stone substructions of the Temple at Jerusalem formed a part of the outer wall of the town; and these, which have been recently laid bare in several places, are found to be generally from three to six feet in height, and are frequently from eighteen to twenty-five feet long. The longest of all measures thirty-eight feet nine inches, and is estimated to weigh above a hundred tons. Walls of a similar kind are found at Hebron, at Balbek, and in several places in Phœnicia. The wall of Aradus, a portion of which still stands, "is composed of quadrangular prisms, nine feet three inches in height, and from thirteen to sixteen feet long." That of Sidon is almost equally massive. Where blocks of this immense size were employed, it was quite unnecessary to introduce any cement; and so we find that both at Jerusalem and at Aradus cement has been discarded, and the stones are merely laid one upon another, but with such perfection that it is often impossible to insert a knife into the joints. Masonry of this solid kind seems to be represented in one Assyrian bas-relief, where four or five courses complete the wall up to the battlements. Wherever masses of this size were used, the difficulty of emplacing them increased with each of the courses; and it was, no doubt, mainly on this account that the builders, in most cases, placed their most massive blocks only in the lower courses of the walls, and proceeded as they advanced to employ stones of less size, until they finished at the top with masonry of the ordinary character.

When the walls of cities were built of brick, the sun-dried material was ordinarily considered sufficient,—at any rate, for the great mass of the wall. Bricks of a good clay, dried in the hot sun of Babylonia or Upper Egypt, are a solid and fairly enduring substance, and make a wall of no little strength. It was recognized, however, that such walls fell short of what was to be desired; and they were therefore either revetted with burnt brick, or else made of a very great thickness. The thickness of the walls of Babylon, according to Herodotus, exceeded seventy-five feet; and though this is, no doubt, a great exaggeration, yet Egyptian town walls in this material have been found to measure as much as twenty-two feet. Moreover, the accurate Xenophon states that the wall of Larissa (Nimrud), when he passed it, had a width of twenty-five feet, and that of Mespila (Nineveh) one of fifty feet."

Ancient walled cities in the East had very elaborate gates. The gates were reckoned the weakest points, because they were commonly of wood and could thus be attacked by fire. To meet this attack, a bronze covering was sometimes spread over the whole gate, sometimes over parts of it, as at Ballawat. But the main defense was in the construction of the gateways, which was elaborate. A gate in the enceinte of Nineveh could only be gained after three successive entrances had been forced, each defended by its own picked troops.

We have said nothing of the height of walls, because this is a disputed point. Ancient authors speak of walls more than three hundred feet high; but the best modern critics doubt whether the height in reality ever exceeded sixty or seventy feet.—*Geo. Rawlinson, M. A., in S. S. Times.*

It is what a man neglects to do in the line of his duty that marks his true character, rather than what he omits to do of sinning beyond the sphere of his personal self-seeking. His non-doing of good condemns him beyond the power of his non-doing of evil to justify him.—*Selected.*

For Friends' Intelligencer and Journal.

THE MACEDONIAN CALL.

"COME over to Macedonia and Help Us."

This call went out in earnest, pathetic pleading that the work before them might go on and prosper and bless the world, and that truth, pure and untrammelled by long established usages, might prevail. Ever since that day the same feeling prevails, and the desire is earnest for more fellowship in the work of spreading the undying truths of Christianity in their own sweet simplicity. "Come over to Macedonia and help us:" may the prayer go up to the great I Am! O Lord, in thy great mercy renew the call once more to such as stand idle in the marketplace, to enter into the work assigned them ere it be said as of old, "I would have gathered you, . . . but ye would not," and the same mournful destiny follow. The call to-day is as of old, "Take up the stumbling stones out of the way of my people," that the weary and heavy-laden journeying toward the land of rest may pass on to the close when and where the crown is won. Not a few feel as did Jonah when he said: "I went down to the bottoms of the mountains; the earth with her bars was about me forever: . . . the weeds were wrapped about my head. Then I said, . . . I will look again toward thy holy temple." Then relief came through obedience to the call to warn Nineveh against impending calamity which repentance only would avert. Let us take warning by what has been, and give our strength on the side of right; for "right is might."

SARAH HUNT.

THE CONSCIENCE OF THE XIXTH CENTURY.

FROM Dr. Lyman Abbott's article on "The New Reformation," in the *Century*, we quote the following: "Certainly the conscience of the American people, I should rather say of the Anglo-Saxon people, never has been so sensitive and never so resolute in dealing with practical life. If the most trustworthy expressions of religious feeling are those uttered in devotional meetings, private journals, and religious biography, it is quite possible that what the theologians call "conviction of sin" was more poignant in the last century than in this; but if the most trustworthy expressions of religious feeling are those embodied in life, the sense of sin and the purpose of reformation have been far more effectively expressed in this century than in the last. Then millions of slaves were held in bondage in America, and other millions under the British flag in its colonies, with only a feeble and wholly ineffective protest. Drunkenness did not lead to social disrepute either in Old or New England. Churches paid for drinks on occasions of dedications and ordinations, and the minister's sideboard took on the aspect of a public bar. The conscience of England abolished slavery in all English dominions in 1833; that of the United States, moving more slowly and having a more onerous task, accomplished its work thirty years later and at an awful cost. But the task was accomplished. Almost on the very spot where in the first half of this century a Northern missionary was publicly whipped on the bare back, not for circulating anti-slavery tracts, but for having one in his possession, now stand the buildings of the Fisk University, dedicated to the education of the emancipated negro. If drinking has not been diminished,—upon that question social statisticians are not agreed,—drunkenness certainly has decreased, both in England and in the United States; and the conscience of the people is seeking to find a way to bring the destruction of this enemy to a perpetual end. It has not yet found the way; but it has found, or is fast finding, the will. And where there is a will there is a way."

INTELLIGENCER AND JOURNAL.

HOWARD M. JENKINS, *Managing Editor.*

ASSOCIATE EDITORS:

HELEN G. LONGSTRETH. LOUISA J. ROBERTS.
RACHEL W. HILLBORN. LYDIA H. HALL.

PHILADELPHIA, ELEVENTH MONTH 3, 1888.

OUR FIRST QUERY.

THREE times in every year we are called upon to make answer to this query in all our preparative, monthly, and quarterly meetings, and the final answer for the whole year comes before us at our annual or yearly meeting. This constant reminder of our duty in respect thereto is not without its significance, and the fact that it stands first in the list of queries formulated for the government of our lives and the regulation of our conduct as members of the Religious Society of Friends, indicates the importance of its observance by those who hold a right of membership in the Society; yet in its observance how very remiss we are, and how few of us realize the loss to ourselves and to the meeting that this delinquency entails. They who absent themselves for trivial causes open the way for habitual neglect, though it may be farthest from their intention to become delinquents at the beginning. Especially is this true of our mid-week gatherings from the attendance of which there are many amongst us who feel themselves entirely excused. True, our business relations interfere greatly with the holding of religious meetings regularly in the middle of the week during business hours, and the larger part of the members of all our meetings are actively engaged in one or another of the various pursuits by which a livelihood is gained. But such of these as have control of their own time can hardly consider themselves released from this duty. Our religion fails to bring the full measure of blessing to the life if in the performance of any duty it enjoins there is wanting a true appreciation of its necessity.

This is especially the case with regard to the attendance of our meetings, for it is in mingling together for spiritual helpfulness that our interest in one another increases and our faith in the principles and testimonies we profess becomes stronger and takes a firmer hold upon our feelings and affections.

The tenderest sympathy should be given to those whose family duties or ill health or business engagements make it a necessity for them to be absent from mid-week meeting, but it is a very small percentage of our membership that are so situated. By far the larger portion have to *make* excuses, if any

are offered, and it is for this class that our concern is awakened. Many of these are yet in the formative period of life, and are not fully aware of the importance of observing this requirement of our discipline, as a duty they owe to the church, and of the advantage it will be to them in all the years to come, to have acquired the habit of regular attendance of meeting in early life.

It was said by one formerly "I was in the way, and the Lord met me." He is always meeting us in most unexpected ways, and there is no place in which we can more surely expect to find him than when we are met together for his worship. Then is the promise of his presence fulfilled, if indeed we have met in "the unity of the spirit." Those among us who have striven to be faithful can bear testimony to the help it has been to them and offer words of encouragement to all others to do likewise. The exhortation of Paul to his Hebrew brethren is in place here, "Let us consider one another to provoke unto love and good works; not forsaking the assembling of ourselves together, as the custom of some is, but exhorting one another, and so much the more as we see the day drawing nigh,"—the day in which we can no longer gather with Friends in this "reasonable Service"—the day that sooner or later comes to every one when we must receive our discharge as stewards. Shall it be as "good stewards of the manifold grace of God?"

MARRIAGES.

GODSHALK—JOBSON.—At the residence of the bride's parents. Tenth month 24th, 1888, by Friends' ceremony, Winfield H. Godshalk, of Philadelphia, son of the late Jesse S. and Sarah C. Godshalk, of Towamencin township, Montgomery county, Pa., and Mary B., daughter of Joseph and Mary E. Jobson, of Philadelphia.

PUSEY—GOOD.—Tenth month 25th, 1888, at the residence of the bride's father, West Grove, Pa., Solomon J. Pusey, of Londongrove, son of Jesse D., and Hannah D. Pusey, and Ella T., daughter of Francis and Sarah T. Good.

ROBERTS—PEIRCE.—In the presence of Mayor Fitler of Philadelphia, by Friends' ceremony, Tenth month 30th, 1888, Samuel M. Roberts, of Fellowship, N. J., and E. Lillian Peirce, daughter of Maurice K. and Elizabeth L. Peirce, of Philadelphia.

DEATHS.

BARNARD.—In West Chester, Pa., on Third-day, Tenth month 23d, 1888, Joseph W. Barnard, in his 54th year; a member of Birmingham Monthly Meeting.

BUZBY.—Tenth month 23d, 1888, at the residence of his son, Bustleton, Phila., Mordecai Buzby, in his 84th year; a member of the Monthly Meeting of Friends of Philadelphia.

DAVIS.—At her residence, Camden, N. J., Tenth month 28th, 1888, Sarah Davis, in her 98th year.

GILPIN.—Tenth month 22d, 1888, John F. Gilpin, a native of Wilmington, Delaware, but for a long series of years a citizen of Philadelphia, in his 92d year. Until age prevented he was a frequent attender of the meeting held at Race street, and formerly at Cherry street in that city.

GRIFFEN.—On Tenth month 5th, 1888, at the residence of his son-in-law, Purchase, N. Y., Henry Griffen; a member of New York Monthly Meeting.

Having lived an active upright life for sixty-two years, he endured many weeks of trying debility with calm submission to a higher Power. At last quietly passing away in his chair, that beautiful light shone over his countenance, giving assurance of his Heavenly Father being near to welcome home the spirit.

HARPER.—At Plainfield, N. J., Tenth month 27th, 1888, after a lingering illness, Sarah P., wife of Nathan Harper, and daughter of the late Joseph and Elizabeth Williams Mather, of Whitemarsh, Montgomery county, Pennsylvania.

McCANN.—At his late residence, near Blue Bell, Montgomery county, Thomas McCann, in his 80th year. Interment at Plymouth meeting ground.

RICHARDS.—At their residence, West Philadelphia, Martha, daughter of Joseph T. and Martha E. Richards, aged 8 months.

SNYDER.—At her residence, Sandiford, Philadelphia county, Tenth month 23d, 1888, Susanna, widow of John Snyder, in her 87th year; a member of Frankford particular and the monthly meeting of Friends held at Green street, Philadelphia.

WAY.—At the residence of Thomas W. Richards, West Philadelphia, Tenth month 19th, 1888, Joseph Way, aged 80 years. Interment at Fair Hill.

WILLS.—Tenth month 24th, 1888, Charles Wills, in his 63d year. Funeral from Rancocas, N. J., meeting-house.

YERKES.—Tenth month 25th, 1888, at the residence of Howard Mather, Huntingdon Valley, Pa., Maria, widow of William Yerkes, aged 80 years. Interment at Horsham.

THE FIRST-DAY SCHOOLS.

WESTERN FIRST-DAY SCHOOL UNION.

The semi-annual session of the Western First-day School Union, was held at London Grove, on the 27th ultimo. At the hour for opening, the rain was steadily descending, nor did the storm abate in any degree as the day advanced. Owing to this fact the attendance was much smaller than usual but those assembled felt gratified that so many felt interest enough to brave the inclemency of the weather. Reports were received and read from all of the nine schools belonging to the Union. The highest enrollment reported by any single school was 113, the lowest 44. All reports indicated a well maintained interest in the work.

During the morning session the question was asked whether it was advisable to begin the exercises of the school promptly at the close of meeting, or to allow a brief recess to intervene. The practice of the various schools was found to differ upon this point, but the prevailing expression was in favor of allowing as little pause as possible between the close of meeting and the opening of the school exercises.

The Visiting Committee presented an interesting report of work accomplished, and members of the schools visited, expressed satisfaction with this m ethod of mutual encouragement.

At the opening of the afternoon session, in pursuance of the programme submitted by the business committee, an exercise showing the manner of using Primary Lessons Leaves was offered by London Grove school. "The object of First-day School

Teaching," next claimed the attention of the meeting. Two papers, one from West Grove and one from Centre, were submitted upon this subject, and considerable expression was given by the meeting. All seemed agreed that spiritual training was the ultimate end and object of all rightly directed First-day School teaching, and the point was urged upon our attention, that if we would teach others to be Christ-like, we must first be learners at the Master's feet. The stirring times of Fox and his contemporaries were alluded to, and we were asked to make the same zeal for truth *our* object, that *they* evinced through the dark days of persecution. The study of the Scriptures was advised as a means to lead us higher, and into a closer knowledge of Him of whom they testify. The development of character must claim much attention from the teacher; the pupils should be inspired to cultivate the good that is within them, and to be strong to resist evil. The factor of personal influence and example was spoken of as an invaluable means to help in the attainment of these objects. Satisfaction was expressed that the Lesson Leaves were to continue to follow the International Series.

After a most harmonious, and seemingly profitable session the Union adjourned to meet at Centre in Fourth month next. R.

MEETING OF CONCORD UNION.

This body held its autumn meeting at Uwchlan Friends' meeting-house on the 27th ultimo. The First-day school at this place (Lionville, Chester Co., Pa.) is not located within the limits of Concord Quarter, but having received encouragement to begin its labors from that source, and there being no union in Caln Quarter, it has attached itself and been warmly welcomed thereto.

The day was rainy and the place remote from the majority of the schools, so the attendance was small. But what it lacked in numbers it made up in earnest interest, notwithstanding the depressing effect caused by lack of responses to the roll call of delegates. Reports were read from schools as follows: Middletown, Willistown, Concord, Uwchlan, Darby, Newtown, Chester, Providence, Wilmington, Goshen, and West Chester, all of which were of an encouraging character. The question, "What is the best method of teaching the little ones?" was ably presented in a suggestive paper by Elizabeth W. Smith, of Wilmington, Del. From the Willistown report there arose profitable discussion on "How far shall we go in proselyting the children?" the general feeling as expressed being in favor of teaching the principles we believe, as it was said the Society had lost ground by the loss of the proselyting spirit, though there was felt to be an objection to the use of the word "proselyte." The statement made in the report from Uwchlan that not one child in the school was a member of the Society awakened expression and concern for their future as a meeting.

Accompanying the report from West Chester were tributes to two valuable and well known workers in their school, Sarah Hoopes and Sallie A. Sharpless, the reading of which produced great tenderness of feeling, under which covering and the solemnizing influence of prayer, the Union adjourned to meet in Chester in Fourth month next.

THE ST. THOMAS MISSION SCHOOL.

A Friend from St. Thomas writes as follows: "Our Friends' Mission School is growing so, that we are already coming to feel crowded in the room we now occupy. From a beginning of eighteen, only seven weeks ago, we yesterday (Tenth month 21st, 1888), had thirty-three at roll-call with visitors besides, and several more could not attend because it was a wet, snowy day, and they had not shoes suitable. On the roll-book there are fifty-four that we count as members. Yesterday, both teachers and scholars manifested an interest that had scarcely been felt before. If this spirit continues, we must continue to grow and do good. Thus far we have been favored in having free rent and ample school supplies, having only to purchase fuel, stationery, and incidentals.

There being opposition to the receiving of colored children in the school, we felt it our *present* duty not to contend for it, and T. is now offering them the same facilities in our own home, which are gladly accepted."

[These Friends are earnestly at work doing what they can, the school being the direct result of the recent F. D. S. General Conference at Yarmouth, and they deserve the sympathy, and may need the material assistance of Friends elsewhere, as only two families of Friends reside there. Too long have we as a Society stood aloof from active work among the poor and needy, and have been the losers thereby.—Editors.]

TEMPERANCE.

SHOULD FRIENDS ENGAGE IN ACTIVE WORK OUTSIDE THEIR OWN SOCIETY?[1]

In approaching this subject it appears to me that the first thing to be considered is the mission of Friends as a Society, and their connection and influence on the community in which they live as well as on the world at large; for we as a Society as well as individuals have an influence for good or for evil in the world. Now what has been and what should be the mission of the Society? Is it not the advancement of the Redeemer's kingdom on earth? I think in this we will all agree, although we may differ in the means to be employed in carrying out our object. And where are we to look for strength to carry on the work, and also the example for the same, other than to him that spent his life in going about doing good to the bodies and souls of men, without partiality to state, nation, or condition, who cried aloud against every evil in the land and spared not, regarding not the consequence so that he felt the approving consciousness of his Father in Heaven.

And is it not our duty, claiming as we do to be followers of the meek and lowly Jesus to endeavor to walk by the same Light and be guided by the same Power that enabled him to perform the many

[1] An essay read at Abington First-day School Union, at Quakertown, Pa., Tenth month 20th, 1888, by Charles Bond.

miracles that he did, of healing the sick, in casting out the evil spirits, and of raising the dead?

Now are not all of those conditions to be found among the victims of intemperance more than almost anywhere else, and have we as enlightened and Christian people nothing to do for the amelioration of this large class of the community outside the limits of our own Society, where I am glad to think according to our numbers we are as clear of the evil as any other society in this country. But let us remember that Jesus declared it was not those that were whole that needed a physician, but they that were sick. Is it not therefore our duty to go out into the world and into the byways and hedges and endeavor to gather up those that have fallen into the hands of this mighty Goliah who is continually going up and down on the earth seeking whom he may devour, and bring them into a condition where they may sit at the Master's feet clothed and in their right minds?

I fear sometimes that we are so accustomed to seeing and hearing of the evils of intemperance that we get careless and suffer our minds to become in a measure callous to the importance of the subject. I therefore feel it right to call our attention to a few of the many evils arising therefrom.

It not only destroys the health, but inflicts ruin upon the innocent and helpless, for it invades the family and social circle, and spreads woe and sorrow all around; it cuts down youth in all its vigor, manhood in all its strength, and age in its weakness; it breaks the father's heart, bereaves the doting mother, extinguishes natural affection, erases conjugal love, blots out filial attachment, blights parental hope, and brings down mourning age in sorrow to the grave. It produces weakness not strength, sickness not health, death not life. It makes wives widows, children orphans, fathers friendless, and all of them at last beggars.

It bribes our voters, corrupts elections, poisons our institutions, and endangers our government. If we wish to know who is the most degraded and the most wretched of human beings, look for a man that has practised this vice so long that he curses it and clings to it; that he pursues because he feels an evil spirit driving him on towards it; but reaching it, knows that it will gnaw his heart and make him roll himself in the dust with anguish and despair; and yet he says "One glass more and I have done."

Now, my friends, these are but a few of the evils of intemperance, but are they not enough to create in every heart a firm resolve to go forth in the crusade against this mighty evil wherever it may be found, in our beloved Society or out of it, wherever we find it existing? And may He who hears the prayers of the widows and the crying of the orphans made by this portentious evil bless our endeavors, and hasten the day when Temperance shall cover the earth as the waters cover the sea.

Mrs. Ormiston Chant, who was recently in this country, in speaking to the British Women's Temperance Association, said that American women organize better than English women, but English women work better than American women.

NEWS OF FRIENDS.

RELIGIOUS LABOR IN WESTERN QUARTER.

Daniel H. Griffin, a minister from Amawalk, N. Y., with his wife, are visiting all the meetings that constitute Western Quarter of Philadelphia Yearly Meeting, under a minute granted them by Amawalk Monthly Meeting, Robert and Esther Barnes, with a minute from Purchase Monthly Meeting, accompanying them.

They were in attendance at New Garden Meeting on the 21st ult., on which occasion Daniel ministered with great acceptance. In the First-day school, which is held at the close of meeting, they all participated. The school is large and in a flourishing condition, nearly all the attenders both old and young remaining. At the select quarterly meeting Daniel was greatly favored in expressing his views of the value and benefit to the ministry of these meetings, and at the general meeting held on Third-day, (23d), his words of counsel and encouragement claimed close attention from the large audience which had come from far and near through a drizzling rain, to be present. Louisa J. Roberts and Matilda E. Janney, members of the Yearly Meeting's Visiting Committee, on appointment, also Joseph B. Livizey and others of that committee were present.

The meeting for worship was long; many testimonies were handed forth each having a place and finding acceptance with those who heard. In the business meeting the three queries usually replied to at this time were considered, the first one being dwelt upon, and its importance as the means of perpetuating the Society as a religious organization was earnestly presented. Tender counsel to the young women was heard with close attention, and the meeting closed under a feeling that the occasion had been a profitable one.

Daniel H. Griffin is well advanced in years, and the service he is engaged in is arduous, as meetings are held morning and afternoon where the meeting-houses are not too far apart. Some parlor meetings were held, calling in neighbors and friends of other denominations; they have been seasons of profit, and are greatly appreciated by those who attend that are not of our fold, as well as by our own members.

R.

THE LIBRARY.

Friends' Almanac has been issued for the year 1889, in the usual forms,—the larger size, and the "pocket" edition. This almanac is almost indispensable to Friends interested in the organization of the Society, as it, (the larger one), contains the official titles of the meetings of business, and the times and places of their holding, throughout the seven yearly meetings, with the names of their clerks, correspondents, etc., etc. Astronomical calculations are made for the 40th degree of north latitude, and adapted to the meridians of New York, Philadelphia, Baltimore, and Cincinnati. Copies may be had of Friends' Book Association, 15th and Race streets, Philadelphia.

The almanac states that five eclipses will occur during 1889. Three of these,—an annular eclipse of the sun, on the 28th of Sixth month, a partial eclipse

of the moon, on the 12th of Seventh month, and a total eclipse of the sun, on the 22d of Twelfth month, will be invisible in the United States. A total eclipse of the sun, on the 1st of First month, will be visible as a partial eclipse in that part of the United States west of the meridian of New York City, and east of Denver,—beyond the latter it will be visible totally. A partial eclipse of the moon will occur on the evening of the 16th and morning of the 17th of First month.

The Proceedings of the First-day School General Conference held at Yarmouth, Ontario, Canada, in Eighth month, have been printed in pamphlet form. The reports from the different committees and Unions and Associations, and the essays and special papers which were read, are all given in full, with brief notes of the discussions and exercises accompanying the business. Copies may be had, we presume, of the clerks of the General Conference, Joseph A. Bogardus, 177 West Street, New York, and Rebecca Schooley, Sparta, Ontario.

THE WAY OF SALVATION.

[From *The Friend*, (Orthodox), Philadelphia.]

Those who are accustomed to weigh the meaning of words, and to select such as will accurately convey the ideas they wish to express, are aware of the danger there is of false impressions being made by the use of terms which, although in one sense true, yet may foster erroneous views in themselves and in others. An illustration of this danger we think may be found in expressions frequently used by writers or speakers on religious subjects, which speak of salvation being secured by our *accepting* Christ, or *accepting* the salvation which he offers.

One of the meanings of the word *accept*, is to take an offered gift; and with this meaning in his mind, a person listening to such teaching may gradually come to believe that the religion of Christ requires nothing more than simply to receive salvation; unless the teacher is careful to point out the accompanying conditions which Christ and his Apostles have clearly laid down as necessary to be observed. If we turn to the "Sermon on the Mount," which is the most important compendium of Christian doctrine of which we have any record, we find it full of practical directions to be observed by the disciples of Christ; showing that there is a work and service for man to perform; and that the kingdom of heaven is not promised to every one that acknowledges Christ as Lord, but to him "that *doeth the will* of my Father which is in heaven."

Many passages of similar import might be quoted from the New Testament—such as "*strive* to enter in at the strait gate;" "*Work out* your own salvation;" "Be ye *doers* of the word, and not hearers only," etc. All of which show that it is a part of the plan of salvation, that man should coöperate with the Divine Power and Spirit of God "which worketh in us both to will and to do of his good pleasure." Without submission to the operations of this Power, there can be no well-founded hope of salvation; for it is through it we are redeemed from the defilements of sin, and prepared for admission into that celestial city where nothing that is impure or unholy can ever enter.

Nor is there anything in this view inconsistent with the declaration of the Apostle, that it is "the Grace of God which bringeth salvation"—for man cannot of himself work the work of God, but is dependent on this "free gift," this Light, Grace, and Spirit, of which our blessed Redeemer said, "I am come that they might have life, and that they might have it more abundantly."

EXTRACT FROM THE JOURNAL OF STEPHEN GRELLET.

We had a refreshing meeting at Spring; it was a large one. The following interesting circumstance was there related to me by John Carter, a near relative of the Friend who had been an instrument in raising up that meeting from a decayed state and on that account had called it Spring Meeting.

A number of years ago, it had become much reduced through the unfaithfulness of some of its members, and the death of others.

A young man by the name of Carter became religiously inclined, so as to feel disposed to open the meeting-house, and to repair there, though alone, on meeting days. He had continued to do so for some time, when one day a great exercise came upon him to stand up and audibly to proclaim what he then felt to be on his mind of the love of God, through Jesus Christ, towards poor, sinful man.

It was a great trial of his faith, for nothing but empty benches were before him. He yielded, however, to the apprehended duty, when shortly after having again taken his seat, several young men came into the house, in a serious manner, and sat down in silence by him, some of them evincing brokenness of heart.

After the meeting closed, he found that these young men, his former associates, wondering what could induce him to thus come alone to that house, had come softly to look through the cracks of the door at what he was doing when they were so reached by what he loudly declared, that they came in. Some of them continued to meet with him, and became valuable Friends. The meeting increased by degrees to the size it now is. Thus is the Lord pleased to make the faithfulness of one a blessing to many.

Wisdom does not show itself so much in precept as in life,—in a firmness of mind and mastery of appetite. It teaches us to do as well as to talk; and to make our actions and words all of a color.—*Seneca.*

It is the individual power to grapple with the complicated problems and mysteries of life that is measure of the man, and not the amount of information which he has gathered from books.—*Principal Donaldson in the Forum.*

I wonder at men always ringing a dish or a jar before buying it, but being content to judge of man by his look alone.—*Diogenes.*

Live to explain thy doctrine by thy life.—*Prior.*

AT THE DOOR.

A HAND tapped at my door, low down, low down,
I opened it and saw two eyes of brown,
Two lips of cherry red,
A little curly head,
A bonny, fairy sprite, in dress of white,
Who said, with lifted face, "Papa, good night."

She climbed upon my knee, and kneeling there,
Lisped softly, solemnly, her little prayer;
Her meeting finger tips,
Her pure, sweet baby lips,
Carried my soul with hers, half unaware,
Into some clearer and diviner air.

I tried to lift again, but all in vain,
Of scientific thought the subtle chain;
So small, so small,
My learning all;
Though I could call each star and tell its place,
My child's "Our Father" bridged the gulf of space.

I sat with folded hands at rest, at rest,
Turning this solemn thought within my breast:
How faith would fade
If God had made
No children in this world—no baby age—
Only the prudent man or thoughtful sage.

Only the woman wise, no little arms
To clasp around our neck; no baby charms,
No loving care,
No sinless prayer,
No thrill of lisping song, no pattering feet,
No infant heart against our heart to beat.

Then if a tiny hand, low down,
Tap at the heart or door, ah! do not frown:
Bend low to meet
The little feet,
To clasp the clinging hand; the child will be
Nearer heaven than thee—nearer than thee.
—*Lillie E. Barr, in "Our Dumb Animals."*

THE BLUEBIRD.

"On his breast the earth: on his wings and back the sky."—THOREAU.

To the window of my garret
Came a bluebird yestermorn,
And I fancied for a moment
'Twas the soul of Spring, new born;
But I heard thy wind, October,
Sighing like a ghost forlorn;
And the gray clouds, full of menace,
Frowned the dancing leaves to scorn;
And the bluebird flew away:

Flew away ere I could open
Unto such a heavenly guest
That old window of my garret,
Near to which, perhaps, a nest
Full of bluebirds once was hidden,—
So, before his Southern quest,
He had paused for one more visit
Near the place he loved the best—
The old nest where he was born:

Yes, was born. There is a hollow
In the apple-tree close by;
And the bluebird (who doth carry
On his back and wings the sky,
And upon his breast the brown earth
Of the springtime soft and shy),
Trusteth often to things hollow—
Precious hopes,—as you and I
Oft have done and may again.

May again? Nay, will do always,
Let us pray—since far more wise
Is the habit of believing
Than the wisdom cynics prize:
Rather let us be like bluebirds,
Who, although the brown earth tries
Upon their breasts to spread its color,
Carry on their wings the skies—
But my bluebird flew away:

Flew away; and then this other
Fancy came: how oft, indeed,
Heavenly guests unsought might seek us
In our grayest days of need,
If we only to the music
Of their coming wings gave heed!
But they find our garret windows
Closed too oft,—and so they speed,
Like my bluebird, far away!
—*Henry W. Austin, in Sunday School Times.*

THE INDIAN SCHOOL AT CARLISLE.

THE annual report of the Carlisle Indian School, for the year ending with the Sixth month, is printed in *The Red Man*, the monthly newspaper issued there, for the Tenth month. There were at that time, (Sixth month 30), 589 in charge of the school, (373 males, 216 females), the large majority, (301 males, 135 females, total 436), being out on farms and engaged in families. There were no less than 42 tribes represented at the school, the most numerous being the Apaches, 133; Pueblos, 114; Sioux, 86; Oneidas, 72; Cheyennes, 29; Arapahoes, 22; Winnebagoes, 16; Pawnees, 14, and Omahas, 12. All the other tribes had less than ten representatives each, several having but one.

In the mechanical training departments the following trades were taught the boys: carpentering, blacksmithing and wagon-making, harness-making, tailoring, shoemaking, turning, painting, printing, baking, and steam-fitting. The number of boys learning some one of these trades was 191, representing 28 of the tribes. In relation to this feature, Captain Pratt says:

"I urge more than ever the value of work shops and manual training in schools for Indian youth; but to all industrial and literary training should be added association and competition with the whites during the time of their school life; this alone will assure to them confidence in their own ability to meet the issues of the common struggle for existence.

"The industries taught the girls embrace all that is essential to house-keeping, so far as can be taught in a large institution, and this instruction is largely supplemented by practical experience in suitable white families."

We make the following further extracts from the report:

"It is fortunate that this School is so situated that its capacity for agricultural instruction is not limited

to the three hundred acres of School land. Its facilities in this direction might at once be extended to cover the best of training for a thousand boys. The system of placing pupils in families and on farms during vacation, and leaving a limited number of these remain through the winter to attend the public schools has widened, and its results have been more satisfactory. Three hundred and one boys and one hundred and thirty-five girls have had these privileges for longer or shorter periods during the year.

"Out-pupils are visited and careful inquiry made covering the homes in which they live and their treatment while there, also their own personal conduct and habits, and the schools they attend are examined, and reports covering all these points become a part of our permanent record. Teachers having the care of our Indian pupils in the district schools universally speak well of them. It is a gratifying feature of this out experience that those patrons who were the first to take hold of the system have been so well suited, that they still continue to employ our students and prefer them to any other help. Their general testimony is; 'They are plesaant to have about the house;' 'Are good to my children;' 'So respectful to the ladies;' etc., etc. Of the whole number out during the year, only four failed to give satisfaction, and no case of criminal viciousness occurred.

"In regard to the conduct of students returned to agencies reports are conflicting; in many cases they are creditable, but in others quite the reverse. In order to measure success by these apparent results, a very thorough knowledge of the adverse circumstances to which they return and in which they are compelled to live is needed. Enough comes to us to satisfy us that the work of Carlisle is an ever increasing factor for good in Indian matters, and that by means of this and other schools of like character, the great body of Indians may yet be brought into thought and touch with the outer world more rapidly than by any other means so far inaugurated. The government can only hope to do away with our distinct Indian population and assimilate it through some organized plan having that purpose in view. The massing and herding on reservations separated from the intelligence and industry of the country, is the reverse of every such purpose.

"The mortality of the year was abnormally large; being twenty-one out of a total population of six hundred and thirty-seven. Sixteen of these—nine males and seven females—were Apaches; one boy, Cheyenne; one boy, Lipan; two boys, Nez Perces; one boy, Pawnee. This great mortality among the one hundred and fifty-two Apaches is more than three times that of all the rest of the school combined, though they number less than one-fourth of the whole. An explanation is found in the fact, that when they arrived at Carlisle they were at a very low ebb physically, many of them suffering from chronic and incurable disease. All the deaths were from tubercular consumption or kindred affection. Aside from the Apaches, the health of the school has never been better. I repeat what I said last year, that the most potent element in rebuilding their naturally weak constitution is the country life and diet of the out-students. No disease of an epidemic nature occurred, and with the new buildings, now complete and in progress of construction, the general health of the school will surely improve, as exposure to colds and drafts will be lessened and general comfort greatly increased."

THE REMAINS OF WILLIAM PENN.

The question of marking or removing the remains of William Penn is again discussed in some quarters. At a meeting of the "Bi-Centennial Club," (a social organization growing out of the Bi-Centennial celebration of 1882), on the 24th instant, in this city, the subject was brought up. The report in the Philadelphia *Ledger* says:

Daniel Sutter said the club was engaged in perpetuating and keeping before the world the honored name of William Penn. He described his visit to England some time ago, and his search for the grave of William Penn. In this connection he recounted the difficulties he experienced in finding the spot, and his final discovery in the old graveyard at Jordans. Through the almost utter ignorance that prevailed it required a long time to find any one in London who could give him information of how to reach Jordan's, and, when he finally arrived at the place, he found the surroundings dreary and dilapidated, and such as to make an American feel sad. On account of the decadence of the sect of which Penn was a member, he believed the time was not far distant when the old graveyard would be abandoned and sold. He suggested that in the meantime a suitable plain block of marble or granite might be placed over the remains of Penn, to which the Friends still living would have no objection.

E. C. Knight spoke of the two efforts that had already been made to have the remains taken to Pennsylvania, both of which had been unsuccessful.

Dr. J. J. Levick thought the matter was well worth serious consideration. While he had great regard for the English Friends, the sect was growing less and less in numbers, and in a comparatively few years it would not be known in England as a distinctive body. The graves were poorly cared for, and if action were not taken the grave of Wm. Penn in another generation would be entirely neglected. It was not likely the remains could be brought to Pennsylvania during the present generation, but he thought a permanent stone should mark the grave of the founder of the Commonwealth. There could be no objection by the Friends to such a proposal. Mr. Alexander, Mr. Lucas, and others made remarks upon the question, the discussion determinating in the acceptance of Mr. Sutter's suggestion as a resolution, and a committee, consisting of Dr. Levick as Chairman, Mr. Alexander as Secretary, Mr. Sutter, Mr. Colesberry, Mr. Knight, Mr. Smedley, and Mr. Lucas, was appointed, with power to act.

[The following letter is also published in the *Ledger*, drawn out by the above report]:

Mr. Editor:—The *Ledger* of October 25th contains an account of some steps taken by the Bi-Centennial Club the night before to place a monument

over William Penn's grave, which was said to be in a neglected condition.

I visited Jordans Meeting-house about the 20th of last August, for the third time during the past five years, and found that the grounds had been cleared up and greatly improved within a short time. There is now little or nothing to be desired in the way of embellishment. The spot is one of the most beautiful and sequestered in all England, and wonderfully suggestive of the purposes to which it is put. The little burying ground is surrounded by great trees, and Penn's grave is marked by a small but substantial stone. I should be very sorry to see it give place to a monument of any kind. The grounds are in a deep ravine, approachable by some of the most charming lanes and hedges in England, and are about two miles from an old Roman village, Chalfont St. Peters, which should be the objective point of the traveler—otherwise he may stray around for miles without finding the place. A year ago this last summer I undertook to pilot a party of Philadelphia ladies to the spot, and came very near having to sleep under the hedge the first night. Down to within a short distance of Penn's grave no one had ever heard of such a man.

All, in my opinion, that is now needed, is a few sign boards along the road from Slough Station to the meeting house, a distance of perhaps eight miles, and this I am just having supplied, under the direction of the Congregationalist Minister at Beaconsfield four miles from Jordans. I have also ordered a large board placed at Slough, with a diagram of the road, from the station to the grave, painted on it. I am arranging to have one or two chambers fitted up at "The Greyhound," at Chalfont St. Peter's, for the accommodation of travelers who may be obliged to remain in the neighborhood over night. The inn is a very old one and dilapidated, but very interesting, having once been the stopping place of Jeffries, the cruel Judge, who held his court near by. It was formerly a mill, and a stream still runs under it; but with the special provision which is being made for their comfort, no Philadelphians need hesitate about trusting themselves there for one or two nights. Milton's cottage is only two miles away. Grey's country churchyard is on the road from Slough, and there are many other points of interest at hand.

I have been actuated in what I have done by the desire to honor the memory of the late George L. Harrison, Esq., who first drew my attention to this spot and who may also be said to have discovered Penn's burial place, for Americans at least. A supplemental objection which I have to the erection of any costly monument at Penn's grave lies in the fact that I expect to live until the very reasonable hope of Mr. Harrison is realized and the ashes of the founder of this city rest in the midst of the people whom he loved so well.

Mr. Harrison's chief opponent, a Mr. Littleboy, the only Quaker of influence in the neighborhood, died this last winter, and the time is not far distant when there will not be a member of the Society of Friends within miles of the place. They are now more numerous in Philadelphia, I am told, than in all England combined, and Penn's immediate descendants are in favor of granting the necessary consent for the removal of the remains.

Yours truly, J. E. Johnson.

THE INDIANS AND COLORED PEOPLE.

Providence, Oct. 24.—At the evening meeting of the American Missionary Society, after devotional exercises, Joshua Givens, a son of a Kiowa chief, gave a pathetic account of the forcible removal of his tribe to Texas. His father was shot because he refused to go. He went to school at Carlisle, Penn., with $800 which he had saved from wages earned in freight teaming for the government, and persevered till he was qualified for missionary work. He thought training schools were the best means of civilizing his people. He told of the ignorance, drunkenness, and dishonesty of an agent appointed by the present administration, who is now in prison for theft of $14,000 belonging to the Kiowas, which would have been $100,000 but for the acumen of educated Indians.

Three colored ministers then spoke. The first, Joseph E. Smith, of Chattanooga, Tenn., spoke about the evils of caste to the colored race. He described the gross injustice which educated and refined colored people have to endure in the South.

B. A. Imes, of Memphis, Tenn., was the second colored speaker. His subject was "The evils to the colored race of secret societies," which are very prevalent in the South, Memphis having 82 of them; and almost all the adults of both sexes are members of one or more of them; that they are formidable rivals to the churches, waste much time and money, and give great facilities to bad men to get power and influence.

J. R. McLean, a pastor from Paris, Tex., and a graduate of Talledega College, Ala., spoke on the evils to the colored race of intemperance. He said that the charge that the colored vote was very effectual in defeating prohibition in Tennesee, Alabama, and Texas, is, to a great extent, true.

MOVEMENTS OF THE WASHINGTON MONUMENT.

Great care is taken to note the movements of the Washington Monument, for it does move. The law of contraction and expansion of material by heat and cold operates here as well as elsewhere. When the sun shines full on the eastern face in the morning the stones on that side expand and throw the shaft slightly to the west. Then the sun goes round to the south and the apex of the monument makes a corresponding swing to the north. As the orb creeps about the sky to its final setting in the evening the glittering point on top of the monument makes a contra-movement around half a circle, gradually settling back to its normal position after the rays of the sun have lost their power. This movement has never been calculated, but is undoubtedly very slight. The wind, too, has an effect upon the structure. From the centre of gravity of the shaft, located 174 feet and 10 inches from the floor, is a cross-beam, from which is suspended a fine steel wire, protected by a galvanized iron tube about four inches in di-

ameter. This hangs to the floor of the northwest corner of the elevator well. At the bottom is a plumb-bob, weighing twenty-five pounds, suspended by means of the wire, and hanging in water. An iron cylinder protects the instrument from injury, and a little iron house, about four feet high, keeps off the draught. Through the cylinder is a telescopic eyepiece, in one end of which are two vertical wires about one-quarter of an inch apart. When a candle is held at an opening in the side of the box and the eye is applied to the outside end of the tube, the plumb line can be seen—a fine line between the vertical marks. Any movement in the shaft is recorded by a corresponding movement in the line. When the structure is at rest, and in its normal position, the line hangs still, midway between the others, but when the shaft is disturbed by the action of the wind it sways back and forth like the pendulum of a clock, always coming to rest in the center. This is observed every day, and if the custodian should ever notice the line hanging still at any point outside of the two cross-lines he will then know that the monument has been permanently moved from its level position. Until then, however, no one need be alarmed by the oscillations of the shaft from the action of the wind or the influence of the sun.—*Washington Star.*

DOING SENSIBLE THINGS FOOLISHLY.

How far is it actually true that women do sensible things in a foolish manner? We must remember, to begin with, that the way in which things are done, even more than the capacity of doing things, depends on habit and training. The farmer's daughter will go into the barn, bring out old Dobbin, and have him all harnessed, while the inexperienced city boarder, man though he be, is speculating how to get the narrow collar over the bulging eyes, ending, perhaps, in attempting to prove mathematically, like Coleridge on his pedestrian tour with Wordsworth, that the thing is utterly impracticable. The fisherman's daughter will pull or sail her father's dory out to the reef while the fresh-water fisherman, whom she carries as passenger, can only balance himself uneasily in his seat or cling desperately to the gunwale. Nay, the sailor who has been round the world in a man-of-war may gladly resign himself to being paddled by a young French girl down the rapids of the Saguenay, finding himself rated only as so many pounds of helpless freight on board. What we call doing a thing sensibly or foolishly is not, three times out of four, a matter of instinct or natural fitness in any way; it is a question of training.

It would, of course, be foolish to assert that sex creates no inherent differences in the way enterprises are undertaken or tasks done; but it is certain that the domain of these differences is being steadily narrowed as education becomes equalized and opportunities thrown open. I can remember when it was accepted as a sort of axiom, not merely that women could not with propriety learn to swim, but that they could not learn it at any rate, or only very clumsily, at least this side of the South Sea Islands; whereas now they are taught swimming as naturally and readily as boys. Fifty years ago, Mr. Comer, a well-known teacher of book-keeping in Boston, complained that it was "in the face of ridicule and sneers" that he took women as pupils, whereas now one can hardly enter a shop without seeing a young woman shut up in a glass case for this very occupation. She is doing a sensible thing, and nobody complains that she does it foolishly.—*T. W. Higginson, in Harper's Bazar.*

THE OLD TIMES AND THE NEW.

A REMARKABLE trait of human nature that is found among all peoples, and that has been manifested in all the ages, is a proneness to think of the past as a better period than the present; and this without any regard to the real facts in the case. It was while the Egyptians were at the very acme of their national greatness, that the conviction was strongest with them that prior to all the records of their ancient history there was a good old time when men were as gods, and the gods were as men. It was when the Hebrews were fairly out from their Egyptian bondage, and were on the very verge of a land of promised blessing, that they were almost of one mind in believing that their slave-life in Egypt had been better than was their life of freedom and hope in Arabia. It was in the best days of Grecian supremacy that the Greeks called their age the age of iron, and were sure that it had been preceded by a heroic age; while prior to that there had been successively an age of brass, an age of silver, and, first of all an age of gold. So universal was this tendency in the days of Solomon and later, that the Preacher rebuked its unreasonableness, in the earnest words: "Say not thou, What is the cause that the former days were better than these? for thou dost not inquire wisely concerning this." Don't spend your strength in an effort to account for a state of things which has no reality in actual fact.—*S. S. Times.*

Is not a soul to be deemed halt and lame, who hates voluntary falsehood, and is extremely indignant at himself and others when they tell lies; and yet receives involuntary falsehood, and does not mind wallowing like a swinish beast in the mire of ignorance, and has no shame of being detected?—*Plato.*

THAT man is great and he alone,
Who serves a greatness not his own
For neither praise nor pelf;
Content to know and be unknown;
Whole in himself.

—*Owen Meredith.*

The fairest action of our human life,
Is scorning to revenge an injury;
For who forgives without a further strife,
His adversary's heart to him doth tie;
And 'tis a firmer conquest, truly said,
To win the heart than overthrow the head.

—*Selected.*

MARGARET BRIGHT-LUCAS has been president of the British Women's Temperance Association for two years.

THE LOON, OR GREAT NORTHERN DIVER.

From the article on "Bird Music" by Simeon Pease Cheney in the *Century* we quote the following: "The loon is not a singer, but his calls and shoutings exhibit so great a variety of vocal qualities that we must consider him a member of Nature's orchestra.

"In the summer of 1887 I spent a few weeks on the borders of Trout Lake, St. Lawrence County, N. Y. This beautiful little island-dotted lake, some three miles long, has been inhabited for years by three or four pairs of loons. There they lay their eggs and rear their young, and there I found a good opportunity to study them. On one occasion a small party of us discovered a nest. When we were yet a good way off the wary sitter slid from sight into the water, darted along beneath our boat, and was far out into the lake before she came to the surface. The nest, simply a little cavity in dry muck, was on the ruins of an old muskrat house, not more than eight or ten inches above the water. There were two very dark eggs in it,—never more than two are found in the nest of the loon,—nearly as large as those of a goose.

"The time of sitting, as I was informed, is four weeks. Wilson says of the loons that 'they light upon their nests;' but a careful observer, who had several times seen the female make her way from the water to her nest, told me that they shove themselves to it on their breasts, very much as they push themselves in the water. I was also informed that the young are never fed upon the nest, but are taken to the water on the back of the mother, where they remain and are fed for a time, and then are launched upon the waves for life. At this age one can row up to them and take them in the hand, which they delight in, giving hard nips with their long and limber bills; but when a month old they seem as wild and cunning as their parents."

"Oh, it's very easy for *you* to trust God for your daily bread, when you always have a comfortable balance in your favor on your bank account!" This is a common enough complaint of poor and perplexed and harrassed souls, when counseled to cast off their cares on God. But it is a very mistaken complaint. It is *not* easy for the well-to-do person to trust God for his daily bread, just because it is so entirely easy and natural for him to trust his bank balance. In fact, our opportunity of trusting God is just in proportion to our occasion for anxiety. And so it is that our Lord says: "Blessed are ye poor."—*Selected.*

For he that once is good is ever great.—*Ben Jonson.*

The Lavanda, or ceremony of washing the disciples' feet, is still observed by the Pope once a year. It is a mere show or state ceremonial, and a great outrage on sacred things. No one is allowed to attend but the *élite* of Catholic Europe, in court or evening dresses. At this splendid piece of pageantry, the pontiff uses a golden ewer and basin; everything is well prepared and highly adorned, perfumes and nosegays of flowers are in profusion; and the whole forms a revolting contrast to a work of humiliation and charity.—*Roper's Romanism in Rome.*

NEWS AND OTHER GLEANINGS.

—John G. Whittier, in a letter to the Secretary of the Howard Association of London regarding the society's services, says: "I like practical Christianity and true following of the Master. I weary of creeds and dogmas more and more. I love the old way of Grellet and Woolman, but have no controversy with others. I am now in feeble health. My work is done. I wish it were better done, but I trust, and am thankful that I cannot glory in myself. My sole trust is in the goodness of God."

—There is a complaint that the new movement among women has produced a dearth of the maiden aunt. Instead of devoting her time and strength to the needs of her relatives she is writing, or clerking, or teaching, or in any other direction devoted to the enlargement of her sphere; all of which is pleasant for the maiden aunt, but inconvenient to her relatives, who feel an affectionate claim upon her services without pay.—*Boston Journal.*

—It is estimated that owing to the low state of the Nile, 260,000 acres of land in Egypt will remain uncultivated next year.

—A dispatch from Wilmington, Del., to the New York *Sun*, Tenth month 23d, says: There was a menagerie at Chestertown, Md., one day last week, and with it were seven elephants. Their car was run alongside a locomotive. One of the elephants put his trunk out through a crevice in the car, reached over to the tender of the locomotive, lifted the lid of the water-tank, and helped himself. The other six elephants did the same, and in a short time the tank was dry. The train hands did not see the performance, and only when the engineer tried to start his engine did he find that the water was gone.

—The president of the University of Southern California has asked the Clarks of Cambridge, Mass., their terms for a 42-inch lens, and the Clarks have replied that they can make it in five years for $100,000. This lens, eight inches larger than the Lick observatory giant, would give the university the distinction of owning the biggest telescope in the world. It is proposed to build an observatory on one of the lofty mountains near Los Angeles.

—"As a part of their botanical training," says *Garden and Forest*, "the students of the Miller manual labor school of Albemarle county, Virginia, have prepared a collection of the native woods of their county, including more than eighty specimens, for the Richmond exposition. The woods are prepared in blocks, in radial sections, with neat labels, giving the botanical and common name. The extent of the collection illustrates the richness of the forests of the foothills of the Blue Ridge in arborescent species."

—"Pundita Ramabai," says the New York *Sun*, "the high-caste Hindu woman who spent two years soliciting funds for the establishment of a school in India for the education of Hindu widows, has returned to India with $50,000. The churches of San Francisco contributed more than those of any other city, and she was helped by the influence of well-known residents, notably Major-General O. O. Howard, who gallantly championed her cause. From California she went to Oregon and obtained gratifying contributions there."

—Word has been received in El Paso, Texas, from Washington, that the Director of the Geological Survey is of the opinion that the recently conceived plan of constructing an immense dam across the Rio Grande at or near El Paso is perfectly practicable, but he thinks that the question of conflicting water rights must first be settled by the enactment of a general law of Congress. The chief purpose of the dam would be to irrigate the valley for about fifty miles and furnish motive power. It would

also prevent destructive floods below El Paso, and settle the Mexican boundary question by keeping the river in its proper channel. It is proposed to make the dam an international affair.

—Major J. W. Powell, of the U. S. Geological Survey, has recently written an interesting letter to the Kansas City *Times* in regard to the reclamation of arid lands. He says that it is an error to suppose that tree-planting, be it ever so extensive, can materially increase the rain-fall in a given section. The great service of tree-planting is to equalize the atmospheric conditions and preserve for longer use the amount of rain that falls. Irrigation and tree-planting, according to his conviction, will, in a few years, reclaim many areas now waste-land and convert them into productive farm and pasture lands.—*The American.*

—The total number of immigrants who arrived in the United States during the nine months which ended on September 30th last, was 432,802, against 411,282 during the corresponding period of 1887. Of the whole number of arrivals this year, 61,532 were from England and Wales, 62,423 from Ireland, 19,320 from Scotland, 85,098 from Germany, 57,801 from Sweden and Norway, 41,293 from Italy, 32,097 from Russia, and 34,702 from the Austrian Empire. The total number of immigrants who arrived in this country in September last was 39,865, against 48,443 in September, 1887.

CURRENT EVENTS.

THE yellow fever does not yet disappear from Florida, but on the contrary reports of its prevalence now come from points on the upper St. John. In Jacksonville, 36 cases and 4 deaths were reported on the 28th ult. Total cases to date, 4,095; deaths, 352. Ten new cases of yellow fever were reported in Gainesville on the same day. Seventeen cases and two deaths had been reported at Enterprise within the preceding forty-eight hours. Official reports also give word that the fever exists at Baldwin,—a place on the railroad west of St. John.

ON account of a letter written to a person in California it is expected that the British Minister to this country, Lord Sackville, will be replaced,—one report says by Sir Charles Tupper, of Canada. The California party asked Lord Sackville's judgment as to how he should vote, and the latter indicated his preference for Mr. Cleveland.

THE convention of the Women's Christian Temperance Union, in New York, adjourned last week. Frances E. Willard was reëlected President. Among the resolutions adopted were approval of woman suffrage, and national aid to public schools where it is needed, and a condemnation of the export, (from any country), of intoxicating liquors to Africa and other uncivilized countries. The difference of opinion as to "No party" and "Third party" action was again developed, but a large majority favored the latter.

FRESH difficulty is now (Tenth month 30th) feared at Chicago, from the newly hired street-car men on the Yerkes lines. They are dissatisfied over their wages and other matters.

DANIEL HAND, an aged man residing in Clinton, Conn., formerly a merchant in the South, has given one million dollars in good interest-bearing securities, to be held in trust and known as "The Daniel Hand Educational Fund for Colored People," the income only to be used for the education of colored people in the Southern States. The trustees are the American Missionary Society. This is said to be "the largest gift ever made in this country by a living donor to a benevolent society."

SAMUEL H. ALBRO, of New York, whose nomination as Superintendent of Indian schools failed of confirmation by the Senate, has been appointed to that position by the President and will enter upon his duties at once.

JOHN GUY VASSAR, "the last of the Vassar brothers," and nephew of Matthew who founded Vassar College, died on the 27th ult., at Poughkeepsie, N. Y., aged 77. He was a bachelor, and leaves a large fortune, part of it, it is presumed, to the College.

Two well-defined earthquake shocks were felt in New Bedford, Massachusetts, on the night of the 28th. Observers at one point say the shocks were felt at 11.25 o'clock, and were preceded by a rumbling sound, and three distinct oscillations were felt, followed by a tremulous movement. Others who were on the street say the movement was preceded by two reports, not unlike those of a heavy gun or thunder, and then came a distinct movement of the ground.

THE vessel on which the Babylonian expedition of the University of Pennsylvania set sail for the Orient was wrecked on the night of September 29th, on a rock off the Island of Samos in the Mediterranean sea. After thirty-six hours of waiting a Turkish brigantine took off the passengers and landed all in safety on the island, where they still were on October 2d. Much of the baggage and scientific apparatus of the party was lost or damaged.

NOTICES.

*** The annual meeting of the Association for the Promotion of First-day schools within the limits of Philadelphia Yearly Meeting will be held in Race street meeting-house, Philadelphia, Eleventh month 3d, 1888, commencing at 10 o'clock a. m.

Interested Friends are cordially invited to attend.

S. RAYMOND ROBERTS, }
CLARA B. MILLER, } Clerks.

*** Clerks of unions composing Philadelphia First-day School Association and Superintendents of schools not connected with any union within its limits, will please send annual reports with as little delay as possible to

S. RAYMOND ROBERTS, Clerk,
26 West Johnson street,
Germantown, Philadelphia.



This powder never varies. A marvel of purity, strength, and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, hort weight, alum, or phosphate powders. *Sold only n cans* ROYAL BAKING POWDER CO., 106 Wall-st., N. Y.

PHILADELPHIA MORTGAGE AND TRUST CO.

Capital, $500,000 (Full paid.)
322 CHESTNUT STREET.

OFFERS SAFE INVESTMENT SECURITIES.

6 AND 7 PER CENT. MORTGAGES *and its own* Five per cent. Real Estate Trust Bonds *secured by special deposit of First Mortgages on Real Estate worth two-and-one-half times the amount of the Mortgage, and the capital of the Company. Collects Rents. Transacts genera Trust and Financial Business. All Trust Funds and Investments are kept separate and apart from the assets of the Company. Interest allowed on Deposits.*

BENJAMIN MILLER, President. EDWARD HOOPES, Vice-President. R. T. McCARTER, Jr., Secretary and Treasurer. GEO. JUNKIN, Solicitor

DIRECTORS:

Benjamin Miller, Edward Hoopes, Winthrop Smith, Charles L. Bailey, J H. Catherwood, Chas. H. Banes, Thos. Woodnutt, Charles Platt, Joseph S Harris, Charles Huston, Francis B. Reeves, Geo. D. McCreary, Wm. H. Ingham, Lawrence Lewis, Jr Alan Wood, Jr.

PENN MUTUAL LIFE INS. CO. of PHILA.

This Company furnishes ALL DESIRABLE FORMS of LIFE and ENDOWMENT INSURANCE at actual NET COST. It is PURELY MUTUAL; has ASSETS of THIRTEEN MILLIONS and a SURPLUS of over TWO AND A HALF MILLIONS. ☞ ITS POLICIES ARE NON-FORFEITABLE AND INCONTESTABLE. ☜

Pres. EDW. M. NEEDLES. Vice Pres. HORATIO S. STEPHENS. Sec. HENRY C. BROWN

THE PROVIDENT LIFE AND TRUST COMPANY OF PHILADELPHIA.

409 CHESTNUT STREET. CAPITAL $1,000,000, FULLY PAID.

INSURES LIVES, GRANTS ANNUITIES, RECEIVES MONEY ON DEPOSIT, ACTS AS EXECUTOR, ADMINISTRATOR, GUARDIAN, TRUSTEE, ASSIGNEE, COMMITTEE, RECEIVER, AGENT, ETC.

All Trust Funds and Investments are kept separate and apart from the Assets of the Company.

President, SAMUEL R. SHIPLEY, Vice-President, T. WISTAR BROWN, Vice-President and Actuary, ASA S. WING, Manager of Insurance Department, JOS. ASHBROOK, Trust Officer, J. ROBERTS FOULKE.

INCORPORATED 1836. CHARTER PERPETUAL. CAPITAL, $500,000. SURPLUS, $1,400,000.

THE GIRARD
LIFE INSURANCE, ANNUITY, AND TRUST CO.
OF PHILADELPHIA.

No. 2020 CHESTNUT STREET.

Acts as Executor, Administrator, Guardian, Trustee, Committee, or Receiver, and Receives Deposits on Interest, also Insures Lives, Grants Annuities.

President, EFFINGHAM B. MORRIS.
Vice President and Treasurer, HENRY TATNALL.
Actuary, WM. P. HUSTON.
Assistant Treasurer, WILLIAM N. ELY.
Real Estate Officer, NATHANIEL B. CRENSHAW,
Solicitor, GEORGE TUCKER BISPHAM

CARPETINGS.

THE CHOICEST STYLES OF THE MARKET ALWAYS HERE.

WE carry a full assortment of BIGELOW and LOWELL BODY BRUSSELS, also Lowell Ingrains. These makes are well known to be superior to all others.

A great variety of Smyrna Door-Mats from 50 cents to $1.00. Smyrna Rugs from smallest to largest size, $1.00 up.

The patrons and friends of THOS. C. LIPPINCOTT, recently of 1307 MARKET STREET, will find him here and ready to give all who call his best attention.



CARPETINGS.

WILTONS,	*$1.75*
AXMINSTERS,	*$1.50*
MOQUETTS,	*$1.10 to $1.50*
BODY BRUSSELS,	*90 cts. to $1.35*
TAPESTRY "	*60 to 85 cts.*
INGRAINS,	*40 to 75 cts.*

Cocoa and Napier Mattings. Linoleums and Oil Cloths. Lace Curtains from 90 cents a pair upwards. Window Shades and Curtain Poles.

We furnish a good spring roller shade, made 6 ft. by 3 ft., for 35 cts. each.

THE BEE HIVE CARPET STORE,
JAMES R. THOMPSON,
1220 Market Street, Phiad'a.

S. F. BALDERSTON & SONS,
WALL PAPERS. CEILING DECORATIONS. WINDOW SHADES.
NO. 902 SPRING GARDEN STREET, (One square from 9th and Green Station), PHILADELPHIA.

JARVIS-CONKLIN MORTGAGE TRUST COMPANY,

518 WALNUT STREET, PHILADELPHIA.

Capital and Surplus, ... **$1,175,000.**

Assets, ... **3,333,534.**

The 10 year 6 per cent Debenture Bonds of this company are secured by a special deposit of First Mortgages, held by the Mercantile Trust Co., of New York, as Trustees, for the security of the bond holders: the mortgages thus held are on property, the cash value of which is two and a-half times the amount of the mortgage. The security is ample.

ADVISORY BOARD OF PHILADELPHIA DIRECTORS

WM. HACKER,
JOHN M. SHRIGLEY,
S. ROBINSON COALE,
CRAIGE LIPPINCOTT,
R. W. CLAY,
WM. P. BEMENT,
JAMES SCHLEICHER,
R. L. AUSTIN.

E. H. AUSTIN, Manager.

FRIENDS' CALENDAR FOR 1888
NOW READY.

A handsome lithographed card bearing a tablet, giving a carefully selected quotation from Friends' writings for each day of the year. Price, 50 cents. By mail, 55 cents.

FRIENDS' ALMANAC FOR 1888.

Containing an account of the times and places of holding the meetings of Friends on the continent of America. Price, 10 cents each. $1.00 per dozen.

FRIENDS' POCKET ALMANAC FOR 1888.

Price, 10 cents each. $1.00 per dozen.

FOR SALE BY

FRIENDS' BOOK ASSOCIATION,

S. W. Cor. 15th and Race Sts., Philadelphia.

RICHARDS & SHOURDS,
CARPENTERS AND BUILDERS.

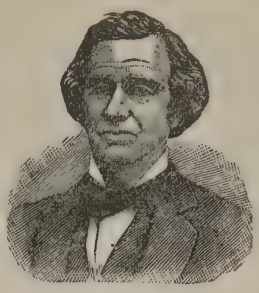
JOBBING ATTENDED TO.

1125 Sheaff St., first street ab. Race,

PHILADELPHIA, PENNA.

R. RICHARDS, 1541 N. 12th St.
THOMPSON SHOURDS, 2212 Wallace Street.

HENRY C. ELLIS,
HOUSE AND SIGN PAINTING,
112 N. TENTH STREET, PHILADA
Residence, 404 N. 32d St.



WM. H. JONES,

The Dealer in **Agricultural Implements, Seeds and Fertilizers.** Removed to **2043 and 2045 Market St.,** Philadelphia, Pa. Cheapest and largest variety. Every conceivable implement of farm use, harness, seeds and fertilizers. It is a curiosity, and of great interest to every utilitarian to see the establishment. If you cannot get here, write for wants. I am in communication with all the Agricultural implement builders in the U. S.

ALWAYS A SPECIAL BARGAIN ROOM.

Clement A. Woodnutt,

UNDERTAKER AND EMBALMER,

1226 NORTH FIFTEENTH STREET, PHILA.

CARRIAGES TO HIRE.

WM. HEACOCK,
UNDERTAKER,
No. 1508 Brown Street,
PHILADELPHIA.

The use of the INTELLIGENCER AND JOURNAL *as a medium for advertisements will, we think, be found very satisfactory. A careful supervision is exercised, and nothing known to be unworthy is admitted. The paper now goes to about 3300 persons, reaching, say, 15,000 readers, and its size and shape, and the character of its contents give special weight to each advertisement.* ☞ *When our readers answer an advertiser, please mention that they do it upon seeing the advertisement in this paper.* ☜

WILSON JUNIOR PEDIGREE BLACKBERRY,

The largest, best, and most productive Early Blackberry, 8¼ inches around from seed of selected Wilson's Early.



Kieffer Hybrid Pear Trees,
100,000 Peach Trees,
Strawberries, Grapes,
Blackberries, etc., etc.

CATALOGUE WITH COLORED PLATES FREE.

WM. PARRY, PARRY P. O., N. J.

QUEEN & CO. 924 CHESTNUT ST



FRIENDS' INTELLIGENCER AND JOURNAL.

INTELLIGENCER Vol. XLV. No. 45. | PHILADELPHIA, ELEVENTH MONTH 10, 1888. | JOURNAL. Vol. XVI. No. 824.

TO-MORROW.

MYSTERIOUS One, inscrutable, unknown,
A silent Presence, with averted face
Whose lineaments no mortal eye can trace,
And robes of trailing darkness round thee thrown,
Over the midnight hills thou comest alone!
What thou dost bring to me from farthest space,
What blessing or what ban, what dole, what grace,
I may not know. Thy secrets are thine own!
Yet, asking not for lightest word or sign
To tell me what the hidden fate may be,
Without a murmur or a quickened breath,
Unshrinkingly I place my hand in thine,
And through the shadowy depths go forth with thee
To meet, as thou shalt lead, or life or death!

—*Julia C. R. Dorr.*

From Friends' Quarterly Examiner (London).

ON THE MINISTRY IN OUR MEETINGS.

DURING the course of the late Yearly Meeting I ventured one afternoon to call the attention of Friends to a fact which has long impressed me, and which it has been suggested I should here, by courtesy of the Editor, deal with rather more at length. That fact is that the meetings of our Society are losing their hold over a considerable portion of the more thoughtful of our younger members. On asking such whether they intend to go to meeting, I often get the answer, "No, I think not; there is nothing there that specially appeals to me." At the same time our meetings fail to prove attractive to those more cultivated minds outside our own borders who are becoming dissatisfied with the hollowness and formality of too much of the popular religion, and who might well have been expected—some of them at least—to find a refuge from doubt and unbelief in the deeper and more spiritual views of things which we have professed to hold.

Many causes may have contributed to this result,—a result which I never contemplate without wonder and deep regret. One of these causes is, I am convinced, a failure in the character of the ministry—a failure of quality rather than of quantity. My own experience has been,—and since my remarks were made at the Yearly Meeting I have had it confirmed by others from different parts,—that too much of the ministry which now occupies the time of our meetings is *poor and thin*—destitute of living power and unction, and unable to reach and appeal to the best powers of heart and mind of those who listen to it. In saying this I wish at once to guard myself against being supposed to take up a merely critical and censorious attitude. Faultfinding is very cheap and very destructive of whatever good might have resulted from any ministry either to one's self or others. It is not in this spirit, still less in that of wishing to cast any personal reflections on individuals here or there, that I offer these remarks. They are solely intended to point out what I believe to be a serious want, and to suggest what may possibly be needed in some measure to supply that want.

Let us first consider the causes that may have contributed to it. In the first place, a very large part of the spiritual force of our more earnest members is now expended on what we may call "outside" work,—in adult schools and mission-meetings, and in many different forms of social and philanthropic labor. The result is that many of those who have the good of our meetings most at heart frequently come to them in a state of greater or less exhaustion, feeling that the maintenance of a receptive attitude is the utmost of which they are capable, and that it is out of the question for them to think of having anything to impart. This is a very real difficulty, and one that intimately concerns the well-being of many of our meetings. Now I must not for one moment be supposed to undervalue the importance of that "outside" work; our adult schools especially are, I believe, one of the best proofs we have that Quakerism as a spiritual power still lives, and if faithfully carried on may yet be of quite incalculable benefit to English society. At the same time it is necessary to point out the danger we shall be in if nearly all that spiritual force and energy which was once devoted to our meetings for worship, comes to spend itself on outside work. It is hard to see how the inner life of Quakerism is to be maintained without a large share of energy being devoted to our own meetings. For the success even of this outside work must largely depend on the maintenance by the workers of a right attitude of soul, and a fullness of spiritual life, towards which a truly living meeting would surely be of the greatest help. And for the awakening and developing of spiritual life in those who are very young, or who for other reasons have no share in this kind of work, strong and lively meetings seem almost essential. If the life-blood is drawn from our meetings, how can the Friends of the future be spiritually strong and healthy?

The practical conclusion to which I am led is this: That just as in our ordinary work we have to check ourselves, and not do too much lest we should injure our health and destroy our power of doing anything, so here we must beware of draining the best spiritual

force of our most earnest members by excessive labors even in so useful a sphere as adult school and mission work; but must remember that the inward fire needs maintaining and renewing; that in theory at least our meetings for worship afford a chief means for such renewal; and that the only way in which these meetings can be what they are meant to be is for each one to be faithfully doing his share in them to promote the common good.

A second cause which has contributed to the present poverty of the ministry among us is no doubt the extension of its quantity at the expense of quality. The old oracular style of preaching is now almost extinct; our preachers no longer venture to imply that every word they utter contains a direct revelation from heaven. With this has gone to a great extent the feeling that our ministers are in any true sense *prophets*, which is a matter for great regret. In giving up the claim of direct Divine authority, many of them appear to have lost the power of speaking immediately to the needs of their hearers, which was once so conspicuous a feature of Quaker ministry.

We have been taught of late that the feeling of dread and awe that once accompanied the thought of offering words of exhortation or prayer was a mistake, and that it ought to be an easy and delightful thing to speak. Indeed in some places quantity of speaking has been so much encouraged that one would almost suppose that it alone was deemed sufficient,—that so long as something is said by way of "testifying," it does not much matter what it is,—that the spiritual condition of a meeting can be gauged by counting the number who rise to speak per hour. This I suppose has been the inevitable reaction against the old method of repression,—the pendulum has swung to the opposite extreme. Our duty, however, must be to strike the golden mean, and while refraining from claiming for ourselves or expecting from others a degree of direct Divine authority which reflection will refuse to justify, not to fall into the opposite and more serious error of supposing that any sort of communication is better than nothing.

Let me now try to indicate some thoughts which appear to me important for those who speak in our meetings to bear in mind. In doing so I may use unconventional language; I may even lay myself open to the charge brought against another Friend who once undertook in this journal a somewhat similar task,—of "going outside the recognized vocabulary of Friends." If so, I cannot help it; it appears to me that I shall best succeed in conveying my meaning to others by using such language as has most meaning for myself.

First and foremost, I believe that none should venture to speak without a distinct feeling of *urgency*: a conviction that the expression of some thought or the offering of words of prayer *is then and there imperatively required;* so that if the opportunity is allowed to go by unused a feeling of neglect of duty will result. This I take it is, in regard to the ministry, the peculiar tenet of Quakerism; together with the companion principles that it is not one only but *any* in the congregation, male or female, who may have this urgency laid upon them; and that our meetings must be held on a basis of silence, in order that to such full opportunity may be given.

If there is this urgency,—if there is in our minds a thought present, however simple, with a measure of power and warmth about it,—a feeling that it has helped us and would help others,—we ought not to hesitate to accept it as coming from the Divine Spirit, nor fail in giving expression to it. It may not be very new nor very startling, but if it so comes it will never be feeble or common-place. Those who listen will always, as a rule, be able to tell whether it is from the right source or not. "*I love to feel where words come from*" were the words of an uneducated Indian to John Woolman; and they ought to be graven on the minds of all who speak in our meetings. It is only as words come from the heart that they are likely to reach the heart. If there is something of the urgency of which I have spoken, we ought not to hesitate on the ground of not being sure that our experience is distinctly and undeniably supernatural. We must be on our guard against "quenching the Spirit" in its gentler as well as more powerful manifestations, and against "despising prophesyings," our own as much as those of others.

Next, there should be *definiteness* and clearness of point in what is said. There is too much speaking that lacks this quality,—in which the speaker is led on from one familiar expression to another that is like unto it, and from this again to something else, until one sees no reason why an end should come at all. Wandering thus, "as a bee from flower to flower so he from text to text," he leaves his hearers lost in a wilderness of pleasant murmurings, but with no solid spiritual food. There surely ought to be, if not a "rich repast," at least something that an attentive listener can carry away and inwardly digest.

Again, I think we may take as maxims that all really helpful preaching will be the result of experience; will be of matters that the speaker understands; and will be true to the facts of life. It is an excellent rule that preachers should not go beyond that which they have themselves experienced and know by experience to be true; they will then be most likely to appeal to an inward witness in the minds of their hearers. So also they will be speaking about things they understand, and it is such speaking that carries weight. It is hardly worth while to spend time in trying to controvert opinions which we think dangerous, but have only heard of at second-hand; it is apt to produce in instructed minds little but irritation. It is not well, for instance, to try to overthrow the doctrine of Evolution by asking triumphantly whether a frog can be turned into a man. It is when we "speak that we do know and testify of that we have seen," that our speaking is likely to come with authority, and that others will be likely to receive our witness. How much better to confine ourselves, like the Apostle, to "that which we have seen and heard," than to lay ourselves open to refutation at every point by speaking, however loudly, of things that we have not seen, and do not really know. No preaching is likely to be in the long run effective which is not based solidly on the real facts of life,

inward as well as outward. What we poor mortals want is something that will rouse us when we are spiritually asleep, comfort us in our sorrow, and aid us in the battle of life here below; something that will inspire our souls by making us feel the loving purpose of God as shown in Christ, and brace us to the conflict when our arms hang down and our knees are feeble. To accomplished this it should surely not be in the air,—not tend to enervate us with the luxury of castle-building,—but be plain, simple, direct, and practical, warning us of the dangers of sloth and the wiles of the enemy, teaching us how we may best meet, in the strength and love of our Great Captain, the foes that are most likely to attack us. It is when a preacher speaks from his own experience (which he may do without unduly calling attention to himself), that he is most likely to be able to meet the practical needs of others, warning them by the thought of his own failures, and encouraging them by the thought of what he has known of the working in himself of a "Power that makes for righteousness."

But it may be said our experience is so varied that what is true for one mind will not always find a response in others. Doubtless this is true, and here, surely, is one great reason in favor of the Quaker mode of worship. For it is not with us left to one man to attempt to meet, out of the narrow experience of a single life, the varying needs of his whole congregation, but one person can speak to the needs of some, another to those of others.

And if we are to have such a ministry as shall meet the needs of all, it is certain that there must be, at least in our larger meetings, a certain number of ministers who are in touch with the best thought of the age, and who know intimately the kind of thoughts that occupy the minds of the best educated among the rising generation. This, unfortunately, is at present a point in which our ministry is sadly wanting. It is hardly too much to say that the older and younger generations of Friends in some places are living in two different worlds; each speaks a language that the other hardly understands. Nothing less than a revolution has taken place in the last thirty or forty years in the whole attitude of men's minds with regard to the history of the world and of man, and to the true mode of studying and interpreting the Scriptures; and those who are alive to this change find it difficult at times to profit by the ministry of those who, hearing of it only at second-hand, regard it merely as a passing dream, or denounce it as a devil-sent delusion.

We want a larger number who are prepared to consecrate their powers of *mind* as well as heart and feeling to the important work of the ministry. We younger Friends want some to speak to us who read the same books that we read, and whose thoughts run in similar lines to our own. We want a ministry that is not only earnest and spiritual, but also abreast of the times.

This is not saying that we do not care to listen to anyone who is not highly educated. Speaking for myself, I may say I have profited much by the simplest utterances of working-men and women, speaking obviously under right feeling and direction. But we require something more than this.

Some of our ministers might well use their powers of mind to help them in *freshness of illustration.* If we would follow, however humbly, in the path of Christ and of Paul, it will not be by mechanically repeating their illustrations, keen and powerful as these are, for by very frequency of repetition they are almost sure to lose their edge. It will rather be by following them in having our eyes open to the world around,—the world of man and the world of nature,—and finding, as they did, suggestions to help us in impressing the principles we desire to enforce. If history is the working-out of a Divine purpose in the training of the human race, why should we feel restricted for our illustrations to the well-known incidents recorded in the Old and New Testaments, and why not occasionally show how the same great spiritual principles there brought out have been working also in a wider sphere? Again, if the outward world is truly the garment of the Unseen, how many ways will a thoughtful and observant mind discover of showing how the laws of the spiritual universe are discernable through the veil of the seen? Such a work as Prof. Drummond's "Natural Law in the Spiritual World," has, doubtless, been found by many very suggestive here.

Then I have often thought how much we miss by not more freely using the rich stores of spiritual thought and experience laid up in the works of our best poets,—as Wordsworth and Tennyson in England, Lowell and Whittier in America. The exact thought we want is often accurately expressed by them, with a force and beauty that we can never hope ourselves to equal. . . . . .

What we want is to combine depth and thoughtfulness with the freshness of spontaneity; definiteness and point with that unction that can only come from present spiritual fullness and the contact of heart with heart. Probably the way of attaining this will not be the same with all; some will feel that any attempt at conscious preparation would destroy spontaneity, and be to them inconsistent with an attitude receptive of Divine guidance; others, that they can sometimes speak with most power and helpfulness when a subject has been for some time gradually maturing in their minds. In any case it can hardly be wrong for a minister to bear the coming meetings on his heart throughout the week; and to have his eyes open for useful suggestions from the Scriptures, from history, poetry, biography, or science, and from the events passing around him.

Lastly, I may be allowed to emphasize the pernicious and desolating effect of controversy in meetings for worship. This, I hope, is not an evil that is rife in many places, but wherever it does prevail the consequences are undoubtedly disastrous. If we think that some one has spoken too long or otherwise amiss, or even that the opinions expressed have been unsound and dangerous, it is probably never right there and then to stand up and 'say so. There are other and quieter ways of correcting errors of judgment; and even as regards unsound teaching, it is possible to set forth what we may conceive to be

the truth without directly attacking what has previously been said. Controversy destroys the very essence of congregational worship by turning a meeting into a kind of theological arena, and dividing into hostile parties those who ought to be a untied body of worshippers. And even apart from open conflict, I believe the more our ministers avoid controversial and argumentative discourses, whatever line of thought they may take, the better. Those who are dissatisfied with the prevailing views, will find a better way of instilling that which appears to them deeper and more spiritual than by direct attack; while those who fear that the very foundations of the faith are being assailed by new teaching, will find that many more will be gained over to genuine Christianity by exhibiting the reality of the Christian faith than by arguing about it. The Christian faith we are agreed is true and real, but we differ as to the logical grounds on which it rests. Now whatever view we take about the latter, we shall all do more good by showing forth by our words and by our lives the reality of the former, and so justifying it to the hearts and consciences of others, than we can ever hope to do by argument, which appeals only to the intellect; still more than by using arguments that all instructed persons know to be untenable. Probably as many persons are driven away from the faith by the unwisdom of its supporters, who base it on a wrong foundation (confusing inspiration with infallibility), as are ever led astray by the assaults of its avowed enemies.

Let us aim at declaring and exhibiting, in a spirit of charity and brotherly kindness, that which we ourselves know and understand; let our motto be that of the apostles, "We cannot but speak the things that we have seen and heard," and the ministry in our meetings will not fail to meet the needs of the day.

EDWARD GRUBB.

GROWTH.

AN ADDRESS TO SWARTHMORE STUDENTS, BY ELIZABETH POWELL BOND.

THE helpless baby, with weak and untrained limbs, "with no language but a cry," could he forsee at a glance the days of effort and failure before him in the struggle for mastery of his feet and hands, would give up in despair and lie back in his mother's arms and die. But his course of devolopment and training comes to him a moment at a time. The brilliancy of the scarlet ball, or it may be a beam of sunlight catches his eye, and directs his feeble grasp towards itself, and after many vain attempts, his strengthened hand seizes and steadily holds the attractive objects presented within his reach. Then it may chance that the beautiful thing that he sees is beyond his reach, and now begins the struggle for the direction of his little legs. At first he learns to creep toward the object of his desire; but after awhile it dawns upon him that this is but an ignoble posture and gait for the embryo man, and he attempts to stand upon his feet and walk. Alas for the little man in these first tottering efforts! How easily a straw can overthrow him—scores of times in a single day he must lose his balance and fall heavily to the floor. But he was born to walk upright; and true to the law of his nature, his courage is dauntless, and he rises from each fall a stronger and securer little man. At last he has gained his footing, and all the world with all the possibilities of mountain and valley, river and sea, opens before him.

These infantile struggles for the mastery of hands and feet, are but typical of the whole course of life. We are born to walk upright. It is the word of Scripture that man is fashioned in the image of God; and this word is verified in our aspiration toward our best ideals. Our souls are stirred by every recital of great physical courage, and of great moral heroism; our hearts turn as do flowers to the sun, toward the gracious souls that make "Sunshine in the shady places," the souls that most embody the Infinite loveliness and graciousness of God. In the progress of our development, we catch glimpses of the great heights beyond and above us, and they draw us on. But it is not always by a firm-footed march that we advance. We come to by-paths that seem to promise more for us than the straight path forward and upward, and we linger by the way and lose time and strength; or there are obscurities and uncertainties in our pathway that confuse and perplex us; or we come to rough and rocky places over which we stumble and fall down. We are always as little children learning to walk. It will be well with us, if we keep the courage of the little child; if from every mistake and failure, humiliated though we be, we can go on with a sincere purpose to see the right way, and to walk in it. It is in the *sincere purpose* that our hope lies. Our judgment may sometimes be at fault, and our self-control fail us so that we mistake our way and our duty in consequence; but the *sincere purpose* to see will finally give us the clear sight that we pray for; and every step along the way of spiritual advancement, will make the progress more sure and more happy.

Have you considered how rich in opportunity for spiritual growth is this closely associated life of ours under our college roof? When you came among us as students, it was very properly the intellectual work of the college year before us, that was your chief thought,—how much of mathematics and science and language and literature and history you could add to your intellectual possessions. This was *your* absorbing thought, you who are earnest students; but in the moment of farewell, when fathers and mothers saw sons and daughters leave the shelter of the home-roof,—the close and loving care that nestlings have,—to begin the more self-reliant and responsible life awaiting them here, I know that the yearning thought that filled the moment to *them*, was the quality of manhood and womanhood that should return to them when the year's work is ended. And when the earnest appeal was made to me, as it was again and again, "I beg thee to place my boy or my girl, or my young brother or sister, (as the case might be) among the very best companions and the most refined influences," I said within myself, "How can I make these students see that in *their* keeping is the answer to the most fervent prayer breathed from the

inmost soul of fathers and mothers!" For, while you receive from your instructors the lessons that stimulate your intellectual growth, and receive also the impress of their manliness and womanliness, still you are each other's constant companions; you set for each other the standards of behavior; either debasing each other by tampering with honor, or holding each other up to high levels of conduct whose controlling principle is the law of right. This it is that makes this closely associated life so fine an opportunity for spiritual growth. And when I say this, I do not mean that your thought is to be turned inward upon yourselves, that you are to go about meditating upon plans for *getting* the most spiritual good; considering what choice morsels of spiritual food you can pick out for your own special growth; rather, let this be your concern—what you are *contributing* to the common fund of spiritual life in our little community. Does your presence here strengthen a spirit of straightforward truthfulness among us? Is your influence upon the side of good order, that makes available all the opportunities for intellectual advancement? Does your cheerfulness shine into dark corners and drive out all malarial influences? Does your gentle courtesy avert the friction that is always threatening the harmonious movement of people so closely associated as we?

These are the queries that test the quality of the spiritual life whose vitality is not in what it *gets*, but always in what it *gives*. And when you have attuned your lives to truthfulness and obedience and cheerfulness and courtesy you will have struck the key-note of the true religious life, you will be in accord with the true life of God.

Toward this end let us live. Toward this end, let us band together, a mutual aid and defense, supporting the faltering steps of the weak and timid, lifting up any who fall by the wayside, and, strong in the strength of God whose tides always wait for entrance into our souls, we may thus do our part toward the coming upon the earth of the Heavenly Kingdom for which men daily pray.

For Friends' Intelligencer and Journal.

BENEVOLENT AND CHARITABLE INSTITUTIONS.

Perhaps there is no feature of our modern civilization that is so marked as the one that builds homes and asylums for the destitute and endows benevolent institutions so that no individual within reach of human sympathy may suffer or be in want of the care and support which age or poverty or disease or helplessness require. And this kindly interest in the welfare of all who suffer the various "ills that flesh is heir to," and are not able to help themselves, increases as the years roll onward and of itself is the most conclusive evidence that the principles of the Christian religion are permeating the whole fabric of society. The wiser thought that "to help people to help themselves" is the better way, is rapidly taking the place of the old alms-giving that had done so much to pauperize the poor and destroy that self-respect which is man's best safe-guard against demoralization. To come with just the little assistance needed to bridge over an extremity,—to offer the quiet retreat when sickness threatens the loss of every comfort to the sufferer,—to give a week in the country to the tired mother and her little ones, when the fields and woods are green and inviting, and in the innumerable ways that the Christ-love in the soul of the true disciple is ever opening for helpful service will, as this thought is made the basis of all charitable and benevolent work, greatly modify if it does not entirely remove the destitution and want that arise from any or all of these causes. Is the old man or woman through misfortune or improvidence left without the means of support? Here is a comfortable home provided, where an entrance fee not at all burdensome to his or her friends is paid and the individual enters not as a pauper, but as one who by the payment of the fee is entitled to all the benefits of the institution until the final release comes. It is the same with our hospitals,—only those whose utter depravity and impatience of restraint have destroyed the last vestige of self-respect are outside the shelter of these helpful retreats.

Then what an uncounted blessing are the homes and nurseries where helpless infancy and childhood find the loving care and attention that the poverty of the mother, and the necessity it entails for providing by her own industry for their support, makes it impossible for her to bestow. Does any thing that one can do for another, bring us so near the blessed realization of the Divine compassion! "Inasmuch as ye have done it to the least of these ye have done it unto me" is the language that it breathes forth. The aged who is poor and afflicted may have become so because, like the prodigal of old, "he wasted his substance in riotous living." This can never be said of the little child who is here with no power save the wail of hunger or pain by which to make his wants known. And no work done for these helpless ones promises so much of future good as that of the nursery, which gathers them in from the alleys and tenements of our city in the early morning hour; feeds them; cares for them; and attends to all the wants of their waking or their sleeping hours, and as their intelligence develops, gives them that elysium of baby-life—the kindergarten; and when the labor of the day has ended, returns the happy little one to the arms of the parent, to gladden the few hours of home-life they may enjoy together.

Then there are the sweet lessons of kindness, of obedience, and of reverence learned in the kindergarten; and as they take their places at the table, and the little hands are folded and the child-voices join in a thank-offering to the Heavenly Father before the food is eaten,—how these things are taken up by the receptive mind of the child, and carried to the humble home. And when the day of blessed rest comes, and the little one sits at the home-table, and in the innocent prattle of its baby lips, so dear to the heart of the parent, repeats the lessons it has learned, and enforces them by its own example in the same sweet earnestness in which it has received them, who shall say the words of the Master are not fulfilled: "Their angels do always behold the face of our Father in heaven!"

And this is what the humanities of our own age, enlightened by the teachings of the Christ, as they are coming to be better understood are doing for multitudes of the young children of the struggling poor in our "Day Nurseries." These are not in any true sense charities,—they are helpful institutions where the smallest sum to which the food of a child can be reduced and yet be healthful and nourishing, is charged. The care, the instruction, and whatever else may be required are provided, through the willing efforts of earnest women who find in this benevolent work a mission of blessing to the struggling poor, and the promise of a better future for the children who are the recipients of this care. Let every heart give its "God-speed" to all these efforts, and the hand of the prosperous devise for them liberal things, remembering the promise, "by liberal things shall they continue." L. J. R.

For Friends' Intelligencer and Journal.

THE SOCIETY AND ITS MINISTRY.

The remarks made some months ago upon the ministry of Friends, "that, if we would fulfill our mission in the world, there must be more earnest labor to make ours, by the influence of the Spirit, an acknowledged Gospel ministry," met with the warm approval of the present writer. But regret was felt that the course of the Intelligencer and Journal in occasionally publishing extracts from the sermons of pious and gifted ministers not of our body seemed to encounter disapproval. In the early and palmy days of our Society Thomas 'a Kempis's imitation of Christ, and Fenelon's pure and simple faith (although both were Catholics), and the writings of other pious and holy men had the sympathy of Friends. It was because these men looked beyond the symbols and rites of their creeds (even while believing in them) to the one only Head of the church for their spiritual strength. Spurgeon, the celebrated Baptist minister of the present time, when addressing some young men who were members of our Society, urged upon them to be true to the principles of their predecessors. In our day, the minds of many earnest religious souls have soared beyond the rituals and ceremonials that have for ages obscured the perfect knowledge of the spiritual nature of God. There has been a great awakening, especially among those even who claim to be "Evangelical." The late Dean Stanley's writings are such as no Friend need fear his family reading, and there are others of like import. Archdeacon Farrar says: "External service is not religion, nor is Orthodoxy or right opinion the essence of religion, and it is only a narrow and fanatical provincialism, which without charity, without humility, without toleration claims infallibility in all points for our own opinions." And again, "Men who claim to be religious should be the sweetest, the most trustworthy, the most amiable, the most beloved, but alas! too often they are not."

Shall we ignore such instruction as this? We receive much that is valuable through the Intelligencer, which has greatly increased in interest within the last few years. Its editors, I believe, encourage all articles that are in accordance with our highest profession. Are not the thoughts of such a Christian as this preacher and writer shows himself to be, as edifying as the list of Friends and their marriages and descendants of by-gone days, where no spiritual experience is recorded of them? The truth is many religious sects are growing nearer to us, though they cannot yet throw off the shackles with which they have so long been bound, and we are drawing nearer to them. In the early rise of Friends they had many testimonies to bear against evils which in the same form no longer exist, and we must yield a few unimportant things if we hold together; but if we keep to our great foundation principle, the light emanating from God himself according to the declaration of the apostle, "Ye are the temple of God and the spirit of God dwelleth in you," we have no need of fear that as a Society we shall fail.

Yet we connot live on the mere name of Friends or upon the love of its past associations. We have been lessening in numbers and some have thought if we had more ministry we would have prospered more. No; the idea is unworthy of a Friend; nothing but a prayerful spirit, more dedication of heart in and out of meeting can save us as a people. Then if it is best for us, our Father whom we seek to know, may raise up those who will proclaim his message among us and a truly baptized ministry is one of the greatest blessings to the church. But let us not too earnestly desire words; we have known wordy ministers who from self-importance have almost broken up meetings; nothing but humility and nothingness of self can be the right condition for those who minister and those who worship. *

For Friends' Intelligencer and Journal.

A VISIT TO INDIANA AND OHIO.

On Seventh-day of the week between Illinois and Indiana Yearly Meetings, I left the train, in the evening, at the depot in Richmond, to find the home of a pair whom to know is to honor and to love. I trust their kindness has found its proper reward. At the meeting on First-day morning a welcome was felt that made a home for me in the household of faith. Under impressions to visit the afflicted and such as neglect the attendance of meetings, I had spoken to one or more of the elders before we took seats. At the close of the sitting an elder opened my concern. During the week several dear friends went with me through the beautiful city. A goodly number were present at the monthly meeting, held near the middle of the week. Our visits were made in that dependence which desires and ensures satisfaction.

On Seventh-day morning, 9th mo. 29, many friends met me at the depot, I being on my way to Waynesville, Ohio. Having, on a low level, a facility in the use of the pen both in verse and prose, many knew me a great way off; and so, as my motives had not been bad, I was glad that I had not hidden behind a *nom de plume*. Making it a rule not to mention names without cause, this sketch will be impersonal. A home was found for me,—a free, good one, too,—suited to one who dares not do the little given in any other than the plain way opened for him.

The sittings of the yearly meeting were blest beyond the power of expression. There may be a slight numerical decline, but there is evidently an increase in love and mutual goodwill, both in our own [Illinois] and this [Indiana] yearly meeting. From out the troubled and seething deep, new and tried witnesses are being raised up to declare the living and eternal Truth. The dragon Self may sweep some of the brightest stars from the galaxy, but others will shine in new lustre. Here I met a widowed one whose sufferings and sorrows have been extreme, but out of these she has come to raise a voice that no criticism will question nor adverse spirit shall presume to fashion. I went to the home of one who a few years ago promised as few young men have done to be a star of the first magnitude We met not as men estranged; I was touched with pity and blessed with prayerful good will. The words "Come back" parted my lips. Whether reached from heart or head it is not for me to tell. A mother's heart is with him.

A dear friend and his wife offered a seat in their carriage; and in the evening, after the close of the yearly meeting we went to Springboro', and attended an appointed meeting blessed with a better preesnce than ours. The next day we reached the homes of the departed whose lives had spanned a century. The ancient meeting-house was opened for an afternoon meeting. Words were spoken; tears fell. The effect who can know? The morning following another dear friend took me to the Richmond depot where I got a ticket for Chicago. The familiar initials, J. W. P., indicate the home reached in the evening. The next morning we went to meeting, it being Flrst-day. It was blest to me, and, I trust, to them. To that meeting as a nucleus I look; to their homes so free, so unassuming, my heart is bound; fit type of earlier and better days. To the pretty home at Oak Park, to the dear parents, to the bright boys, memory recurs. To my own fireside and to one who adorns it I make a glad return, and there offer a grateful and serene farewell.

SIDNEY AVERILL.

Wyanet, Ill., 11*th mo.* 10.

AMUSEMENTS AND CHRISTIANITY.

EVERY now and then we find in our religious papers and elsewhere discussions of these questions: Is it wrong for a Christian to attend the theater, to play cards, and to dance? While many arguments are presented on each side, it is seldom, if ever, that we find an article in which the writer touches anything much further below the surface than purely ethical considerations. After all that has been said and written, many Christians continue to ask these same questions as though they were new problems. Is not the indecision of Christians as to the right or wrong of these and other amusements due to a superficial conception of the religion of Jesus Christ? To such as regard that religion merely as a system established for the regulation of petty matters of conduct, and look to it only to discover "Thou shalt" or "Thou shalt not," it is quite natural that they should sometimes find it difficult to determine the exact line which they imagine divides the lawful and the unlawful amusements. But true religion surely means more than this. It establishes a principle of action which regulates and controls all our activities—whether mental, physical, or spiritual; so that we choose certain occupations or indulgences, not simply because they are abstractly right, but because we are under the influence of God's Spirit within us imparting an impulse to do right.

In the majority of plays (speaking from extended personal experience) the spectator, if he is thus quickened by the Holy Spirit and is endeavoring to conform his life to Christ's life, will, because of what he hears, sees, or is forced to imagine, find himself amid sounds, sights, or thoughts out of harmony with his spiritual aspirations. Unless he is thoroughly familiar with the play before witnessing the performance of it, he can have no guarantee that nothing inconsistent with his standard of purity and virtue shall be presented. He exposes his spiritual sensibilities to a possible shock, and while they may be sufficiently established and developed to endure the strain, they are nevertheless injuriously affected in so far forth as the pernicious influences brought to bear upon them are positive. This does not argue against strength and stability of character; it merely suggests a voluntary choice of possible evil when no necessity demands it.

When our controlling desire is to do God's will, and when our constant effort is to seek the kingdom of God and his righteousness, to develop our spiritual nature, and to lead some soul to Christ, then, because our purposes, desires, enjoyments, and efforts are controlled by a Christ-born principle of action, we shall have but little difficulty in determining, for ourselves at least, what amusements are "right" and what "wrong," and shall prefer to direct other Christians to their own consciences for approval or condemnation of any particular form of amusement.

A thoroughly consecrated Christian requires no advice to refrain from this or partake of that when he desires recreation; he will find his own place by the operation of a natural law. He may not necessarily avoid the theatre because he believes it, as an institution, to be wrong, but perhaps for no other reason than that of absence of desire to attend, though it may be that before his birth into the kingdom of God he found in the theatre one of his greatest enjoyments.—*C. M. E., in The Christian Union.*

"GOD never sends one inspiration to chase up or correct another. Ask light from him, and trust the light he sends for your present use, and follow it; never take other men's consciences in the place of your own. For no child of the Highest shall ever find that he has been forsaken or left to grope among the shadows when he was seeking to know his duty, and was honestly willing to do it if he knew."

THERE is no liberty to men whose passions are st ger than their religious feelings; there is no liberty to men in whom ignorance predominates over knowledge; there is no liberty to men who know not how to govern themselves.—*Selected.*

INTELLIGENCER AND JOURNAL.

HOWARD M. JENKINS, *Managing Editor.*

ASSOCIATE EDITORS:

HELEN G. LONGSTRETH. LOUISA J. ROBERTS.
RACHEL W. HILLBORN. LYDIA H. HALL.

PHILADELPHIA, ELEVENTH MONTH 10, 1888.

AS EXAMPLES.

To any person possessing optimistic tendencies it is a most difficult task to suffer the eyes to be opened regarding personal defects anywhere, and most especially where the affections are centred, and where we greatly desire to see only the good. And often it is best to cultivate this tendency where no benefit can arise from the opposite course, and where no harm can come if there be self delusion.

Not so, however, if the case stands out prominently as needing a closer walk in the line of a well-rounded, consistent Christian life. So great is the need of such lives everywhere that we cannot too often examine ourselves, and keep the loving watch over those with whom we have influence, that we are not lacking as good exemplars to our kind. Especially do we who are of the Friends' "household of faith" need to be careful of conduct and character if we would gather to us, and keep the love and interest with us, of the young in our Society. With no acknowledged leader other than the Spirit of the Divine within, it behooves us all to look well to our steppings lest the keen eyesight and ofttimes keener insight of these, discover spots and blemishes in those to whom they will look as examples; for deprecate it as we may and urge upon them not to place any dependence upon man "whose breath is in his nostrils" the fact still remains, that to the elders and those in authority they will look up, and happy will they be who can withstand the scrutiny and retain that reverence and affection that truly harmonious lives can claim as rightfully theirs.

Some years since an observing, zealous Friend, with large love for his fellows, while lamenting over the small attendance at some meetings, remarked, that "this is caused as much by those who attend regularly as by those who are irregular," the explanation being that some of the first class signally failed in being in themselves good examples as Christians. Not that they lacked in many ways, but in some one way or other they fell short of the perfection expected. Could each one but see his defect and try to remedy it, his influence would be increased many-fold.

One particular point mentioned as being more prominent than any other was the allowed presence of the domineering spirit. The determination to control by what is understood in our vocabulary as the weight of the meeting in contra-distinction to the prevailing sense of the meeting. The spirits that have been crushed and the hearts that have been estranged by the failure to detect the difference between "the will of the Creator" and the "will of the creature" have been countless. Better permit some errors of judgment, and banded together by love work out the consequences, than suffer estrangements that check the flow of love and scatter the flock. There is for this state of things but one true remedy—to seek in humility of spirit, to examine ourselves as to the motive that actuates us, whether it be the love of self, or the good of the whole body that we seek. In order to aid us in this, a study of the life and character of Jesus will most surely, if we apply it to ourselves, enable us to pass in and out before our fellows as examples for good and not evil.

WE are obliged to close the forms of this issue without receiving a report of the proceedings of Baltimore Yearly Meeting, which was held last week,—very satisfactorily, as we understood. It was found that none of the editors were able to be present, and arrangements for a report were endeavored to be made at a late hour. We hope to have some notes of the proceedings next week.

MARRIAGES.

CHAMBERS—SMYTH.—Eleventh month 1st, 1888, at 921 North Broad street, under the care of the monthly meeting of Friends of Philadelphia, James Howard Chambers to Frances Canby, daughter of William C. Smyth, all of Philadelphia.

KENNEDY—CRAFT.—Tenth month 29th, 1888, by Friends' ceremony, before the mayor of Philadelphia, Henry C. Kennedy, son of Catharine A. and the late Samuel W. Kennedy, and Mary, daughter of Edwin and Elizabeth W. Craft, all of Philadelphia.

DEATHS.

AMBLER.—On Third-day, Tenth month 23d, 1888, Mary R., widow of Edward Ambler, formerly of Montgomery, in her 86th year; a member of Gwynedd Monthly Meeting.

ATKINSON.—Suddenly, Tenth month 30th, 1888, Ida Fouche, wife of Henry C. Atkinson, of Germantown, Pa.

CARTER.—In West Philadelphia, Tenth month 28th, 1888, Abraham Carter, son of the late Sharon Carter, aged 83 years; a member of the monthly meeting of Friends of Philadelphia.

DAVIS.—In Camden, N. J., Sarah Davis, in her 98th year; a member of the monthly meeting of Friends of Philadelphia, held at Spruce street.

HIBBERD.—At his home, near Mason City, Illinois, Sixth month 30th, 1888, after an affliction of 6 months from paralysis, Israel Hibberd, aged 81 years.

Those who enjoyed the acquaintance of this Friend through his long life can bear testimony to his worth

through different channels of usefulness into which he was called to serve. Being of a social turn of mind, and genial in his disposition, together with a qualification as an instructor among the youth, which bears its own record, he was ever ready to seize such opportunities as truth opened the way. His wife and children have experienced the loss of a kind and affectionate companion. He was a member of Benjaminville Monthly Meeting, McLane county, Illinois.

MEARS.—On the morning of Tenth month 27th, 1888, at his residence, Branchtown, Phila., Dr. Benjamin R. Mears, in his 84th year.

REEDER.—Near Mount Rose, Mercer county, N. J., at the residence of her brother Aaron B. Reeder, Seventh month 13th, 1888, Elmina B. Reeder, in her 34th year, youngest daughter of the late Charles Reeder, of Wrightstown, Bucks county, Pa.

ROBERTS.—Tenth month 30th, 1888, at his residence, Montgomery township, Montgomery county, Pa., Aaron Roberts, aged 69 years; an elder of Gwynedd Monthly Meeting.

TOMLINSON.—At his home, near Marietta, Marshall county, Iowa, on Seventh-day, Ninth month 20th, 1888. Thomas D. Tomlinson, an approved minister of Marietta Monthly Meeting, in the 68th year of his age.

He has left to us the example of a life spent in striving for the higher and better part. He was a man of superior culture and refinement, which fitted him for the position of teacher and leader that he has occupied for a long time

The loss will be sorely felt in the meeting which he helped organize and to which he has ministered since that time.

H. H. N.

MEMORIAL TRIBUTES.[1]

WITHIN the past year two of our band have left us for that eternal city "only in vision beholden," and their vacant places fill our hearts with sadness. One, Sarah Hoopes, was full of beautiful years, and fell quietly asleep as after a long day's loving labor into rest well earned, peace well won. Her passing away seemed but as the ready dropping of ripened fruit at the gardener's touch, or as the silent setting of the star into the still sea; and while we miss the kindly cheeriness of her smile, the sweet composure of her manner, the gentle wisdom of her words, and all outward expression of her love for her young friends, yet something tells us, with unmistakable truth, that she has but crossed the line into a higher state of being to which we can as yet look up only as a babe looks up to the uncomprehended wonders and beauties of its parents' maturer souls. Still may her serene, wise, happy, trustful spirit pervade our school and actuate us in the willing performance of our regular duties. She stood for the thought that trust kills worry. "Just do thy best and *leave* the rest!" we have heard her say. With a fine appreciation of the incongruous and a wide social feeling, she would have been beloved by young and old even had she not been so true to all that is gentle and good; but as it was her friendship seemed to lift those fortunate enough to share it, into a better and brighter atmosphere of faith, hope, and love.

[1] A memorial presented at the meeting of Concord First-day School Union, Uwchlan, Pa., Tenth month 27, 1888, from the West Chester School.

The other, Sallie A. Sharpless, was taken from us in her early prime,—called away in the very midst of an active, earnest, useful life, a martyr to her own unselfish energy, thoughtfulness, and care for others. One is tempted to demand, why should a fair plant be cut down while in full flower? Of many answers this one appeals most strongly for utterance,—"But the end is not yet." Questions will throng to our minds when anything occurs so apparently far from the order of nature: who did sin that this sad, puzzling thing should have happened? Is He who hath ordered the universe unkind, or powerless? Not ours to judge, to wish, or to speculate; only to trust, and live as truly as we know. This sister-worker was a skillful teacher, instilling into her pupils a love for the good, true, and beautiful, and keeping them interested, orderly, and happy. The stimulus of her active mind roused theirs to healthful growth and vigor. The weaker leaned on her, the stronger felt with her the oneness of kindred spirits; all loved her dearly and missed her greatly when anything detained her from her accustomed place. Warmly interested in everything which concerned the First-day School, she was always ready to sustain it in any way she was desired, as faithful in her performance of duties imposed as willing to undertake them. Her beauty and freshness, as well as the precision and sweetness of her character, made her unusually attractive and able as a teacher and caused her loss to be deeply and widely felt among her friends and co-workers. Yet how can we mourn the peaceful close of so true a life, even though it be plucked like a flower from its stem unfinished, yet perfect in healthful growth so far as it went? And then, One who knew more than all others concerning the after life said, "If ye loved me ye would be rejoiced, because I go unto the Father."

West Chester, Pa., Tenth month 15, 1888.

SCRIPTURE LESSON, No. 44.

ELEVENTH MONTH 18, 1888.

TOPIC: HELPFULNESS.

GOLDEN TEXT.—"Bear ye one another's burdens, and so fulfill the law of Christ."—Gal. 6:2.

READ Joshua 21:43-45; 22:1-9.

THE land had now been apportioned to the tribes according to their families, and the quiet ways of peace succeeded the clamor of war. It was time to release their brethren who six years before had crossed the Jordan with them in the full panoply of battle. We pass over the events immediately following the close of the war, the most important of which was the setting up of the Tabernacle at Shiloh (believed to be Salem), where it remained 328 years, and the beginning of the Sabbatical year from which the Jubilee is reckoned.

Then Joshua called the Reubenites and the Gadites and the half tribe of Manasseh. These were of the tribes that had received their allotment on the east side of the Jordan river; these tribes on taking possession of the land had made a promise that they would help the rest of their brethren to conquer the country west of the river which was to be their inheritance. (Num. 32:17.) They had continued with the nine

and a half tribes, and seen them located, and are now before Joshua to receive their discharge, return to their home in Gilead (as the country east of the Jordan was called), and take up again the tending of their flocks and the quiet pursuits of agriculture.

Take diligent heed, etc. This advice from their aged leader and chief must have come with great force and pathos, seeing that in all his goings he had been so true to the Divine revealings. He knew from experience that "to walk in all the ways of the Lord and to keep his commandments," was the only path of safety for them as individuals and as a part of the nation of Israel. And now as they take their departure they receive his blessing. This was accounted of great value in those early times; it was believed to have some supernatural efficacy upon the person or persons who received it from the lips of one whose good life and exalted station gave evidence that he had "power with God."

We often speak of the "helplessness of children," but do we often think of the helplessness of any one person in a civilized community? We are each dependent upon all for the conditions of our lives. To prepare each of us to make our appearance at the meeting-house on First-day morning, many forces and many individuals have been put to work. The necessities of the toilet, the clothing to cover our bodies, and the food to nourish them, has brought together articles from distant places, and manufactures of great variety. No man, however wise or dexterous, could prepare all these for himself. We put the world to our use, as we satisfy our every-day needs. As it is in material things, so it is to a great extent in the world of thought—men have worked long years and many have gone through great suffering, to give to us the truths that we learn in our school books, and in the literature that develops our minds.

In spiritual matters Friends do not feel that the conditions are the same. They teach the fulfillment of the words of Jeremiah: "And they shall teach no more every man his neighbor, and every man his brother saying, Know the Lord; for all shall know me, from the least of them unto the greatest of them." The Holy Spirit teaches each individual. At the same time, much is often done by instrumental means; and sometimes by the kind deeds of a neighbor, a hardened heart is softened to allow the good teaching to have sway.

In all ways in our power we should obey the injunction of the golden text. We can often, by a little exertion, ease the life of another to a great extent; and when we can do but little, the thought that some one has been sympathetic will give the strength that was lacking when one felt "all alone."

We do not know until the opportunity offers how we shall help; what we shall feel to be our duty; but the important thing for us is to be in a state of readiness, to do what we can, when we feel the opportunity is here.

There is a band of Christian workers recently organized, who call themselves "The King's Daughters." Each one is trying to do some good to others. One cares for small dumb animals as opportunity presents. One, a teacher of little children, tries to be more patient, remembering constantly how very young they are. And there is written a pretty story of one who made it her duty to smile at little children whom she saw in the street or stores with their mothers, when they were tired and cross, and the mothers would become impatient and vexed. She says a smile from her to the little one would please both mother and child, so that good humor would be restored.

These are little things, but they all help to make the world better and happier; and "The King's Daughters" are only doing, banded together, what we should all strive to do, each in his own way.

GOD IN HISTORY.

I HAVE no question that this lesson—God in history—is the first lesson to be learned from the Old Testament annals; and that it is a true, a fundamental, and an important lesson. It is possible that God's intervention was somewhat more notable and apparent then than now. We know that a father intervenes more in the direction of his children's affairs while yet they are young and ignorant than he thinks it either necessary or wise to do as they grow older. It is possible that it was somewhat more frequent. Still, we must remember that within the narrow compass of only a part of the Old Testament we have recorded the history of over fourteen centuries; that more than ten times as many years elapsed between the exodus under Moses and the restoration under Nehemiah as between the Declaration of Independence and our own time. Perhaps the devout historian who should search our history simply for the special tokens of Divine blessings and help could find almost as many as the inspired historian found in the history of Israel. However this may be, it is certain that they recognized far more fully and readily than we do the hand of God, both in the phenomena of nature and the events of life. This may be partly due to their simplicity; but it was also partly due to their spiritual insight. The scientist undoubtedly speaks a truth when he says that the thunder is the detonation of a bolt of electricity echoing from the clouds and hills; but the poet speaks a profounder truth when he says it is the voice of God. The secular historian speaks a truth when he says that Joshua led Israel across the Jordan; but the sacred historian speaks a profounder truth when he says that God led Israel across the Jordan.

It is useless to attempt to reconcile the Old Testament narrative with that phase of modern thought which denies to God the power to use the forces of nature which are in so many ways obedient to man's will, or which denies that in fact he ever exercises that power. The two philosophies of history are simply irreconcilable. It does not help the matter to say that the Old Testament miracles can be explained by reference to known natural laws. It may be that an earthquake demolished the walls of Jericho, as a much more terrible earthquake demolished the major part of Lisbon. It is certain that a great wind drove

back the Red Sea and made it passable for Israel, and that a volcanic eruption destroyed the cities of the plain. But in these and kindred cases the miracle consists in the fact that the event occurred at a specific time, for a specific purpose, at a specific command, and accomplished the predicted and purposed end. That we can trace the phenomena to laws with whose nature we are now measurably familiar does not decrease, it rather increases, the miracle; for the control of a law, for a specific end and in ways wholly beyond all possibility of human control, demonstrates the presence and power of the Law-giver.

I believe that God is as truly in modern as he ever was in ancient history; that he intervenes in human affairs as truly now as he ever did; that he led America through her Revolution and her Civil War as truly as Israel through her wanderings in the wilderness and her conquest of Canaan. He is in history none the less that modern history shuts its eyes to his presence, and sees only the instruments which he employs and knows not Him who employs them. A Hebrew historian, writing the history of the American Revolution, would have said, "The Lord prepared a great cloud which hid the host of America from the British until the American host had been able to complete its retreat from New York City while the British fleet was detained in the Narrows, unable to prevent, or even to perceive, the retreat; the Lord opened a pathway in the ice for the host of America across the Delaware River at Trenton, and then sent a great frost which hardened the roads and made Washington's retreat to the heights of New Jersey possible, with his artillery; the Lord prepared a great storm which defeated Lord Cornwallis's attempt to cross the York River and escape from the surrender which closed the war." He would certainly have seen the act of God in the destruction of the Spanish Armada by a terrible storm, and in the deliverance of beleaguered Antwerp by a rising tide and a strong east wind.

God did not intervene in Old Testament history except when intervention was necessary, nor except to aid those who in faith in him and obedience to his commands had been brought into straits where their resources failed. He opens a way across the Jordan, which they could neither bridge nor ford. He makes a breach in the walls of Jericho, which they can neither scale nor batter down. He leads them through a wilderness in which no guidance could serve except his own. But when they attempt invasion of Canaan against his will he deserts them: and never once does he reward mere supineness, or despair, or idle expectation with undeserved help and victory. God is still Captain of the Lord's host; and he who enters on his work in obedience to God, and trust in him, may be sure that when his own resources fail reinforcements will not be wanting from Him who never calls his soldiers to a battle and then deserts them.—*Lyman Abbott, in Christian Union.*

When we are most filled with heavenly love, and only then, are we best fitted to bear with human infirmity, to live above it, and forget its burden.—*Maria Hare.*

For Friends' Intelligencer and Journal.

SCENES OF GRANDEUR IN COLORADO.

A visit to Dr. Smedley's new house in North Denver afforded opportunity for a very extended view of the whole city and surrounding country, also of Pike's Peak and a most brilliant sunset, all of which was greatly enjoyed. And in some delightful rides afforded by a kind friend I was enabled to form some idea of the rapid growth of the city, its many educational and charitable institutions. Among these are Jarvis and Wolf Halls for boys and girls respectively, boarding and day schools under the care of Episcopalians,—very commodious buildings. It is astonishing to see houses going up everywhere, many of them very costly and showing a great variety of architectural skill. The cellars are just being dug for many, and when I expressed surprise at this, the reply was, that winter is the building season. They do not have the changes we are subject to in the East, freezing and thawing, and the air is so dry that they have no fear of moving into newly plastered houses.

I parted with my relatives and friends in Denver on the 25th, coming to Colorado Springs. It seemed strange to see creek beds empty. Cherry Creek has very little water at present, yet I am told it is sometimes a violent, wide-spreading stream. I enjoyed the mountains all the way; a light covering of snow had fallen that morning and partly whitened them. There were rocks or "spurs" on either side, with a valley between, some of it very rough after passing Sedalia. Many parts of it and the spurs are covered with a small growth of spruce and pine, and some of them had a flat mesa-like appearance. One, "Castle Rock," at a station of the same name, looked as if capped with an immense square stone before a nearer approach; but afterward I saw others which looked quite as much like a castle. It seemed a cause of inquiry why the solid, masonery-like structures should be at the summit, but doubtless the underpinning, though hidden from view, was as firm as the apex. The sides of these ranges often looked,—at least in the distance,—like loose earth and stone, which made the castle summits appear all the more strange. Some of the structures looked like a continued solid wall, built for protection. It is truly wonderful to conjecture just the forces which combined to form them. We passed Palmer Lake, with a little town by that name. It is a clear, beautiful body of water, named for William J. Palmer. A station called "Monument" led to the query, Why? when I was shown an upright shaft of stone 175 feet high by that name, standing at the base of a mountain. A little farther on was a still larger one.

Reached Colorada Springs, at 4.30 p. m., with the mountains still nearer to view, and was delighted to be met by E. McAllister, Henry's wife, and taken to their home; also very unexpectedly, our neice and her husband Phebe and Carl Fogh, whom I was to visit at Pueblo,—but business being ended there, they concluded this was a more attractive place. They spent the evening with me. Next morning bright and lovely we took a ride to Manitou, with a view of Pike's Peak all the way. Passing over the mesa or

table land, I saw the Yucca plant in great abundance, bearing in its season beautiful blossoms, white and pink bells. It is used by the Indians for soap. Also the Mexican poppy, which bears a very large white flower. We passed through the "lodge" to the fine residence of Wm. J. Palmer, "Glen Eyrie." He and his family are now in Europe, but we had a very pleasant call with his wife's mother and sisters. We saw in one room a mantle built of solid lava rock, with deep fire place, and the whole room, walls and ceilings, of red cedar from the place. After looking through the green-house, which has a great variety of rare plants, we found in the stables a pet elk, who would not even rise at our approach, until tempted by a wild-cherry branch. The place here is all closed in by mountains, and leaving we soon came to the "Gates" leading to the "Garden of the Gods." These rocks are of different colors—red, gray, green, and white. Towering high above us, we saw an eagle's nest on the side of one of the mountains. It was interesting to decipher the figures our guide named as represented by different formations of rock, "Irishman's Face," "Mountain Rat," "Lion's Head," "Kissing Camels," "Seal facing the Bear," "Turtle," "Bullfrog," "Pulpit and Altar," "Baker's Shop," "Egyptian Mummy," "Eagle ready to fly," "Ant Eater," "Porcupine," "Mushroom Park," "Siamese Twins," "Saratoga Trunks," tiers of casks and many others; —we could mostly find some resemblance. Some monuments with flat stones piled high resembled plates. We came to "Balance Rock," of great size, looking as though it would tumble upon us. We saw a deer's head and antlers impressed on the side of a rock; the different formations truly seem wonderful. At Manitou, most of the hotels are closed. We visited the sulphur and soda springs, tasting the latter, which was very strong. A Sanitarium is located here. Saw Rainbow Falls on Fountain Creek, alighted and walked close to them, as they rushed down between the mountains, which rose very high above us. The sun was not in position to give its bright hues to the falling cascade. Still we ascended, higher and higher, seeing Castle Peaks, and approaching Manitou Grand Caverns through the famed Ute Pass, entered the dark chambers, lighted by lamps, following our guide Indian file to the vestibule or rotunda, from which there are three hall-ways leading to different departments. Stalactites and stalagmites grace the ceilings and floors. The Grant Monument is in the vestibule, most of the stones containing the names of their contributors. We pass into the "Opera House," its ceilings 50 to 60 feet high, and thence to "Concert Hall," where the "Grand Organ" is situated. The keys are composed of musical stalactites, and give forth sweet sounds one of our guides being the performer. We pass through different departments until we come to the "bridal chamber," which is the most beautiful of all. Stalactites are still forming here, the tiny drops trembling on their tips. This is the only damp chamber. To those of us who had never seen Mammoth Cave or Luray, it was a novel and interesting sight. We were glad however to come out into the pure mountain air, and enjoy the far more majestic grandeur of the everlasting hills. We saw the cars on the Colorado and Midland Railroad entering the great tunnels far below us. It is a wonderful road showing the inventive power of man, and his energy to overcome great obstacles. There is a succession of tunnels on this road.

We returned through Colorado City, after a five hours' most enjoyable ride. In the afternoon I made a visit to Wm. S. Jackson's, the former home of "H. H.," a very pleasant place, and saw the table where she sat to write with inspired pen so much that has contributed to our enjoyment. On Seventh-day morning took a ride to Cheyenne Mountain over the toll road. It was a most charming scene, as we ascended the great height and looked back over the country for many miles, (our driver said over sixty). Colorado City and Colorado Springs appeared in the valley far below us, their buildings looking like white stones strewn over the ground. We could see in the distance the "Gateway to the Garden of the Gods." Great boulders capped the summits of the peaks; high and jagged they towered above us; and, as we climed the narrow ledge road, close to great precipices, we came on a level with the peaks which had seemed so high, yet still looking to those far above us. The spruce, pine, and balsam trees were very fine as we came close to their very tops, some of them very tall, though seen from the valley we had thought them only bushes. The sight almost made one dizzy, as though riding far above the lower world. Circle after circle we made around the mountains, seeing the winding stairway beneath us. O, the grandeur of the scene! The everlasting hills seemed to close in upon us.

Then we alighted in the stillness, going down a little descent to the memorable grave of "H. H.," on the mountain side. They call it Pine Hill Forest. A monument of stones marks the place, piled high, placed there by appreciative friends and visitors, many having the donors' names written on them. Not a sound was heard, not even the song of bird or chirping insect. How solemn it seemed! It is said she used to write in this retired height. Surely, the surrounding influences were inspiring.

We parted with our guide here, who was to meet us after traveling a long way back to the mouth of South Cheyenne Cañon, but unintentionally he misled us as to the distance we had to walk, which was greater than our strength. We descended narrow slippery paths on the edge of deep ravines, hearing in the distance the gentle sound of falling water, growing clearer to the ear, until we came in sight of the Seven Falls, first going out upon a projecting pier built far above the beautiful sheet of water which falls from ledge to ledge over the mountain. It was a grand scene; but the slight wooden stairs erected on one side of the Falls, 367 steps in all, which must be descended after winding around to the head of the Falls, was indeed quite an undertaking. However it did not seem so difficult as appearances indicated, and looking up from the foot, we had a grand view of the Falls. Had it not been for the long deferred hope of seeing our carriage, the walk through South Cheyenne Cañon would have been a most charming experience, but it seemed quite two

miles,—though they say it is not that far. The path was well defined, the creek running by one side, but the way seemed interminable, and at every fresh anticipation of an opening view, and the comfort of a conveyance the walls around seemed to grow solid, as though we had come to the end and certainly could find no egress. We passed through the narrow path between the "Walls of Hercules," which rose very high above us, seeming like a mountain cleft in two. A cold blast of wind met us here, for the morning was quite cool and windy,—a crust of ice to be seen in many places. This was perhaps the grandest sight of all we had beheld, and when once we emerged from the great cañon and found our coachman waiting, if only we could have driven over the ground to emphasize the grandeur, free from anxiety and fatigue, it would have been a great pleasure. We did not pursue any other marvellous ways, but bent our course homeward, where he arrived about noon, after a four hours' journey,—glad to rest with my kind friends, the McAllisters, from whom I parted in the evening to come to Dr. Solly's (whose wife Elizabeth is the daughter of Thomas and Martha Mellor) to spend the remainder of my stay at Colorado Springs. They have a delightful home, with an uninterrupted view of the mountains. I met here Dillwyn Parrish, (son of William) whose home is now in England, also James, son of Dr. Isaac Parrish of New York. Thomas, son of Edward, lives in Colorado Springs. Charles B. Lamborn, whose family is now in Italy, called with them. I spent First-day quietly resting,—sat in the porch and enjoyed the superb mountain scenery. Called to see Edward Ferris and family, who have resided here for several years. He and his daughter go East in a few days to visit relatives and friends. Very few who come here ever incline to return East to live. They enjoy the climate so much,—able to sit outdoors many days in winter, in the warm sun rays. There is so great a variation of temperature in the shade and in the sunlight. L. H. P.

Colorado Springs, 10th mo. 29.

THE FIRST-DAY SCHOOLS.

MEETING OF PHILADELPHIA Y. M. ASSOCIATION.

The annual meeting of the Philadelphia Yearly Meeting Association of First-day Schools was held at 15th and Race streets, on Seventh-day last, the 3d instant. There was a large attendance, many interested Friends being present from different sections. S. Raymond Roberts and Clara B. Miller acted as Clerks. Reports from all the Unions, eight in number, (there are none in Southern, Caln, or Fishing Creek), were read, and their contents generally regarded as satisfactory and encouraging. There were also reports from the schools at Sadsbury, Pa., (Caln), and Rancocas, N. J. Delegates had been appointed to the number of 114, of whom 89 were present, and the absence of 4 was explained. There were some remarks upon the number of absentees.

A proposition sent up by Abington Union, suggesting the preparation of a blank form, to be supplied to all the schools, upon which they may report their numbers, etc., to the monthly meetings within whose limits they are, was discussed and generally approved, but was referred to the executive committee with power to act. It was explained that the object o the proposed form was to secure a statistical statement of a systematic and uniform character, so hat an orderly summary of the whole might be made, and it was remarked that heretofore the lack of uniformity and completeness has made it impossible for the clerks of the yearly meeting to compile a summary.

S. Raymond Roberts, who had acceptably served the Association for some years as one of its clerks, desired to be released, it being very difficult for him to leave his business engagements. Lewis V. Smedley and Clara B. Miller were appointed clerks, and Comly S. Lobb, Treasurer.

At the afternoon session, Abby D. Munro, principal of the school for colored children at Mt. Pleasant, S. C., being present, she was asked to explain to the meeting some features of the Sabbath School and other work among the Southern colored people. She suggested the advantage which might accrue to the Friends' First-day Schools by having their classes adopt some object of charitable help,—as to give so much per month toward the education or the maintenance of a colored child. She particularly described an orphanage which she has individually cared for, at Mt. Pleasant. Its origin grew out of the fact of five destitute children being thrown upon her care and there being no public provision in the State of a "Home" or other institution, she felt that the duty of keeping them was imposed upon her. She had had altogether forty children in her orphanage, of whom 16 remain. She made a very interesting address, and was listened to with much attention, additional questions being asked at the close, by some of those present.

THE VALUE OF THE LESSON LEAVES.

[The following essay was prepared by Edwin R. Buffington, and read to Nottingham Union, and therefrom was forwarded to Baltimore Yearly Meeting F. D. S. Conference, held Tenth month 29th, 1888.]

The question for which an answer is requested, reads, "Do the Lesson Leaves, as at present prepared, meet the needs of our First-day schools?" This admits of being viewed from somewhat different standpoints. If they are allowed to fill the sphere for which they were intended, I would answer most emphatically, they do; but like many other valuable aids, if not judiciously used, they may be the means of defeating their own intent and purpose. If the man with his sickle in his field of grain, one hundred years ago, had been asked if that instrument was adapted to the purpose intended, he most likely would have answered, "Yes,—if you work hard enough yourself;" but if asked if anything could be invented that would lessen individual labor, he would have said, "I do not know; possibly there might." This is my position in reference to the "Lesson Leaves;" they are valuable aids in the performance of good work, but possibly there might be something devised that would make it easier for the teacher. I hold that First-day school teaching if confined to the text-

book, (it matters not how good that text-book may be,) falls short of its highest good. There must be some immediate inspiration on the part of the teacher, if life is infused into the lesson. One of the objects of religious teaching is to encourage the young mind to think; to enable teachers to do this they must first think themselves; hence those who do not thus endeavor to enter into the spirit of the lesson, but console themselves with the idea that they will have the Lesson Leaf when First-day comes around, and all the questions necessary will be printed there, will find no profit for themselves and fail to impart any to their pupils.

In our preparation for the weekly work we often need some data, some subject and suggestion upon it; this, and this only, is the sphere of the Lesson Leaf as I understand it, and for this end I find them useful, and would think it very difficult to get along without them.

True religion is the same in all parts of the world and in all ages of the world's history, but teaching and leadership have differed widely in their adaptation to the various conditions of the people; outward teachings and surroundings to an outward conceiving people prevailed throughout the Jewish era. A history of their wanderings and religious observances has been the object of the Lesson Leaf for the last quarter. I found them both interesting and profitable in giving us an insight into the thought prevailing with those who preceded us, and as we are in a great measure in thought and deed the children of our predecessors, it remains for the teacher to draw the connection there exists between this incipient thought and the popular sentiment prevailing to-day, and as Friends, show wherein spiritual conception of religion transcends all others. I have seen in print the idea advanced that we need something to teach Friends' principles more than was to be found in the Lesson Leaf as at present prepared; this may be true from one standpoint. As to myself, I have never yet met with a lesson that did not open a field for that purpose, and if we do not impress upon the minds of the class their superiority over that outward religion of which the "leaf" gives us a history, the object and intent of their preparation has been defeated.

In conclusion I would say get away as far as possible from the Lesson Leaf; in your teaching use it only as a reminder; if this is done it will meet the needs of our schools, if this cannot be done, then something else, I know not what, might be an improvement.

FIRST-DAY SCHOOL MEETING AT BALTIMORE.

The Youths' Meeting, at Baltimore, held on First-day, the 28th ult., was one of deep interest, the house being completely filled with the bright faces of the young and their friends. The reverent solemnity that spread over the meeting at the opening, upon the reading of the well known poem "Prayer is the soul's sincere desire," etc., was most impressive. The responses by the representatives appointed, two from each school in the Yearly Meeting, were excellent, and the entire exercises, consisting of the responsive reading of the 19th Psalm, the concert reading of "The Blessings," and the closing address by Jonathan K. Taylor were all very satisfactory and the meeting was felt to be a most valuable one.

For Friends' Intelligencer and Journal.

THE CHILD AND THE MOTHER.

Let me relate an incident which I recently witnessed. A little girl was running to her mother, her face all full of the smiles of happiness. She opened out her hand to show some little trifle she had just received; the mother turning around, met her little one, not with the welcome smile, but with a dark frown extended her own hand and demanded, and of course obtained, what the little girl had, and stowed it away within her own pocket. It was a study of human character to witness this, but all the while my own heart was pained to see how quickly the bright face, and the heart beneath, were so ruthlessly robbed of innocent joy.

The query comes up—"why teach the law of Christ, and practice the law of Moses?" If God is love, as we so often say he is, why do we still go back to the old dispensation for authority when we admit that we have a better and higher one in the Sermon on the Mount and in all the other teachings of Jesus? Oh! I fear that we are not the Christians that we claim to be, or that we are yet much farther from the millenium than we think.

This gives me opportunity to say that I firmly believe that injudicious parents are often directly responsible for the deceitfulness of character growing up within their own offspring; because of the harshness towards their little ones, they drive confiding childhood away from the God-given love of father and mother, and thus encourage hate, revenge, ill-will, and finally, a habit of hiding things from the very ones they should feel most free to go to at all times. And this through fear of a reprimand when they did not know they were doing a wrong. Oh! parents, if you but realized, that when a child has come to fear you, that you were loosing the strongest cord that binds your child to you, that of God's own love, you would strive to change your system. We may be firm, but let us always guide through love.

H. H. W.

SWARTHMORE NOTES.

—The Lecture Course will open on the 30th inst., with a very attractive lecture entitled "Acres of Diamonds," by Russell C. Conwell, of Philadelphia. (For a full programme of the course as arranged, see the advertising columns.)

—Dr. C. Herschell Hoyl, Professor of Physics and of Electrical Engineering, had resigned, to devote all of his time to perfecting and introducing upon the railroads of the country, his new and highly valuable invention of an illuminated semaphone. His resignation takes effect as soon as his successor can be appointed. Applications for the position should be addressed to the President. (A Friend preferred.)

—The Alumni and other friends of the College will be rejoiced to learn that it was decided at the meeting of the Managers on the 2nd inst., to admit only *two* classes (1st and 2nd) to the Preparatory School, after the present year.

—The annual report of the President, including the reports of the Heads of the various departments, was presented at the last meeting of the Managers. It is the most encouraging report ever presented in the history of the College.

Swarthmore completes with the present year her second decade.

—Daniel Underhill, of the Board of Managers, attended the meeting on First-day, the 4th inst.

—A new Department—called "The Department of Art and of Mechanical Draughting"—was created at the meeting of the Managers on the 2nd inst. Milton H. Bancroft was placed at the head of it.

THE COLORED SCHOOL WORK.

The Yearly Meeting (Philadelphia) Committee on the Education of the Colored People of the South had a meeting at the parlor, 15th and Race Sts., on the 3d instant. There were a number present. Authority was given Henry M. Laing, treasurer of the committee, to draw upon Mary Saunders, treasurer of the special funds of Women's Branch of the Yearly Meeting, for the $250 given by that body, last Fifth month, and he was instructed to send $150 to the Schofield School at Aiken, and $100 to the Laing School at Mt. Pleasant. Abby D. Munro, principal of the Mt. Pleasant School, was present and made an interesting statement of the work in her charge. George L. Maris desired to be excused from further service as clerk of the committee, and Lydia A. Schofield was appointed.

The members of the Committee were earnestly desired to interest themselves, as individuals, in securing contributions from those interested in the colored school work,—to be forwarded to Henry M. Laing, treasurer, 30 N. 3d St., Philadelphia. Reports, showing the collection and application of funds for this work, during the past year, (Seventh mo. 1, 1887 to Sixth mo. 30, 1888), were distributed among members of the committee, and additional copies will be sent out as far as possible to all interested.

THE KING'S DAUGHTER.

She wears no jewels upon hand or brow;
No badge by which she may be known of men;
But, tho' she walk in plain attire now,
She is the daughter of the King, and when
Her Father calls her at His throne to wait
She will be clothed as doth befit her state.

Her Father sent her in His land to dwell.
Giving to her a work that must be done;
And since the King loves all His people well,
Therefore she, too, cares for them, every one.
Thus when she stoops to lift from want and sin
The brighter shines her royalty therein.

She walks erect thro' dangers manifold,
While many sink and fall on either hand.
She heeds not summer's heat nor winter's cold,
For both are subject to the King's command.
She need not be afraid of anything.
Because she is a daughter of the King.

Even when the angel comes that men call Death—
And name with terror—it appals not her;
She turns to look at him with quickened breath,
Thinking "It is the royal messenger!"
Her heart rejoices that her Father calls
Her back to live within the palace walls.

For tho' the land she dwells in is most fair,
Set round with streams, like picture in its frame,
Yet often in her heart deep longings are
For that "imperial palace" whence she came;
Not perfect quite seems any earthly thing,
Because—she is a daughter of the King.

—*Rebecca P. Utter.*

FLAX FLOWERS.

Blue as Heaven, light as air,
All their slender stems can bear;

Nodding, swaying, as they float,
Each one like a restless boat;

One would think they'd anchored there,
Just to wait till winds were fair.

On their stems they tug and strain,
Longing to be off again.

If the wind that murmurs sweet
Would but start the tiny fleet,

Surely their light keels could pass
Over seas of meadow-grass.

Safely they could sail and steer
Round the islands of the air,

Trees and bushes, growing low,
Where the rippling wind does blow,

Over waves of bold sunshine,
Down the moonbeams, pale and fine.

Sail and sail, and find the port
Where I've left my willing heart;

Bid the holder set it free,
Or return her own to me;

Then, by breath of flowers blown,
Haste to tell me she's mine own!

—*Margaret Deland, in Harper's Magazine.*

LOSS AND GAIN.

I sorrowed that the golden day was dead,
Its light no more the country side adorning;
But whilst I grieved, behold!—the East grew red
With morning.

I sighed that merry spring was forced to go,
And doff the wreaths that did so well become her;
But whilst I murmured at her absence, lo!—
'Twas summer.

I mourned because the daffodils were killed
By burning skies that scorched my early posies;
But while for these I pined my hands were filled
With roses.

Half broken-hearted I bewailed the end
Of friendships than which none had once seemed nearer;
But whilst I wept I found a newer friend,
And dearer.

And thus I learned old pleasures are estranged,
Only that something better may be given;
Until at last we find this earth exchanged
For Heaven. —*Good Words.*

DUTY.[1]

The will that obeys may not have the eye of reason or the capacity of asking the philosophers questions, but it can lead the reason where its eye can see larger horizons, and the philosopher where truth is so beautiful and so evident that he cannot ask, Why? The duty of the philosopher in religion is to come to a knowledge of his own powers by doing his duty. The worth of the improved religion is found in the fact that it instructs and blesses all men. The common souls who have not the power of subtle inquiry can acquire the most wonderful religious knowledge by obeying what they know. Few can learn theology, the *science* of religion, but all can learn sacred biology, the *law* of life. Every one can have a vision of the inexplicable by following that which is easily explained. No man can explain the kingdom of God, but by becoming a child in obedience he can enter in where, in the rapture, solidity, and reality of his knowledge, he will not ask for explanations. Through the will men learn truth; the saint realizes religion though he cannot tell it to the philosopher, as the bird cannot tell the flower the meaning of its song, or the soul with an upward look tell the selfish man how or whence the breeze of the Heavenly Spirit comes. Religion thus becomes more than culture of heart or brain, more than a sense of absolute dependence. As water touched by fire makes steam-power, culture touched by duty makes religion. Culture says, "Study yourself, your forces, and their surrounding and nourishment; with Gœthe, look upon every man as capable of teaching you what you did not know before; refine your passions, discover the roots of life, and become a creature of sympathy and power." To such culture, beautiful and wise, it must be said: One thing thou lackest—the knowledge that comes from an unreserved obedience. The imperfect religion looks *at* a mountain and enjoys its form and strength; it is quite another thing to look *from* that mountain; and between the religion that looks *at* truth and the religion that looks *from* truth, there is the labor of the ascent which is only achieved by obedience. In every man who would be possessed of the best religion, duty is the power to guide from the religion of the valley to the religion of the mountain. . . . . .

The age in whose currents we are set is full of questions. In one respect it is like the angels, "it desires to look into." Our teachers bring us as many interrogation points as periods. When we listen to the words of men concerning the solemn facts of life, we sometimes reach the melancholy conviction that faith is dying, that there is an increasing divergence between intelligence and piety, that the critic is not a child in the home but a skeptic without. To those who wish to doubt, no word is sufficiently wise to be useful; but to those who doubt and wish to believe, the word is already spoken. Duty is the teacher of a reasonable and comforting faith. Whoever *will* do shall know the doctrine. He who solves his doubt by obeying his knowledge is the true seeker. We learn two truths by obeying one. The great question for the learner is, How am I related to what I know? One must step upon the ship which he knows to be well made and well commanded, or he will only learn the ocean from the shore. Duty completes the wisdom of the student. The wisdom of truth is seen when men obey the law of truth. The inquirer will have no cause to fear his own or his neighbors' questions if the first question is, Lord, what wilt thou have me to do?

Ignorance is the penalty that follows the violation of duty. Robertson, whose soul was illumined by the dawn of the new day, calls "obedience the organ of knowledge." Matthew Arnold, the apostle of culture, in whom the ideal man was a kind of deity, called conduct "three-fourths of life," and God "the power that works for righteousness;" Kant felt that the sense of obligation was the centre of man, that with the stellar universe made the twin facts of the universe; but the worth and largeness of the power of duty is felt when the Hebrew prophet names God "the Lord our righteousness;" and the Sovereign Redeemer, in his clear, self-conscious life, said, "I come to do thy will," and left as his large, divine, and comforting legacy to the world the superior wisdom, "If thou wilt enter into life, keep the commandments."

We need a better art, a better education, a better home, a better society, a better politics, a better religion. All these shall come when human hearts are changed by the power of duty.

"Three roots bear up dominion: knowledge, will,
These two are strong: but stronger still the third,
Obedience: 'tis the great tap root, which still,
Knit round the rock of duty, is not stirred,
Though storm and tempest spend their utmost skill."

[1]Extract from an address before the Hitchcock Society of Inquiry, at Amherst College, by C. M. Lamson.

JUMPING SPIDERS.

These spiders, jumpers, belong to the group which naturalists call the saltatory spiders. Some of them are disguised, as if for protective resemblance, with the costume of a hymenopterous insect, or under an aspect resembling that of ants. Producing only a small quantity of silk, they hide themselves in cracks in the walls or in fissures of bark in the shadow of the foliage, and make themselves a lodge out of a smooth or flossy tissue. At the laying of its eggs, the jumper shuts itself up in its shell. One species deposits its eggs without any covering; a more careful species closes them in a sack with thin and almost diaphanous walls. Not having the faculty of spinning webs, the saltatory spiders are hunters, and have to fast if the weather is bad. On pleasant days they are to be found all around, and, having eyes all over the cephalic region, some of them quite small and others of enormous size, they can look accurately through all the surrounding space which they explore slowly and with care. If a fly is in sight, the spider lances itself upon it with dizzy rapidity. It measures its distance so well that it rarely misses; but, if this should happen, no harm comes to it, for it has fixed a thread to its starting-point, which, unrolling as it leaps, prevents its striking upon the ground, and affords an easy road back to its position.

HEAT FOR HOUSES IN AUTUMN.

With November's chill days furnace fires are aglow, and the great stove in the cellar has begun its season's work. After watching sick beds in rooms heated by steam, by open fires, by stoves, and by furnace heat, I am decidedly in favor of the last, provided sufficient moisture be added to the heated air before it comes into living rooms. Steam heat is too dry, open fires cannot keep up an even temperature nor warm a room in northern mid-winter, and stoves burn oxygen from air too rapidly without providing a fresh supply. In a certain house where professional duty led me every day of last December, there was not a daily variation of temperature of two degrees from 70 deg. F. the whole month. Plants grew luxuriantly, and flowered in wide halls, and climbing vines converted more than one room into an amateur conservatory. The master, a man of leisure and scientific mind, told me that his delightful winter home was heated by two furnaces; that he had discarded steam after a year's trial, and was satisfied. Ventilation was fully provided for, and the sick chamber, whence my patient soon emerged, was attractive enough, even to one who was leaving for summer islands of the Caribbean.

What is essential, from a sanitary point, in heating houses, is to have the temperature even throughout. There is probably no better way of catching cold, of laying foundation for pneumonia or bronchitis than stepping out of a warm bed into a cold or cool hall. Every skin pore is open or relaxed, every nerve of resistance is half asleep, and the insidious chill that has proven forerunner to so many dangerous diseases of chest and throat, sends one shivering back to blankets that are some time in getting warmed up again. While sleeping, room temperature should be lower than the rest of the house, kept so by open windows, and if this suggestion is followed there can be no harm done by needful nightly wanderings. A proper range at night is 60 to 65 deg. F. Beside the bed of those who are given to these nocturnal excursions should always stand a pair of bedroom slippers, ready to be slipped on at short notice; for cool currents of air are always playing about floors, and bare ankles are exceedingly sensitive to small temperature variations.

There is a change of late years in the winter heat of American homes. With almost universal substitution of better forms of heaters for old-time stoves, and better understanding of ordinary health law by the people, has come a cooling down of the suffocating temperature that made our homes dry forcing-houses and sent our people out into wintry cold as about as well fitted to face it as if they were naked. Except in rooms where sick are, or aged persons, mercury should never rise above 70 deg., nor fall below 65 deg. A narrow range, truly; but within such strict limits lies the zone of health.

Foreigners coming here in cold weather used to find our houses insupportably hot; and more than one visiting medical man has said to me, "Now I see one of the causes at work to produce American nervousness."—*Dr. Wm. F. Hutchinson, in The American Magazine.*

ABOUT BOOKS AND READING.

Desultory habits of *study* are not to be commended; but I do not advise you to pursue any systematic course of *reading*, because I am looking upon reading for the moment, not as an exercise but as a recreation, and I fear lest, if it were reduced to a rigid and regular system, it should become a wearisome task. I would have you omniverous of books: devour all the *good* books that you can come across; your life will certainly not last long enough to leave you time for the trumpery ones.

However warmly you may admire a particular author, do not permit yourself to lose the consciousness of his fallibility. Do not accept as gospel what any man, however great, says or writes. Never make a blind surrender of your own judgment, either to the author whose writings you affect or to the society which for the time sets him up as an idol. There is a fashion in these things which is very like affectation. Yesterday the rage was for Carlyle; to-day it is for Matthew Arnold or Herbert Spencer; to-morrow it may be for some as yet undiscovered literary planet. Do not let yourself be swept away by the stream. Form your own judgment on the best materials you have, and do not hesitate modestly to express your own preference or dislike, even if it be out of harmony with the popular sentiment of the moment. "Books are a guide in youth, and an entertainment for age. They support us under solitude, and keep us from becoming a burden to ourselves. They help us to forget the crossness of men and things, compose our cares and passions, and lay our disappointments asleep. When we are weary of the living we may repair to the dead, who have nothing of peevishness, pride, or design in their conversation."—*Notes for Boys.*

DON'T SMOKE.

Why not? From the fact that at Yale College an investigation has just been made into the influence of tobacco on the scholarship and standing of the students who use it. The results are as follows: Each class is graded into divisions according to scholarship, the best scholars being in the first grade, and so on down to the fourth, where they are, in the slang of the campus, "not too good" scholars, but "just good enough" to keep hanging by the eyelids. In the junior class it was found that only ten out of forty in the first division were addicted to smoking; eighteen out of thirty-seven in the second; twenty out of twenty-seven in the third; and twenty-two out of twenty-six in the fourth. The proportion of smokers, it will be observed, increases in regular ratio with the falling off in scholarship. These figures are exceedingly suggestive; but no one who has paid attention to the scientific evidence of recent years, which establishes the deleterious influence of the weed, will be surprised at it. The aggregate loss of mental power and of its precious fruits in a nation like ours, which consumes annually two hundred and fifty millions of dollars worth of tobacco must be enormous. Of course we shall hear the usual twaddle about the Germans, the finest scholars and the greatest smokers in the world, just as we

have heard the strengthening properties of beer demonstrated by the incessant use of it by the same people; but careful observation and scientific study of the question have proved to the satisfaction of all who have properly weighed the evidence, that the German people are great not because but in spite of their tobacco and beer, and that immeasurable progress awaits them and every other nation which can be persuaded to give up these vices.—*Selected.*

THERE is a state of heart which makes truth credible the moment it is uttered. It is credible to some men because of what they are. Love is credible to a loving heart; purity is credible to a pure mind; life is credible to a spirit in which life ever beats strongly: it is incredible to other men. Because of that, such men believe. It is of such a state—a state of love and hope, which makes the divine truth credible and natural at once—that Jesus speaks, "Blessed are they that have not seen, and yet have believed."—*F. W. Robertson.*

IT is of no advantage to a man to know much, unless he *lives according to what he knows.* For knowledge has no other end than goodness; and he who is made good [that is, pure and unselfish in his character] is in possession of a far richer treasure than he whose knowledge is the most extensive, and yet is destitute of goodness; for what the latter is seeking by his great acquirements the former already possesses.—*Selected.*

LET us remember that in our best achievements lie hid the seeds of danger, and beware lest the dethronement of Custom to make place for Right should displace along with it that principle of Reverence which bestows a discipline absolutely invaluable in the formation of character.—*Wm. E. Gladstone.*

WHAT one gets for nothing is the least value of anything. What one earns—is all value.—*Exchange.*

NEWS AND OTHER GLEANINGS.

—The Association for the Advancement of Women, of which Julia Ward Howe is president, will hold its Sixteenth Congress in Detroit, Mich., on the 14th, 15th, and 16th of this (Eleventh) month. There will be executive sessions at 10 a. m., and public sessions at 2.30 p. m., each day. A number of subjects, including Dress, Manual Training for Girls, Organization among Women, Legal Aspects of the Temperance Question, and Social Purity, are announced for discussion.

—Herr W. Meissel, second officer of the North German Lloyd steamer "Werra," has devised a means of calming the sea by the use of oil, from on board a vessel, over a greater distance than has hitherto been possible. He employs rockets filled with oil, which are shot off in such a way that the oil itself is made to fall like rain on the troubled waters, and smooth a path for the vessel. The rocket consists of an oil-cylinder of tin, together with a chamber filled with gunpowder. Experiments with the invention have been very satisfactory, demonstrating the practicability of calming a surface from fifteen hundred to two thousand square feet in extent. The inventor intends to extend his idea, and prepare oil-bombs on the same principle.—*Popular Science News.*

—A part of the results of the work of the United States Commission to observe the latest transit of Venus have been made public by Prof. William Harkness. That gentleman read, not long since, a paper describing the labors of the Commission, the instruments used, and the numerous photographs obtained. A few of the calculations made are as follows: the sun's distance from the earth, 92,521,000 miles; the moon's distance from the earth, 238,852.4 miles; the moon's mass in proportion to that of the earth, as 1 to 81,519; the velocity of light, 186,298.4 miles per second.—*The American.*

—Florence Nightingale, on the verge of her threescore and ten years, has become a confirmed invalid.

—Effie A. Southworth, a graduate of the University of Michigan and of Bryn Mawr College, is assistant botanist to the botanist of the United States Agricultural Bureau, Washington.

—According to the census of 1880–1, the last one taken, there were at that time 20,980,626 widows in India, of whom 669,000 were under 19 years of age, and 278,900 under 14 years. According to the native custom, none of these widows are at liberty to marry again. The same census gave the total female population as 99,700,000, and of these only 200,000 were able to read.

—No one can definitely predict what changes in the international trade channels will follow the successful opening of a canal at the Isthmus of Panama, or on the Nicaraguan route. The most general effect, perhaps, would be a reversal of the direction of the time-honored flow of trade between Asia and Europe. Hitherto the products of Asia have moved westward; and the products of Europe have been carried eastward,—first by the Cape route; later, through the Suez Canal. On the opening of Panama canal, only slow and heavy freights would take the Suez route for India and China; other vessels would prefer the Atlantic and Pacific route on account of the uniformly favorable winds, and other conditions favorable to quick passage.—*The American.*

—When Europeans first visited New Zealand, they found in the native Maoris the most finely developed and powerful men of any of the tribes inhabiting the islands of the Pacific. Since the introduction of tobacco, for which the Maoris developed a passionate liking, they have from this cause alone, it is said, become decimated in numbers, and at the same time reduced in stature and in physical well-being so as to be an altogether inferior type of men.—*C. W. Lyman in Medical Journal.*

—One of the grandest gifts ever bestowed upon the colored race is the million of dollars given by Mr. Daniel Hand, of Connecticut, for the education of young men of color in the South. The money is to be expended under the direction of the American Missionary Association, which is the organ of the Orthodox Congregationalists; and it is estimated that it will suffice to educate five hundred young men a year to take their places as the ministers, the lawyers, and the physicians of the emancipated people of the South. As the religious body in question already has in the South educational machinery which will only need some enlargement, no part of the million need be spent in creating new plant, but all of it in doing the direct work of education and support. The Congregationalists are excellent trustees for the gift, as from the first they have set their face against the isolation of the colored race by race distinctions.

Mr. Hand spent a good part of his life in the South, and owed the preservation of his fortune to the faithfulness of a confidential clerk who took charge of his affairs

GEORGE W. HANCOCK,
REAL ESTATE,
MONEY TO LOAN ON MORTGAGE.
PROMPT ATTENTION GIVEN TO THE COLLECTION OF RENTS AN GENERAL CARE OF PROPERTY.
OFFICES: { No. 717 Walnut Street, Fortieth & Lancaster Avenue.

MILK, CREAM, AND BUTTER ALWAYS ON HAND.

LUKENS WEBSTER,
120 S. FIFTEENTH ST.
Butter delivered twice a week to all parts of the city and surrounding country. We are dealing with the most reliable dairies Orders by mail solicited and promptly filled.
LARD OF THE VERY BEST QUALITY A SPECIALTY.

PENN MUTUAL LIFE INS. CO. of PHILA.

This Company furnishes ALL DESIRABLE FORMS of LIFE and ENDOWMENT INSURANCE at actual NET COST. It is PURELY MUTUAL; has ASSETS of THIRTEEN MILLIONS and a SURPLUS of over TWO AND A HALF MILLIONS. ☞ ITS POLICIES ARE NON-FORFEITABLE AND INCONTESTABLE. ☜
Pres. EDW. M. NEEDLES. Vice Pres. HORATIO S. STEPHENS. Sec. HENRY C. BROWN

THE PROVIDENT LIFE AND TRUST COMPANY OF PHILADELPHIA.
409 CHESTNUT STREET. CAPITAL $1,000,000, FULLY PAID.
INSURES LIVES, GRANTS ANNUITIES, RECEIVES MONEY ON DEPOSIT, ACTS AS EXECUTOR, ADMINISTRATOR, GUARDIAN, TRUSTEE, ASSIGNEE, COMMITTEE, RECEIVER, AGENT, ETC.
All Trust Funds and Investments are kept separate and apart from the Assets of the Company.
President, SAMUEL R. SHIPLEY, Vice-President, T. WISTAR BROWN, Vice-President and Actuary, ASA S. WING, Manager of Insurance Department, JOS. ASHBROOK, Trust Officer, J. ROBERTS FOULKE.

INCORPORATED 1836. CHARTER PERPETUAL. CAPITAL, $500,000. SURPLUS, $1,400,000.
Acts as Executor, Administrator, Guardian, Trustee, Committee, or Receiver, and Receives Deposits on Interest, also Insures Lives, Grants Annuities.
THE GIRARD
LIFE INSURANCE, ANNUITY, AND TRUST CO.
OF PHILADELPHIA.
No. 2020 CHESTNUT STREET.
President, EFFINGHAM B. MORRIS.
Vice President and Treasurer, HENRY TATNALL.
Actuary, WM. P. HUSTON.
Assistant Treasurer, WILLIAM N. ELY.
Real Estate Officer, NATHANIEL B. CRENSHAW,
Solicitor, GEORGE TUCKER BISPHAM

CARPETINGS.
THE CHOICEST STYLES OF THE MARKET ALWAYS HERE.
WE carry a full assortment of BIGELOW and LOWELL BODY BRUSSELS, also Lowell Ingrains. These makes are well known to be superior to all others.
A great variety of Smyrna Door-Mats from 50 cents to $1.00. Smyrna Rugs from smallest to largest size, $1.00 up.
The patrons and friends of THOS. C. LIPPINCOTT, recently of 1307 MARKET STREET, will find him here and ready to give all who call his best attention.



CARPETINGS.
WILTONS, ... $1.75
AXMINSTERS, ... $1.50
MOQUETTS, . . . $1.10 to $1.50
BODY BRUSSELS, 90 cts. to $1.35
TAPESTRY " . . 60 to 85 cts.
INGRAINS, . . . 40 to 75 cts.
Cocoa and Napier Mattings. Linoleums and Oil Cloths. Lace Curtains from 90 cents a pair upwards. Window Shades and Curtain Poles.
We furnish a good spring roller shade, made 6 ft. by 3 ft., for 35 cts. each.
THE BEE HIVE CARPET STORE,
JAMES R. THOMPSON,
1220 Market Street, Phiad'a.

S. F. BALDERSTON & SONS,
WALL PAPERS. CEILING DECORATIONS. WINDOW SHADES.
NO. 902 SPRING GARDEN STREET, (One square from 9th and Green Station), PHILADELPHIA.

PENNHURST,

TELEPHONE No. 118.

MICHIGAN AVENUE, NEAR THE OCEAN,

JAMES HOOD. *ATLANTIC CITY, N. J.*

RECEIVED FOR THE APPROACHING SEASON

New Stock of Beavers, Cloths, Cassimeres, etc., to select from and make to measure.

PLAIN AND FASHIONABLE GARMENTS. GUSTAVUS GOLZE, TAILOR,

109 North Tenth Street, Philadelphia, Penna.

LADIES' FINE SHOES, HAND-SEWED. ORders taken and executed with promptness.

S. DUTCHER,

915 Spring Garden St., Phila.

*MONTGOMERY COUNTY MILK.—CONSHO*hocken Dairies. Special Attention given to serving families.

Office, 603 N. 8th Street, Philadelphia, Pa.

JOSEPH L. JONES.

TEA AND COFFEE.

If $3.00 is sent to me I will send 2lb real good Tea, Black, Green, Japan, or mixed, and 8lb of fine Coffee, roasted. Express charges prepaid in the following states: Pa., New York, New Jersey, Del., Md, Va., W. Va., D. C., Ohio, Ill., Wis., Ind. And I will refund the cost of registered letters when the goods are shipped.

WM. S. INGRAM, 31 N. SECOND ST., PHILADELPHIA, PA. ESTABLISHED —1856.—

MY SELECTION OF PATTERNS

* * *

FOR THIS SEASON COMPRISES ALL THE LATEST STYLES AND COLORINGS IN MOQUETTE, BRUSSELS, TAPESTRY INGRAIN, AND DAMASK CARPETS. OIL CLOTHS, LIGNUM AND LINOLEUM WINDOW SHADES, MATS, RUGS, ETC., AT THE LOWEST MARKET PRICES.

BIGELOW BRUSSELS.
LOWELL BRUSSELS.
LOWEL INGRAINS

BENJAMIN GREEN,
33 N. SECOND STREET, PHILA.

LYDIA A. MURPHY,

PLAIN and FANCY MILLINER

ESTABLISHED 30 YEARS.

537 FRANKLIN STREET, PHILADELPHIA.

2 doors below Green.)

CAROLINE RAU, PLAIN MILLINERY,

(Successor to S. Maddock.)

736 SPRING GARDEN STREET, PHILADELPHIA.

☞Plain Straw Bonnets a Specialty.

The use of the INTELLIGENCER AND JOURNAL *as a medium for advertisements will, we think, be found very satisfactory. A careful supervision is exercised and nothing known to be unworthy is admitted. The paper now goes to about* 3300 *persons, reaching, say,* 15,000 *readers, and its size and shape, and the character of its contents give special weight to each advertisement.* ☞*When our readers answer an advertiser, please mention that they do it upon seeing the adveertisment in this paper.*☜

CHAPPAQUA MOUNTAIN INSTITUTE,—

A Boarding School for both sexes under the care of Purchase Quarterly Meeting. The present building is new and much enlarged, and has perfect sanitary arrangements. Excellent corps of instructors. Prepares for Business or College. Healthfully and pleasantly located near the Harlem R. R., one hour from New York city. For catalogue and particulars, address,

SAMUEL C. COLLINS, A. M., Prin.,
Chappaqua Institute, N. Y.

FRIENDS' ACADEMY,

A boarding and day-school for both sexes. Thorough courses preparing for admission to any college, or furnishing a good English education. The next school year will begin Ninth month 11th, 1888. Terms for boarding scholars $150 per school year. The school is under the care of Friends, and is pleasantly located on Long Island, about thirty miles from New York. For catalogue and particulars address,

FREDERICK E. WILLITS, Sec.,
Glen Cove, Long Island, N. Y.

ABINGTON FRIENDS' BOARDING AND DAY SCHOOL,

Near Jenkintown, Pa., North Penn and Bound Brook R. R Ten miles from Philadelphia.

Next school year begins Ninth month 10th, 1888. Courses of study arranged to furnish a thorough English education and to prepare for college.

Board and tuition $145 to $175 per school year. Tuition alone $25 to $55. For further information address,

ARTHUR H. TOMLINSON, Principal,
Jenkintown, Pa.
Or CYNTHIA G. BOSLER, Sec.,
Shoemakertown, Pa.

SWARTHMORE COLLEGE

OPENS NINTH MONTH ELEVENTH.

Thirty minutes from Broad Street Station, Philadelphia.
Under the care of Friends, but all others admitted.
Full college course for both sexes; Classical, Scientific, and Literary.
Also a Manual Training and a Preparatory School.
Healthful location, large grounds, new and extensive buildings and apparatus.
For Catalogue and full particulars, address
EDWARD H. MAGILL, LL. D., President,
Swarthmore, Penna.

FRIENDS' BOARDING SCHOOL.

NEWTOWN SQUARE, PA.

Terms, $150 to $225 per year.

Apply to HANNA R. CALEY, Principal, address, during vacation), Media, Pa.
Or to
THOMAS P. BARTRAM, Newtown Square, Pa.,
CLEMENT M. BIDDLE, 815 Arch Street, Phila.

LEHIGH AND SCHUYLKILL COAL.

BEST QUALITY. CAREFULLY PREPARED.

AQUILA J. LINVILL, 1244 North Ninth Street.

NOW IS THE TIME TO HAVE THAT PAPER HANGING DONE.

Wall Papers were never cheaper. Observe these prices for new Fall Patterns: Lustres and Mica Papers, 6 cts. roll; Beautiful Gold Papers, 12½ cts.; Felt or Cartridge Paper, 20 cts: Heavy Embossed Golds, 30 cts. Samples sent free to any address in the country.

A. L. DIAMENT & CO
1206 MARKET STREET.

FRIENDS' INTELLIGENCER AND JOURNAL.

INTELLIGENCER Vol. XLV. No. 46. | PHILADELPHIA, ELEVENTH MONTH 17, 1888. | JOURNAL. Vol. XVI. No. 825.

BIRDS OF PASSAGE.

THE little birds trust God, for they go singing
From Northern woods where autumn winds have blown,
With joyous faith their trackless pathway winging,
To summer-lands of song, afar, unknown.

And if he cares for them through wintry weather,
And will not disappoint one little bird,
Will he not be as true a Heavenly Father
To every soul that trusts his holy word?

Let us go singing then, and not go sighing,
Since we are sure our times are in His hand.
Why should we weep, and fear, and call it dying?
'Tis only flitting to a summer-land.

—*L. G. McVean, in S. S. Times.*

For Friends' Intelligencer and Journal.

LAWRENCE AND KANSAS CITY.

I HAD another unexpected and delightful ride before leaving Colorado Springs with E. M. Solly, also taking E. McAllister. The morning was very fine; not a cloud flecked the deep blue sky. We took the same course to the base of the mountain as when we climbed its steep ascent on the way to Seven Falls and South Cheyenne Cañon, then turned and soon entered the mouth of North Cheyenne Cañon, it being wide enough to admit a carriage. It was a very restful and charming ride. The creek, flowing close beside us all the way, we crossed many times, with its innumerable little falls occasioned by the rocks and the steep descents over which it often passed. The mountains were very high, towering several hundred feet above us, and, as in South Cañon, we often seemed walled in, until, coming to a sharp curve, we wound around the deep pathway, thus finding continued interest amid the grandeur of the scene. The sun was often hidden behind the mountains, even as late as 11 o'clock.

They take these delightful drives all through the winter. Of course they would be more interesting when the trees are clothed with verdure and the flowers blooming, but the evergreens which grow to the mountain tops, add beauty and variety to the scene. We were scarcely gone three hours, and when we returned it seemed like taking a farewell of these stupendous heights, never expecting to look upon them again, yet I was so grateful for the privilege afforded of a fuller appreciation of the wondrous works of God. C. B. Lamborn thought after coming so far it was too bad to miss some of the still more sublime sights of the country, among them Arkansas Cañon which he considered, after much travel, the finest he had seen. But my cup was already running over, and the mind was turning eastward with the thought of much yet to be accomplished by the way. I parted with the kind friends in Colorado Springs on Second-day afternoon, at 4.40, taking a sleeping car for the first time since leaving home. We caught the last lingering glimpses of Pike's Peak and watched the mountains until they faded from view. It soon grew dark and when we came to Pueblo we peered out into the darkness to try to catch some idea of the place, but could see little save the lights dotting the city. I had a good night's rest and awoke to find a change of one hour in time and to see the eastern sky richly tinted, and the sun rising over the prairies of Kansas. It was pleasant to see the large corn fields, some in shock, but much yet uncut, also the fields of young wheat, making the scene more homelike. We passed through some flourishing towns, Hutchinson, Nickerson, Newton, and others, before coming to Topeka, which is quite a large city. The country grew more rolling as we proceeded; the Kansas River came into view and we followed its course until we reached Lawrence, where it widens into a beautiful stream. I was glad to be met in this city (which I had heard called the Athens of the West), by Emily D. Woodward, and was conveyed to their lovely home on the heights overlooking the city. It is a grand view, and still more extended by proceeding a little further up the eminence to the University buildings of the State. "Snow Hall" is the natural history building, so called for Professor Snow, Principal of this department, a very faithful and competent teacher, deeply interested in the work. The number of the students at the University averages about 500. There is a very large collection of minerals, some rare and beautiful specimens, Indian relics, birds of almost every size and species, animals from the tiniest to the skeleton or cast of the "Megatherium" found in South America, 17 feet long. A wonderful variety of petrifactions were here, some of immense size, as trunks of trees, and the impress or fossils of leaves, plants, fish, etc., were very distinct and fine. It was the finest collection I had ever seen. Thirty thousand species of insects are embraced in this great collection, indicating the labor, cost, and interest required for such rich results. We were too late to see all carefully, but were repaid by seeing the sun go down beyond the distant farms spread out before us like a garden, and could picture what the view must be in the spring and summer time. The Kansas river sparkled amid the setting rays and the city nestled in the valley below with many surrounding homes in

the bluffs. The scene formed a great contrast to the terrible times in 1863 when Quantrell with a band of armed men, marched in the early morning upon the town, burning the houses, calling the men out to shoot them down in the presence of terror-stricken mothers, wives, and daughters. B. W. Woodward resided here at the time. An intelligent class of people were here who had rigorously objected to the encroachments of the slave power, and so were particularly objectionable to these unscrupulous raiders. But these times are past, we hope never to return. A better spirit and understanding of the new dispensation prevailes. Yet so slow we have been to learn the golden rule and put away forever the thought of an "eye for an eye and a tooth for a tooth," practicing the sweet spirit of forgiveness as set forth in the life and precepts of Jesus.

We also visited the school for Indians called the Haskell Institute—there are 388 pupils, the boys greatly predominating. They have had 425. We saw some of them in the class-rooms, and were delighted with the progress made. One class had been exercised in writing, and it was very creditable. Some wrote a very clear and beautiful hand. There are two large buildings, one of them very fine, in course of erection. Dr. Charles Robinson, the first Governor of Kansas, is Superintendent. We were sorry to miss seeing him, he being absent at his farm some miles distant. Some of the Indians are very light, such a marked difference appearing in the tribes. A few words of heartfelt encouragement and counsel were extended in one of the rooms, the children being quiet and seemingly appreciative. It is such a comfort to find the government awakened to a sense of the need of this people, in consideration of all the wrongs which have been heaped upon them, and the wide-spread interest manifested is encouraging. May the good work go on to bear rich fruit in coming time.

It was quite a treat to see a large orchard in the enclosure of this suburban home (B. W. W.) Many of the trees still laden with apples, now in process of gathering for winter store. I left Lawrence and the kind friends there on Fifth-day afternoon for Kansas City. We were in sight of the Kansas River most of the way, and consequently passed through a section of timber-land, which seemed quite extensive. It was a comfort on arriving to be met by a familiar face, an acquaintance of earlier days, Sarah W. Coates, and taken to her home, to be the recipient of her kindness. To have missed seeing Kansas City would have been to lose an unique specimen from the list of our national cities. It seems cause of astonishment that such a rough site should have been chosen, but whatever disadvantages it has labored under, the advantages must have preponderated to produce such a wonderful growth. High banks rise up by the side of fine buildings, almost hiding them from view to be leveled in time, while other houses stand almost isolated upon these heights which sooner or later must be removed. The situation reminds one somewhat of Cincinnati. The cable cars are a great convenience, going up and down the very steep hills with seeming ease and rapidity.

I spent a day with Sarah W. Lacey and family sister of Anna R. Jackson, whom we visited so pleasantly at Fort Wayne. (She is now here visiting her sister.) They live a few miles out of Kansas City, and it was a great treat to us all to recount the olden times and talk of the loved ones East. It was also comforting to have their presence at a little meeting held on First-day afternoon in the Unitarian Church as well as others who gathered with us, feeling banded together in gospel love, irrespective of sect or the dividing lines of prejudice. This is a precious experience, bringing us unitedly nearer to the Father of all.

The Gurney Friends' hold a meeting in Kansas City, but the Unitarian Church was close by, and my hostess an attendant there, making it more available. We met several Friends from the East at the meeting among them Dr. Benjamin Lippincott and wife from Washington, D. C., visiting their son here; J. F. Perdue and his mother, also visiting her son and family; Wm. Fitzsimmons, formerly of West Chester, and others. This mingling in spiritual travail brings the north and the south, the east and the west nearer together, making us feel truly as one people with similar needs, subject to like trials and difficulties, while recipients of the same Heavenly bounty. I visited my cousin, Sally R. Lamborn, at the home of Edward and E. Vernon Stiles, taking a delightful drive with them to Independence, 10 miles east of Kansas City, one of the oldest towns in Missouri, and a southern stronghold during the rebellion and border raids. There were some fine buildings, but it has made small advancement compared with Kansas City. We rode through Elmwood Cemetery a few miles from Kansas City, a beautiful spot. It is the burial place of Kersey Coates. Many costly monuments rise here to mark the resting places of the departed. Yet we know it is but "dust to dust, the spirit unto God who gave it." The solid strata of wall-like masonry frequently lining the banks are wonderful, often making it difficult to decide in the distance whether natural or artificial. We saw much of this fencing on the road to Independence. It is quite picturesque, moss covered and vine clad, and would be an ornamental enclosure for a home. We could but think how it would outlast aught which man can build.

St. Louis, Eleventh month 8th. L. H. P.

It is a great thing to know that there is a Power and Wisdom which guides us and the world; and to feel that there is a Justice immense, immeasurable, irresistible, which sways the ocean of human forces. —*Theodore Parker.*

Robert Browning, it is said, has intrusted Prof. Norton, of Harvard, with some interesting letters that passed between Carlyle and himself over fifty years ago. They are to appear in the second series of Carlyle's letters, edited by Prof. Norton.

Wisdom does not show itself so much in precept as in life,—in a firmness of mind and mastery of appetite. It teaches us to do as well as to talk; and to make our actions and words all of a color.—*Seneca.*

For Friends' Intelligencer and Journal.

MIND THE LIGHT.

This expression has been a proverbial one for two hundred years in the Society of Friends; and the force of the truth that will be beneficial to us comes not in the thought that we are a body naming the name of George Fox with a reverence, looking to his words as the weight of life, but in our own experience fully realizing the same power to operate upon our souls. We may be kept waiting until the very heavens seem to us to be of midnight darkness through the power of our own wilful walking. Then we can truly ask, "What light are we to mind?" It is not that of reason alone, neither of education, nor of anything especially belonging to us because of our birthright in this Society. Nay it is a free gift bestowed on every one who comes to feel as Jesus told his disciples: "Except ye be converted and become as little children, ye cannot enter into the kingdom of heaven." We must enter into a Divine knowledge, and this by the illumination of the soul life, will produce a direct revelation of God to us; for we, like Samuel, do not understand the voice of God until we obey. We, too, may think it the voice of someone else or something else, and in our ignorance confound the two-fold nature of our being. Humility is a requisite to learn wisdom from God. His spirit which is the Christ to us, will make known this high law and this establishes the light; and this light is our Savior and will keep us quiet from the petty surges of our human nature. The Psalmist declared in his humility: "Lord my heart is not haughty, nor mine eyes lofty, neither do I exercise myself in great matters or in things too high for me. Surely I have stilled and quieted myself like a weaned child with his mother." He felt he could have no dependence upon any one, but was, by this Light of God's Spirit, weaned from all outward sustenance.

Let us remember that there are two doors to our being; one opens outward, and we see through it the allurements and fascinations of this world; the other opens inward, and we must enter into the tabernacle of transfiguration and learn of the serving necessary to qualify us to know the light of the Star in the East which will lead us to where the child spirit of our Saviour lay—which is within our own being. Blessed thought! Holy knowledge! Oh, let us not rest on any letter of religion, but wrestle continually until break of day; and the Lord will bless us with a spirit of understanding. A condition in which we will feel our own judgment taken away, and the clear light of the Eternal Christ will give us a judge whose verdict will always be right; and an evidence will be our reward which is peace and love —that love which is the badge of discipleship.

Oh, let us come to know this high light which is at the footstool of God! and as we seek to abide there, we shall realize that He is a strong tower, a mighty God, a loving Father, and to his government there is no end.

Hoopeston, Ill. Mary G. Smith.

Live to explain thy doctrine by thy life.—*Prior.*

EXTRACTS FROM A SERMON.[1]

My mind has been arrested with the account in the Scriptures of truth, in regard to the building of the temple that was to be dedicated to God. In that building, there was no sound of the hammer, the ax, or the saw. I have felt, my friends, that each individual of us is a builder of a temple that should be dedicated to God, and as we feel this responsibility, let us not forget this example. There must have been, on the part of the workmen in this temple that we read of, an instructor, who could give directions for the whole, and as the workmen were obedient to that instructor everything fitted closely and perfectly. And so in this temple that we are building, how quietly it goes on, how certainly it increases, as we are faithful to the One Great Master Builder. As each individual becomes acquainted with him and listens to his instructions and is faithful and obedient to them, the temple that we are rearing will give evidence that we are governed by a power that controls our life, and regulates every action and propensity. Our daily lives will become so quiet, so reliant, so trustful upon this Directing Power, that there will be no confusion, there will be no doubt, no trying this and that, but we will know that one part will fit into another. We know, because we trust in the excellency, in the competency of the power that directs us.

To-day as we gather together we are showing evidence of the temple that we are building for the church that our Heavenly Father has called us into, and in which we are better satisfied than in any other that we have been led into. How is the building coming together? How is the temple being reared? Is it by this faithfulness,—by this Power that has ever been the guiding power? O, how is it with us? Are we working under this power, or are we working with an indifferent feeling, that it makes but little difference what we are doing, the work of the building will go on just the same. Was it so of old? Would the building have gone on as it did if each workman had not been obedient to his instructor? And so I call your attention to this obedience and faithfulness. Each one of us has a work to do in this rearing of the temple for our God to dwell in. We have a daily work to do in this rearing of the temple. When we feel we are instructed we are met by the loving power of the Most High.

We have an organization into which we are gathered, and in this organization we desire to show this Great Instructor, this Father of life, of love, and the main object of worship, that we desire to feel and know that he owns us by his loving presence, that he gathers us into this feeling of worship where we can mingle heart to heart, so that when the whole building shall come together there shall be no clashing sound, but we shall manifest that we have been truly instructed by the voice of God.

As you are found drawing strength from this Fountain of Divine Life, he will come forth and shine in your heart, and you shall experience a greater strength to faithfully fulfill your duties. There will be

[1] At Philadelphia Quarterly Meeting, Eleventh mo. 6, 1888, by Margaretta Walton. From stenographic notes by Sue R. Wilkins

a building erected, it will be quietly done, and there will be a perfect fitting together of the different parts with the harmonious love of God. And so, too, all may grow together, and while one may bring one offering, and one another, there will be no confusion, for the temple will go together by this wonderful love of Christ. Then, my beloved friends, I feel to ask you once more to come into close communion with your Heavenly Father. O, take this home and see if there is a true faithfulness on your part, see if you are really one of the builders of God's temple, and are doing the work under his holy instructions.

THE CLOSE OF LIFE.

[A sermon recently preached by Dr. Storrs, from Daniel 8: 17, contains the following earnest, practical thoughts, which we commend to our readers.—EDS.]

AT the end cometh the vision. The only thing we are certain of in regard to our life is that it will reach an end. It may come this very week, it may come during this year, it may be protracted for many months and years to come, but it is one thing certain. We may have prosperity and we may have grief. We may pine along in sickness or we may have vigorous strength until the last. One thing we are positively sure of is that the end cometh. So at that point which is a point of consummation of life, will come the vision of life. What will it be at that last consummating point of vision that will fill the soul with pleasure and peace? One thing will be the assurance that we are leaving behind us a beneficent influence that has already wrought for God that will continue to survive us. Every thoughtful man wishes to be remembered by those whom he is parting from on earth, remembered as one who has helped them and made their lives more beautiful, given to them the results of his own experiences. Every thoughtful man desires to be useful. There is no satisfying the deep sense of duty in us unless with the power we have we are conscious of usefulness to others. Every man and woman and child has a chance for usefulness in the world in the relations which unite us to one another. With the power of the Gospel within our own souls every one can help others by example, by the outflow of character, by gifts—if they are appropriate and possible to us. Every one may give an influence—not great and signal perhaps, but real, beautiful, and abiding—to aid others. And then we must have the assurance of a character which is fitted for immortal development along lines of peace. When we enter the next life character there shall take sudden evolution. Death is the great crisis which brings character into exhibition. There, as we pass into the next life, is the supreme crisis of character, not for its change—for its exhibition and swift development. Then we want to have the soul free from all sinful passion, a love of divine things, aspiration after purity, desire to glorify God, the love of truth, the love of God. Every element of beauty in our character shall come to its triumphant consummation. If one is conscious of a character—not perfect, oh no—not perfected up to the measure of his own idea; but which has in it the germs of good to be developed along immortal lines in beauty and peace, death will have for him no terror. And then one must have a consciousness of being so affiliated with God that he has the sure expectation of the vision of God. We sometimes have the vision of God on earth. Sometimes, standing under the starry sky in the warm summer night and hearing the melodious songs of Nature and feeling the warm and balmy breath laden with the perfume of flowers, we stand and feel God's presence. Have you never stood thus and seen God in the universe? Sometimes we see him in the peace of one who is passing through great grief, but knows that God is near, is present and is hearing. We almost see His grace shining into the heart.

When we come to death, we want to have the sure expectation within us that we are to have this vision perfect, complete, and everlasting. It is perfectly apparent that whatever has tended to produce that will be a source of beauty and joyful remembrance. Whatever has tended to hinder that will be a source of pain.

For Friends' Intelligencer and Journal.

EMERSON.

IN the introduction to his "Life of Emerson," Dr. Holmes quotes the sage's own words: "I have a feeling that every man's biography is at his own expense. He furnishes not only the facts but the report. I mean that all biography is auto-biography. It is only what he tells of himself that comes to be known and believed."

After finishing this singularly attractive volume of the "American Men of Letters" series,—attractive both as to subject and as to author,—one cannot help feeling that the spirit of the quotation has been fully and sympathetically carried out. Instead of creating, as some biographers seem to do, an ideal man and giving it human form in the shape of the subject of the work, Dr. Holmes has allowed Emerson to tell his own story which shines out from every line of the Concord philosopher's writings. The biographer selects and arranges. He offers here and there a comment couched in his own inimitable language. He enters freely into the spirit of the life he describes. Yet it is Emerson's character and not Holmes's opinion of Emerson's character which the pages reveal. It is only after he has traced the life of his subject through to the end of his public work that the author turns aside and writes a criticism upon the character and writings of this great man whom it is so difficult to classify—who is preacher, poet, and philosopher all in one.

Dr. Holmes is only one of the too rapidly diminishing number who can testify to the magnetic presence, the inspiring manner of this noble and lovable man. All who heard him speak, whether cultured scholar or unlettered farmer felt the charm. Lowell writes of it in that delightful book, "My Study Windows," and grows so enthusiastic over it that even we, who were born too late to hear him, catch the inspiration and respond to the call to better things which the lecturer sounded forth.

But it was not the charm of his manner which

made Emerson great; it was not the delicacy and beauty of the passages in which he describes nature; it was not his keen sense of humor which he himself mentions as "an essential element in a fine character;" it was certainly not his value as a scientist which elevated him above other men, for he does not talk about science at all like a scientific man—a fact which seems to grate a little upon Dr. Holmes's nerves; neither was it the rather startling way he had of linking every-day things with the high truths of religion and philosophy, so perfectly exemplified in that striking aphorism, "Hitch your wagon to a star."

The dominating characteristic of Emerson's mind, that which caused him to stand out preëminent among the thinkers of his day, was the entire freedom which he gave to his individuality. His independence was sublime, and at the same time, his humility was wonderful. He asked only the right to be his own conscience. Leaving his pastorate because he could not conscientiously perform the rites of the church, he soon drew attention to himself by the freshness and daring independence of his thought. His utterances had that subtle, intangible force which accompanies the expression of an original idea. His advent marked an era in man's progress. Others had called the world to political or to religious freedom. He called man to "an original relation to the universe." With him everything had in it a touch of the divine—kindness—beauty—truth in any form. His trend of thought was eminently religious. Sprung from a long line of ministers, he seems to be the filtered essence of religion without the substance which a formal worship gives. "Without a church or a pulpit," says Holmes, "he soon had a congregation." He lifted his readers and his hearers far above the plane of their every-day thoughts. He was an inspiration to the thinkers of his day. He will continue to be an inspiration to every man who desires to be the living exponent of his own thoughts rather than of those of some long gone leader of mankind.

Emerson makes us feel that life in America to-day is as full of rich possibilities as was life in Greece in the age of Pericles or life in England in the days of Shakespeare. This is the Golden Age if we will but open our eyes and behold it.

He asks us to accept the responsibility laid upon every soul born into this hurrying, struggling world. He demands that each man break loose from the restraints of custom, from the trammels which the evolution of society has placed around him,and standing alone in the awful solitude which his own personality throws around him, ask himself how much of the daily action which he unthinkingly performs is necessary; how much of it makes himself or his neighbor wiser or better; how much of it is simply an ingenius method of wasting time.

Many of our habits are the result of former action, necessary at the time, but made so by an environment long since passed away. Much of that which we do and give assent to because it is expected of us is entirely without valuable result! Why shall we not dare to refuse to be bound by any custom, moral, social, political, religious, or financial for which there does not exist at the present time some good reason?

In his essay on Self-Reliance, our Yankee philosopher sums it all up thus: "And truly it demands something godlike in him who has cast off the common motives of humanity and has ventured to trust himself as a task-master. High be his heart, faithful his will, clear his sight, that he may in good earnest be doctrine, society, law to himself, that a simple purpose may be to him as strong as iron necessity to others."

ANNA L. NICHOLS.

SCRIPTURE LESSON, No. 45.

ELEVENTH MONTH 25, 1888.

TOPIC: SERVING GOD.

GOLDEN TEXT.—"The Lord our God will we serve, and unto his voice will we hearken."—Joshua 24: 24.

READ Joshua 24: 21-28.

IT is at Shechem that Joshua gathers all the tribes of Israel, that they may renew their covenant with Jehovah. This was an important city in the history of the Hebrews. It is mentioned in the migrations of Abraham as the first stopping-place in the land of Canaan, and was then, doubtless, in the hands of its original inhabitants. It was while he rested under the oak of Moreh, that he built his first altar to the Lord, and it was there that the Divine will was communicated to him concerning the possession of the land of Canaan by his posterity. The city is in the central part of Palestine, and in the New Testament is called Sychar. (John 4: 5.) It is now known as Nabbus, a corruption of the name Neapolis, given it by the Romans.

In this great congregation of the descendants of Abraham, Joshua recounts the dealings of the Lord with their fathers, beginning with the call of Abraham, when he is living with his father Terah, where they "served many gods," and following briefly the events which marked their history, he concludes with the exhortation to "serve the Lord; for he is our God." This brings us to the renewal of the covenant, which forms the subject of the lesson. Note the fact that this covenant is renewed at the place where the first altar, dedicated to the worship of one God, the Lord of the whole earth, was erected. Here began the worship which, through various backslidings and deviations from the simplicity of its original conception in the soul of Abraham, has continued until now, making good the promise, "In thee shall all the families of the earth be blessed."

Put away the strange gods which are among you. This shows us that there were those among the Israelites who were not entirely free from the worship of images, the likeness and representation of the deities worshipped by all the nations around them. In their unsettled and wandering condition it had been impossible for their leaders to preserve amongst them the spiritual worship which was to be expressed by communion with God through the lifting up of the soul to him as the author and dispenser of all good, and not by any likeness or image made by man to be the object of his devotions.

So Joshua made a covenant with the people. This was written in the book of the law, which was kept in the ark of the covenant that was placed in the Tabernacle.

A great stone. A memorial stone which was set up under an oak, a representative of the oak of Moreh, where eight hundred years before Abraham had set up his tent and built his first altar. In our own times we have need to recount the Divine mercies that have marked the pathway of our Israel, and renew the covenant made by our fathers, yet this should not be done in the oldness of the letter but in the newness of the spirit, whose fresh revelations are for us and our children.

There are two distinct ideas prevalent among intelligent people of to-day concerning the character of religion. One is that religion is a kind of supernatural influence that takes possession of the human character, if permitted so to do, radically changing its nature, instantaneously, perhaps, delivers it from a condition in which it previously had been, without hope of infinite mercy, and brings it into a state of acceptance with the Divine Father.

According to this view serving God involves specific forms of faith, of which but few of the great mass of mankind have become possessed, so that humanity generally is thought to be without a knowledge of true religion, and is dependent largely upon the efforts of the true believer for an opportunity to learn how to acceptably worship God.

The other view is that religion is as natural to man as his life or his intellect; that it is not an influence that meets him by the way on some special occasion, or after some mysterious transformation of his character, but that it is the result of an inherent spirit of truth and love, which is constantly acting for good in the human soul. This view teaches that human nature is not radically bad, but that as a creation of the Divine Father it is pure and good, until by disobedience to the revealed will of the Creator it becomes sinful.

Both views inculcate a recognition of God as the worthy object of worship and obedience, but they differ widely in their conclusions as to the method of obtaining a knowledge of God's will, and of bringing the human soul into harmony with the Divine.

Serving God according to the teachings of Friends is being "led by the spirit of God," or, as George Fox termed it, "minding the Light." It is no mysterious transformation of character; it is rather a steady growth towards all that is good, all that is pure and all that is true in mankind's highest conception of what is good and pure and true. To those whose religion is of this character God reveals himself in many ways. Primarily and most authoritatively, the impress of truth on the soul, that comes without our own volition, and often in direct opposition to our own desires, is the manifestation of God's will that Friends revere. Less,—but still exceedingly important for the purpose of obtaining a knowledge of the Divine Will, and by this to know how to serve God,—is the contemplation of the manner in which the spirit of Divine Truth has been received by, and has affected the characters of other human beings. Hence the inspiration of the Scriptures has its place in affording Divine revelation. So, too, in the lives of all good men and women, in the heroic human endeavor to rise above the debasing influences of life into the purity and nobility of sons and daughters of God, we may find an inspiration. In a thousand ways the Divine Father reveals a knowledge of himself, and leaves us not without a witness that teaches how best we shall serve him. Every soul has its own revelation, and blessed is he who follows not the counsel of men, whether it be in the acceptance of creed, the adoption of forms of faith, or the observance of rituals and modes of worship, but that steadily adheres to a faith in the divinity within his own nature, that is served only when it is implicitly obeyed, equally in its gentlest monitions as well as in its more imperative requirements. We may be well content if each shall be, according to Divine pleasure, not up to the standard of some human plan of righteousness, but up to the standard of his own conviction of right and duty, whatever that may be, varying as it will according to the opportunities for growth in a knowledge of Divine Truth.

TRIFLES AND REALITIES.

In one sense of the word, nothing is trifling. To everything is attached a certain importance, a certain result, and often those things which we pass over as too insignificant to notice are fraught with tidings of weal or burdens of woe to many a human heart. Yet life is too short and human faculties too limited to give attention to everything which the eye and the ear can report, or the head and the heart can suggest. Only a few of the chords which strike upon our lives dwell in our memories, and only a part of those ever powerfully affect our purposes or conduct. It becomes, therefore, of the first importance to us all to be able to distinguish what are really trifles, for which we have neither time nor strength, and what are the matters which we can by no means afford to thrust aside or ignore.

Civilization has a constant tendency to lift things that were once regarded as trifles into more and more prominence. Luxuries once rare and exceptional gradually become necessities, and their absence is finally held to be a grave cause of distress. Rules of etiquette that were considered of trivial importance when first introduced, come to be commands of fashion that one disobeys at his peril. Dress, for example, certainly has its serious aspects to every one. Its warmth, its comfort, its convenience, its neatness and cleanliness, its good taste, are not trifles; they are so many helps to useful and happy lives. But when we see multitudes of people spending life, thought, and labor upon the exact shade of color, the precise texture, and the cut and form of every garment, and being made unhappy by any deviation from the stern decrees of fashion, we can but think that they have made a sad mistake in deciding what are and are not trifles. So in food, a necessity of life: its wholesomeness, purity, and palatableness are very far from trifling matters, but when time, thought, aud temper are expended upon exquisite flavors, rich condiments and expensive delicacies to tempt the appetite, or to outdo a neighbor, surely trifles are assuming a place which is not rightly

theirs. Friendship and society are precious boons to mankind. It is impossible to over-estimate the benefit and happiness which are drawn from this source. Character and congeniality, respect and sympathy should be their foundation stones. Yet how often are these treated like trifles in comparison with the dress, the manners, the house, the equipage, the wealth, or the social standing of those who are chosen or rejected. What depths of affection, what fountains of joy are thus wasted in mistaking trifles for realities. So in education, business, art, politics, every department of life, whatever their importance, they all have their comparatively trifling points, and there are always some persons, who, instead of keeping them in subordination, are so attracted and carried away by them that they have but little vitality left for the realities.

Perhaps, indeed, the chief evil of living among trifles is that they crowd out and push aside the great purposes of life. . . . and in domestic life; there are faithful and intelligent women who do discriminate between the beneficent purposes of the home and its mere trivialities, and who devote their lives to the former, and only their odd minutes to the latter; while there are others so wrapped up in showy furnishings, luxuriant surroundings, and general appearances that they lose sight of the truth that the home exists for the welfare and happiness of the inmates.

It is true that it is not always easy in any sphere to discriminate between the trifling and the momentous. It is often largely a matter of comparison, and judgment and experience are needed in the selection. Trifles are not to be confounded with details, which are often most important. Neither are things necessarily trifling because they are small. A kind look, a gentle warning, a cordial greeting, a slight service, are sometimes despised as trifles, when in truth they are signs of a generous and kindly nature, and carry untold blessings to their recipients. Many little things are far more important than what we miscall great ones; they may indeed be the true realities, while the others may be insignificant. Usually the dweller in trifles has *drifted* into them. It is not so much a misjudgment as a lack of thought and of earnestness of life that has brought him where he is. If each one will faithfully examine the meanings and purposes of the various spheres in which he moves, and endeavor conscientiously to make them *first* in his heart and life, the trifles will sink into their proper and subordinate place.—*Phila. Ledger.*

Alexander arrested a pirate. He said: "Why are you always making such a disturbance and robbing ships?" The prisoner replied: "For the same reason that you have for disturbing the whole world. You do it with a large fleet and they call you an emperor. I do it with one little ship and they call me a robber. The only difference is in the size of it."

Pundita Ramabai expects to sail from San Francisco for home in about two weeks. Unfortunately she has not raised all the large sum she wanted for her school in India.—*N. Y. Independent*, 15*th*.

WILL POWER.

We live in the age of what the Apocrypha calls the "holy spirit of discipline." It is the privilege of those who seek education for themselves to elect among many truths the one that shall enlarge the sympathy that chooses it. But the great elective, for which there cannot be provided a text-book nor chair of ethics, is the study that shall establish a clear, strong will upon the throne. The society for which schools exist demands of the schools not only men who can will firmly, but rightly. It has a vivid conviction of the truth of Wilhelm von Humboldt's saying, "Whatever we wish to see introduced into the life of a nation must be first introduced into the schools." All social life is awakening to the necessity of giving its questions to the schoolmaster. . . . . The times demand of our schools power,—power to manage circumstance and men, power to build railroads, do business, make opportunities and hold them; but they need more the power that is illumined by the spirit of the centurion when he said, "I am a man set under authority, having soldiers under me." The student of education may settle as he may the relative worth of language, science, or philosophy to enlarge men; he cannot provide a total or royal education till he secures the education of the will. The will is educated when its power of authority has a respect for authority. "Indeed, the intellect may be so trained as to enfeeble and dissipate the will, and it is because this is so widely seen and felt that it is come to be one of the chief endeavors of educational thought to-day to moralize as well as to mentalize children, and to devolop will as the chief factor of character." (President G. Stanley Hall.) The children in the home or school ask, "Why?" when law meets them, betraying at life's beginning an imperfect reverence for authority, not knowing that the knowledge of the reason of law comes after, not before, obedience; and men repeat the error of the child, in refusing to learn the meaning of law through obedience. As a means of education, which with the real man continues through life, and is to continue forever, one should study the habits and forces that make the will supreme. The strength of self-assertion is gained through obedience, and the authority of self-control through submission to the divine control. The strong will must be the wise will and the pure will; education is culture touched by duty. Of such an education it is always true:

"So close is glory to our dust,
So near is God to man,
When duty whispers low, Thou must,
The youth replies, I can."

C. M. Lamson.

"The most certain softeners of a man's moral skin and sweeteners of his blood are, I am sure, domestic intercourse in a happy marriage, and intercourse with the poor."—*Dr. Arnold.*

A man is more prone to pride himself on his omission of sins, than to blame himself for his sins of omission.—*Selected.*

INTELLIGENCER AND JOURNAL.

HOWARD M. JENKINS, *Managing Editor.*

ASSOCIATE EDITORS:

HELEN G. LONGSTRETH. LOUISA J. ROBERTS.
RACHEL W. HILLBORN. LYDIA H. HALL.

PHILADELPHIA, ELEVENTH MONTH 17, 1888.

SELF-DISCIPLINE.

SELF-DISCIPLINE is a large and important factor in the storage of vital force and the building up of character, and to do its work with thoroughness it must be begun for the child before he "shall know to refuse the evil and choose the good."

To have been well-born is of inestimable value since heredity is responsible for so large a part of the inherent qualities of the individual, and being well-born implies a social condition best expressed in the words of the Psalmist, "The righteousness of the righteous descends to children's children." It represents the accumulation of the physical and moral forces which the child inherits as his birthright.

But these will not do all they are capable of unless there is a parental oversight that takes cognizance of the development of every part, and suffers no organ or trait to be out of proportion to all the rest. It is just here where the harm is done, sometimes through ignorance, more frequently by unwise indulgence; or there may be an unwillingness to give the time and thought to the subject which it must have if the work of training is undertaken, and an earnest effort made to bring into constant exercise those traits of character that are of permanent value and by use become second nature to the child.

Restraint is his earliest lesson. It is of great significance to the human family that in the allegory of man's first conscious existence upon the earth,—in his Eden-state,—the only law given him was the law of restraint to the appetites, and this is the order of development still; the largest liberty consistent with full enjoyment in those things that have no tendency to mar or degrade or demoralize the bodily functions, the strictest self-denial where indulgence would bring sorrow, pain, or loss. "I keep under my body and bring it into subjection; least by any means, when I have preached to others, I myself should be a cast-away," is the language of Paul "the aged," in his letter to the Christians in the voluptuous city of Corinth. And this was no hardship to the man who from his first entrance into life was guarded and watched over, so that in his young manhood he could claim to be living "in all good conscience;" and though it was in the letter, it gave him a solid foundation to build upon when the revealing power of Divine life came to be understood by him.

If the child is started on the path of obedience and self-restraint these come to be the law of life to him; and as his knowledge of things increases, and his impulses assert themselves, it needs but to keep the channel open between him and the parents in the most unreserved but confidential manner, until the desire to do right becomes so established that he is a law to himself, having in his experience as a child been made sensible of the reward that follows obedience, and of the strength he has gained through self-restraint.

The tendency of all the training based upon the consciousness of moral accountability is toward the recognition of a faculty in man, that as it develops under the best influences of our modern civilization becomes the rule of action for his whole life. We speak of it as conscience, and its highest attainment is the doing of the right, because of the conviction that it is right. And this is as far as the moral and physical forces in man can be cultivated, yet the soul will not be left without its helper as it is willing to come under the directing power that sanctifies and makes holy all that it has been striving after. In the peace and joy that it brings to the life the commonest things are glorified and their performance comes to be with glad thanksgiving.

How full and complete, "wanting nothing," is a life rounded out and perfected through self-discipline, that finds no task too trivial to be left unperformed, no duty so insignificant that it may be set aside. What a power for good in a community one such life becomes! How it acts as an incentive to many another individual, who has not the strength within himself to hold firmly to the right. It is such lives that the simple religion taught by Jesus is capable of developing; and as these are consecrated, through the revealing of the Christ in themselves, they come to be the saviors of men, even as it was said of the Blessed Son who, in the fullness of that which he received "without measure," gave to as many as believed on him, "the power to become the sons of God."

WE call the attention of our readers to the list of periodicals advertised elsewhere, as usual at this season of the year, it being those which we can furnish to our subscribers in connection with the INTELLIGENCER AND JOURNAL, at a materially reduced rate. We have been forwarding orders for quite a large number in this way, for three years past, and have found the arrangement giving general satisfaction.

FOR he that once is good is ever great.—*Ben Jonson.*

MARRIAGES.

BARTRAM—PRATT.—At the bride's residence, Eleventh month 8th, 1888, under the care of Goshen Monthly Meeting, held at Willistown, Pa., Thomas P. Bartram, of Newtown Square, son of the late Samuel and Massey Bartram, and Susan G., daughter of the late Henry and Susan Pratt, of Newtown Square, Pa.

HICKS—ALBERTSON.—At the residence of the bride's parents, Roslyn, L. I., Tenth month 23d, 1888, in accordance with the order of the Society of Friends, John S. Hicks, of Roslyn, L. I., to Carrie, daughter of Silas W. Albertson, of the same place.

DEATHS.

WINDER.—At Andalusia, Pa., Eleventh month 6th, 1888, Mary S. Winder, in her 62d year. Interment at Langhorne meeting ground.

NEWS OF FRIENDS.

PHILADELPHIA QUARTERLY MEETING.

Philadelphia Quarterly Meeting, held at the usual hour 10 o'clock, on the 6th inst., was a large and interesting gathering, though from the non-observance of the hour very many came in late. Perhaps one third were not in their seats when Robert Hatton broke the silence that had overspread the assembly with earnest words of encouragement to some who were cast down, reminding them of the truth of the declaration, "Man's extremity is God's opportunity." James Griscom, of Woodbury, followed with the injunction of the Master: "Pray without ceasing, and in everything give thanks,"—and the message that if we would be strengthened we must be true to every requirement of duty.

Margaretta Walton then spoke, taking for an illustration of the truth she wished to hand forth, the building of the Temple at Jerusalem.

She said in substance: "There is a beautiful lesson conveyed in the account of the building of the great temple. Each part of it was so adjusted that they went together without the sound of a hammer. The temple of God is in man, and the building of that temple is the work of our lives. As in the outward temple the master builder must have given exact directions for the preparation of each part, or they could not have been put together without the sound of a hammer, and so fitted as to make a very perfect temple; so in the spiritual temple, the great Master Builder must give directions for every thought and act of our lives, and when we are thus under these directions all will be brought together without confusion, discord, or the sound of a hammer. We are all called to build temples for the living God to dwell in, and he will never dwell in any temple which he has not planned and directed us to build. So that the whole course of our lives, if we are true to this Master Builder, will result in the construction of perfect temples, such as God would have us to build, and such as he will come and dwell in with us."

L. J. Roberts gave brief expression to an exercise that had overspread her mind as the meeting was gathering, in the query of the Master to his disciples: "Have ye any meat?" and said, as the words of encouragement, advice, and exhortation had been handed forth, each had been invited to partake of the bountiful supply, provided for the sustenance of all by the great Head of the Church.

In the business meeting the proposed changes of Discipline on the subject of marriage were read and considered and in women's branch generally united with, but men's meeting, not being prepared to come to a judgment at this time, the matter was referred to a committee.

The Temperance Committee presented their report, which was united with in both meetings, and the committee continued, and the appropriation of $50 was made for their current expenses. A few changes were made in the membership of the committee, by request, and it was encouraged to continue its labors as way opens.

R.

WORK OF QUARTERLY MEETINGS.

The Committee of Philadelphia Quarterly Meeting appointed to visit and encourage the several monthly and other meetings that compose it, are actively engaged in the work. On First-day, the 11th inst., Margaret P. Howard, Richard K. Betts, and others of the committee, were present by appointment at Germantown meeting. Notice having been given that they would be in attendance, the audience, which has become very small of late, was largely increased by Friends and others who are seldom there except on such occasions.

The impressive silence that followed the gathering together in the Divine Name, was broken by Margaret P. Howard, who spoke with earnest feeling in regard to the attendance of our meetings, the help we receive by associating together in this reasonable duty, and the increase of influence that the Society of Friends would be enabled to have in the world, if all who have a right of membership in the body were faithful in this respect.

Robert Hatton took up the same train of thought and enlarged upon the work that Friends as a religious body had been called upon to perform. He cited the action of the German Friends who were the pioneer settlers of Germantown, and who, near the spot where we were then assembled, had in their meeting taken up the question of African slavery and been the first to utter their protest against it. His sermon was a strong and earnest testimony to the influence that the principles and testimonies held by the Society, if lived up to, will have not only upon those who hold them but upon the world at large.

L. J. Roberts followed with an exhortation to individual faithfulness, and a fuller consecration of heart and life to the work and service which our Heavenly Father lays upon us. After a brief supplication, an impressive silence followed, and the meeting closed under a feeling shared by many that it was "good to be there."

—The Denver *Republican* of the 3d instant, contains an extended notice, by E. P. J., of the religious meeting in that city, on 10th mo. 22, appointed by our friend, Lydia H. Price. It says: "The service was a novelty to those unaccustomed to the peculiar

method of worship adhered to by Friends—that of silent worship—and a season of refreshment to those who are yet Friends in opinion and at heart, but who have wandered beyond the pale of their Society, to be privileged to sit and enjoy the eloquence of silence, an introduction of thought, and a spiritual communion with the All Father, which to them is the highest type of worship and the most acceptable in the divine sight."

—In printing the report of the proceedings of Philadelphia Yearly Meeting First-day School Association, last week, we did not have at hand the statistics of the Association, which since then Lewis V. Smedley has kindly sent. There are 63 schools, with 618 officers and teachers. 1,720 adults attend, of whom 1,172 are members of our Religious Society. There are 3,384 children, of whom 1,029 are members, and 433 have one parent a member. The number of books in the libraries is 17,791. There are 32 schools reported as under the care of monthly or preparative meeting committees.

THE LIBRARY.

The Writings of John Greenleaf Whittier. In Seven Volumes. (Riverside Edition.)—Volume I. Narrative and Legendary Poems.—Volume II. Poems of Nature, Poems Subjective and Reminiscent, Religious Poems. Boston: Houghton, Mifflin & Co.

We have here the first two volumes of a new and complete edition of Mr. Whittier's works. The design is to make seven in all. The form is a neat duodecimo, with excellent paper and press work, and bound (the cloth edition), in that olive green which looked so well as the cover to the recent issue of Mr. Browning's works. The garb is every way becoming and certainly must be satisfactory to all of the many readers of Whittier who will desire to possess this edition.

The editor is the poet himself. He explains in a brief Introduction that undertaking to look over his work at the invitation of his publishers, he cannot flatter himself that he has been able to add much to its interest beyond the correction of errors, "the addition of a few hitherto unpublished pieces, and occasional notes of explanation which seemed necessary." And he adds: "I have made an attempt to classify the poems under a few general heads, and have transferred the long poem of 'Mogg Megone' to the Appendix, with other specimens of my earlier writings. I have endeavored to affix the dates of composition or publication, as far as possible." Under this system we have in the first volume the Narrative and Legendary pieces, beginning with "The Vaudois Teacher," written in 1830, and running all through the years down to "The Brown Dwarf of Rügen," dated 1888. So also in the second volume, the range of the poems of Nature is from "The Frost Spirit," dated 1830, to "A Day," dated at the end of November, 1886; the Subjective and Reminiscent Poems extend from "Memories," 1841, to "A Legacy," 1887; and the Religious Poems from "The Star of Bethlehem," 1830, to "Revelation," 1886. No doubt this topical arrangement is the most satisfactory, and the successive dates, besides gratifying our interest as to the time of each poem's origin, disclose also the course of his thought, and the influence of time upon his powers.

It is decidedly better to remit "Mogg Megone" to a supplementary limbo, and to send with it some other of the earlier pieces. They had their value, perhaps, when the maturer and fuller work had not yet unfolded, but they serve rather to foil and overload this if placed now in its close company. For we have in these two volumes examples of Whittier's best work. In the first there are pieces which present his well appreciated qualities of description and narrative—"Cassandra Southwick," "Barclay of Ury," "Maud Muller," "Telling the Bees," "Mabel Martin," "My Playmate," and the "Pennsylvania Pilgrim." In the second there is a much larger list of favorites, chief among them all, "Snowbound," that charming idyll upon which after all his perpetuated fame is not unlikely in good part to rest. Besides it there are many subjective and reminiscent pieces,—"The Barefoot Boy," "My Psalm," "In School Days," and others,—which will be turned to gladly by the lover of Whittier, and among the religious there are other pieces such as have especially marked his later productions, in which his sincere soul looks out upon the mysteries of life and immortality with a faith which all the world must recognize as broad, tranquil, and true, and which give to his work that praticular quality which must cause it to be turned to as long as our language and literature endure.

There is a portrait in the front of each of these volumes,—in the first an etched one by S. A. Schoff, after a painting made in 1836–37 by Bass Otis, a pupil of Gilbert Stuart; and in the second an engraving on steel by J. A. J. Wilcox, from a painting by A. G. Hoyt, in 1846. They add to the other attractions of the books.—*The American.*

THE PENN SEWING-SCHOOL.

[We are asked to print the following report of the Penn Sewing School, of Philadelphia, for 1887–88. It will no doubt be interesting, as exhibiting the character of the work under its charge.—Eds.]

The Eighteenth Session of Penn Sewing-School opened Eleventh month fifth, 1887, with 32 colored, and 25 white girls, the largest attendance during the winter being 140. The number enrolled during the season of 1887–88 has been equal to that of last year, but the need of additional teachers is still felt.

It remains to be a source of regret that the valuable object of Penn Sewing School is retarded, owing to the insufficient number of helpers, thereby increasing the size of the classes and rendering the individual instruction less satisfactary than is desired.

The average attendance has been generally good, and the increased neatness in the appearance of the girls has been an encouragement to those who are earnestly working to promote the best interests of this class, the home influence so frequently fostering habits of indifference to all that would tend to elevate the lives of children.

To reduce the expenses of the school, the teachers continued the practice of last year, cutting and pre-

paring the garments for making, 65 of which have been made for us free of cost at the Northern House of Industry, 702 Green street, 58 have been made by the children, 104 bought at the Western House of Employment, 268 distributed.

The Friends of Race Street Monthly Meeting have generously allowed us the use of rooms and fuel during the winter. The usual distribution at Christmas, of books, toys, etc., donated by Friends' Schools and persons interested, was eagerly welcomed by the children, who seemed very happy with their presents.

It is gratifying to announce to our friends that four girls have successfully completed the course of sewing laid down, and received, on the closing day, the Certificates of Merit awarded, bearing the Seal of the School.

On this occasson a number of visitors were present and helpful suggestions were offered looking towards securing regular work by the hour or day, for the graduates of Penn Sewing School, whose excellent sewing would entitle them to such employment.

On behalf of the Committee,

EMILY T. EVANS, *Chairman.*

SWARTHMORE NOTES.

—Frederic Andrews, Principal of Ackworth School, England, visited the college in company with David Scull, of Philadelphia, on Third-day, the Sixth inst. When visiting the class of Myrtie E. Furman, who was giving an exercise in the Delsarte system of gesture, Frederic Andrews gave the class an interesting account of the difference between the public speaking of John Bright and W. E. Gladstone.

—Benjamin T. Leggett, Principal of Ward Academy, at Ward, Delaware county, presented to the library of the college during the past week two volumes, of which he is the author. One is called "A Tramp Through Switzerland," and gives a vivid idea of that picturesque country, and the other is a volume of poems, entitled "A Sheaf of Song."

—At the close of the First-day school exercises, on the 11th inst., the matron had an impressive message for the students, and for all, upon "Learning to be glad;" cultivating the spirit of gladness. She believed that the familiar proverb, "To be good is to be happy," is equally true when inverted, "To be happy is to be good."

GENELOAGICAL RESEARCHES.

THE following item is sent us by a friend in Michigan. It may be of interest to some of our readers interested in genealogy.

Ambrose M. Shotwell, the blind genealogist of Concord, Mich., reached his home on the 6th inst., after an absence of several months spent with relatives in New Jersey, New York, and Canada, in collecting necessary data for a genealogical and biographical record of the Shotwell, Brotherton, Gardner, Greene, Hampton, Hartshorn, Hicks, Hoag, Kester, King, Laing, Lundy, Marsh, Martin, Moore, Pound, Taylor, Thorn, Vail, Watson, Webster, Wilkinson, and Willson families and their descendants. He will be grateful for information from any source as to the residence and post-office address, occupation, public services, marriages, births, deaths, removals, and similar items concerning any members of such families and their wives or husbands.

THE PRINCE AND THE CHILDREN.

THERE runs a story of an Indian prince,
Who wished the origin of speech to know,
And so he turned to little children—since
It is to them for knowledge wise men go.

He took these little ones while yet around
Their new-born souls the silence lingered still,
And placed them where no human speech or sound
Was ever heard—it was his royal will.

No happy nursery rhymes, no lullabies
These little children ever sung or heard;
No mother waited for the sweet surprise
Of hearing the first precious lisping word.

But after many years the prince one day
Ordered the children to be brought him where
He sat upon his throne in grand array
And all his learned men were gathered there.

Shrinking, though innocent, and shy with fear,
Before the august prince the children come.
The wise men watch them eagerly to hear
Their language, but the children all are dumb.

They ask them many questions, as they try
Out of the voiceless depth some sound to bring;
The children never utter word or cry,
But only stand there mute and wondering.

And so the prince's queer experiment
Was but a failure. All the tongues were tied;
The children silent came and silent went.
They could not speak, for they had never tried.

Sometimes I wonder, should His kingdom come,
That kingdom, full of joy and peace and love,
Would we be found, like those poor children, dumb?
Or could we speak the language from above?

What if its words and meaning all unknown
Should fall upon an unaccustomed ear!
How can we make that heavenly tongue our own,
Unless we try to learn and speak it here?

—*Bessie Chandler.*

OUR HOMESTEAD.

OUR old brown homestead reared its walls
From the wayside dust aloof,
Where the apple-boughs could almost cast
Their fruit upon its roof;
And the cherry-tree so near it grew
That, when awake, I've lain
In the lonesome nights, I've heard the limbs
As they creaked against the pane;
And those orchard trees, oh, those orchard trees!
I've seen my little brothers rocked
In their tops by the summer breeze.

The sweet-brier under the window-sill,
Which the early birds made glad,
And the damask rose, by the garden fence,
Were all the flowers we had.

I've looked at many a flower since then,
Exotics rich and rare,
That to other eyes were lovelier,
But not to me so fair;
For those roses bright, oh, those roses bright!
I have twined them in my sister's locks
That are hid in the dust from sight.

We had a well, a deep old well,
Where the spring was never dry,
And the cool drops down from the mossy stones
Were falling constantly;
And there never was water half so sweet
As the draught which filled my cup,
Drawn up to the curb by the rude old sweep
That my father's hand set up.
And that deep old well, oh, that deep old well!
I remember now the plashing sound
Of the bucket as it fell.

Our homestead had an ample hearth,
Where at night we loved to meet:
There my mother's voice was always kind,
And her smile was always sweet;
And there I've sat on my father's knee,
And watched his thoughtful brow,
With my childish hand in his raven hair,—
That hair is silver now!
But that broad hearth's light, oh, that broad
hearth's light!
And my father's look, and my mother's smile,
They are in my heart to-night!

—*Phœbe Cary.*

THE REFORMER.

Before the monstrous wrong he sets him down—
One man against a stone walled city of sin,
For centuries those walls have been a-building;
Smooth porphyry, they slope and coldly glass
The flying storm and wheeling sun. No chink
No crevice lets the thinnest arrow in.
He fights alone, and from the cloudy ramparts
A thousand evil faces jibe and jeer him,
Let him lie down and die; what is the right
And where is justice in a world like this?
But by and by earth shakes herself, impatient,
And down in one great war of ruin, crash
Watch tower and citadel and battlement.
When the red dust has cleared the lonely soldier
Stands with strange thoughts beneath the friendly
stars.

Edward R. Sill.

LENGTH OF YEARS.

[Interview furnished by Dr. H. T. Child to the Philadelphia *Ledger*.]

There is an appointed time for every living thing, extending from the brief period of the ephemera, often less than an hour, to the age of some of the larger trees, which may reach to several thousand years. Among animals we have been able to note the ages of many classes, that is the time when most of a species die. It has been estimated that we may determine the probable duration of life by that of the various stages of growth, maturity, and decline, which are somewhat regular. The old adage, soon ripe, soon to decay, has a foundation of truth. We judge of the age of animals by their rate of growth, and we speak of precocious children as having grown too rapidly for long life.

Observation shows that the first 20 years of man's life is the stage of growth, then 30 years of maturity and 20 for the period of decline, making the allotted 70 years. Dr. Richardson, of London, divides life in seven periods: (1) from birth to 15 years completed childhood; (2) from 15 years to 30 completed adolescence; (3) from 30 years to 45 completed manhood or womanhood; (4) from 45 to 60, ripened manhood or womanhood: (5) from 60 to 75, first period of decline; (6) from 75 to 90, second period of decline; (7) from 90 to 100 or upward, period of senile maturity.

Prof. Gustafson, in his work, "The Foundation of Death," says: "The present average age of man is not over fifty years. Herodotus says of the Macrobians (Ethiopians), in the time of Cambyses, that they were remarkable for their beauty and their massive proportions of body, in both of which they surpassed all other men; they lived to be a hundred and twenty years old, and some to a longer period, and yet they fed on roasted meat and used milk for their drink." Dr. John Richard Farre, when examined before the Parliamentary Committee, in 1834, appointed to inquire into the cause and extent of drunkenness, gave it as his opinion that the life of man is 120 years.

Prof. P. Flourens, of the College of France, in his work on human longevity (Paris, 1854) considers 100 years to be the normal length of man's life. "Few men, indeed," he says, "reach that age, but how many do what is necessary to reach it? With our way of living, our passions and worries, man no longer dies, but kills himself." To prolong life, that is to make it last as long as the constitution indicates that it should, there is a means, and a very certain means, and that is to live soberly."

Science and observation have furnished proof that the chief enemy of the longevity and health of the race is alcohol. The main cause is ignorance—I mean the pernicious ignorance which knows a thing in a general sense without acting upon this knowledge in a particular sense, and thereby developing both knowledge and practice into a true science of living in our own individual behalf and for others. Every man knows that his physical body is his means for being and doing. He knows that to this end he must respect, care for—yes, revere his body. Nobody, when the matter is brought plainly before him, will hesitate to admit that he ought to live in such a manner that all his faculties, capacities, and powers should receive the best development and activity; but in practice this truism is almost unknown. And with our social life and institutions only an exceedingly small proportion of mankind, even with the best intention in the world, could approximately reach this ideal. Sufficient and agreeable rest, enough of undisturbed sleep, congenial and healthy occupations, sufficient amount and variety of healthy foods, fresh and pure air and water, healthy dwellings—these are all essential for bodily vigor and health; but to how many of the toiling millions who labor for bread, either by muscle or brain, are these essentials vouchsafed?

It is of the highest importance to keep these views prominently before mankind that the ideals of a better life may be constantly held up; for, although we may not reach these ideals, they are essential far our progress, and every step we gain in the direction of these is important. The records which have been kept for more than 300 years prove conclusively that there has been a continued and progressive increase in the average longevity of the human family. The most complete records of the kind referred to are to be found in the statistics of the town of Geneva, in Switzerland, where a detailed account of the population, of the deaths, the births, and the marriages, has been kept since the year 1549. It appears from these statistics that the proportion of the number of deaths to the number of the whole population, which, in 1600, was one to twenty-five. In the next half century was one to twenty-seven, in the next one to twenty-eight, in the next one to thirty, and in the next one to thirty-four; and during the half century lately passed over, the proportion is known to have decreased still more rapidly.

"The average duration of life—that is, the average age of all persons at the period of their death—has increased from twenty-two years and three months, at the end of the sixteenth century, to forty years and eight months, during the period between the years 1814 and 1833, and not only has this increase of longevity been uninterrupted, but the rate of the increase during the present century is greater than that of any former time."—Dr. B. F. Craig, in Pat. Off. Report for 1859. At the present time it ranges very near fifty years.

Dr. Craig adds: "It would be difficult to imagine an equivalent that men would be willing to exchange for this incease of life, or to appreciate the amount of sorrow enflicted if we were to retrograde to the rate of mortality of the sixteenth century. The value of man to society is very much in proportion to the length of his life. If he dies he fails to make return for the care and expenses bestowed upon his infancy and childhood; if he lives long and exercises his matured strength and practical skill in industry profitable to the community, he adds by so much to the general wealth.

"As the period at which man is fitted for labor does not begin much before the twentieth year, it can easily be seen how important an element in the progress of the race is a change from 22 to 50 years as the average length of life; and what an increase of intelligence and productive industry is implied in that simple fact. The amount of work done by each person before he dies is more than twice what it was."

By desiring what is perfectly good, even when we do not quite know what it is, and cannot do what we would, we are part of the divine power against evil, widening the skirts of light and making the struggle with darkness narrower.—*Selected.*

South Australia has before its House of Representatives a bill extending suffrage to all women, married or single, who are twenty-five years of age.

WAIT FOR RESULTS.

The besetting sin of most men is impatience; unwillingness to wait until their experience bears fruit, or their thought has traversed the whole field of fact, before arriving at a final conclusion. This has always been the besetting sin of men. They have constituted themselves arbiters and sat in judgment on the universe when their knowledge included only a few facts and a very small field. They were ready with the naked eye to formulate the science of astronomy before the telescopes had opened up the heavens to them; they hastened to create for themselves images of God before their minds had yet opened to any large revelation of him; they manufactured systems of theology while they were still ignorant of some of the most important facts concerning themselves and the world in which they lived. Theories of literature and art once held, and now abandoned, strew the road along which men have traveled as the deserted shells line the seashore. Only the most thoughtful and reverent have been content to wait patiently on the Lord; the great mass have rushed on and ended in some dark ignorance which they have established as a system of knowledge. It is one of the healthy signs of human growth that thoughtful men are becoming more and more shy of systems and theories which claim to be final, and are holding more and more to what are known as working theories; explanations of facts, in other words, which afford the basis of further observation and reflection. The mere expansion of thought, without conscious destructive purpose, has relegated most of the systems of the past to the limbo in which are collected all manner of discarded and worn-out things. The world and life and literature and art have disclosed so many new aspects, have revealed such unsuspected depths, that the most thoughtful men are content to wait for fuller knowledge before attempting a final explanation.

The same impatience is manifested by most of us in our personal experience. We are unwilling to submit ourselves to the discipline of a wisdom larger than our own, to the guidance of a power superior to ourselves. We demand every night an explanation of the events of the day. Every painful experience, every self-denial, every sorrow wrings from us an impatient cry because we do not understand it at the moment. Our conception of life is so small and mean that we feel as if we ought to be able to understand every part of it from hour to hour. We are not content with the revelation which makes it clear to us how to live justly and rightly; we demand that fuller revelation which makes all things clear to thought; we are unwilling to sit as pupils at the feet of life; we continually demand to be accepted as equals of the great teacher to whose care God has committed us; we refuse to learn the lesson of experience, whose perpetual word is, Be patient. Again and again the years have brought to us the knowledge which the earliest moments of loss and sorrow denied us; but with each new enforced surrender of our purposes and our pleasures we repeat the old blunder, and instead of waiting patiently until the fruit of the experience is

ripened, we interrogate the silence which surrounds us, and when it refuses to answer we cry out in bitterness and despair. A nobler view of life would make us content and even glad to wait for the larger truths and the deeper joys which an unfolding experience contains for those who are patient and faithful.—*Christian Union.*

POLICE BECOME SOLDIERS.

The shocking murders of wretched women in London have so far not been followed by the detection of the perpetrator. The *Christian World* of that city comments upon the failure of the police to discover the murderer as follows:

"There is surely much reason in the prevalent belief that our police force, at least in London, and probably elsewhere, is more akin to an army, than to a constabulary. The men have been drilled and exercised as soldiers. They march like soldiers. The resemblance is heightened by the existence of a cavalry force. Unfortunately, also, they have operated in banded regiments against the invaders of Trafalgar Square, and other forbidden places. Now, the result of military drill is to suppress individual judgment, and to enforce mechanical obedience. This is all very well, in the case of soldiers, though even amongst them it may be carried too far. But amongst the police it is the very reverse of what is wanted. Each constable ought to be accustomed to give his common sense free play, and to exercise his best individual judgment on the immediate case before him. Again, the drill and instruction which make a good sentry, will not make a good policeman. The sentry is supposed to be confronted with hostile forces; the policeman is surrounded by friends. For it is a monstrous assumption, though too often implied by Sir Charles Warren's language, to suppose that the common people are the enemies of order, and that the purpose of a police force is to keep them down. The common people are just as anxious for order and safety in the streets as any Commissioner of Police can be. And so long as the police confine themselves to preserving the public safety, the multitude will always be their friends. But if they are to be continually employed to enforce the extremest interpretation of crude regulations against public meetings, this friendliness between the police and the public cannot long be maintained. The unfortunate occurrences in Trafalgar Square have, we fear, confirmed Sir Charles Warren in his militarism. The result is, that the police act with the unintelligent regularity and precision of animated machines, and march about their beats with the tramp of sentries, but prove themselves wholly incompetent and inefficient when confronted with the very dangers they were originally designed to guard against. If recent experiences should decide the Home Office to discourage the employment of distinguished military officers as policemen, and to set their faces against too much drill for police constables, our recent terrible experiences will not be without some benefit. At any rate things cannot be allowed to go on as they are at present."

From The Woman's Journal.

NEW YORK POLICE MATRONS.

New York, Nov. 1, 1888.

The police matron bill was drawn up by Hon. Walter Howe, and pushed by the Woman's Prison Association, our Society aiding. The great difficulty with the bill is that the most important provision, that of securing the salaries for the police matrons, is not mandatory, and herein lies the obstacle to securing the benefits of the act. If in any city the local authorities do not choose to make an appropriation for the salaries, the women cannot be appointed. There is at present a dead-lock in both this city and Brooklyn because of this deficiency in the bill.

I recently met Mrs. H. N. K. Goff, the indefatigable laborer for reform in Brooklyn, and she told me that in that city the police department was most anxious to appoint police matrons, but the mayor and comptroller were opposed; therefore no appropriations had been made, and the whole matter must wait another year. In this city, exactly the reverse is the case. A committee was appointed at the last meeting of our league to investigate the subject, of which I was made chairman, the two other ladies requesting that their names should not be made public. Enquiries were first made at the police department. The commissioners had complied with the first mandatory provision of the bill, that saying that they *shall* designate certain station-houses for the detention of women under arrest, by designating them all—an action taken, apparently for the purpose of defeating the objects of the bill, since it is obvious that, considering the comparatively small number of women arrested, they need not be sent to all stations, ten or twelve being quite sufficient, while the large sum of money necessary to pay the salaries of so many matrons would certainly prove an obstacle.

We visited the Mayor, Mr. Abram Hewitt. He was, as usual, curt in manner, and simply said that he could do nothing unless the police department sent in estimates asking for an appropriation.

Mr. Storrs, the Deputy Comptroller, who has been in office since 1857, and has had, of course, a wide knowledge of the business of the department, was next called upon. He produced the budget sent in by the police department, and there were contained in it no estimates for salaries for matrons at the station-houses.

The Comptroller, Mr. Theodore W. Myers, received us most courteously, and said that he heartily approved of the appointment of police-matrons, and would make it his business to enquire why the police-commissioners had refused to ask for money for the salaries of such matrons. A few days later a letter arrived from him, in which he stated that the following reply to his communication had been received:

"The Board of Police did not ask for such appropriation in their departmental estimate for 1889, for the reason that they deem the appointment of police-matrons in this city to be neither wise nor expedient."

This answer seems little short of amazing in view of the facts in the matter, the reasons for placing women in charge of the women under arrest in our

station-houses are so many and so important. Under the circumstances only agitation is possible to us now, and this will be vigorously pushed by our Woman Suffrage League and the Woman's Prison Association.

LILLIE DEVEREUX BLAKE.

HOW THE GREAT SOUTHERN TORTOISE BURROWS.

HERE and there, but rarely perhaps in one amid a hundred of these mounds, we find the place where the reptile entered the ground. This opening is at once seen to be quite separate in character from the mounds which first attract the eye. It consists of a clearly defined tunnel, the sides commonly somewhat smooth and compacted by the energy with which the body of the creature has been driven through it. The passage inclines steeply downward, descending at the outset at an angle of from 20° 30°, then turning at the depth of two or three feet to a more horizontal position. On the surface, a little beyond this entrance, is a heap of dèbris which consists of sand taken from the passage. A few feet in from the opening, the passage appears to be closed by loose material which was not ejected from the mouth of the tunnel. Although I have been unable to catch these tortoises at work, I have succeeded by tolerably safe inferences in tracing their method of operation. When they begin the burrow, they endeavor at once to penetrate downward to the level in which they obtain their food. At the outset they manage, by frequently backing out of the passage and thrusting the earth behind them in their retreat, to clear a considerable opening. When they have advanced a few feet in the excavation, they cease to discharge the material excavated in their advance, but thrust it behind them, and leave it lying in the chamber, which it entirely closes. With this storage-room provided, the gophers are able to advance through the earth for the distance of some yards; but as the earth, compacted by its own weight, by the pressure exercised through the expansion of roots, and the action of the rain, occupies less space than the same material loosened in the progress of the burrow, they soon become hampered in their movements. They then turn toward the surface and continue the excavation upwards until they have attained very nearly to the open air. They then use the great strength which they clearly possess to thrust a quantity of the burrowed material upward until it rises above the surface in the form of a cone, and by the space in the burrow thereby gained they are able to go a few feet further in their tortuous line of advance, when they must again seek to discharge a portion of the earth in the manner just described.—*Prof. N. S. Shaler, in Popular Science Monthly.*

"WILL you tell me why our colleges and our seminaries want money more and more?" "Yes, we will tell you. They are living and growing. The dead ask for no more. You stop spending on your dead child when you put him away in his little coffin; but the living child—you find every day some new thing you may do for him."—*Religious Herald.*

NAVIGATION OF THE ST. LAWRENCE.

IF the seamen of the St. Lawrence are exceptionally superstitious even in this superstitious class, they have some justification in the exceptional dangers and eccentricities of these waters. The river just below the Isle d'Orleans is eight miles wide—merely the beginning of the lower St. Lawrence; in the next 150 miles it gradually attains a width of thirty-five miles at Metis; in another hundred it becomes about sixty miles at La Baie des Sept Isles. As a matter of fact the lower St. Lawrence is an estuary rather than a river. I presume that the gulf may be safely recognized at La Baie des Sept Isles. It is a triangular sea, about 500 miles long from northeast to southwest, and about 350 miles wide from Newfoundland to this bay. The region of the St. Lawrence has such remarkable natural features that even the matter-of-fact reports of the Admiralty are not without interest. The navigation of these waters presents exceptional difficulties: the existence of numerous islands, reefs, bars, and rocks in the channels; the irregularity of the tides and currents; the severity of the climate, especially toward the close of the navigable season; and, above all, the frequent fogs—these are difficulties that may well cause much anxiety, and call for the exercise of all the seaman's vigilance, prudence, and ability. Besides the recorded variations and deviations of the compass, the magnetic attractions of the shores are said to complicate the captain's problems. Ice is often a dangerous element here: in the spring—May in this latitude and often June also—the entrance and the eastern parts of the gulf are frequently covered with drift ice that besets vessels for many days; icebergs are common there during the summer, and navigation is closed by ice, as a rule, from November 25th to May 1st.

Such is the nature of the river that ships often spend more time in sailing up the St. Lawrence than in crossing the Atlantic; generally they require eight or nine days to beat up to Quebec from Bic, 140 miles; they can sail only during the flood, five hours, and then must anchor, unless the wind changes. The clumsy coasting schooners, requiring always a fair wind, sometimes spend a month in going sixty or eighty miles.

With so many dangers as I have set forth, the reader might think that the St. Lawrence is not navigable; but thanks to an efficient system of lighting and piloting, these waters are one of the great commercial arteries of the continent; they are frequented during six months of the year by several lines of trans-Atlantic steamships, a fleet of Norwegian barks for timber, and a limited number of coasting steamers and schooners.—*C. H. Farnham, in Harper's Magazine.*

THE fairest action of our human life,
Is scorning to revenge an injury;
For who forgives without a further strife,
His adversary's heart to him doth tie;
And 'tis a firmer conquest, truly said,
To win the heart, than overthrow the head.

—*Selected.*

THE INTERNATIONAL DATE LINE.

The International Date Line is the line at which dates must be made later, by one day, when crossing it from east to west, and earlier by one day, when crossing it from west to east. The line passes just west of Behring's Straits, west of Clarke's or St. Lawrence Island, west of Gore's Island, thence southwesterly between the Aleutian Islands and Asia. Some authorities place it east of Behring's Island. It then passes southwesterly some degrees east of Cape Lopatka and the group of Kurile Islands, thence just east of the Japan Islands, Jesso and Niphon, keeping west of Gaudalupa and Margarete's Islands, but east of Bonin, Loo Choo and Patchoo Islands, and southeast of Formosa. The line then passes through Bashee Channel, just north of the Bashee Islands. It enters the China Sea east of Hong Kong, then passes south just west of the Philippine Islands. It is just here that it reaches its most western point, being about 116 degrees east longitude. It then takes a southwesterly course, passing through the Sooloo Islands, south of Mindanao and north of Gililo. Thence it passes east, nearly parallel to the equator and just north of it, to a point about 165 degrees, just north of Schauk Island; thence southeasterly, leaving High Island, Gilbert Archipelago, Taswell Island, and the De Peyster Group on the northeast; thence past the Navigator or Samoan Islands to longitude about 268 degrees west; thence it turns south, keeping east of the Friendly, Tonga, Vasquez, Kermadee and Curtis Islands, and west of the Society Islands, and Harvey's or Cook's Islands; thence it continues south, bearing a little to the west, so as to cross, according to some authorities, Chatham Islands, hence to the south pole.—*American Notes and Queries.*

THE PROBLEM OF A FLYING-MACHINE.

We must admit that a bird is an incomparable model of a flying-machine. No machine that we may hope to devise, for the same weight of *machine*, *fuel*, and *directing brain* is half so effective. And yet, this machine, thus perfected through infinite ages by a ruthless process of natural selection, reaches its limit of weight at about fifty pounds! I said, "weight of machine, fuel, and *directing brain*." Here is another prodigious advantage of the natural over the artificial machine. The flying animal is its own engineer, the flying-machine must *carry* its engineer. The directing engineer in the former (the brain) is perhaps an ounce, in the latter it is *one hundred and fifty pounds*. The limit of the flying animal is fifty pounds. The smallest possible weight of a flying-machine, with its necessary fuel and engineer, even without freight or passengers, could not be less than three or four hundred pounds.

Now, to complete the argument, put these three indisputable facts together: 1. There is a low limit of weight, certainly not much beyond fifty pounds beyond which it is impossible for an animal to fly. Nature has reached this limit, and with her utmost effort has failed to pass it. 2. The animal machine is far more effective than any we may hope to make; therefore the limit of the weight of a successful flying-machine can not be more than fifty pounds. 3. The weight of any machine constructed for flying, including fuel and engineer, can not be less than three or four hundred pounds. Is it not demonstrated that *a true flying-machine, self-raising, self-sustaining, self-propelling, is physically impossible?*—*Prof. Joseph LeConte, in Popular Science Monthly.*

THE STRENGTH OF RIGHT LIVING.

Whilst a man seeks good ends, he is strong by the whole strength of his nature. In so far as he roves from these ends, he bereaves himself of power, of auxiliaries, his being shrinks out of all remote channels, he becomes less and less,—a mote, a point, until absolute badness is absolute death. The perception of this law of laws awakens in the mind a sentiment, which we call the religious sentiment, and which makes our highest happiness. Wonderful is its power to charm and to command. It is a mountain air. It is the embalmer of the world. It makes the sky and the hills sublime, and the silent song of the stars is it. By it is the universe made safe and habitable, not by science or power. Thought may work cold and intransitive in things, and find no end or unity; but the dawn of the sentiment of virtue on the heart gives and is the assurance that Law is sovereign over all natures. This sentiment is divine and deifying. It is the beatitude of man. Through it the soul first knows itself. It corrects the capital mistake of the infant man, who seeks to be great by following the great, and hopes to derive advantages *from another*,—by showing the fountain of all good to be in himself, and that he equally with every man, is an inlet into the deeps of reason. When he says, "I ought," when love warms him, when he chooses, warned from on high, the good and great deed, then deep melodies wander through his soul from Supreme Wisdom. In the sublimest flights of the soul, rectitude is never surmounted, love is never outgrown. Meanwhile, whilst the doors of the temple stand open, night and day, before every man, and the oracles of this truth cease never, it is guarded by one stern condition; this, namely,—it is an intuition. It cannot be received at second hand.—*R. W. Emerson.*

THE SCRUB-OAK.

It is a peculiarity of the scrub-oak that its tough, leathery leaves do not fall off in the autumn, but may be seen withered, curled up, and clinging to the boughs all through the winter, and they cannot be torn away even by the boisterous winds of March. But the time comes when they must loosen their hold. When the sap begins to flow in the spring, the new leaf-bud emerges from its hiding-place, and pushes off the old leaf. It is so with our old sinful habits. We do not succeed in tearing them off from us by strong resolutions. It is only when there is a new life within, when we enter into the consciousness that God is love and that he is our Father, when we begin out of sheer gratitude to serve Him—it is then that, by virtue of the activities of the Christian life, we slough off the old evil habits, finding that we have no more use for them than a snake has for last year's skin.—*Selected.*

INVENTIONS BY WOMEN.

The commissioner of patents, Mr. Benton J. Hall, has prepared a list of women inventors, or women to whom patents have been granted. The list has been printed and makes a folio pamphlet of forty-four pages. It gives not only the names of the patentees, but also the title of the patent and date of issue. The first patent issued was to Mary Kres, May 6th, 1809, for straw weaving with silk or thread. Six years later Mary Brush obtained a patent for a corset, and then four years elapsed before another inventive woman appeared. This was Sophia Usher, whose patent was for carbonated liquid cream of tartar. Then, again, in 1822 Julia Planton secured a patent for a foot-stool. During the four following years a patent was issued each year to a woman, and from that time down to the present the number of woman patentees gradually increased. In recent years feminine inventiveness has shown marked progress. For instance, from the 1st of January 1888, to the 26th of June last, no less than sixty-six patents were issued to women, while during the year 1887 179 patents were so issued. This latter is the largest ever issued. While the names of the articles patented show that they were generally in the line of feminine wearing apparel and household labor-saving devices, yet many were of a character that shows the multiplied interests of women. As an instance, one woman patented a submarine telescope and lamp. Others were granted as follows: Improvement in reaping and mowing machines, improved war vessel, furnace for smelting ores, apparatus for punching corrugated metals, method of construction for screw propellers, low-water indicators, material for packing journals and bearings, conveyers of smoke and cinders for locomotives, burglar alarms for windows, etc.—*Washington Star.*

Oliver Wendell Holmes describes old age in the following exquisite lines:

"Youth longs and manhood strives, but age remembers—
Sits by the raked-up ashes of the past;
Spreads its thin hands above the whitening embers
That warms its creeping life-blood till the last."

That man is great and he alone,
Who serves a greatness not his own
For neither praise nor pelf;
Content to know and be unknown;
Whole in himself.

—*Owen Meredith.*

NEWS AND OTHER GLEANINGS.

—Eleven years ago, the thirty-five-acre ranch of William Riley in the Truckee Meadows (Nevada) was a rocky, arid waste of sagebush. Now the Reno *Gazette* says Riley grows on it all sorts of marketable vegetables, apples in endless variety, raspberries, strawberries, currants, gooseberries, pie-plant, pears, peaches, quinces, plums of all kinds, potatoes (both sweet and Irish), blackberries, grain of all kinds, and 135 tons of hay a year. Moreover recently a swarm of bees made 106 pounds of honey for him in 42 days.

—The Massachusetts association of fruit-growers, cider, and vinegar makers is circulating petitions among the farmers to have cider omitted from the list of prohibited intoxicating beverages in the legislation of that State. It asks everybody concerned to "bear in mind that this is the last season that farmers can find sale for their cider apples, if no change is made in the law by the coming legislature."

—John W. Sanborn, chief of the Seneca Indians on the Canandaigua, N. Y., reservation, says that the common notion that his race are dying out is incorrect. At present they are increasing at the rate of about 600 a year, he says.

—The legislature of Texas has appropriated $30,000 to build a reformatory for women.

—Ada M. Bittenbender has been admitted to the Supreme Court of the United States, being the third woman to achieve this standing in the legal profession.

—There are 493 mountain peaks in the United States more than 10,000 feet in height. The highest mountain east of the Mississippi is Mount Balsam Cone, in the Black Mountains of Carolina, that is 6,671 feet high.—*Exchange.*

—Captain Thompson, whose vessel, the steamer Benvenue, was caught in the recent great typhoon in the China sea, says of the centre of the typhoon: "It was filled with lightning, and a heavy roar made it impossible to distinguish the noise of the wind from that of the thunder. The smell, too, of electricity, like the smell of burning sulphur, was so intense as to cause an almost overpowering sensation of suffocation, and the biscuits and food not washed away by the storm tasted so of sulphur as to be unfit for use."

—The argument for educating the Indians has been set forth again and again, and no white person would venture to offer an argument to the contrary. The only question is, Shall the educational work be carried on in a fitful way through the occasional benevolent impulse of private citizens, or by the trustee of the Indians, the responsible guardian, the United States?—*Brooklyn Eagle.*

—A remarkable book by an American naturalist, Mr. S. H. Scudder, of Cambridge, Mass., is about to appear, having been in preparation since 1869. It has the title: "The Butterflies of the eastern United States and Canada, with especial reference to New England." It is claimed that no systematic work on butterflies has ever appeared in any language comparable with it in the complete elaboration of a single fauna, in attention to every stage of life, and in careful detail of all structural features. The book will contain about two thousand figures on ninety-six plates, of which forty or more will be colored. The printing of the plates has occupied three years.—*The American.*

—In reply to the question, "Are water filters safe?" from a New Orleans subscriber, we give the views of the Rhode Island Medical Society, through Dr. Swarts. He shows that some filters when first used do remove a proportion of disease germs. But, after being in use only a few days, there is a marked increase in the number of colonies of germs in the filtered, as compared with the unfiltered water. In one instance, the unfiltered water showed the presence of thirty-six colonies, while the filtered contained the enormous number of two thousand, three thousand, nine thousand, and even more. That is, the poison caught up by the filter the first few days becomes the source of a vast multiplication of the dangerous element. So look to your precautions, and then be on your guard. If you cannot constantly cleanse your filters, you had better destroy them.—*Herald of Health.*

—The Franklin Institute of this city publishes in its

Journal for the present month an appreciative obituary notice of Dr. Thomas U. Walter of Philadelphia, who died in this city last year. He was a pupil of William Strickland, the architect of the Mint and Custom House, and was himself the designer of the Philadelphia County Prison and the Girard College. St. George's Hall on Arch street was another of his creations. In 1851, he received the appointment from President Fillmore, of architect for the Capitol extension at Washington, and in the execution of this commission, designed and built the present dome of the Capitol buildings. This was the beginning of a series of Government commissions which continued until 1865, when Dr. Walter returned to Philadelphia. He was associated until a short time before his death with John McArthur, Jr., the architect of the new City Hall.—*The American.*

CURRENT EVENTS.

At the national election on the 6th inst., Benjamin Harrison, of Indiana, the Republican candidate for President, was elected, receiving the votes of all the Northern States but Connecticut and New Jersey. These States, and all those of the South, except perhaps West Virginia, in which the result is not yet ascertained, voted for President Cleveland. Excluding West Virginia, Harrison has 233 electors, and Cleveland 162. The Republicans will have a small majority in the House of Representatives,—probably about 10; the full control of the Government thus passing into their hands.

In New Jersey, the Democrats have a majority in both branches of the Legislature. It is apprehended that the High License and Local Option law passed at the last session will be repealed.

Despatches from Lower Quebec say that two feet and a half of snow has fallen all along the lower St. Lawrence. The Government steamer *Napoleon* has been sent out to patrol the coast and aid wrecked vessels.

Thirty new cases of yellow fever and three deaths were reported on the 12th inst., in Jacksonville. Total cases to date, 4,511; deaths, 388. There was a white frost at Decatur, Alabama, on the same morning, with ice in many places. Five new cases of yellow fever were reported there that day.

At Pittsburg, Kansas, on the 9th instant, a terrible explosion occurred in a coal mine, by which 39 miners are known to have been killed, and about 20 badly injured. There were about 100 men at work, but most of them fortunately were able to escape.

On the 11th instant, the Cunard steamship, *Umbria*, just out from New York, ran into a French freight steamer, the *Iberia*, off the shore of Long Island, damaging the latter so that her crew were taken off. No lives were lost. The *Umbria* returned to New York, had some repairs made to her bow, and sailed again on the 12th.

The captain of a vessel which came into the port of Philadelphia, on the 12th instant, from Kingston, Jamaica, reported having lost two of his men from sunstroke at sea on October 24th. The thermometer on deck, he says, averaged 110 degrees for four successive days.

NOTICES.

*** A Social Reception at Friends' Parlor, 1520 Race street, under the care of the Monthly Meeting's Committee, will be held this (Sixth-day) evening, (16th inst.), between 7.30 and 9.30 o'clock. All are invited, especially young people from the country and strangers.

*** Friends' Charity Fuel Association holds its annual meeting Seventh-day evening, Eleventh month 17th, at 8 o'clock, in the Parlor, 1520 Race street.

The summary and Treasurer's report will be read, officers selected, etc. Friends generally are invited.

Wm. Heacock, Clerk.

*** The Visiting Committee of Abington First-day School Union proposes to hold a Conference at Byberry at the close of their morning meeting, on First-day, the 18th of the present month. Friends are invited to attend.

Charles Bond, Clerk.

*** A Temperance Conference will be held at Byberry meeting-house on First-day, the 18th inst.. at 2 30 p. m. All are invited.

S. C. James,
Clerk of the Committee.

PUBLISHERS' NOTICES.

*** We particularly ask that when money is forwarded to *renew* subscriptions, care be taken to give us the name of the person *to whom the paper is now being sent.* Sometimes, instead of this, the name of another member of the same family is given, in which case, the new name not appearing on our list, we suppose it to be a new subscription, and send two papers.

Where it is a *new* subscription, please say so, and this will also to help avoid mistakes.

***As a definite number of copies of the Intelligencer and Journal is printed each week, we would suggest to any of our friends who may wish extra numbers of the paper to inform us of the fact previous to the publication containing the particular article wanted, that we may have the required amount of extra numbers printed.

***Matter intended for insertion in the Intelligencer and Journal should reach us by Third-day morning, though notices or advertisements relating to affairs of immediate importance *may be* used as late as the morning of Fourth-day. In order to reach our distant subscribers, the paper is now mailed on Fifth day, and must be sent to press at noon of the day preceding.



This powder never varies. A marvel of purity, strength, and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum, or phosphate powders. *Sold only in cans.*
Royal Baking Powder Co., 106 Wall-st., N. Y.

TEA AND COFFEE.

If $3.00 is sent to me I will send 2lb real good Tea, Black, Green, Japan, or mixed, and 8lb of fine Coffee, roasted. Express charges prepaid in the following states: Pa., New York, New Jersey, Del., Md, Va., W Va., D C., Ohio, Ill., Wis, Ind And I will refund the cost of registered letters when the goods are shipped.

WM. S. INGRAM, 31 N. Second St., Philadelphia, Pa. Established —1856.—

PHILADELPHIA MORTGAGE AND TRUST CO.

Capital, $500,000 (Full paid.)
322 CHESTNUT STREET.

OFFERS SAFE INVESTMENT SECURITIES.

6 AND 7 PER CENT. MORTGAGES *and its own* Five per cent. Real Estate Trust Bonds *secured by special deposit of First Mortgages on Real Estate worth two-and-one-half times the amount of the Mortgage, and the capital of the Company. Collects Rents. Transacts general Trust and Financial Business. All Trust Funds and Investments are kept separate and apart from the assets of the Company. Interest allowed on Deposits.*

BENJAMIN MILLER, President. EDWARD HOOPES, Vice-President. R. T. McCARTER, Jr., Secretary and Treasurer. GEO. JUNKIN, Solicitor

DIRECTORS:

Benjamin Miller, Edward Hoopes, Winthrop Smith, Charles L. Bailey, J H. Catherwood, Chas. H. Banes, Thos. Woodnutt, Charles Platt, Joseph S Harris, Charles Huston, Francis B. Reeves, Geo. D. McCreary, Wm. H. Ingham, Lawrence Lewis, Jr Alan Wood, Jr.

PENN MUTUAL LIFE INS. CO. of PHILA.

This Company furnishes ALL DESIRABLE FORMS of LIFE and ENDOWMENT INSURANCE at actual NET COST. It is PURELY MUTUAL; has ASSETS of THIRTEEN MILLIONS and a SURPLUS of over TWO AND A HALF MILLIONS. ☞ ITS POLICIES ARE NON-FORFEITABLE AND INCONTESTABLE. ☜

Pres. EDW. M. NEEDLES. Vice Pres. HORATIO S. STEPHENS. Sec. HENRY C. BROWN

THE PROVIDENT LIFE AND TRUST COMPANY OF PHILADELPHIA.

409 CHESTNUT STREET. CAPITAL $1,000,000, FULLY PAID.

INSURES LIVES, GRANTS ANNUITIES, RECEIVES MONEY ON DEPOSIT, ACTS AS EXECUTOR, ADMINISTRATOR, GUARDIAN, TRUSTEE, ASSIGNEE, COMMITTEE, RECEIVER, AGENT, ETC.

All Trust Funds and Investments are kept separate and apart from the Assets of the Company.

President, SAMUEL R. SHIPLEY, Vice-President, T. WISTAR BROWN, Vice-President and Actuary, ASA S. WING, Manager of Insurance Department, JOS. ASHBROOK, Trust Officer, J. ROBERTS FOULKE.

INCORPORATED 1836. CHARTER PERPETUAL. CAPITAL, $500,000. SURPLUS, $1,400,000.

THE GIRARD LIFE INSURANCE, ANNUITY, AND TRUST CO. OF PHILADELPHIA.

No. 2020 CHESTNUT STREET.

Acts as Executor, Administrator, Guardian, Trustee, Committee, or Receiver, and Receives Deposits on Interest, also Insures Lives, Grants Annuities.

President, EFFINGHAM B. MORRIS.
Vice President and Treasurer, HENRY TATNALL.
Actuary, WM. P. HUSTON.
Assistant Treasurer, WILLIAM N. ELY.
Real Estate Officer, NATHANIEL B. CRENSHAW,
Solicitor, GEORGE TUCKER BISPHAM

CARPETINGS.

THE CHOICEST STYLES OF THE MARKET ALWAYS HERE.

WE carry a full assortment of BIGELOW and LOWELL BODY BRUSSELS, also Lowell Ingrains. These makes are well known to be superior to all others.

A great variety of Smyrna Door-Mats from 50 cents to $1.00. Smyrna Rugs from smallest to largest size, $1.00 up.

The patrons and friends of THOS. C. LIPPINCOTT, recently of 1307 MARKET STREET, will find him here and ready to give all who call his best attention.



CARPETINGS.

WILTONS, ... $1.75
AXMINSTERS, ... $1.50
MOQUETTS, . . . $1.10 to $1.50
BODY BRUSSELS, 90 cts. to $1.35
TAPESTRY " . . 60 to 85 cts.
INGRAINS, . . . 40 to 75 cts.

Cocoa and Napier Mattings. Linoleums and Oil Cloths. Lace Curtains from 90 cents a pair upwards. Window Shades and Curtain Poles.

We furnish a good spring roller shade, made 6 ft. by 3 ft., for 35 cts. each.

THE BEE HIVE CARPET STORE,

JAMES R. THOMPSON,

1220 Market Street, Phiad'a.

S. F. BALDERSTON & SONS,

WALL PAPERS. CEILING DECORATIONS. WINDOW SHADES.

NO. 902 SPRING GARDEN STREET, (One square from 9th and Green Station), PHILADELPHIA.

PENNHURST,

TELEPHONE No. 118.

MICHIGAN AVENUE, NEAR THE OCEAN,

JAMES HOOD. *ATLANTIC CITY, N. J.*

ANNOUNCEMENT 1888. *Our Fall Stock of* Ladies Fine Hand Sewed SHOES is unusually well selected, embracing all the desirable styles for fall and winter wear. Ordered work a specialty. SAMUEL DUTCHER,
915 SPRING GARDEN STREET.

WANTED—BY AN ENGLISH WOMAN, JUST over, age 27, situation as companion, nurse, assistant housekeeper, or any position of trust. Friends' family preferred. First class references. MISS PEACOCK, 60th and Pine Sts, W. Philada.

WANTED—BY A RESPONSIBLE MAN, A position as private watchman, or some business of trust. Address Office INTELLIGENCER AND JOURNAL.

WANTED—TO BOARD ONE OR TWO persons. 3rd story front room with closets, hot and cold water, gas, warmed. Stone front, private house, Friends. Also a small hall-room with closet adjoining. 510 Willoughby Ave., Brooklyn.

WANTED.—A SETTLED MAN, NOT VERY strong, will give entire services for a comfortable home with a Friend, or in some Friends' institution. Capable of taking charge or looking after most any business. Main object employment. Address C. M. D., 22 N. 5th St., care of H. B. Hanford,

CALIFORNIA ORANGE AND RAISIN LAND. 7,400 acres of the finest land in Southern California. Just the place for a colony Will sell as a whole or by sections. 1,600 acres subdivided into 40-acre tracts, for sale to settlers, or would colonize the 9,000 acres. Address
SIGNOR, FERRY & SELOVER, San Diego, Cal.

MONTGOMERY COUNTY MILK.—CONSHO- hocken Dairies. Special Attention given to serving families. Office, 603 N. 8th Street, Philadelphia, Pa.
JOSEPH L. JONES.

LYDIA A. MURPHY,

PLAIN and FANCY MILLINER

ESTABLISHED 30 YEARS.

537 FRANKLIN STREET, PHILADELPHIA.

2 doors below Green.)

CAROLINE RAU, PLAIN MILLINERY,
(Successor to S. Maddock.)
736 SPRING GARDEN STREET, PHILADELPHIA.
☞Plain Straw Bonnets a Specialty.

Valuable Chester Co. Farm at Public Sale!

Will be sold at Public sale on the premises, Fifth-day, Eleventh month 22d, 1888, that very desirable Farm of 110 acres about 15 of which are woodland, situated in West Marlborough township, on the Public Road leading from London Grove Meeting-house, to Loughkenamon on the Baltimore Central Railroad, about half a mile from the former and two miles from the latter place. Good orchard, fine location, splendid view, 2 mails daily, convenient to Friends' meetings, church, Friends' and other schools, mills, etc. For further information enquire of the subscriber. Sale to commence at 1.30 o'clock.

BENNETT S. WALTON,
Executor of SARAH BAILY, deceased

CHAPPAQUA MOUNTAIN INSTITUTE,—

A Boarding School for both sexes under the care of Purchase Quarterly Meeting. The present building is new and much enlarged, and has perfect sanitary arrangements. Excellent corps of instructors. Prepares for Business or College. Healthfully and pleasantly located near the Harlem R. R., one hour from New York city. For catalogue and particulars, address,
SAMUEL C. COLLINS, A. M., Prin.,
Chappaqua Institute, N. Y.

FRIENDS' ACADEMY,

A boarding and day-school for both sexes. Thorough courses preparing for admission to any college, or furnishing a good English education. The next school year will begin Ninth month 11th, 1888. Terms for boarding scholars $150 per school year. The school is under the care of Friends, and is pleasantly located on Long Island, about thirty miles from New York. For catalogue and particulars address,
FREDERICK E. WILLITS, Sec.,
Glen Cove, Long Island, N. Y.

ABINGTON FRIENDS' BOARDING AND DAY SCHOOL,

Near Jenkintown, Pa., North Penn and Bound Brook R. R Ten miles from Philadelphia.

Next school year begins Ninth month 10th, 1888. Courses of study arranged to furnish a thorough English education and to prepare for college.

Board and tuition $145 to $175 per school year. Tuition alone $25 to $55. For further information address,
ARTHUR H. TOMLINSON, Principal,
Jenkintown, Pa.
Or CYNTHIA G. BOSLER, Sec.,
Shoemakertown, Pa.

SWARTHMORE COLLEGE

OPENS NINTH MONTH ELEVENTH.

Thirty minutes from Broad Street Station, Philadelphia.
Under the care of Friends, but all others admitted.
Full college course for both sexes; Classical, Scientific, and Literary.
Also a Manual Training and a Preparatory School.
Healthful location, large grounds, new and extensive buildings and apparatus.
For Catalogue and full particulars, address
EDWARD H. MAGILL, LL. D., President,
Swarthmore, Penna.

FRIENDS' BOARDING SCHOOL.

NEWTOWN SQUARE, PA.

Terms, $150 to $225 per year.

Apply to HANNA R. CALEY, Principal, address, during vacation), Media, Pa.
Or to
THOMAS P. BARTRAM, Newtown Square, Pa.,
CLEMENT M. BIDDLE, 815 Arch Street, Phila.

LEHIGH AND SCHUYLKILL COAL.

BEST QUALITY. CAREFULLY PREPARED.

AQUILA J. LINVILL, 1244 North Ninth Street.

MY SELECTION OF PATTERNS

* * *

FOR THIS SEASON COMPRISES ALL THE LATEST STYLES AND COLORINGS IN MOQUETTE, BRUSSELS, TAPESTRY INGRAIN, AND DAMASK CARPETS. OIL CLOTHS, LIGNUM AND LINOLEUM WINDOW SHADES, MATS, RUGS, ETC., AT THE LOWEST MARKET PRICES.

BIGELOW BRUSSELS.
LOWELL BRUSSELS.
LOWEL INGRAINS.

BENJAMIN GREEN,
33 N. SECOND STREET, PHILA.

FRIENDS' INTELLIGENCER AND JOURNAL.

INTELLIGENCER Vol. XLV. No. 47 } PHILADELPHIA, ELEVENTH MONTH 24, 1888. { JOURNAL. Vol. XVI. No. 826.

For Friends' Intelligencer and Journal.

A THOUGHT IN A SILENT MEETING.

VAST is the universe : the dizzy mind shrinks back
From estimate of that the eye can see ;
Yet in the space beyond, and in the farther space,
A myriad systems keep their ordered place,—
O, what am I, that God should think of me?

* * *

BALTIMORE YEARLY MEETING, 1888.

THE Yearly Meeting (Men's Branch) was held in McKim's Free School Building, Baltimore and Aisquith streets, and the Women's Branch met in the old Eastern District meeting-house, at Aisquith and Fayette streets,—these accommodations being temporarily secured while the new meeting-house on Park Avenue was building. The meeting convened Tenth month 29, and adjourned Eleventh month 2. From proof sheets of the minutes, kindly sent us by Edward Stabler, Jr., Clerk of Men's Meeting, we present the following details of the proceedings in that branch.

The names of the representatives being called, 51 in all, 8 were absent, and for 7 of these reasons were assigned. Minutes from Women's Meeting, for Elizabeth H. Plummer and Abigail R. Paul, ministers, and for Elizabeth M. Cooper, elder, and companion to A. R. P., were read. Edward Stabler, Jr., was appointed Clerk, and George B. Passmore, Assistant Clerk. In reference to absent and isolated members the following action was taken :

"The subject of the names, the location, and situation of our absent and isolated members, was brought up by the reading of our minutes of last year, and the information brought up by the quarterly meetings and embraced in their respective reports, was laid before the meeting at this time and read.

"After due consideration of the subect, as reported upon by the several quarterly meetings, it is apparent that there is a want of uniformity of action in our different monthly meetings, in collecting and forwarding the information as directed by the Yearly Meeting last year.

"It is therefore decided to appoint the following named committee—to unite with a similar committe from Women's Branch—to take the whole subject o isolated and absent members into consideration and if way opens therefor, to present to a future session a systematic and uniform plan for obtaining the information desired, and also for coöperation in this matter with other yearly meetings, as proposed in some of the Epistles received by us at this time, viz : Henry Stabler—[and others.]"

The proposition of the Representative Committee that the Yearly Meeting make a special appropriation of $2 500, to complete the upper portion of the rear building of the new meeting-house, and furnish the same for the use of our members who may hereafter be in attendance upon the Yearly Meeting, was considered separately, and after a full expression thereon, the meeting ordered that the amount named, $2,500, be raised for this purpose the ensuing year.

Epistles from the other six yearly meetings were received and read, Illinois being the last. "Feelings of encouragement were expressed upon the reading of this excellent epistle, and also in reference to those read at the former session ; it being thought these greetings from the other bodies of a people, united in the advancement of Truth and Spiritual Religion, though widely separated by distance were of unusual excellence and value."

A proposition from the Meeting of Ministers and Elders, for that body hereafter to meet at 11 o'clock, instead of 10, was approved, and the Discipline so altered.

The Committee on First-day Schools presented a report, which was considered and approved, and the committee continued, with an appropriation of $200 for its expenses. An elaborate statistical table accompanying the report shows 25 schools, of which one is a mission school, in Baltimore. The total number of pupils is 1,236, of whom 801 are Friends, with 110 teachers and 86 officers. There are 1,077 volumes in the libraries. The report says : "It has been gratifying to us that, throughout the whole yearly meeting, have been found earnest and competent workers for this concern of the yearly meeting, and furthermore that the *youth* of our Society have shown themselves always ready to second the efforts of those who seek them as helpers in this work of the Church.

"We consider the outlook of our work more encouraging than ever before, because we are now assisted therein by our elder brothers and sisters as by our meetings, yet from reports we infer that there are neighborhoods where some members are not willing to come forward and *help*. The Committee are willing to assert that the best way to have these adjuncts of our Society work to accomplish their highest possbilities, is for all members to use their influence to have them conducted on a sure basis, which is Truth, for which we are seekers. We know the probabilities of finding what we seek are greatly increased if a multitude earnestly engage in the search.

"In the work of our schools to-day the devotional feature is more prominent than ever before, and is

constantly on the increase. Teachers, we think, are coming to rely more and more upon the Divine Source of all strength and wisdom for guidance.

"From reports received we find that nearly all Frst-day school children, as well as adults, attend regularly our meetings for worship, and that teachers are giving attention to that matter too.

"Since last Yearly Meeting all of our schools have been sustained. In most instances reports say those engaged therein are encouraged. In the aggregate our schools show an increase of 166 scholars over last report, while only one or two show a decrease, attributable mainly to force of circumstances but not to any lack of interest in them.

"Nine schools meet before and sixteen after meetings. All schools except one meet every First-day during their terms. Some vacate in summer time, others in winter.

"In addition to Lesson Leaves, the Discipline, and the Bible are books usually taught, though many books of reference are also used by our teachers."

The Committee appointed two years ago to assist Friends in obtaining homes, when in attendance upon the Yearly Meeting, made a report, that being without funds during the past year, and the necessity for such a committee having apparently passed away, they desired a release; which was agreed to.

The committee to visit Subordinate Meetings and to encourage Friends to greater faithfulness in their religious duties, made the following report:

The Committee appointed last year to visit Subordinate Meetings, and encourage Friends to greater faithfulness in their religious duties as way opens, reports:

That but little organized work has been entered upon during the past year. It has not seemed practicable to lay out plans involving much travel, owing to the inability of most of our members to leave their homes or incur the expense incident to visiting our widely separated branches. But if it is considered practicable for the yearly meeting to reënter upon the labor contemplated in the minute of our appointment, we see throughout all of our branches, channels for usefulness, and works productive of abundant fruitage. A few of our number, however, have gone out in labors of love for the truth, to distant members of our Society in the discharge of their duty.

Feeling our inability to meet the want that still exists of more intercourse amongst our members, the Committee have endeavored to stir up more interest in many of our meetings by encouraging the formation of Friends' Circles, for the promotion of social and spiritual growth, and a more intelligent understanding of our principles.

The benefit derived from this course of action is attested by an increase of interest in the Society, as manifested in several neighborhoods.

In the desire for a proper discharge of the duty imposed upon us, the isolated members have not been wholly forgotten in their lonely situations, nor the infirm in their afflictions.

On behalf of the Committee,

SENECA P. BROOMELL,
ELIZABETH M. KOSER.

Upon the recommendation of Women's Branch, this meeting decided to continue the committee during the ensuing year, for further service, with a recommendation to the quarterly meetings, to direct the monthly meetings—if way opens therefor—to appoint committees to coöperate with the Yearly Meeting's Committee.

The committee to disburse the income arising from the Fair Hill Educational Fund, now presented the following report, which was read, viz:

The Standing Committee to disburse the Income of the Fair Hill Fund, for educational purposes, report, that owing to lessened resources, the work of the Committee has been chiefly confined to the payment of former promises made for aid.

These obligations are now all satisfied, and also all new applications that have been made have been responded to, amounting in all to the sum of four hundred and thirty-two dollars and fifty cents (432.50), one hundred and fifty dollars of which are in orders, which did not reach the Treasurer in time to be included in his report. The Committee is now ready to consider applications for the next year.

By the death of James Smedley, of Little Britain Monthly Meeting, there is a vacancy in the Committee.

Signed on behalf of the Committee.

JOB HIBBERD, *Clerk for the day.*

The report was approved and the name of James Wood added to the committee, in lieu of that of James Smedley, deceased.

Memorials of Sandy Spring Monthly Meeting for Mary L. Roberts, and of Goose Creek Monthly Meeting for Hannah Jane Taylor, were read and approved. The joint committee on Education presented a report, (which we shall print at length in a later issue). It was approved, and $200 appropriated to the use of the committee.

The committee to audit the accounts of the Treasurer reported them correct, with satisfactory vouchers for all disbursements. There was a balance in his hands of $1,077.49, (deposited in the Farmer's and Planter's Bank, Baltimore), belonging as follows: Fair Hill Fund, $510.52; Indian Fund, $251.57; Yearly Meeting, $315.40. The committee recommended that $3,200 be raised for the use of the Meeting, the coming year, and that Elisha H. Walker be appointed Treasurer,—both of which the Meeting approved.

[*Report Continued next Week.*]

LEARNING TO BE GLAD.

AN ADDRESS TO SWARTHMORE STUDENTS, BY ELIZABETH POWELL BOND.

THIS silence, which may be golden in its opportunities to many a soul, I would not break, did I not hope that a golden message has been committed to me for you; did I not hope that a word spoken now, may find lodgment in these young hearts and perhaps spring up in blessing all the rest of their lives. The word that I would speak to you is on *learning to be glad.* It may be a new thought to you that we can *learn to be glad,* that we may practice gladness as we would our elocution or gymnastic lesson. You may have been accustomed to think that gladness comes from without, that it is the sunny day that shines upon us; that it is the luxurious house that makes a happy place; that it is a satisfactory wardrobe that brings peace of mind; that it is the deposit in the bank that secures joy to us. It is true that all these things have to do with our gladness. It is true that

when a bright day dawns, flooding the sky and the earth first with rosy light and then with the warm golden sunshine, it is easier to be glad,—it seems a natural impulse to speak some special joyous greeting to our fellows; just as Lowell has written of June,—

"'Tis as easy now for the heart to be true
As for grass to be green and skies to be blue
'Tis the natural way of living."

And yet our hearts may be so darkened by our own unhappy conceptions and forebodings that sunshine is quenched in the gloom. I know that the perfectly apppointed house with artistic upholstery and all beautiful belongings promises peace; and yet one discordant soul in the "house beautiful" may make all its velvet and linen and polished woods, as dust and ashes. It is a comfortable thing to have a wardrobe to our mind that money cannot buy any coat or gown with magic to put joy into a joyless heart. If the heart be glad to begin with, then the sunny day, the beautiful house, the satisfying wardrobe, the favorable bank account, all these things conform to the oft repeated law "to him that hath shall be given" and add gladness to gladness.

But how can we form the *habit* of gladness? First, perhaps of all, by cultivating a spirit of thankfulness. We read in the beautiful story of "Ramona" that it is the custom in some Mexican households to greet the first beam of the morning sun with a glad hymn of thanksgiving. Our quieter, northern temperament may not prompt us to this outward expression; but it is good for our souls if the first beam of the morning finds us not indifferent to the daily coming of the blessed light, but sensitive to it as a message from God. It is good for our souls to accept our daily bread as a gift straight from the hand each day of our Heavenly Father. It is good to speak within ourselves our thankfulness for the work of the day, the activities of body and mind. It is good to name our precious ones in the presence of the Lord. Every time we say in our hearts "I thank thee, Heavenly Father," we lift ourselves toward the region of perpetual gladness.

We are used to the thought that our conduct has much to do with our joys. We have all learned to say "Whatsoever a man soweth, that shall he also reap." We sing our evening hymn:

"Sow love, and taste its fruitage pure;
Sow peace, and reap its harvest bright;
Sow sunbeams on the rock and moor,
And find a harvest-home of light."

Perhaps one of our earliest copy-book exercises was the familiar exhortation "Be good, and you'll be happy," which may have as much truth in its converse statement "Be happy, and you'll be good."

Between conduct and thought there is close connection.

Whether it be true or not that thought is the mightiest power in the universe, it cannot be doubted that our habit of thought has much to do with the gladness of life. Good George Herbert wrote:

"The man that looks on glass
On it may stay his eye,
Or if he pleaseth, through it pass,
And then the heaven espy."

And so in our observation of things about us, it may easily come to be the habit of our minds to *stay* our thought upon the imperfections, the crudities that so often offend us. This is one of the special dangers of the young who have not yet had time to learn to

"Look largely, with lenient eyes
Upon whatso beside us may creep and cling
For the possible beauty that underlies
The passing phase of the meanest thing."

When we have a garden plot to weed (and a good deal of life has to be given to weeding in some form or other) we can afflict ourselves at our task by counting the weeds, by groaning at their number and their size. But it is a better way for our souls to think, as we work, how clean and beautiful the garden plot will be when the task is over; how our roses and vines will thrive and bless us in their growth and bloom, that we have taken the hindrances out of their way. The awkwardness, the unloveliness of our neighbor offends us, obtrudes itself upon us, becomes like the irritating buzz of gnats to us, till we ourselves are untuned and give back the discordant notes that have put us out of harmony. But it is in the power of our thought to close our ears to discord, to keep our eyes fixed steadfastly upon that which is lovely, toward which we ourselves would grow. When evil or disturbing thoughts arise in our minds we can bring our will to bear upon them and turn away from them to that which is good and helpful.

I have not learned how much it is in the power of thought to heal the diseases of the body, but it cannot be doubted that evil, discordant thought is poison to the body as to the soul, unnerving it, depressing its vital forces, and so creating disease; nor can we doubt that harmonious thought, that gladness in the soul may keep the nerves in tune, and vitalize the whole physical structure.

When we look over the great broad world there is much to disturb our serenity of thought, there are problems of human woe and wrong that are past our solving; but for all these things, we have done the best that we can, when we have striven to make our own lives, insignificant though they seem, centers of gladness and harmony. And so, if there be one among you who is led by this hour's thought to study how to be glad, and how to seek the "peace that passeth understanding," then this will have proved a golden message.

And I will leave with you these words of a poet:

"Take joy home,
And make a place in thy great heart for her;
And give her time to grow, and cherish her;
Then will she come, and oft will sing to thee,
When thou art working in the furrows; ay,
Or weeding in the sacred hour of dawn.
It is a comely fashion to be glad;
Joy is the grace we say to God."

You find yourself refreshed by the presence of cheerful people; why not make an earnest effort to confer that pleasure upon others? You will find half the battle is gained if you never allow yourself to say anything gloomy.—*Lydia Maria Child.*

For Friends' Intelligencer and Journal.

REMARKS ON EDWARD GRUBB'S PAPER.

The article by Edward Grubb, on the ministry, in your paper of Eleventh month 10th, is so clear, so deep and far-reaching that it awakens a lively desire in my spirit to endorse it as the truth. Especially does the witness within warmly respond to this "urgency" of which he speaks, that impels us to hand forth our spiritual exercises to the meeting; simply accepting this *urgency* as the divine call to service; without waiting, like a rebellious child, for the "Woe is me" to *lash* us into obedience. Then, after relieving our spirit of its burden, without any anxiety whatever as to results, leave its acceptance or recognition with Him whose begetting it is. I was also much impressed with that important truth, that our exercises best meet the witness in others when they savor most of that which we have seen, tasted, and handled in our own experience; this gives the true vitality that opens the way for the reception of any truth. What comes in the life will reach the life. But what most rejoiced my soul in Edward Grubb's excellent article was the point so seldom touched upon by Friends, that our spiritual openings *may* come to us at any and all times, and may be "borne upon the mind during the week," and, like the ripening fruit upon the tree, gradually mature; that they are not *necessarily* confined to the four walls of the meeting-house, and there have their birth, as is so often said, "Since I took my seat in this meeting."

Wonderful spiritual illuminations often come to the dedicated mind as we lie upon our pillows. In the darkness, and in the silence of all flesh, the soul comes into very close communion with its Maker, and precious, clear openings of the truth present, sometimes for our own private use and strength, then again to be reöpened in the meeting, with the urgent feeling that here and now is the time to hand this forth. We can set no bounds or limits to the inspiration of the loving Father that, like the sunshine, is ever ready to pour itself into hearts that are open and receptive. Let me also call attention to one serious drawback to the ministry, not mentioned in the article of Edward Grubb. In the delivery of many otherwise powerful sermons, there is a painful weakness perceptible in the too frequent use of the personal pronouns, such as "I believe," "I know," "I think," "I call you," "I entreat you." This oftentimes unconscious repetition, weakens the effect upon the hearers, by an appearance of egotism, entirely inconsistent with the meek and lowly spirit of the Gospel.

We are only poor, unworthy instruments through which the Holy Spirit operates, and self should be kept out of sight, and it *will be*, as we become more and more humbled under a sense of our own shortcomings, and God's boundless love in calling and qualifying us to labor in his blessed service.

May all who feel the call to testify in public ponder these things deeply; and in true humility of soul strive to make ourselves "worthy of the vocation whereunto we are called."

Anna M. Starr.

Richmond, Indiana.

YEARLY MEETING WORK FOR THE INDIANS.

We print below the reports of the Indian Committees of Indiana and Baltimore Yearly Meetings, presented at the recent sessions of these bodies.

Indiana Report.

Since the meeting of this body a year ago but little apparently has been accomplished, yet the interest of the Society in the welfare of the Indian is not abated. Effective work has been performed by the Central Executive Committee of the Seven Yearly Meetings, although we have not a single tribe under our care. It has made frequent trips to Washington City to consult with members of Congress, the Secretary of the Interior and the Indian Commissioner, regarding legislation affecting the Indians, and we trust it has been instrumental in at leastone case, viz: in preventing the passage of a very unjust bill relating to the Seneca Indians of New York.

The Land in Severalty bill—a measure Friends have long advocated—has become a law, and its passage opens the way for labor in securing its proper adjustment and the necessary preparation of the Indians for citizenship and for instruction in building up and securing homes on the lands that now will become their own.

Although Friends are not responsible for the conduct of a single Agency, yet the Santee-Flandreaux and the Ponca tribes, which have been under the management of Friends for nearly eighteen years, are yet in charge of a Friend (Charles Hill) with his very efficient corps of assistants. The progress of the tribe in the arts of civilization is very gratifying. The men of the tribe are nearly all industrious, and many of them are skillful farmers. Their habits and morals are exceptionally good. But the women are not well advanced. They have not been taught the art of making home attractive and comfortable and healthful.

We have labored to secure the appointment of a matron for this tribe at least. The commissioners told us last winter that they had no funds applicable to that purpose. We then asked the Seven Yearly Meetings to join in bearing the expense, but failed to get the consent of all. We reluctantly gave it up. We then prevailed on the Commissioner to recommend an appropriation of $750 each for five matrons —for as many tribes—and we worked to secure said appropriation with a fair prospect of success, but that success seems to be postponed.

We have again earnestly set about to secure through the aid of the several yearly meetings the appointment of a matron for the Santees. Your committee favor the proposition, and ask that the Yearly Meeting allow us to draw upon its treasury for the necessary funds. It will probably cost us near $100.

Wm. C. Starr, *Clerk.*

Baltimore Report.

The Committee on Indian Affairs has, during the past year, given attention to the subject under their care and has endeavored to close in with such opportunities for usefulness as have been presented.

We find, however, that the field of philanthropic labor in this cause by the Society of Friends is narrowing year by year. There are several reasons for this. One is that other religious denominations have gone into the work so largely and have had such abundant means, that they have in a measure crowded out those who have not been able to bring such facilities to bear. Another reason is that those Indians in whom we have been especially interested and for whom we have been working more particularly, are themselves very nearly self-supporting, and so almost beyond the need of outside help.

There is no ground for discouragement in this outlook, except in the fact that the Society of Friends is perhaps not contributing its full quota of usefulness in a cause wherein it has been a pioneer. But the work is going on and great good is being done the Indians by the different religious denominations engaged in it.

We think that the Indian question has reached that point where it is safe to assume that there is now no danger of the Indian degenerating, but, on the contrary, under such influences as at present surround him, he must advance.

As was intimated in our last report, an effort was made by this Committee to unite with other yearly meetings in the appointment of a matron for the Santee Sioux, to instruct the women of that tribe in the art of housekeeping.

Up to Fifth month last we had every reason to believe that the effort would be successful. All the yearly meetings but one had agreed to coöperate with us, and we had assurance that that one would also join in the enterprise. From the many applicants who came forward to fill the position one was selected whom we feel assured was well qualified and who would have discharged the duties faithfully, and she was ready to go forward at once. At the last moment, Philadelphia Yearly Meeting declined to coöperate in the measure, and the subject was necessarily dropped.

An effort was subsequently made to carry it through with the coöperation of such meetings as would consent to join in the measure. Illinois Yearly Meeting agreed to do so, provided not less than five meetings united. Ohio and Indiana, after considering the matter at the recent sessions of their meetings, both declined, and Genesee has not been heard from. This state of affairs made it seem best to the Committee to abandon the effort for the present.

We hope at the next session of Congress to obtain such legislation as will provide for the appointment of matrons in at least five of the Agencies, and we have reason to believe it can be done.

A delegation from this Committee attended the last annual meeting of the Board of Indian Commissioners held in Washington City in First month last, and took part in the discussion of the Indian Question which was had at that time. It was a very satisfactory and profitable occasion. We met there many of the leading workers in the cause of Indian civilization and advancement from all parts of the country, and were pleased to find that the unceasing labor by Friends in behalf of the Indian was acknowledged and appreciated by these co-workers.

Members of the Committee have made a number of visits to Washington during the past year to see the President, Secretary of the Interior, Commissioner of Indian Affairs, and members of Congress, on subjects connected with Indian work, and have endeavored to influence legislation in a direction that we thought favorable to the best interests of the Indians. We have always been received by the officials at Washington with great cordiality, and our views in regard to the treatment of the Indian Question have been listened to with respect and generally acknowledged as correct.

We have a copy of the Annual Report of Charles Hill, Agent at the Santee Agency in Nebraska, which is encouraging, and from which we make brief extracts,

"At Santee Agency the Indians cultivated lands as follows:

Wheat,	1,162 acres.	Oats,	792 acres.
Corn,	1,502 "	Barley,	3 "
Flax,	196 "	Sorghum,	1 "
Potatoes, etc.,	229 "	and Ploughed	210 "

Making 4,095 acres of land planted and ploughed during the past year.

"The land was all prepared and planted in proper season, and with an energy that was very commendable. The prompt and energetic manner in which they gather their ripe crops is very gratifying indeed. They never allow grain to become over-ripe unless it is unavoidable, always commencing preparation as soon as the fields begin to turn yellow, asking for machines long before they are needed, and arranging which machines shall cut their grain in due season; which action on their part greatly facilitates the work of preparing the harvesting machines. Indians are very careful of the machinery put into their hands, especially the reapers and mowers.

"Twenty-six dwelling houses have been built for the Indians the past year, all located on their farms, at a cost of $7,715.82—more than that number have been plastered, painted, and otherwise repaired, and 11,100 rods of fence built, all this work being done by the Indians themselves. There are about 33 skilled mechanics among the Indians under my charge, and they have earned during the year $6,033.47, exclusive of outside jobs not reported. Except physician and clerk no white persons are employed at any of the Agencies under my charge.

"A Temperance Society was organized at the Santee Agency; the idea originating among the Indians themselves, and composed wholly of Indians. They number twenty-nine members, who each wears a badge of white metal with the word "Temperance" engraved thereon.

"I consider the Flandreaux homestead settlement a success, demonstrating that the Indians can go among white settlements and support themselves. Had they an equal chance they would have fully coped with the whites, but they have been a constant prey to the white man. Having fine lands, every device known to sharpers was used to induce them to part with them, mortgaging being the most success-

ful, and was legal, as many of their lands were patented before the restrictive law was enacted. White settlers generally help each other, but they are apt to consider the Indian their natural prey."

The Report also gives an account of the destruction of the main building of the Government Industrial School at Santee. This loss would have been far more disastrous to the children than it was, had it not been for the energy and determination of the Agent, who by promptly availing himself of other contiguous buildings and fitting them up hastily, managed to accommodate 69 of the children the balance of the year. Plans were made at once for new buildings and forwarded to the Department, and the Agent is daily expecting an order for their erection.

The Report of the Treasurer shows interest accrued on the Fund in our care,	$296.47
And Disbursements, ...	44.90
Leaving a balance of	$251 57

which the Committee will endeavor to use with judgment.

Signed by direction and on behalf of the Committee.

JOS. J. JANNEY, *Clerk.*

Baltimore, Tenth month 31, 1888.

From Young Friend's Review, Eleventh month.

SIGNS OF NEW LIFE.

IF we cannot, or if a Society cannot, in ordinary times, estimate its true bearing and influence on the world, it should not become impatient, and blindly judge that it is of no more use. We cannot see the tree grow, but we know by comparison that it has grown, that it grows. If we plant a seed we must not be over anxious and dig it up daily to see if it has started. Nature must have its course, its time. If we would have the seed to sprout, and the plant to grow, we must not disturb the laws of birth and growth. The seed needs earth, moistened by the rain and dews, and warmed by the vivifying sunlight. The plant needs more sunlight and rain and air. Not more necessary is it for a plant to obey the laws of growth, than for a Society, if it would fulfill its mission.

We hear from our foremost members the encouraging report of a reäwaking within our borders. A new life is being infused from some source, and for some purpose. To what extent we do not know, we may not prophesy. Enough for us to find out our own part in the work, and finding out to *act;* for Society depends upon individuals,and its success upon individual faithfulness. Might we not, profitably, learn a lesson from the plant life? We must check our impatience, and keep our over anxiety from disturbing the laws of growth. "Consider the lilies of field, how they grow; they toil not, neither do they spin." They do not fret and worry and get over anxious about their growth. They just simply drink in God's sunlight and air and grow unconsciously until they open out their white lips in thankfulness for all. Position is everything to them. So is it with Society. But as Society depends upon its members for position, it is our duty to place it where it will drink in the sunlight of God's love and the free air of his favor. Then will this reäwakening into new life continue and result in outward works that will diffuse an odor of sweetness over the earth like what comes to us from the glorious deeds of our brave and faithful ancestors.

But Society, we said, depends upon individuals. Therefore we, the members, must get ourselves into the position and condition where we will be surrounded by God's love and favor. This is the duty of every Christian. It is the law of spiritual growth. To live in the favor and love of God we must carry out his commands and do his will. Nothing but implicit obedience will bring us into the sunshine of his countenance. He has a work for each individual and for each Society. What that work is he will make known sufficiently clearly. I apprehend that no one can have a reasonable excuse for not knowing. With a fervent desire to know and with as fervent patience to limit the source of knowing to God's own revealing—the only true source—the simplest need not err. And by obedience they will move in his sunlight all the way; and be found unconsciously obeying the various laws of the highest spiritual growth. And since Society is not only dependent upon individuals, but as it is expressly for the help and mutual benefit of individuals, we are serving it best when we are serving best our own souls. It results in this—individual faithfulness—and if this were maintained throughout our Society, it need not point to the glorious deeds of our ancestors for an excuse to exist, but would be continually developing outward living evidences that it is an important factor in the course of the earth onward and upward to the higher, purer, and more perfect life.

SCRIPTURE LESSON, No. 46.

TWELFTH MONTH 2, 1888.

TOPIC: TURNING AWAY FROM THE LIGHT.

GOLDEN TEXT.—"Take heed, brethern, lest haply there shall be in any one of you an evil heart of unbelief."—Heb. 3: 12.

READ Judges 2: 18-23.

THE death of Joshua occurred at the age of 110, and he was buried in the border of his inheritance in the tribe of Ephraim. After his decease the elders that outlived Joshua ruled, but when they were gathered to the fathers, and all the generation that had participated in the conquest of the land had passed away, the people who succeeded them forsook the worship of the God of their fathers, and joined in the service of the Canaanites to worship after their way. This brought trouble upon them, and they were not able to stand before their enemies. They were greatly distressed, and when Judges were raised up, and through their wise counsels, the people were delivered from their spoilers, yet did they not return to the God of their fathers, but turned quickly from his law and gave themselves up to follow the ways of those whom they had subdued. It is when the Israelites are in this condition as a nation that our lesson is dated. It is but a continuation of the same sad story of declension and going back to the idolatrous usages from which they had been delivered. In

the peace which followed the settlement of the tribes in their several apportionments, they had found it easier to adopt the habits of life of the remnants of the former possessors of the land who were permitted to remain, than to observe the strict laws instituted by Moses, which, in their sanitary measures, and their strict requirements in regard to food and cleanliness and social ethics, were far in advance of any of the nations of antiquity. The observance of these regulations was a religious duty; they came to the people as given by Divine direction, and were wise and wholesome laws, the observance of which would insure them freedom from disease and a just administration of the laws of equity between man and man.

And when the Lord raised them up Judges. We may infer from this that the Judges who ruled over the people in this time of degeneracy were true men, having the Divine favor, and that during the lifetime of a Judge some semblance of authority was maintained. How these Judges were appointed we have no means of knowing. They were temporary and special deliverers, called by God to rescue the Israelites from their oppressors, and not supreme magistrates as were Moses and Joshua.

The period covered by the rule of the Judges is variously estimated. It could not have been much less than 300 years, and by some it is reckoned to have been a little more than 400 years. It seems safer not to attempt to settle the question.

The lesson for us to gain from this study is fidelity to the Divine will as it is revealed to us. Every deviation from this standard makes the path of wrongdoing easier than it was before. The promise that the light of Divine truth, if followed, will lead us into all truth, is as effective now as it was when first promulgated.

In the parable of the Prodigal Son, Jesus represents the Divine Father by the type of a human father of wonderful tenderness, whose heart was moved with compassion as he beheld his repentant child, so that he "ran and fell on his neck and kissed him." So too in the parables of the lost sheep, or the lost piece of silver, he represents the "joy in the presence of the angels of God over one sinner that repenteth." In all his teachings Jesus ever brought prominently into view the undeviating care and infinite love of our Heavenly Father of those that have gone astray—Divine forgiveness is unbounded—Divine love has a breadth and depth not to be conceived by human understanding. It is seeking always to bless, always to restore. "Why callst thou *me* good," says Jesus, "there is none good but one, that is God." Hath an earthly parent thought, care, affection for an erring child? Our Divine Father hath infinitely greater. "His sun shines and his rain falls on the evil and good, the grateful and the unthankful." Yet how great is the difference between the evil and the good, between the grateful and the unthankful! Both classes surrounded with God's infinite tenderness and love and care, yet is the life of one filled with the sunlight of contentment and peace and joy, the other with the darkness of sorrow, remorse, and despair!

Can we not, by the aid of the Parable of the Prodigal Son, discern the reason for this difference of experience. Those who have left the Father's house, those who have separated themselves from his presence, *those who have turned away from the Light*, are they that dwell in darkness and in the wretchedness of sin.

Experience proves this to be true as every rational being knows, for well does every human heart realize the verity of the promise: "Cease to do evil, learn to do well; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

Down through the ages has come this message of tenderness and pity to the disobedient, saying to him that Heaven is close at hand if he will but turn from his evil ways and accept the Father's love.

The "Light within" is never quenched, but the wanderer may turn from it and be clouded by the shadow he has thus cast over his own soul. "The light shineth in the darkness" though "the darkness apprehendeth it not."

MORAL SUASION.

We do not believe that moral suasion has been a failure; it has been a success. Great progress has been made in the temperance cause, great advance in temperance sentiment, since Bolingbroke spent whole nights in debauchery, and Robert Walpole was urged on to intoxication by his own father; since retailers of gin in the streets of London hung out signs announcing that their customers could be made drunk for a penny, and dead drunk for a twopence, with straw to lie on for nothing; since in New England all stores kept New England rum, and gave a drink to every considerable trader; since at Congregational ordinations the minister's sideboard was covered with decanters, and according to the graphic description of Dr. Lyman Beecher, "with the spilling of water and sugar and liquor looked and smelt like the bar of a very active grog-shop;" since, in Virginia, a quart of toddy was the customary ration for each guest's supper, and Sunday afternoon was often spent by the best gentlemen in a drunken sleep under the dinner-table.

The temperance cause has made great progress within the last hundred years, and that in spite of the immigration of beer drinking Germans, wine-drinking Italians, and whisky-drinking Irishmen. And that it has made such progress is due primarily not to political parties or new methods in legislation, but to lecturers such as Mr. Gough and preachers such as Dr. Lyman Beecher, and to the example of men and women whose social influence has made temperance reputable and drunkenness a disgrace. There is one village in this State, in a town where licenses are granted, in which there is no liquor shop, and no liquor is obtainable, even at the hotels or summer boarding-houses, simply because for twenty years a weekly temperance prayer-meeting has been maintained and a temperance sentiment developed so strong that even greed and appetite cannot, combined, resist it.—*Christian Union.*

INTELLIGENCER AND JOURNAL.

HOWARD M. JENKINS, *Managing Editor.*

ASSOCIATE EDITORS:

HELEN G. LONGSTRETH. LOUISA J. ROBERTS.
RACHEL W. HILLBORN. LYDIA H. HALL.

PHILADELPHIA, ELEVENTH MONTH 24, 1888.

AGREEING TO DIFFER.

VERY few, comparatively speaking, see things from the same point of observation, and those who stand upon the same level have their individual attention directed more immediately to the objects that present the greatest attractions for themselves. We have all recognized this, as we have stood with others, admiring a beautiful landscape; the clouds moving in majestic grandeur, the undulations of hill and valley; the verdure of field and meadow, the pebbly brook or quiet lake or the wide river,—the little "sights and sounds" that charm the eye or delight the ear, all these have their admirers, each of whom sees some peculiar charm in the diversified scenery that is spread out before him, not one perhaps taking all in, with the keen delight that the single object of attraction gives.

It is the same with what we read and what is spoken, and the broader and fuller the speech or the writing, the greater number of points will there be presented. In our eagerness to appropriate and make our own that which harmonizes with our line of thought we sometimes fail to see the modifying clause that is essential to the proper rendering of the words of the writer or speaker.

It is in this many-sided peculiarity of the human mind that our differences in regard to the same thing or subject, have their origin, and this should be looked upon as a wise provision for that intellectual stimulus which is the great factor in the development of the mind. In recognizing this diversity, we accord to each the right of private judgment. Were it not that by common consent certain lines of action are pronounced right, and their opposites wrong, we might find ourselves, socially, in the same unsettled condition that the world of thought in matters relating to dogma and confessions of faith, presents at the present time. If common consent would do as much for these as it has done for the moral life of enlightened communities, what an immense gain it would be to the Christian church. There are as clearly marked lines of thought concerning the Creator and Upholder of the universe, and our relations to him as those which regulate our intercourse in the ordinary transactions of business and social life.

Accepting these as the basis of the christian faith, and in the spirit that "thinketh no evil," agreeing to stand together on common ground as the children of a common Father, the sectarian peculiarities that now divide us, would represent only separate households, in which the individuals composing the family worked together in their own way to advance the best welfare of their own members and carry out the Divine purposes, as understood and accepted by them. The differences would be no bar to fellowship; rather would they represent different lines of labor, essential to the true knowledge of God and the increase of that knowledge among mankind.

MARRIAGES.

FORD—EVANS.—Eleventh month 14th, 1888, in Philadelphia, by Friends' ceremony, in presence of Mayor Fitler, Charles W. Ford, of Fisher's, Ontario county, N. Y., to Hanna A., daughter of Joshua R. and E. Lizzie Evans, of Hartford, N. J.

LYND—SMEDLEY.—Eleventh month 14th, 1888, at the residence of Charles M. Swain, brother-in-law of the bride, by Friends' ceremony, James F. Lynd, son of the late Judge James and Margaret H. Lynd, and Anna F., daughter of Sarah A., and the late Nathan Smedley.

DEATHS.

BARTRAM.—Eleventh month 11th, 1888, Isaac Bartram, aged 56 years, son of Elizabeth Bartram, of Darby, Pa.

BOWNE.—At the residence of her son-in-law, Isaac F. Wood, Rahway, N. J., Second-day, Eleventh month 12th, 1888, Emily Louisa, widow of Richard Hartshorne Bowne, of New York city, and daughter of the late Thomas Cock, M. D., in the 74th year of her age.

BUNTING.—On the morning of Eleventh month 16th, 1888, at her residence in West Philadelphia, Mary, daughter of the late Philip Syng and Elizabeth Bunting, in her 85th year; a member of the Monthly Meeting held at Green street, Philadelphia.

COMLY.—In Philadelphia, Eleventh month 12th, 1888, Seth I. Comly, aged 73 years.

JOGGER.—On Second-day afternoon, 11th mo. 5th, 1888, at her residence, Great Neck, Long Island, Sarah E., widow of the late John Jogger, in the 79th year of her age.

LIVEZEY.—In Abington, Montgomery county, Pa., Eleventh month 13th, 1888, Anthony Livezey, in his 79th year; an esteemed elder of Abington Monthly Meeting.

MILLER.—At the residence of his son-in-law, Samuel C. Bunting, West Philadelphia, on the morning of Eleventh month 12th, 1888, Charles P. Miller, Sr., in his 73d year, son of the late Daniel L. and Hannah Miller.

WILLIAMSON.—At Waynesville, Ohio, Tenth mo. 13th, 1888, Miriam Peirce Williamson, in the 67th year of her age. She was the mother of six children all of whom lived to the age of maturity, yet while she bore a large share of the household duties and cares, she had for thirty-five years practiced healing the sick.

She was engaged in active duties till within two hours of her death, which was sudden and unexpected. She leaves many warm friends to mourn her loss, besides the afflicted ones who were looking to her for relief.

E. B. M.

THE LIBRARY.

PAUL'S IDEAL CHURCH AND PEOPLE. A Popular Commentary, with a Series of Forty Sermonettes on the First Epistle of Paul to Timothy. By Alfred Rowland, LLB., B.A., London University. American Publisher, E. S. Treat, 771 Broadway, New York.

THIS work is a recent contribution to religious literature, and must prove a valuable aid in the study of the earliest history of the Church. The two Epistles of Paul to Timothy are justly regarded as a rich mine of instruction to the Gospel minister, and unlike much that was written centuries ago, as applicable to the times in which we are now living, as to the ministry in the first century of the Christian Church. This may be regarded as entitling these Epistles to rank among the inspired writings of the "chosen" ones, whose words are for all time.

There is a largeness of scope that takes in conditions, not as they appear through the narrow vision of prejudice or one-sidedness, but as seen from the broad compass of a mind capable of grasping the length and breadth, the height, and the depth of his subject and to comprehend its fullness and significance.

Of his purpose in writing, the author says in the preface, "I have attempted to give my readers a popular exposition of a singularly interesting Epistle. . . . . It is my hope and prayer that, while the thoughtful reader may find here some guidance amidst the difficulties and controversies of the present day, the homilies may not be without value to those whom God has appointed to be the religious teachers of their age, whether in the pulpit, in the class, or in the home."

These homilies follow the Expository notes and are brief discourses in which the important points in each chapter are considered and briefly commented upon.

The Expository notes take up every verse in each of the six chapters into which the Epistle is divided and give valuable information as to the literal meaning of the language used, and of the words and phrases common to the age, and to the people among whom Timothy was called to labor. The text of the Revised Version has been followed, it being so "universally recognized as a valuable result of modern scholarship."

We regard the book as of more than ordinary value to the earnest inquirer who, not himself acquainted with the language in which the New Testament was written is most desirous to get at the true meaning of what he reads, and no one who reads attentively can fail to discover the deep spiritual earnestness that breathes through every page. The Sermonettes are models of terse and simple language that commend them to every class of readers. Those on the first chapter are ten in number, and treat of "Paul's claim to Authority," of "Timothy's Charge and Warning," and "The Summons to Service." Of the subjects that form the basis of those on the second chapter the two that relate to "The Position of Woman" and her "True Dignity," are very instructive, throwing much light upon the social condition of woman in the Grecian Cities of Asia and especially at Ephesus, where Timothy was called to labor. "The Atonement" is also considered, and while it is viewed from the standpoint of a vicarious sacrifice, it is moderate in tone and divested of many of the objectionable expressions that are found in the extreme orthodox views, so called. There is one statement our author makes on page 104 that invites criticism. He has tenderly and convincingly portrayed the unsparing love of our Heavenly Father, and passing from this to the Godward side of the Atonement, he says: "It is as important as it is mysterious but it is not to be insisted upon as if it were all. The Scriptures assert again and again in types and in texts that it is in virtue of the death of Christ that God can justly forgive; that except for his sacrifice the Divine love could not reach us; that by Him satisfaction was made to the law of God and that pardon was not, and could not be a bare act of grace. All who accept that assurance and turn in penitence and confidence to God, are at once fully and freely forgiven."

He continues, "*These statements are beyond proof.* They concern a sphere of existence about which we absolutely know nothing except what is revealed in scripture. They have to do with the relations between the Eternal Father and the Only Begotten Son, about which the wisest of us are profoundly ignorant."

The candor of this admission leads to the inquiry, Why attempt to elaborate precise doctrines concerning these relations about which we know nothing except what is found in the Scriptures? And why should we be asked to accept as final what was written two, three and four thousand years ago by men having no nearer access to the Divine Father than those now living? If their declarations do not meet the witness for truth in our own souls, why should we be adjudged guilty? What said the Christ, he in whom the fullness of the Spirit which is the "Only Begotten Son" dwelt, "without measure?" What was his testimony on the subject of forgiveness? Hear him in the parable of the prodigal: "While he was yet afar off his father saw him and had compassion on him!" This is the testimony that commends itself to the highest and best within us as to the relationship between our Father in heaven and his repentant children.

There are four sermons on the third chapter. The first is a faithful delineation of "The Ideal Minister," that might be read with profit by everyone who is called of God to minister in holy things. On the fourth chapter there are also four discourses, one of which deals with the "Characteristics of the Christian Teacher." There are six on the fifth chapter, that treat of "Home Responsibility," of "Charity," of "Duties toward the Ministry," etc. The sixth and last chapter has eleven—mostly brief and very earnest exhortations to the observance of the duties that our Christian profession calls far.

There is very little to be found in all these short discourses to which exception is likely to be taken, save in that which relates to the Atonement, and as has been before stated, the arguments advanced are very moderate, and without the extreme insistance th t usually marks the presentation of that subject.

The book can be had at Friends' Bookstore, 15th and Race streets, Philadelphia. (Price $1.50.)

L. J. R.

A book relating to old experiences at Westtown Boarding School, and bearing the title "Old Westtown," is about to be issued by Ferris Bros., (6th and Arch Sts.), Philadelphia. The prospectus states that "the entire collection is contributed and edited, and the illustrations drawn, by old Westtown scholars and teachers." The book is to be sold by subscription, and orders received before the end of the present month will be at a rate somewhat reduced.—Ferris Brothers also announce the intended issue of "Friends' Calendar for 1889.

NEWS OF FRIENDS.

NINE PARTNERS HALF YEAR MEETING.

Pursuant to adjournment the Meeting for Ministers and Elders convened, a small number being present. No Friends with minutes were in attendance. Some being prevented by indisposition, while the morning being rainy deterred others. The usual reports were read, as received from the preparative meetings, the answers showing no breach of harmony and love, since last report.

On First-day morning the clouds had disappeared, the bright sun appearing instead. At the 11th hour Friends again met in goodly numbers, and were favored with the acceptable company of Samuel B. Haines and Elias H. Underhill, members of New York Monthly Meeting. The former first addressed the meeting after a commendable silence, in his usual loving and entreating manner, drawing all hearts in close communion to the swift witness for Truth within our own souls. His concluding remarks were of an impressive character, impressing the feeling that we were drawn together with one accord, in the same place, and over all was our Heavenly Father's love. After a brief pause Elias Underhill addressed the meeting to our edification. S. N. Smith also ministered to good satisfaction producing the feeling that we had been fed from the same bounteous table, supplied by the "Master of all rightly gathered assemblies, where none may go empty away."

Second-day, 5th of Eleventh month, the meeting assembled for executive business and worship, in joint session, agreeably to the decision reached at our last session in Fifth month. After a time of silence, the audience was addressed by Elias Underhill and S. N. Smith with words of cheer and encouragement for renewed dedication of heart and purpose. The opening minute was read by the clerk, the clerk of Women's Branch being also present at the table. The representatives were all in attendance. We felt some anxiety as we began, it being a new experience, that of joint session, but with a hope that the service might be rendered with satisfaction to the meeting,—it also being the close of the present appointment of clerks. The representatives being called, informed they were united in renominating the present clerks to the service, which the meeting approved.

The answers to the usual five queries reported few deficiencies,—only one case where intoxicants were used unnecessarily. Some pertinent advice was given in regard to the first query. Extracts were read from Women's Branch of our late Yearly Meeting, causing a feeling of solemnity to spread over all, under which the meeting closed.

J. C. H.

SOCIAL RECEPTIONS AT RACE STREET.

The Friends of Race Street Meeting, Philadelphia, have a very pleasant and satisfactory way of becoming better acquainted with each other and increasing the interest in their meeting. For two or perhaps three years they have held during the fall and winter months social receptions, occurring about once a month, at which, by special invitation issued by a committee which has the matter in charge, members of that meeting and others are invited to be present. The large Library room is well adapted to the purpose, and was prettily decorated with flowers on the occasion of the first reünion for the season, given on Sixth-day evening last, from 7.30 to 9.30 o'clock. Although the evening was quite unfavorable, a large company gathered, and the occasion was one of great enjoyment, young and old sharing together the pleasant intercourse it afforded.

Four generations were represented in the gathering, and no one added more to the social interest of the occasion than our beloved friend, Catharine Laing, now in her 92d year, yet bright and entertaining as if still in her youth.

The Committee of Arrangements purpose to extend the invitations to members of the three monthly meetings in this city, with the hope that the social intercourse among all the Friends of our city and its outlying districts may be promoted by such intermingling.

R.

For Friends' Intelligencer and Journal.

VISITING IN ST. LOUIS.

I left Kansas City on election day. Some of my friends thought it would be better to defer starting for a day or two, but I found no inconvenience in travel. S. W. Coates kindly saw me comfortably fixed on the train. Going on the 9th street cable car I had an opportunity to see the steepest line in the city, which in the distance looked almost perpendicular. It is a great comfort to have the horses released from such a slavish life. It seemed strange to see buildings far above us as we left the city. Some standing on the edge of deep cuts, which railroads and other works had necessitated.

A few miles on our way we came to a number of large oblong formations of stone, resembling a sarcophagus, or at least reminding one of such a structure, and also of the beauty and variety seen in the Garden of the Gods. There is some very fine farming land in Missouri and the wheat looked well. The land was less rolling as we proceeded. We crossed the Missouri river at Glasgow. It was quite refreshing after experiencing the scarcity of water in some of the Western States to see so many ponds or lakes, and frequently to cross large streams. The land grew rougher about Bowling Green, and some quite mountainous peaks reminded me of the majestic slopes left far behind. We crossed the Mississippi

river at Louisiana; the noble stream is very wide at this place, and high rocky bluffs arose to the south. A small growth of trees, a species of willow, were still green; the sun shining upon them and the river added to the beauty of the scene. Some lingering autumnal tints skirted the woodland, reminding one of the rich variety of eastern foliage we had missed this season. I did not see many fine building in the railroad towns we passed through in Missouri, and missed the tasteful, commodious school buildings so prominent in some of the Western States. May virtue and true prosperity characterize more and more its growth in the future as in all our wide domain. Journeying by the way I have been led to reflect upon the great responsibility of wealth. We do not always sympathize as we should with the trials and difficulties attendant thereon,—might we not add the temptations, as well? It requires judgment to decide in the bestowal of gifts,—how rightly to dispense, and when to withhold,—and these are so frequently appealed to, and sometimes deceived, that in the desire for judicious direction there may in some instances be a withholding which tendeth to poverty of spirit at least. But on the other hand, what cause for encouragement and thankfulness in the wise distribution of earthly possessions;—the warm heart, the open palm and purse, ready to contribute to the help and comfort of those less fortunately circumstanced in life, and also for the best interests of the community. We know that the truest help is of a character which leads to self-helpfulness. And in all material aid this should ever be kept in view, giving of the very best we have from the treasury of love, appreciative sympathy, and wise counsel.

We had now passed the boundary line of Missouri and Illinois. We crossed the Illinois River at Pearl, and soon after enjoyed the splendor of a bright sunset, the new moon arched in the blue above, and the evening planets one by one lending their presence to enhance the scene. Then when the lamps were lighted, and the outward glory could no longer be enjoyed, we could but catch snatches of conversation around regarding the national interests of the day, all so far as heard confident of the continuance of the present administration,—on their way to the great city to join with comrades in rejoicing. However it might terminate there was the arising of desire that we might grow as a people less partisan in spirit,—more truly patriotic,—that the best interests of our country should ever be prominent, and its government so conducted that the purest minds might not hesitate in participating, on a basis of contributing to the general good. For is it not true now as ever that "righteousness exalteth a nation, but sin is a reproach to any people." On arriving in St. Louis after 7 p. m., I was met by sister Mary P. Wilson and her daughter Alice W. Good, and felt truly at home under their hospitable roof. The rain which followed for several days made it a delightful season of rest.

The city has grown wonderfully since my last visit in 1879. We took a drive to Forest Park, which is a beautiful place containing 1,300 acres with a commanding view of Cabanne and other suburban places. There is not the display of flowers found in some parks, but the trees and lakes are very fine, affording a pleasant resort in the heated season. We rode through Lindell and Washington avenues, also Vandeventer Place, seeing many fine residences, mostly separate buildings, with handsome grounds, beds of geraniums and other flowers blooming as fresh as ever, not having had any frost, which had blighted vegetation weeks ago in other localities. When in Iowa I met with friends who wished me to see while here Anne Phillips Neare, daughter of Isaac Phillips, whose residence, when living, was in the neighborhood of Parkesburg. She and husband, Alexander, are members of Orthodox Friends, and formerly lived in Cincinnati, but for several years have resided in St. Louis. I had a most delightful visit in their home on Locust St., finding her related to my relatives here through the Jacksons. They were glad to meet with Friends, feeling so isolated, though often attending the Methodist Church, but still having a yearning for the old associations and privileges of religious organization. After a few days spent with J. M. and A. W. Good, I came to the home of another niece, Rachel W. Sterens, on the south side, close to Lafayette Park, which though comparatively small is a very attractive place. Much labor has been bestowed to render it rural and artistic; grottoes and rustic bridges across streams, with vine-clad rocks conduce to its picturesque appearance. And noble trees afford shade for visitors, supplying in a measure the need, which those reared amid the grandeur of the woodlands must ever feel. Flowers are still blooming, and while many have faded, they bespeak the beauty and fragrance which have been. I met with John C. Learned and wife, who are still earnest in good works, contributing their share towards the better condition and enlightenment of the people.

Eleventh mo. 16, 1888. L. H. P.

For Friends' Intelligencer and Journal.

MARRIAGE.

God is thy law, thou mine, to know no more
Is woman's happiest knowledge and her praise.

Thus does Eve speak to Adam, in the Garden of Eden, in Milton's poem of "Paradise Lost." John Milton and George Fox were both living in England at one time. They were contemporaries from 1624 to 1674. Very different, however, were the teachings of George Fox, who recognized the spiritual equality of woman. And very different is the spirit of our Discipline on the subject of marriage from the practice of the churches generally. The promises of the bride and groom are identical in our Discipline; but in the Roman Catholic, the Episcopal, and other churches, the wife promises "to obey" the husband. A member of one of the latter once told me that in their church persons are sometimes married with the ring, in the Episcopal manner. "And does the wife promise to obey?" I asked. "She nods her head," was the substance of the answer.

In my album, Lucretia Mott wrote a favorite sentiment of hers: "The independence of the husband and wife should be equal, their dependence mutual,

and their obligations reciprocal," and beneath this her husband placed his name, James Mott. They were married when he was almost twenty-three and she eighteen. Soon after the death of a beloved little boy, she began to speak in religious meetings, at the age it seems, of about twenty-four. After the last war with England, her husband being in some trouble about business, she began to teach school. She and one of her cousins were quite successful, but she ceased to teach within a year, shortly before the birth of her second daughter.

James Mott was a dignified and quiet man,—and Friends have not been given to strong protestations, so that some of his expressions are the more remarkable. Thus, in 1853, he wrote to Lucy Stone: "The money that S. J. May is out of pocket for printing tracts will be paid to him out of the proceeds of the lecture at Cincinnati, and the balance handed to thee when thou comes to Philadelphia, so says the best woman I know in this world." Earlier, in 1843, speaking of the pro-slavery spirit, he says: "Some hard things have been said about one who is dearer to me than life; but she heeds them not, nor turns aside from the outward path of duty and labor."

On her part, Lucretia writes to him on his 61st birth-day, he being away from home: "Fourth-day, my dear husband's birth-day, would that we could pass it together! . . Forty years that we have loved each other with perfect love." And again James writes concerning marriage: "I have lived in that state for more than forty years, and it has been one of harmony and love, though we have had our trials and difficulties in life. As age advances, our love, if possible, increases."

How far our dear friend James was from feeling jealousy of his wife's talent and of the attention bestowed on her is shown by a little anecdote that I remember reading, told by Robert Collyer, who lived for some time in their neighborhood. They had a pleasant country home at Chelten Hills, about eight miles from the city. Robert was walking by one day and our friend James was in the front grounds and was laughing and smiling. He told Robert what amused him. Some persons had passed and one said, "There is Lucretia Mott's husband." He knew his own worth; he may have reverenced her gift.

Thus we have seen what a marriage can be, solemnized by such a mutual contract. The preservation of our simple ceremony of marriage is greatly in the power of women Friends. As it is the custom for the bride to choose *how* she will be married, our young women can do much. Those who would rather marry those whom they love while in their youth, without waiting for increased means, will notice that a simple marriage by the ceremony of Friends is less costly than the pomp and circumstance of a "fashionable" wedding. A Friend whom I lately met at Girard Avenue meeting told me of a church wedding where the groom paid thirty dollars for the playing for a few minutes of a "wedding march," and he was a man of moderate means. Is this the way to begin a union which may last for half a century, and to be able to say, "As age advances, our love, if possible, increases?" G.

AMERICAN AND ENGLISH RELATIONS.

[The following letter was sent, some weeks ago, to the *Herald of Peace*, London, by its writer.]

To the Editor of the HERALD OF PEACE;

Esteemed Friend:

READING, from month to month, with sympathy for the cause of Arbitration and Pacification, the contents of your journal, I am frequently struck with what impresses me as a want of intelligent comprehension of the attitude of Americans,—a large majority, at least, of those in the Northern States,—toward England and the English people. Thus, I may instance in the issue for Ninth month an extract from the London *Globe* on the rejection by the United States Senate of the recently negotiated "Fisheries Treaty." The article has the tone,—not unnatural, perhaps, in an English political journal,—of censuring the Senate, and its assumption evidently is that the treaty deserved, upon moral grounds, to have been confirmed. The reproduction of the *Globe's* article in the *Herald of Peace* is followed by an article in the latter's issue for Tenth month, of somewhat better temper, but concluding with the hope that after the Presidential election "shall have definitely removed from partisan politics their present temptation to obstructive action, the well-considered and wisely-devised provisions of the Fisheries Treaty may pass into international legislation and acceptance,"—the plain implication of this, like the *Globe* article, being that the Senate has acted on partisan grounds, with the intent to influence pending political issues, and in disregard of the moralities involved.

Let me, therefore, in a very brief manner, state a few facts, and make a few suggestions, calculated, I hope, not only to give a fuller understanding of the case to your readers, but to promote in some small degree the formation of "a good understanding" between the two countries to which we belong.

Let me remark, in the first place, that under our constitution, treaties with other nations require the approval of the Senate, and that by a vote of two-thirds. The remark of the *Globe* that the treaty in question was rejected "by a very narrow *majority*" is therefore inaccurate and misleading. The vote was, Yeas 27, Nays 30,—19 being absent. To have confirmed the Treaty, the vote must have been, Yeas, 38; Nays, 19; so that, as you will see, the Treaty fell far short of the approval required.

So far from its being true that those disapproving the Treaty are representatives of a quarrelsome disposition, let me point out to you that all but one of them are from the Northern,—the old non-slaveholding,—States. They, with those absent who also disapproved the Treaty, represent every seat except six which those States have in the Senate,—that is to say 38 out of 44. In the light of history, I suppose no one will claim that the people of the industrial North are especially the enemies of Peace, and I think you may therefore infer from the facts of the vote, as I have stated them, that the Treaty was not disapproved as an attack upon Canada and England. And I may add that among the thirty who voted gaainst it was Senator Jonathan Chace, of Rhode

Island, a member of the Society of Friends, and an active advocate of international peace and good will.

One highly important fact in connection with the Senate's disapproval you seem to overlook. This is that the Senate had given timely notice that it did not advise such a treaty. Several months before its negotiation was begun by the Executive branch of the Government, (to wit, on the 18th of Fourth month, 1886), it passed a formal resolution, declaring that in the judgment of the Senate "a commission . . . . . charged with the consideration and settlement of the fishing rights of the United States and Great Britain on the coasts of the United States and British North America ought not to be provided for by Congress." The vote on this resolution was, Yeas 38, Nays 10, and was not a party division, nine members of the Administration party voting in the affirmative. But the President nevertheless proceeded to name members of such a Commission, (without the approval of Congress), and the treaty, when prepared, failed, as has been stated, not only to get the required two-thirds of the Senate's vote, but even failed of a majority, as had been foreshadowed by the vote of 1886, and had been anticipated by unprejudiced observers generally.

It will not be claimed, I suppose, that all treaties are good ones; or that every treaty tends to establish peace and good will. If not, then there may be permitted an inquiry as to the character of this particular treaty, and even the friend of Arbitration is not bound to assume that its rejection was an act of hostility. I do not propose to go into any examination of its provisions, here: I leave it to reasonable people whether the manner in which it was treated by the Senate, in the light of the facts I have stated, does not create a fair presumption that from the standpoint of an American citizen it was unsatisfactory. I suppose you will hardly insist either that the 38 Senators from the Northern States represent a benighted section of the Union, or that they are conspicuously unfriendly to peaceful measures. If not, I trust you will permit them to exercise their functions under the Constitution, under the obligation which they have solemnly taken, without imputing to them, (as in your issue for Tenth month), a low and cunning partisanship.

There is not in this country any desire to injure our neighbor Canada, or to extort from her any unfair advantage, and the idea of making war upon her or upon England is entertained practically by nobody. Peace is the natural condition of this Republic; whenever it has been forced into war the aggressive influences, (like those of the colonial oppression which many Englishmen denounced in 1776, the arrogant militarism which outraged American seamen's rights in 1812, and the cruel and barbarous spirit of Slavery which took up the sword in 1846 and 1861), have always been those of a diabolism exterior to and in defiance of the true interest and feeling of the nation. Yet unfortunately all these four wars were either begun, promoted, or sympathized with by most of the ruling class of Englishmen, and upon the skirts of that class, humanly judging, lies a great part of the stain of blood shed in the battles on American soil from Lexington down to Appomattox. I pray you, in the interest of that Peace and Good Will which can only be built upon Justice and Truth, to concede to the Americans that right of judgment as to their own affairs which was denied them a century ago, and which is still apparently denied in your articles on the Fisheries Treaty.

HOWARD M. JENKINS.

Philadelphia, Pa., 10th mo. 24, 1888.

LETTER OF SENATOR JONATHAN CHACE.

[As bearing on the subject discussed above, we print herewith some extracts from a letter of U. S. Senator Jonathan Chace, of Rhode Island, addressed to Richard Esterbrook, of Camden, N. J., and dated at Washington, on the 18th of Ninth month. Senator Chace says:]

IN my judgment, the relations between the governments of the United States and Great Britain are as amicable to-day as they ever were. The action of the Senate of the United States in rejecting the treaty negotiated last spring between the plenipotentiaries of the two governments is in no sense a step in the direction of war. It was not so intended, and it is most unreasonable for any person to assume that it has such a tendency. . . . The conditions of the treaty, commonly called the Fisheries Treaty, were so onerous towards the United States, and were so largely a concession to Canada, that there was little difficulty in plainly showing that fact during the debate in the Senate on the question of ratification. . . . . The case, as I understand it, and I believe I do understand it thoroughly, is this: after the Colonies had established their independence and were recognized as a free and independent government, Great Britain entered into a treaty with us in 1783. Amongst other matters which were agreed upon between the two governments, the government of Great Britain conceded the fact that the people of the United States had the joint *right* (please notice that word right) to fish in the waters of the sea near the maritime colonies of the Dominion of Canada. In order that thee may see the extent to which this right was conceded to us by the government of Great Britain, I enclose herewith a copy of Article 3 of that treaty. By reading the same thee will see that the acknowledgment of that right was very broad and full. . . . In this last treaty our fishermen were put at a very great disadvantage. I will cite thee a few of them. First, by the provisions of the treaty our fishermen are put to the humiliating necessity of wearing a number upon each bow of their vessels. Second, the government of the United States bound itself to submit any regulation it might make in regard to the fisheries to the government of Great Britain before its adoption; a most humiliating and unconstitutional provision. Third, the provisions of the treaty require that our fishermen should at all times be subject, not only to the statutes of the Dominion of Canada as they exist at the present time, *but by fair implication, to any amendments* that the Dominion of Canada or either of its provinces might make in regard thereto. Fourth, that the provisions in regard to trial of the fishermen who should be seized by a Dominion cruiser were onerous and harsh

in the extreme. That, in fact, although it provided for ninety days in which to make answer in court, they would really have only thirty days. That, in short, we were to submit our legislation to them but they did not submit their legislation to us, but we were bound by it whatever it might be. By its terms they gain our market, but we gain no market in Canada. That the head-line theory debars us from a large amount of the most valuable fishing territory in the northeast waters, which we possess of a right, and that this theory was never heard of until a few years ago. The provisions of the treaty are such that instead of simplifying these matters they are made much more complex and there will be more danger of vexatious annoyances and collisions than at present. . . .

Now the case is simply this. Shall we as the trustees of the American people, injure a great interest and sacrifice that interest; or shall we reject an unfair and one-sided treaty and again *resort to negotiations*: and is it not wrongful to charge that because we are not ready to surrender the principles of protection and the rights of the fishermen of the United States that so far we are taking a step that will tend to plunge the country into war? My friend, this is most unreasonable and very unjust to us who have been conscientiously acting up to what we believe to be our duty in this case. I affirm that, according to my deliberate judgment, we could do no act *short of an absolute declaration of hostilities*, which would tend more to break up that peaceable and honorable relation between the two countries, which I am sure it is the desire of every honest-hearted Christian citizen to maintain. I well remember, when I was a youth, hearing a Friend, who was a prominent member of our Society, say that while he was a trustee of the interests of others he had no right to sacrifice those interests under a threat; that he must do his duty, and if then collision ensued between the parties his hands would be clean. I do not understand that it is a principle of the Society of Friends that because we are non-resistants, that we are, therefore, to tamely surrender that which is rightfully ours without a protest. Such a principle would strike at the very foundation of our social system. . . .

FRIENDS' CHARITY FUEL ASSOCIATION.

The fifty-third annual meeting of Friends' Charity Fuel Association was held on the 17th inst. The annual summary showed that last winter 412 orders each for a half ton of coal were drawn relieving about 1,350 persons connected with the several families, of whom 626 are reported as minors. In 211 cases the head of the family was a widow or widower; 45 others were single persons; 119 are entered as colored, 98 Irish, 29 German, 5 English, 242 Americans; the others of various nationalities; 214 of the applicants are given as over 50 years of age.

In really needy cases coming to their notice, each contributor has the right to draw orders for half a ton of coal each,—not exceeding the number of dollars contributed, a very liberal arrangement for those who contribute little or much, as the cost of the fuel is considerably greater; therefore it is desired that the relief of suffering be not shifted to others—which a donation to the funds gives the right to extend, also that care be taken not to waste the fuel as well as promote pauperism by ordering coal where the parties can well depend on their own resources.

If any should be in want who are members amongst Friends they should be relieved by their monthly meetings, and not by this charity.

The Treasurer's account having been examined was found satisfactory, and T. Morris Perot, as Treasurer, Wm. Heacock, Clerk, and John Comly, Recorder, were reäppointed, with Wm. B. Webb, Thomas Woodnutt and Edgar Kirby to oversee the order book.

THE SINS OF OMISSION.

It is'nt the thing you do, dear,
It's the thing you leave undone,
Which gives you a bit of a heart-ache
At the setting of the sun.
The tender word forgotten,
The letter you did not write,
The flowers you might have sent, dear,
Are your haunting ghosts to-night.

The stone you might have lifted
Out of a brother's way,
The bit of heartsome counsel
You were hurried too much to say;
The loving touch of the hand, dear,
The gentle and winsome tone,
That you had no time or thought for
With troubles enough of your own.

These little acts of kindness,
So easily out of mind,
These chances to be angels
Which even mortals find—
They come in night and silence,
Each chill reproachful wraith,
When hope is faint and flagging,
And a blight has dropped on faith.

For life is all too short, dear,
And sorrow is all too great,
To suffer our slow compassion,
That tarries until too late.
And it's not the thing you do, dear,
It's the thing you leave undone,
Which gives you the bitter heart-ache
At the setting of the sun.

—*Margaret E. Sangster.*

PRAYER.

It is not prayer,
This clamor of our eager wants,
That fills the air
With wearying, selfish plaints,

It is not faith
To boldly count all gifts as ours—
The pride that saith,
"For me his wealth he'ever showers."

It is not praise
To call to mind our happier lot,
And boast bright days,
God-favored, with all else forgot.

It is true prayer
To seek the giver more than gift;
God's life to share
And love—for this our cry to lift.

It is true faith
To simply trust his loving will,
Whiche'er he saith—
"Thy lot be glad" or "ill."

It is true praise
To bless alike the bright and dark;
To sing all days
Alike with nightingale and lark.

—*James W. White, in Christian Union.*

THE FALLING LEAF.

In the tranquil light of the Autumn sun
The world is resting—labor done;
Before the straying breeze
The brown leaves fall in eddying showers,
Then singly, softly, through stillest hours,
Leaf after leaf
They float to the silent earth.

Leaves that sheltered the summer homes
Of birds, and painted the forest domes
In tints of living green,
That spread a shadow, cool and sweet,
For the weary laborer's noon retreat,
Leaf after leaf,
They float to the silent earth.

Children laugh in the forest old
And bury each other in tombs of gold.
The dreamer in pensive mood
Rests on a hillside carpeted brown
While the hours float by and the leaves float down,—
Leaf after leaf
They float to the silent earth.

—*Alice Gordon, in Unity.*

From the *Christian Register*, Eleventh month 15.

TO A FAR COUNTRY.

Before this number of the *Register* will have reached all its readers, two "Little Women" will be on their way to a far country. It is barely thirty years since either was born, years since childhood full of life's earnest thought and experience. In ways that they knew not, and through paths that they would not have chosen, a wise Providence was fitting them for large duties and responsibilities. One was born and reared among the forests and jungles of Hindostan, unfolding her marvelous soul and mind under the tuition of her learned father. The other, born in the luxury of New England life, inherits the grace and culture of New England ancestry developed by years of study and application. We need hardly say that we refer to Ramabai, the devoted Hindu, who has aroused a continent in behalf of her countrywomen, and her first teacher, Miss Abby H. Demmon, who might almost be called her disciple, who goes to India to initiate the work for the widows of that land. The story of what this little Hindu woman has accomplished reads like a romance. The sketch of her life has been nowhere so well told as in her pathetically charming book, "The High-caste Hindu Woman." Had her career consisted of the remarkable mental development that she has attained, it would have been something far more than ordinary. But added to her intellectual gifts is a soul that can find no happiness except in striving to help those who need succor. Naturally, the condition of the women of her own land touches her deeply; but what a resolve it was for her to come alone to a strange country, to acquire its language, to travel back and forth from north to south, from east to west, twice to the Pacific coast, to try to interest Americans in their far-away sisters! Well has she merited the great success and enthusiasm which she has created by her quiet, forceful words. It was her ambition to raise enough money to build a school and to establish circles of constant donors whose subscriptions should carry it on, that unsectarian instruction might be given to the most oppressed women of all lands. Many of these circles have been formed, so that she feels reasonably sure of continued support. A good nucleus toward the building fund has been raised, though her brave and persistent efforts have not met their full desert in this direction, and she must begin in a hired house instead of building the simple, suitable structure best suited to her school. It has not been easy to convince the people that "the field is the world," and that the dark-skinned women of Hindostan have as much claim on our love and helpful sympathy as those nearer home. Others have said, "Let the English care for their own." But the English have had this opportunity a great many years, and have not embraced it. Now, when the appeal comes directly to the women of America, from one who may be accredited and who is prepared to make the work a success, it seems as though race and sectional feeling might be laid aside, and hearty support be awarded to the noble faith that Ramabai has placed in her American friends.

Weary in body from her self-imposed but arduous task, the little woman is about to return to her native shores. Those who care most for her urge her to retrace her steps, lest like her distinguished kinswoman, the sorely lamented Dr. Joshee, she shall fall by the way before her task is done. As her last efforts here have been in California, where she has vainly hoped that the great souls of that rich land would complete her building fund, she sails from San Francisco, by way of Japan and Calcutta, to begin the life work to which she has devoted herself.

Almost at the same time, possibly on the self-same day, her assistant sails from New York for Bombay. So, between them, the two little women will encircle the globe before they are reünited in their future home.

Meantime, the widows of India, hidden away in their homes, cut off from every association that can give value to life, debarred from knowledge, despised, insulted, cruelly thwarted in every aspiration, are as unconscious of the coming of these angels of mercy and life as were the shepherds with their flocks before the angels waked them with the song of peace on earth, good will to men. What a new world of beauty and goodness and love will open to them

when these gracious messengers find their way to their hearts and open to their bewildered and trammeled feet new paths of freedom and hope! It is a blessed work that they have undertaken. And, though one cannot forget the sacrifice that it involves for the young American to give up the sweetness and amenities of life in this favored land, and may well pity her when the waves of homesick longing, which are sure to come, sweep over her soul, we may also congratulate her on the brave determination and the pure consecration which have led her to give her fair life to the uplifting of those in the darkness and shadow of night. May substantial support in the way of money cheer and encourage Ramabai in her noble undertaking, and may the strength of sympathy and love follow our beautiful countrywoman whom the waves are every day carrying eastward to that far land!

[In connection with the above, the following clipping from a Boston newspaper is furnished us by Mary P. Elkinton, of this city, whose attention had been called to a paragraph reprinted in this paper from the New York *Sun*, in which it was stated that Ramabai had secured large subscriptions on the Pacific Coast, enabling her to take $50,000 back to India. M. P. E. says: "Knowing, from personal intercourse with Pundita Ramabai that the statement in the New York *Sun* must be incorrect, I sent a copy of the clipping to the Executive Committee of the Ramabai Association in Boston. This is the central association, and has full information of Ramabai's movements and success. I have received the enclosed reply. . . . There is still need of active effort to aid the brave little Hindu woman and her noble cause."]

The executive committee of the Ramabai Association desire to correct a statement that is appearing in the daily papers to the effect that Pundita Ramabai, having raised $50,000 for her school, has left for India, and they feel that the following facts are due those who know of her delay in leaving this country, but not the causes leading to it.

When Ramabai left Boston, June 2, she intended to fulfill her Western engagements and sail from San Francisco in August or early in September. The death of her friend, Dr. Rachel L. Bodley, recalled her from the West to Philadelphia. The entire management of her book, "The High Caste Hindu Women," had been in the hands of the late Dean Bodley. To settle this business and transfer it to the Woman's Temperance Publication Association, who consented to take it on terms as generous as Dean Bodley's, occupied several weeks. It was then that Ramabai received an urgent request to hasten to San Francisco and plead her cause before the great educational convention held there in July. Always ready for any summons that will forward her work, she was soon on her way thither. In September she wrote enthusiastically of the kind reception she had received, and of her hopes. She had already addressed *fifty* meetings, the collections from which would amount $1,500. Many circles had been started; and a "Pacific Coast Association," officered by prominent men and women of San Francisco, had been formed, to be auxiliary to the association here. She has presented her cause in the large cities and towns of Washington Territory, of Nebraska, Oregon, and other States, and is again lecturing in California. She hoped to raise $10,000 on the Pacific coast; but to accomplish this her presence seemed to be indispensable. Therefore, at the request of her friends there, and with the approval of the executive committee here, she consented to remain longer. The Western friends are working with a will and an enthusiasm that cannot but lead to success. Several of the prominent women of San Francisco are now canvassing the city, having in their hands a circular indorsing Ramabai's work, signed by all the prominent clergymen of the city and many of the laymen.

It is now Ramabai's intention to sail from San Francisco the middle of November, which will enable her to reach India and begin her work in the cooler months. Miss Abby H. Demmon, the teacher engaged by the executive committee, will also leave in November. No other teacher will be sent out until after the opening of the school.

There are now $18,325.96 in the treasury, without any return from the Pacific coast. About $12,000 more is needed for the general fund, to insure the erection of a school building. And this, with the supposition that the land may be given by friends in India. The committee earnestly ask the public to bear this fund in mind.

It is desirable that circles and individuals, in remitting funds to the treasury, should be careful to specify the objects for which they are given: whether for annual subscriptions, scholarships, or the general fund, the latter of which may be used for the building fund, if necessary. Remittances not specified will be credited to the general fund.

The treasurer, Mr. T. Jefferson Coolidge, Jr., 87 Boylston street, receives the funds, but cannot give the information, so often asked of him, concerning Ramabai and her work. Such information is to be obtained of the corresponding secretary, Miss A. P. Granger, Canandaigua, N. Y., to whom all circles are requested to report. A general report of the work may be found in *Lend a Hand*, a monthly magazine, edited by Rev. E. E. Hale, in the interest of charitable, philanthropic, and educational work.

The "High Caste Hindu Woman" may be had at present from the W. T. P. Association, 161 La Salle street, Chicago.

Boston, Oct. 29, 1888.

LONG, long ago, that Man of men,
Whose life makes human life divine,
Took little children in his arms,
And blessed them with his words benign.

Dear lover of the souls of men,
Still little understood or known,
Did not the children bring to thee
A blessing precious as thine own?

Methinks their gentle touches healed
The deepest wound thy scourging made,
Their kisses helped thee to forgive
The kiss that once thy love betrayed.

Did not thine eyes, thus blessed, behold
What still in childhood's face one sees,—
A glimpse of what the world may be,
When men become "like one of these"?

—*Edith Callender, in Christian Register.*

A WORD ABOUT HAMPTON INSTITUTE.

A short time ago, in these columns, comment was made upon the work accomplished by Atlanta University in reducing the ratio of illiteracy in the South and in demonstrating the ability of the freedmen's children to procure a liberal education. A worthy rival in this field of effort is Hampton Institute. Though the Virginia institution has never taken so advanced ground as did the Atlanta Faculty in provoking the Glenn bill, it has done excellent service in preparing teachers for the colored schools of the South and for the Indian tribes on our Western frontier. Taken conjointly, the two schools may be declared the pioneers in the work of educating America's dependent races, and in preparing the way for the reservation schools now taught by native Indians and for the several really excellent colleges throughout the South which are managed by colored teachers exclusively.

Hampton Institute owes its existence and its present prosperity to the fact that directly after the close of the war General Armstrong became interested in the Freedmen's Bureau. In his position of Superintendent of the Hampton branch, he had every opportunity to study the most urgent needs of the Southern negro population, and in 1867 he urged upon the American Missionary Society the desirability of purchasing the site upon which the present Hampton School stands. The association placed him in charge of the institution, and the Government gave it material encouragement. The essential feature of its curriculum was the combination of intellectual development with industrial education—not mere manual training as now advocated by leading educators, but the actual learning of trades in order that graduates might be prepared to enter immediately upon self-supporting careers. General Armstrong's activity in traveling the country over, explaining his purposes and collecting money for the support of his enterprise, is well known, and particularly, we may say, to old readers of these columns. New buildings sprang up around the old Butler Hall as if by enchantment. The work was extended to include the training of the Indian youth, and the record of the institution is one of steady progress.

A circular from Hampton shows the Institute's present condition and its present needs. In all, Hampton has nine hundred pupils, including representatives of Cuba, China, the Hawaiian Islands and Africa. Class rooms, dormitories, shops, and tables are crowded. For two-thirds of its support the school depends upon the gifts of friends. Sixty thousand dollars a year must be raised from contributions. The work which Hampton is doing among the Indian and the negroes is most practical. Concerning the colored graduates, the following statement is made: "In the earlier stages of a people's progress, the teachers, sphere is on the farm, in the shops, home, and church, as well as in the schoolhouse. During the past twenty years, our army of seven hundred and fifty graduates and ex-students has, in the South and West, done this many-sided work among an ignorant people, eager for knowledge and needing help. Gaining self-respect, they have secured the respect and good will of all; prejudice has weakened, and peace and progress have followed them. The great majority of them are, in a small way, property holders." Concerning the work among the Indians the retrospect is no less gratifying. The announcement from the managers says: "Of the two hundred and fifty-six Indians returned from Hampton to their Western homes, three-fourths have done better than we had reason to expect. Of the one-fourth who have disappointed us, the majority were poor material, of whom we expected nothing. The large majority are supporting themselves as farmers, laborers, mechanics, teachers, etc.; their influence is already felt for progress, and it is steadily increasing. Many more than we can accommodate are willing to come. Our ten years' work for Indians has fully demonstrated the success of practical education for the red race." The Government provides board and clothing for one hundred and twenty Indians, while twenty-two are wholly dependent on charity. The pressure for funds is constant and serious; and as the institution is clear of denominational influences, it appeals to all for support in its marvelous growth and its widely extended usefulness.—*Philadelphia Bulletin.*

THE PROPOSED NICARAGUA CANAL.

The general effect upon commerce would be approximately the same whether the canal had been opened at Panama, or, as now seems determined, at Nicaragua, but with one exception. If the Panama route had been possible, it would have made impracticable the general use of sailing ships, on account of the windless area which extends into the Pacific from the vicinity of Panama Bay, resembling in some degree those vexatious calms at Suez which have embarrassed navigation in the Red Sea in all ages. There will doubtless be much encouragement for steamers upon the completion of the Nicaragua Canal, but this will be caused by the increase of general traffic, not by any disadvantages for sailing ships. The position of Nicaragua in the heart of the Northeast trade-winds, offers especial convenience to all sailing craft, both in the Atlantic and the Pacific, and, though the increase in steam tonnage may be greater than that of sail tonnage, there will quite surely be some increase in the latter. The details of the commercial changes resulting from the canal need not be presented here, but, without considering any of the trade which the completion of this canal would bring into existence, there would be in 1894, at the opening of the canal, a shipping of between six and seven millions of tons annually ready and anxious to use the canal, and paying in tolls a gross sum of over $16,000,000. Allowing generously for maintenance and repairs, there would be a net annual revenue of $15,000,000. It is needless to discuss the vast gains destined to result from the growth of trade fostered by the existence of such a canal. A prominent member of President Cleveland's Cabinet has said: "The profits which can now be exactly calculated of the Nicaragua Canal are very large, and it is unwise to consider the additional gains which must come from the rapid in-

crease of its business, for to those who have not studied the question these gains would seem fabulous." The mind dwells with interest upon the various problems which confront us, now that the canal is an assured fact—questions auxiliary and collateral, but whose importance grows as we approach them, and which may in time overshadow the canal itself.

The possible changes are worthy of deep study. Commercial centers have in the historic period, moved from point to point, with a certain regularity and with a constant regard for geographical position. Constantinople was the great *entrepot* for a time. Later, Venice centered in herself the exchange of the commodities of the East and West, and held it with imperial grasp until the scepter passed to Genoa. Still later, passing further to the westward, it halted for a time about Cadiz and Lisbon, and thence, after a short delay in the Netherlands, it moved from Amsterdam and Antwerp to London. Here the heart and centre of trade has long remained, as is natural, for its next leap to the westward must be across 3,000 miles of ocean, and to a new nation. For this, much prepartion is needed, and when that is completed, there is still needed the immediate cause for the change. This preparation has long been going on, and no one will deny that New York is now ready, when the change shall come, to assume the position of a world's *entrepot*. The immediate cause will be provided by the opening of the Nicaragua Ship Canal.

But not alone will a great change be thus effected and a long leap of the world's center of trade, but a phenomenon new in history will be witnessed, whose far-reaching results can only be vaguely foretold. The currents of trade will be revered in their direction. Hitherto, from the dawn of history the products of Asia have moved westward, and European products have gone eastward in return. Some slight indications of change are to be noticed lately in the movement of a few commodities from China eastward across the Pacific, America, and the Atlantic, to Europe; but a complete reversal of circulation through all the veins and arteries of commerce will be established by the opening of the canal. There is much food for thought in this fact, and he would be a wise man who could foretell the many important results which will flow from this unprecedented and singular occurrence. Who will grasp this great opportunity? What group of capitalists, what nation or race, shall absorb the profits of this vast increase of trade, the advantages of these great physical changes in the position of trade-centres and in the direction of trade-currents? Shall the sagacious Germans, already intrenched upon the shores and islands of the Pacific, seize and hold this power? Or shall a second East India Company grow up in London and Liverpool, with another centre in Australia and New Zealand, controlling the wide trade of the Pacific and pouring its gains into the already swelling money-bags of the merchants of England? Or is there at last a sufficient foundation for commercial greatness to build upon in this country? Have we among our financiers, whose keenness of vision and business ability is unexcelled, a few men of such broad and comprehensive grasp of mind as to realize how simple is the problem of drawing to themselves and to their nation these sure and steady currents of commercial supremacy? Practically, New Orleans will be a closer neighbor to Ecuador than to New England; New York will be nearer to the Pacific than to Europe. If these significant facts do not impress our merchants, the near approach of the canal's completion must soon awaken them.—*Commander H. C. Taylor, in the Forum.*

NEWS AND OTHER GLEANINGS.

—An interesting astronomical expedition is being fitted out at Harvard College for a two-fold purpose. The first in order of time will be an expedition to California for observation of the total eclipse of the sun on January 1, 1889. Immediately after the eclipse one of the corps of observers will proceed to Peru, taking with him a part of the apparatus. He will be joined later by others, and the work will then be entered upon, which has been a year or more in contemplation, of making a complete survey of the southern heavens.

—Since Fifth month, the most powerful artificial light in existence has been that of the St. Catherine's Point light-house in the Isle of Wight, England. It is an electric arc, produced between carbons two and one-half inches in diameter; and it is estimated to be equal in illuminating power to rather more than 7,000,000 candles. It is made to revolve, and every half minute a mighty flash of five seconds' duration sweeps around the sea, and is visible at distances that seem incredible.

—"Russian colonization in Central Asia is beginning to make progress," says the St. James *Gazette*. "The *Invalide* says that there are now eighteen Russian and German Nennonite villages in the Syr Daria, counting 864 households in all. Colonization in those regions commenced in 1875, but for some years it advanced so slowly that in 1880 the colonists numbered barely 200, and it is only during the last three or four years that there has been any notable progression. One-third of the existing villages were founded last year. The Central Asian Railway will no doubt have the effect of considerably enlarging the Russian population of the less sterile portions of the Muscovite possessions that are within reach of its facilities."

—The work of the United States Labor Bureau, under the able management of Colonel Wright, is likely to be of great value through the fullness and variety of its statistics in social and economic directions. A noteworthy feature of the forthcoming annual report will be statistics of the social, sanitary, and economic condition of women employed in factories. The facts given were collected by women employed as special agents for the purpose, and who, in the course of their labors, have interviewed more than seventeen thousand women. Statistics of marriage and divorce, collected from all the courts of the country having jurisdiction in such matters, and covering the years 1876 to 1886, will be the subject of a special report of the Bureau. The facts classified will include the cause for which separation was granted, whether husband or wife obtained the judgment, the length of time the marriage lasted, the number of children (if any), and other facts that throw light upon the subject. The compilation of these statistics covers ground hitherto untouched, and the result will be a summary of the records of over twenty-seven hundred courts.—*The American.*

—Superintendent Chase, in charge of the Indian School at Genoa, Neb., in his annual report states that never before has this school been in such a healthy and prosperous

MILK, CREAM, AND BUTTER ALWAYS ON HAND.

LUKENS WEBSTER,

120 S. FIFTEENTH ST.

Butter delivered twice a week to all parts of the city and surrounding country We are dealing with the most reliable dairies Orders by mail solicited and promptly filled.

LARD OF THE VERY BEST QUALITY A SPECIALTY.

CAROLINE RAU, PLAIN MILLINERY,
(Successor to S. Maddock.)
736 SPRING GARDEN STREET, PHILADELPHIA.
Plain Straw Bonnets a Specialty.

HENRY C. ELLIS,
HOUSE AND SIGN PAINTING,
112 N. TENTH STREET, PHILADA
Residence, 404 N. 32d St.

CARPETINGS.

THE CHOICEST STYLES OF THE MARKET ALWAYS HERE.

WE carry a full assortment of BIGELOW and LOWELL BODY BRUSSELS, also Lowell Ingrains. These makes are well known to be superior to all others.

A great variety of Smyrna Door-Mats from 50 cents to $1.00. Smyrna Rugs from smallest to largest size, $1.00 up.

The patrons and friends of THOS. C. LIPPINCOTT, recently of 1307 MARKET STREET, will find him here and ready to give all who call his best attention.



CARPETINGS.

WILTONS,	$1.75
AXMINSTERS,	$1.50
MOQUETTS,	$1.10 to $1.50
BODY BRUSSELS,	90 cts. to $1.35
TAPESTRY "	60 to 85 cts.
INGRAINS,	40 to 75 cts.

Cocoa and Napier Mattings. Linoleums and Oil Cloths. Lace Curtains from 90 cents a pair upwards. Window Shades and Curtain Poles.

We furnish a good spring roller shade, made 6 ft. by 3 ft., for 35 cts. each.

THE BEE HIVE CARPET STORE,
JAMES R. THOMPSON,
1220 Market Street, Phiad'a.

The Intelligencer and Journal for 1889.

CLUB RATES WITH OTHER PERIODICALS.

THE INTELLIGENCER AND JOURNAL will be sent one year, with any one of the periodicals named below, for the amount stated.

PERIODICAL.	PRICE FOR BOTH.
WEEKLIES.	
PHILADELPHIA PRESS, ($1.)	3.35
THE INDEPENDENT, ($3.)	5.15
HARPER'S WEEKLY, ($4.)	5.85
HARPER'S YOUNG PEOPLE, ($2.)	4.10
LITTELL'S LIVING AGE, ($8.)	9.75
THE AMERICAN, ($3.)	5.00
COUNTRY GENTLEMAN, ($2.50)	4.60
CHRISTIAN UNION, ($3.)	5.15
JOURNAL OF EDUCATION, ($2.50.)	4.60
SEMI-MONTHLIES.	
GOOD HOUSEKEEPING, ($2.50.)	4.50
MONTHLIES.	
SCRIBNER'S MAGAZINE, ($3.)	5.00
THE CENTURY MAGAZINE, ($4.)	6.20
HARPER'S MAGAZINE, ($4.)	5.75
ATLANTIC MONTHLY, ($4.)	5.85
THE STUDENT, ($1.)	3.25
POPULAR SCIENCE MONTHLY, ($5.)	6.75
NORTH AMERICAN REVIEW, ($5.)	6.75
ST. NICHOLAS, ($3.)	5.20
MAGAZINE OF AMERICAN HISTORY, ($5.)	6.60
WIDE AWAKE, ($2.40.)	4.55
BABYHOOD, ($1.50)	3.60
SCATTERED SEEDS, (.50.)	2.85
PHRENOLOGICAL JOURNAL, ($2.)	4.15
VICK'S MAGAZINE, ($1.25.)	3.40
AMERICAN AGRICULTURIST, ($1.50.)	3.60
LIPPINCOTT'S MAGAZINE, ($3.)	4.85
THE FARM JOURNAL, (.50.)	2.75
THE AMERICAN GARDEN, ($2.)	4.00

*** Persons wishing other periodicals than those named above should write us, and we will name prices.

*** Where several periodicals in the list are wanted, find the net price of each, (if ordered through us,) by subtracting $2.50 from the rate given under the heading "price for both."

*** Where our subscribers have already paid up for the INTELLIGENCER AND JOURNAL, or for any reason do not now wish to remit for it, they can have the periodicals above at the net rate and pay for our paper separately.

PENNHURST,

TELEPHONE No. 118.

MICHIGAN AVENUE, NEAR THE OCEAN,

JAMES HOOD. *ATLANTIC CITY, N. J.*

ANNOUNCEMENT 1888. *Our Fall Stock of* Ladies Fine Hand Sewed SHOES is unusually well selected, embracing all the desirable styles for fall and winter wear. Ordered work a specialty. SAMUEL DUTCHER,
915 SPRING GARDEN STREET.

CALIFORNIA ORANGE AND RAISIN LAND.
7,400 acres of the finest land in Southern California. Just the place for a colony Will sell as a whole or by sections. 1,600 acres subdivided into 40-acre tracts, for sale to settlers, or would colonize the 9,000 acres Address
SIGNOR, FERRY & SELOVER, San Diego, Cal.

COUNTRY BOARD—WANTED IN A Friend's family, a few boarders—children or adults; farm situated about two miles from depot and meeting-house at Quakertown Reasonable rates; very beautiful country and healthy climate. Address ALICE S. HEACOCK, Richland Centre, Bucks County, Pennsylva

---

MONTGOMERY COUNTY MILK.—CONSHO- hocken Dairies. Special Attention given to serving families. Office, 603 N. 8th Street, Philadelphia, Pa.
JOSEPH L. JONES.

LEHIGH AND SCHUYLKILL COAL.

BEST QUALITY. CAREFULLY PREPARED.

AQUILA J. LINVILL, 1244 North Ninth Street.

MY SELECTION OF PATTERNS

* * *

FOR THIS SEASON COMPRISES ALL THE LATEST STYLES AND COLORINGS IN MOQUETTE, BRUSSELS, TAPESTRY INGRAIN, AND DAMASK CARPETS. OIL CLOTHS, LIGNUM AND LINOLEUM WINDOW SHADES, MATS, RUGS, ETC., AT THE LOWEST MARKET PRICES.

BIGELOW BRUSSELS.
LOWELL BRUSSELS.
LOWEL INGRAINS

BENJAMIN GREEN,
33 N. SECOND STREET, PHILA.

LYDIA A. MURPHY,

PLAIN and FANCY MILLINER

ESTABLISHED 30 YEARS.

537 FRANKLIN STREET, PHILADELPHIA.

2 doors below Green.)

RICHARDS & SHOURDS,
CARPENTERS AND BUILDERS.

JOBBING ATTENDED TO.

1125 Sheaff St., first street ab. Race,
PHILADELPHIA, PENNA.

R. RICHARDS, 1541 N. 12th St.

THOMPSON SHOURDS, 2212 Wallace Street.

NOW IS THE TIME TO HAVE THAT PAPER HANGING DONE.

Wall Papers were never cheaper. Observe these prices for new Fall Patterns: Lustres and Mica Papers, 6 cts. roll; Beautiful Gold Papers, 12½ cts.; Felt or Cartridge Paper, 20 cts: Heavy Embossed Golds, 30 cts. Samples sent free to any address in the country.

A. L. DIAMENT & CO

1206 MARKET STREET.

CHAPPAQUA MOUNTAIN INSTITUTE,—
A Boarding School for both sexes under the care of Purchase Quarterly Meeting. The present building is new and much enlarged, and has perfect sanitary arrangements. Excellent corps of instructors. Prepares for Business or College. Healthfully and pleasantly located near the Harlem R. R., one hour from New York city. For catalogue and particulars, address,
SAMUEL C. COLLINS, A. M., Prin.,
Chappaqua Institute, N. Y.

FRIENDS' ACADEMY,
A boarding and day-school for both sexes. Thorough courses preparing for admission to any college, or furnishing a good English education. The next school year will begin Ninth month 11th, 1888. Terms for boarding scholars $150 per school year. The school is under the care of Friends, and is pleasantly located on Long Island, about thirty miles from New York. For catalogue and particulars address,
FREDERICK E. WILLITS, Sec.,
Glen Cove, Long Island, N. Y.

ABINGTON FRIENDS' BOARDING AND DAY SCHOOL,

Near Jenkintown, Pa., North Penn and Bound Brook R. R Ten miles from Philadelphia.

Next school year begins Ninth month 10th, 1888. Courses of study arranged to furnish a thorough English education and to prepare for college.

Board and tuition $145 to $175 per school year. Tuition alone $25 to $55. For further information address,
ARTHUR H. TOMLINSON, Principal,
Jenkintown, Pa.
Or CYNTHIA G. BOSLER, Sec.,
Shoemakertown, Pa.

SWARTHMORE COLLEGE

OPENS NINTH MONTH ELEVENTH.

Thirty minutes from Broad Street Station, Philadelphia.
Under the care of Friends, but all others admitted.
Full college course for both sexes; Classical, Scientific, and Literary.
Also a Manual Training and a Preparatory School.
Healthful location, large grounds, new and extensive buildings and apparatus.
For Catalogue and full particulars, address
EDWARD H. MAGILL, LL. D., President,
Swarthmore, Penna.

FRIENDS' BOARDING SCHOOL.

NEWTOWN SQUARE, PA.

Terms, $150 to $225 per year.

Apply to HANNA R. CALEY, Principal, address, during vacation), Media, Pa.
Or to
THOMAS P. BARTRAM, Newtown Square, Pa.,
CLEMENT M. BIDDLE, 815 Arch Street, Phila.

The use of the INTELLIGENCER AND JOURNAL *as a medium for advertisements will, we think, be found very satisfactory. A careful supervision is exercised, and nothing known to be unworthy is admitted. The paper now goes to about* 3300 *persons, reaching, say,* 15,000 *readers, and its size and shape, and the character of its contents give special weight to each advertisement.* ☞ *When our readers answer an advertiser, please mention that they do it upon seeing the advertisement in this paper.* ☜

FRIENDS' INTELLIGENCER AND JOURNAL.

INTELLIGENCER Vol. XLV. No. 48 } PHILADELPHIA, TWELFTH MONTH 1, 1888. { JOURNAL. Vol. XVI. No. 827.

GOD REVEALED.

NOT in "the great strong wind" and storm,
Nor mountain rent, nor riven rock,
Nor thunder tones, nor scathing fire,
Nor in the earthquake's awful shock,—

But in the sweet and "still small voice"
Of mine own little heaven-sent child,
Did God reveal himself to me,
And my vain-questioning soul beguiled

From cavil, doubt, and unbelief
Of truths beyond mere mortal ken,
To faith in things "revealed to babes"
And "hid from wise and prudent men."

—*Virginia Dare, in S. S. Times.*

BALTIMORE YEARLY MEETING, 1888.

[*Report Concluded from Last Week.*]

THE consideration of the Queries and the answers thereto was concluded (Men's Branch), on Fifth-day afternoon, (1st of the month), the following being the summary answers:

1. All of our meetings for Worship and Discipline have been held, except twelve for Worship and three Preparative meetings; those in default being chiefly confined to our smaller branches.

The meetings held on the First-day of the week are reported to be attended by most of the members thereof. All of the reports refer to a small attendance upon mid-week meetings.

Unbecoming behavior when assembled is generally avoided, and the hour for assembling is nearly observed.

2. That love which characterizes our Christian profession and which discourages tale-bearing and detraction, appears to be generally maintained, though one report confesses a weakness in this direction.

Most of our members extend the proper care to reconcile differences when they become apparent.

3. So far as appears most of our members endeavor by example and precept to educate their children in accordance with this Query. We believe other children in Friends' families are properly provided for. Care seems to be taken to guard them against pernicious reading and corrupt conversation.

More encouragement is given for the reading of the Scriptures of Truth.

4. With an exception noted in one report our members maintain, in a good degree, our testimony against the use of intoxicating liquors. The unnecessary frequenting of taverns is avoided, but some of our members attend places of diversion. Moderation and temperance are observed on most occasions.

With the exception of one report none of our members cultivate tobacco, and its use amongst us is generally discouraged.

5. Relief is extended to such of our members as require aid, when their condition becomes known.

6. We believe our members maintain in a good degree our testimony in favor of a free Gospel Ministry, resting upon Divine qualification alone.

7. Most of our members appear to live within the bounds of their circumstances, and do not involve themselves in business beyond their control. They also seem to be careful to comply with the other requisitions of this Query.

8. Friends are careful to bear our testimony against Oaths, Military Services, Prize Goods, Lotteries, etc., as queried after, and seem generally clear of oppression in its various forms.

9. In the spirit of love, as enjoined by our Discipline, we believe Friends endeavor to fulfil the requirements of this Query, though one report notes a weakness in dealing with offenders.

10. Our several reports show that care is taken to keep a regular record of births, death, and membership.

11. No new meetings have been settled during the past year, and none have been discontinued.

12. Friends are shown to be careful, as far as practicable, to place their children for tuition under the care of suitable teachers in membership with our Society.

A number of minor changes were reported in the answers to the 11th Query. Warrington Quarterly Meeting is now held in joint session. The meeting at Dunning's Creek has been changed from the former place near Spring Meadows to the new house at Fishertown.

The statistical statement showed a nett loss of 19 members during the year,—caused by the excess of deaths over births. The gains were: births 24, certificates 27, convincement 13, request of parents 2; requests of minors 2; total 68. The losses were: deaths 45, resignations 21, removals 18, disownments 3; total 87.

During the consideration of the Fourth Query and its answers, concern was expressed in regard to weakness disclosed in Baltimore Monthly Meeting. The Clerk's minutes say: "As weakness in one monthly meeting lowers the standard so long upheld by this Society—the members of which were among the pioneers in early temperance work—it is evident that we should clear ourselves as a Religious Society of this violation of one of the vital and distinctive testimonies, that we profess to the world. We therefore recommend that the monthly meeting in which this delinquency occurs be advised to treat in a spirit of Christian love, such of its members who may continue to sell intoxicating liquors in the course of their business, with a view of convincing them that such a course cannot be justified in any manner by a member of our Society, and cannot in the end con-

duce to their well-being in this life or in the life to come."

The draft of an epistle to the other yearly meetings was submitted on Fifth-day afternoon, and approved.

On Sixth-day morning, a communication was received from Women's Branch requesting that men Friends "in making their arrangements hereafter to attend the Yearly Meeting, should set aside the week till Sixth-day evening, for this purpose, in order that all undue haste may be avoided during the several sessions we may hold, and that the closing hours may be crowned with the true dignity and solemnity befitting the occasion." Upon being read, the paper was carefully considered and united with, and ordered to be printed with the proceedings, for the information of members attending the next yearly meeting.

"The subject of the holding of our preparative, monthly and quarterly meetings in *joint session* was spread before the meeting, and a very general expression was given in favor of such change. It was conceded that the assembling in joint session would promote the more general attendance of our members, of both sexes, and would add renewed life and strength to the Society in the administration of its Discipline.

"The subject of holding the yearly meeting in joint session also, engaged the weighty attention of the meeting, and the proposition to make such change in the assembling of that body, in the near future, is now directed to the careful and serious consideration of our members."

In Women's Branch Anna F. Matthews was appointed Clerk, and Elizabeth B. Passmore, Assistant Clerk. In connection with the reports of the quarterly meeting on isolated members, the minutes state:

"These have encouraged us, as bearing evidence that the early training of many of those corresponded with, has proved a lasting impression; and a general desire has been expressed by these that they may be continued in membership, hoping that circumstances may sometime render it possible for them to mingle with Friends and enjoy the privileges of the Society."

The Committee appointed to propose the name of a Friend to fill the vacancy occasioned by the death of Mary L. Roberts, reported the name of Sarah E. Stabler, which was satisfactory to the Meeting.

Separate epistles to the several yearly meetings were drafted, approved, and ordered to be forwarded.

"A communication from Men's Meeting of an exercise introduced by the reading of the Philanthropic Report on the weakness shown in one monthly meeting regarding the violation of the Fourth Query, relating to the sale of intoxicants in connection with their other business, was read and occasioned much exercise, and this meeting could not unite in judgment with Men's Branch, which information was forwarded to that meeting.

From the Minutes of Exercises adopted in the two branches we make the following extracts:

[Men's Branch.] "We are glad to see such a spirit of love and forbearance as is constantly exhibited by our members, one for another, in the discussions arising in the course of business meetings, each member seeming to have the welfare of the Society at heart and all trying for the best methods, that there may be an advancement in keeping with the times; for we think it very evident to all that we must go forward, not stand still, if we hope to be a force for good in the world and do our share of the great work that is constantly presenting to all those who are led and guided by our loving Father and called to do His work. It seems to us that we ought to indorse all right methods of reform that are so much needed in the world and are being so heartily prosecuted by our sister churches. The meeting of the Philanthropic Committee was especially interesting, and we think many of us came from there with a better understanding of what is needed in this great work and a determination to do more. By the answers to the Queries received from our different quarters we find the spiritual health of the Society to be good, but still capable of improvement."

[Women's Branch.) "While we sadly note many vacant seats, and have fewer ministering friends than usual, we are favored with the presence of dear sisters from another yearly meeting, whose ministrations of loving counsel have been truly acceptable, and we have been earnestly exhorted to wait quietly in our tents for spiritual direction before moving along in the performance of life's duties; remembering the command to the Israelites—Go not forward while the cloud rests upon the tabernacle, but move as soon as it is lifted and follow the commands of the leader. The desire has been expressed, that our faith may increase, and that love, the great key-stone of the arch may be complete, and that we may recognize our Father's hand in the stoppings as well as the steppings. We realize that the future of our Society depends largely on the training of our children; unless the small streams are kept flowing the larger ones will fail. We feel encouraged to note that our younger sisters have beautifully responded to the invitation to share in the work of the Church, and the language "without me ye can do no good" is as true as it ever was, and never did the world need the spread of our testimonies more than now."

Does any one complain that the best of affections are transient visitors with him, and the heavenly spirit a stranger to his heart? Ah! let him not go forth on any strained wing of thought in distant quest of them, but rather stay at home and set his house in the true order of conscience, and of their own accord the divinest guests will enter.—*Martineau.*

Lead, kindly Light, amid the encircling gloom
Lead Thou me on.
The night is dark, and I am far from home;
Lead Thou me on.
Keep Thou my feet; I do not ask to see
The distant scene,—one step enough for me.
—*Newman.*

MEMORIALS OF DECEASED FRIENDS.

Testimony of Goose Creek Monthly Meeting Concerning Hannah J. Taylor.

Hannah J. Taylor, daughter of William and Hannah Brown, was born within the jurisdiction of Fairfax Monthly Meeting, held at Waterford, Loudoun Co., Virginia, Fifth month 11th, 1806, and passed the early portion of her life a member of that monthly meeting. In 1827 she united in marriage with Henry S. Taylor and transferred her membership to Goose Creek Monthly Meeting, where she was a consistent member during a long and useful life, and we who were especial recipients of the love and sympathy of our departed friend, are united in offering a brief tribute to the worth of her estimable character, that by its remembrance we may be incited to more fully appreciate and exemplify those Christian virtues that so fully adorned her life from youth to old age. The beauty of her life shone more brightly in the home circle, for she was "given to hospitality," and the warm welcome given to friends as well as strangers, made visits to her home occasions of pleasant remembrance. Simple in her tastes, modest and retiring in her nature and wants, she was withal generous and a cheerful giver to the needy, as many grateful hearts can testify. A kind and sympathetic friend and neighbor, her gentle ministrations to the sick and sorrowing around her will long be tenderly remembered. Industrious in her habits, the humble duties of life were ever faithfully performed. She was ever thoughtful of others before herself, and never in a long and useful life could it be said "she ate the bread of idleness," for she ever "looked well to the ways of her household." She was a Friend indeed, and loved to be with Friends and Friendly people, and so sensible was she of the importance of the attendance of religious meetings that she rarely suffered anything but indisposition to prevent her from performing this duty. A loving and faithful wife, an unselfish and devoted mother, she was the centre of the home around which clustered so many loving memories, drawing with tender sympathy, winning by love rather than command the wayward feet to better paths, teaching by example rather than precept, the beauty of an humble christian life, and showing by deeds, not words, the importance of faithfulness to every duty shown. Her sympathies, even at an advanced age, were ever with the young, and these as well as little children loved her company. She filled the important station of an elder for many years. Her simplicity, meekness, and propriety of conduct ever gave her a place in the minds of Friends, being ever conspicuous for loving kindness and charity, she being adorned as becometh women professing godliness even with "the ornament of a meek and quiet spirit, which is in the sight of God of great price." When one by one her loved ones were removed by death, her Heavenly Father, in whom she put her trust, was her strength and comfort, and she bore these bereavements with sweet submission to his will and left unfaltering testimony in her last painful illness that he had not forsaken her, but was still her refuge and support. She departed this life on the 27th day of Fifth month, 1888, aged eighty-two years and sixteen days. A large and solemn meeting was held in Friends' Meeting-house at Goose Creek, on the occasion, during which living testimonies were borne of her worth and blameless life, after which her remains were interred in Friends' burial-ground. "Blessed are the dead which die in the Lord, from henceforth: yea, saith the spirit: that they may rest from their labors, and their works do follow them."

Memorial of Sandy Spring Monthly Meeting concerning Mary L. Roberts.

This our beloved and highly esteemed Friend was born of exemplary parents, John and Eliza Matthews Needles, the 31st of Fifth month, 1812.

Her mother having died when Mary was quite young, and she being the oldest of a large family of children, early assumed the care and responsibility and discharged her duties in such a manner, that she became not only endeared to her family but to all who knew her.

In the meantime she received an injury from which she never entirely recovered, but with Christian patience she bore it and accomplished much.

She was united in marriage with B. Rush Roberts, in 1836, and remained in Baltimore till the latter part of 1850, when she removed to Sandy Spring, where she became a useful member of the Society; an approved elder and overseer, and was frequently concerned to impress the young with the importance of attending to the cause of Truth and Righteousness.

Notwithstanding her weak physical condition, her charity and attention to the poor and needy were proverbial, and her many acts of kindness and liberal deeds will long be remembered by them.

Her husband, with whom she lived in true affection for forty-four years, was removed by death in 1880, and left her a widow without children. From that time she seemed not to desire to live, as the dearest tie of earth was broken, and after a lingering illness she passed from works to rewards, on the 18th of Sixth month, 1888, in the 77th year of her age.

Her large family connections and friends assembled to pay their last tribute on the afternoon of the 20th, and one of her nieces read the following extract from her Diary, dated First month 1st, 1883:

"In the beginning of this year I have earnestly desired to live so near to Thee, my Heavenly Father, that nothing can lead me from the path of Truth and Righteousness. I desire that every thought, word, and deed may be so pure, that I can retire each night feeling prepared to be called with an acceptance sure; and if not wrong may I soon be called and taken where my beloved husband dwells with saints and angels."

A little paper by Vera Hjelt, issued by the Finnish Woman's Association, urges the importance of technical education for the women of her country, and especially mentions agricultural schools. There are, she says, 7,655 women land owners, and in all 14,078 women who are cultivating land on their own account, besides a large number of day-laborers; yet there are no woman gardeners in Finland, and no schools in which to learn the business.

CONTENTMENT.[1]

(I. Timothy: 6: 6-8.)

The apostle having urged Timothy to withdraw from fellowship with those who wished to use godliness as a means of getting on in the world, goes on to declare that when godliness is sincere—cherished for its own sake—it brings its own reward. He aimed this vigorous protest against the restless discontent and unhealthy ambition which will use any means, even hypocritical pretense to piety, to gain its ends. This is obviously quite a different thing from the wholesome enterprise which naturally brings a man more important work, and prepares him to do it. The motive of such enterprise determines whether it be a virtue or a sin. To be honest merely because it seems the best policy to be so, is not real honesty; and the first strong temptation which offers advantage as a price of dishonesty, will get into its grip the man who acts on that maxim. To do right because it pays, is not righteousness in the judgment of God. Here, therefore, the apostle gives us teaching which may find practical application in the life of every one of us. In effect he says to each—

I. *Seek the Blessedness of Godly Contentment.*

No doubt contentment apart from godliness is a good thing. Seneca and Lucretius, and other Pagan philosophers, were never tired of singing its praises; and Socrates, when he walked through the streets of Athens, and saw around him the evidences of wealth, art, and culture, exclaimed, "How many things there are which I can do without." To some this feeling of contentment with their present condition seems constitutional. There are men and women who have an easy-going disposition, which makes the best of everything. They are not greatly troubled by events which would crush others who are less happily endowed. They rise and fall on the waves of a stormy sea, ever buoyant, while their neighbors are like the piles driven fast into place, ragged and torn by their hopeless contest with the fret and wear of the water. Others again are content not so much from happy temperament, as from the fact that the lines have fallen unto them in pleasant places, and they have a goodly heritage. Belonging to the rich and leisured classes, they have no temptation to win a position, or to make money by unworthy means, for these are already theirs without effort.

It is not contentment, however, which is inculcated here so much as "godliness with contentment." Many a man has been content without being godly, who might have been saved had his content been disturbed and destroyed. "Godliness" is more comprehensible to us who know God in Jesus Christ, for in Him we see God among men living and laboring in the circumstances by which we are surrounded. To be godly is to be Christlike, and besides the stainless purity, the changeless love of that most wonderful life, there was about it the sweet serenity which Paul here inculcates, arising from unfaltering trust in Divine wisdom and love. The Son of Man had not where to lay His head; women from Galilee followed Him, and ministered unto Him, but though He seemed dependent on their charity and thoughtfulness, yet there was no discontent or murmuring. It is harder to receive kindness graciously than to do it generously, but no feeling of pride ever led Him to refuse any well-meant effort to please or to help Him—Almighty Son of God though He was. And by His lowly life He has taught us the truth of His own words, "A man's life consisteth not in the abundance of the things which he possesseth." This leads us to another lesson enfolded in these verses—

II. *Entertain a Lowly Estimate of Yourselves.*

"We brought nothing into this world." Of all God's creatures, the human child is most helpless, most dependent upon kindly care; and one of the lessons taught by the coming of an infant into the home is the lesson of human dependence. What have we, indeed, through life that we did not receive? The very powers which enable us to win position or wealth are as much divine gifts as the wealth itself. A successful man is apt to say, "Well, everything I have I fairly won. I am not indebted to any one. I am not one of those who merely step into the possession of property amassed by another. Whatever I have I made." Yes; but remember that it was God who gave thee power to get wealth. The strong physique, which has borne so well the wear and tear of life; the steady nerves, which in a crisis do not fail you; the resolute will, which never quails,—all these are a heritage, a gift from God, perhaps granted through a long line of ancestors, who have lived honestly, soberly, and godly in an evil world. No one here has reason for boasting or pride, but only for reverent gratitude to Him who has crowned us with loving-kindness and with tender mercy.

III. *Estimate Justly the Value of Earthly Things.*

However precious worldly things may seem, it is certain "we can carry nothing out" of the world when we leave it. It is a narrow bed which will form the last resting-place even for the owner of a province or the ruler of a nation. The Revised Version gives us a more correct, though more obscure, reading here—"For we brought nothing into this world, for neither can we carry anything out." In other words, not only do we enter and leave the world in a state of destitution, as the R. V. suggests, but "our entering it is ordered with regard to our leaving it." The lesson exemplified in death, when we must leave everything, is exemplified also at our birth; so that from the very first we are taught to keep in view this great lesson of the subordinate value of worldly things. Our real blessedness lies not in what we have, but in what we are. Of course, there are some things needful for us while we dwell in this fleshly tabernacle—the "food and raiment" referred to here; but, having these for ourselves and for those entrusted to our care, we may be therewith content; not ambitious to die like one of those of whom men say, "He was worth tens of thousands," while God said, "He was poor and miserable." So short is the time in which we can use our present possessions that we may well pray for grace to use them to the utmost for the comfort and help of our

[1] From Rowland's "Paul's Ideal Church and People."

fellows, and for the glory of God. Sad is the career and dark is the destiny of those who lay up treasures for themselves, and are not rich towards God.

For Friends' Intelligencer and Journal.

ST. LOUIS AND HOMEWARD.

The St. Louis visit was not yet completed in the closing of the last letter. It was a pleasure to meet while there with Mary W. Plummer, daughter of J. W. and H. A. P., of Chicago, and to visit her in the Public Library, where she has a position. The books number almost 80,000, and the mode of cataloguing, which has been in operation eleven years, is very convenient and complete. The building is old, and not so well adapted to its purpose as would be desirable, but they hope ere long to erect a new one with all the modern improvements. The reading-room is commodious and well lighted, and it was a cheering sight to see so many availing themselves of the privilege afforded. No conversation is permitted and the silence was complete. There is a department containing some very valuable and costly works mostly pertaining to science and art, embracing charts, maps, etc., which cannot be taken from the building, but a private room and desk are appropriated for their use.

I met here with Oliver E. Cope, great-grandson of Jesse Kersey, (his mother, Hannah Cope, residing in Salem, Ohio). He is engaged in business and far removed from a Friendly centre. He was very glad to meet with Friends, and the pleasure afforded was reciprocal. It is comforting to meet with young people in the heart of great cities who are living uprightly and endeavoring to build upon the true foundation, even if they do not observe the usages of their forefathers. Yet always there is the arising of desire that we might have planted through greater faithfulness religious homes, even as other sects have done.

I attended a meeting of the Women's Auxiliary of the Western Unitarian Conference, where reports were read of their post-office Mission, and a paper by L. W. Learned on "The New Theology, and What is Andover Orthodoxy?" which evidenced research and intelligent thought concerning the interesting subjects suggested. Among the topics for other meetings are: "What are the cardinal virtues of mothers?" "How shall mothers develop responsibility in their children?" "What is the mother's duty in regard to her children's associates?" "The Hindoo religion and the errand of Ramabai," etc.

After a very pleasant visit and rest with relatives and friends in St. Louis, I left for Richmond, Ind., on the 17th. Snow had fallen, and the weather became colder. which somewhat reconciled one to leaving Blue River settlement unvisited, hoping other feet would turn their way thither, though life abounds in their midst, and there is much to build upon in home material,—thus causing regret that I should miss the influence of encouragement which might have been gained by closer mingling with them. The beautiful snow tipped the bushes and trees as with white blossoms, and mingling with the verdure, still bright in many places, made a pleasing contrast. The country was quite rough after leaving St. Louis, one of the passengers remarking, "How we should enjoy some of these hills on our Kansas prairies!" She had formerly lived in Ohio, and had not become entirely reconciled to the monotony of the plains. We came to level land, however, with wide-spread fields of wheat and corn,—much of the latter not yet husked. We looked almost regretfully upon the one-story cottages in the towns we passed, having seen how much comfort is to be found in them, with the saving of so many steps, and how those who live in them, though previously accustomed to our several story Eastern homes grow to prefer them, and enjoy the convenience thus afforded. Yet in view of all these considerations, one still feels a preference for lodging rooms higher in the air.

It was almost dusk when we reached Richmond, where I was glad to be met and taken to the old familiar home of my cousin, Elizabeth Starr, who since a former visit has passed from earthly surroundings to other mansions of our Father. Her son James and his wife Sarah now occupy the house, and have made many improvements. It was a comfort to gather with Friends in the silent meeting, for it had been many weeks since I was privileged to meet with those accustomed to our manner of worship, at least with few exceptions. Some of the meetings, it is true, had been precious seasons, wherein all sense of being among strangers was lost sight of, and a grateful, appreciative spirit recognized, love banding us together in the bonds of a common humanity and a Providence about us all; yet it was good to mingle with those who naturally understood our usages, and there was a yearning of spirit that our lives might correspond with our profession, that each member might feel the responsibility of holding all our meetings in the life, and never as a dead formality. And how much these occasions would be enriched by the earnest receptive attitude of every spirit,—not depending on the two or the three to conduct them, but realizing a united privilege and duty in wrestling for the blessing.

The social mingling in the homes of relatives here was very enjoyable—embracing Wm. C. and Anna M. Starr, Benjamin and Mary B. L. Starr, with their families, also Catherine W. Braley, the only remaining member of Elizabeth Starr's brothers and sisters. Among other interests I visited the hames factory and brass foundry of W. C. Starr, and was surprised to find the variety of labor constituting the manufacture of that simple piece of harness, the hame. They are all made from stumps or roots having the natural bend in the wood, passing from one lathe to another until perfected in form and made ready for the attachments of brass, etc. I had the pleasure of seeing them mould the castings,—a process requiring the greatest care, beyond aught we had imagined, leading to the thought of how essential is skilled labor, each one being fitted for his or her department in life. I saw a "bit" or mouth-piece for the horse perfected in a very short time, also the welding of chains, the sparks flying from the anvil in every direction. Having seen very little of any kind of manufacture, I was led to think of the pleasure and profit which would accrue to the young minds

by more frequently affording them such opportunities.

A company of enterprising citizens of Richmond are having the natural gas conveyed to the city from Chesterfield, fifty miles distant, at a great cost, and many are having the pipes laid into their buildings, anticipating greater convenience and comfort from this mode of heating. It seemed as though there would be a feeling of uncertainty as to the continuance of supply, but it may be as extensive as the beds of coal, which seem inexhaustible. On Fourth-day morning I gathered again with Friends for worship, realizing anew the vital importance of being banded together in love, not in an exclusive or sectarian spirit, but on a broader basis, embraced in the declaration of Jesus: "By this shall all men know that ye are my disciples because ye have love one unto another." In the afternoon we visited several Friends not able to attend meeting, among them Cornelius and Mary Ratcliff who live a short distance from the city. He has lived in the same place for seventy-eight years, and they have been married sixty-seven years. Both are now blind,—he for nearly ten years, she about three. It was pleasant to see them sitting together by the cheerful hearth fire, so companionable to each other and those around them, recounting many blessings by the way, and trustful for the future. In the course of conversation, speaking of the comfort and profit of assembling for spiritual refreshment, Cornelius remarked that for many years he kept a diary, and in referring to it found he had only been absent three times in forty years from their week-day meetings, and had never sustained any pecuniary loss, but rather experienced gain thereby.

We rode out to the beautiful suburban home of Caroline Reeves, and had a pleasant call with her; also in sight of Earlham College, under care of Orthodox Friends. We saw in the distance new buildings, one of several asylums for the insane in Indiana; and while it is a comfort to know that provision is made for this class in the community, yet the crowded population of these homes leads to serious inquiry as to the causes contributive thereto, and what can be done by right living and thinking to stay this tide of infirmity. I bade farewell to the kind relatives in Richmond the evening of the 22d, taking a sleeping-car for Philadelphia, but kept awake after leaving Pittsburg at 3 a. m., to watch for our own mountain scenery, wanting to compare it with the granduer so recently enjoyed in Colorado, and was pleasantly surprised to find it so enjoyable, even by moonlight. It was daybreak when we made the "Horse Shoe Curve," and it was as beautiful as ever. As we proceeded the rising sun tinted the slopes, enhancing the beauty of the scene. The mountain scenery was more extensive than I had remembered, continuing longer after leaving Altoona than I thought, and the country was so fine and highly improved, it seemed to me no State could excel, if equal, our own. Coupled with this was a feeling of deep thankfulness for the privileges and opportunities afforded in these weeks of travel, and for a safe return to home and friends,—arriving in Germantown Sixth-day afternoon to find all well.

In writing these letters there has been a feeling of freedom as if corresponding with the home friends, and this has afforded me a pleasure in the long absence which I trust has not been unprofitable.

L. H. P.

West Chester, Pa., Eleventh month 24.

EDUCATIONAL REPORT IN BALTIMORE YEARLY MEETING.

To Baltimore Yearly Meeting:

Dear Friends: The Committee on Education one year ago entered upon the work for which it was appointed with a full realization of the importance of the concern allotted to them, and of the existing necessity for doing nothing that would involve the expenditure of much money. Relying upon the Committee for the Disbursement of the Fair Hill Fund to extend aid to all who needed help to secure educational facilities, the Committee have not until lately invited any calls for help to establish schools, or to improve those already in existence. For these reasons the schools of the yearly meeting have had to depend entirely upon their own resources during the last twelve months.

Early in the summer the Executive Committee issued a circular letter to all members of the General Committee in reference to educational matters in their respective neighborhoods, and requesting answers to certain questions. From time to time replies to these have been coming in, and now we are in possession of information that indicates that there has been *no* progress made, since stress of circumstances forced us to suspend active operations in 1887, while in some places what vantage ground had been gained has been lost, or is in danger of slipping from our grasp, for lack of aid which we could not extend. Of the $150 given us for use by our last Yearly Meeting, but $12.50 has been spent, the appropriation being so small that we feared, in the start, that we would fall short should we begin by encouraging schools to hope for assistance from the Yearly Meeting.

In Seventh month last to the circular letter, addressed to our correspondents, a very general response came, and from time to time since the Committee have been informed that languishing schools might be revived, and others might come nearer to their highest mark, if aid could be obtained to procure some little additional equipment that might enable them to offer advantages somewhat superior to the neighborhood schools by which they are surrounded. It has always been said to us that Friends' schools are preferred, all other things being equal, and that if they can be made a little, or much better, by having good teachers and books of Reference, a few Charts, etc., people not in membership with us will be willing to patronize them and thus aid in their support.

If it is important that Friendly influences be put around our children the school is preëminently the place to do it, and while the large percentage of children of our Society attend schools where there is no Friendly tone, but, on the contrary, are wholly an-

tagonistic to it, we cannot expect much spread of a knowledge of Friends' principles and testimonies.

To our question: "How many children of your monthly meeting attend schools not under the care of Friends?" answers have come from eleven. Five of them say all attend such. One says none, and the other five say 100 of 211 attend schools not under the care of Friends. One encouraging feature of these reports is that in Sandy Spring, where we have worked to establish a school, only 6 of 55 are not in Friends' Schools, and Dunning's Creek reports none attending schools not under care of Friends.

It seems to the Committee that there should, therefore, be no relaxing, but, on the contrary, greater vigor than ever thrown into this work. Now that First-day Schools are doing the work of strengthening the interest in the principles of our Society, our children should not be drawn away therefrom during the other six days of the week. Should we not rather try to supplement the work of home and the First-day School and of the meeting in our every-day schools?

With the reports just received came requests for some assistance, such as has been given by the Committee in the past to our subordinate meeting schools and several members have given notice that others would come. Seeing this evidence of renewed interest, and the anxiety of many now present to put their children among Friends, the Committee feel that we may again start forward with abundant hope of reward.

Inasmuch as the appropriation made last year has been carefully retained in the treasury, hoping that our work could, for a time, go on without our encouragement or help, in which we have been disappointed, and anxious to make due amends by greater care and effort in the future, the Committee would ask that the amount unexpended and $50 additional be set aside for their uses for the coming year, if it be the pleasure of the yearly meeting to continue the work.

Respectfully submitted,
ELI M. LAMB, *Clerk.*

Baltimore, 10th mo. 30, 1888.

SCRIPTURE LESSON, No. 47.

TWELFTH MONTH 9, 1888.

TOPIC: NECESSITY FOR SPIRITUAL SUPPORT.

GOLDEN TEXT.—"Not by might, nor by power, but by my spirit saith the Lord of Hosts.—Zech. 4: 6.

READ Judges 7: 1-8.

WE pass over the administration of several Judges whose names are given,—among them is Deborah, a prophetess,—and come to Gideon, upon whom "the spirit of the Lord" rested. After testing, by a custom that was universal in ancient times, and that the world has not wholly lost faith in, even in our day, Gideon is assured that the Lord has chosen him to deliver Israel from the host of the Midianites.

Our lesson portrays the wisdom and far-sightedness of Gideon, who will not go up against their enemies with the whole armed force of the nation, but choosing picked men, only three hundred in all, he trusts in the strong arm of Jehovah for deliverance. We have need again to remember that the people of Israel had no higher conception of God at this time than what comported with the thought of themselves as his chosen people, before whom all other nations were as nothing. He was their God and they were his people, and whatever injury they could inflict upon these idolaters was approved of God. It seems a monstrous idea of the Divine Being, the Creator of all things and the Ruler of the universe, but entirely in keeping with the low standard of justice and morals that then prevailed, and that continued to govern men in their intercourse as nations, long after the blessed Jesus declared "one is your Father, even God, and all ye are brethren." It was reserved for the Gospel to disclose the great truth, "God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is acceptable to him.—Acts 10: 34, 35.

Gideon's faith and confidence in God was an inspiration to the little band of warriors who ranged themselves under his leadership. This is always the result of faithful leadership. The man who undertakes any work, whether it be secular or religious, in the courage of his convictions, is the man who rarely fails in his undertakings. The first element in success is the feeling that the effort is the right one, and with the Divine help will be accomplished.

Gideon had infused this thought into the minds of the men who went with him; the right of choice had been offered them; he had caused it to be proclaimed, "Whosoever is fearful and afraid let him depart and return to his place."

So the people took victuals. They prepared themselves with provisions. The Hebrew people were not allowed to partake of food prepared by the hands of idolaters; it might have been offered to heathen gods, or it might have died of itself or been cooked in the blood; in either case it would have been an abomination to the Lord. The trumpets were always an accompaniment of the army then as now. Notwithstanding all his precautions Gideon found that his main reliance was upon God, who, he believed, had chosen him to rescue Israel.

The artist who would give upon his canvas a truthful picture of some vast stretch of a beautiful land with its varied charms of hill and dale, lake and river, and the nestled homes that adorn the whole, takes his view from some elevation more or less remote from the scene he would depict. In this bird's-eye view the minor details, which a more intimate and closer view would discover, and which, if portrayed, would mar the beauty of the picture, are lost. In the broad survey only the prominent appears, and in this lies the peaceful serenity that satisfies the soul, the grandeur and sublimity that fills the heart with joy.

It is thus, also, that to arrive at a truthful realization of the moral and spiritual condition of the world one must allow his thoughts to run over great stretches of time, and from a standpoint so elevated above all bias of prejudice, as to enable him to behold the salient features that mark the broad field of human endeavor and human achievement. To him

that does this the evils of society, the wickedness and sinfulness of mankind, seem like the bogs and fens; the malign features in the grand whole that are lost in the contemplation of the steady growth toward the true and good in the history of mankind; a steady advancement towards the highest and best in morals and religion. We thus behold nations rising in majesty by the arts of peace; as gradually the human conscience is becoming attuned to the spirit of the Divine which we cannot fail to perceive is operating in the universe. The righteousness of a people becomes the permanent in their history that goes down to future ages and is revered. In the great heart of mankind springs up ever a new and grand inspiration that causes men to "rise on stepping stones of their dead selves to higher things." The hearts of the people in the most enlightened nations to-day are all aflame with duty. Their religion is taking on a practical form of philanthropy that is seeking to rid the world of its evil influences. War still has its votaries, great armies are marshalled, but where formerly nations were ever ready to settle their differences by the sword, now they join themselves together in efforts to maintain a peace, and the peaceful methods of arbitration are more and more finding favor in their councils. The higher intelligence of mankind is seeking, not as in Gideon's time, for Divine aid in planning and achieving battles, but in discovering the best way to avoid them. The souls of men to-day are becoming more and more open to the knowledge that spiritual strength abides with and inspires those that would remove all causes of war, and establish a universal brotherhood of men among whom there shall be no longer wars nor rumors of wars.

For Friends' Intelligencer and Journal.

HONORING GOD.

"Honor God with thy substance and the first fruit of all thy increase; so shall thy barns be filled with plenty and thy presses burst out with new wine,"—not the wine we may not look upon when red in the cup, but the pure wine of the kingdom bearing the insignia of holiness unto the Lord, full of faith, hope, and charity that is not puffed up, exalteth not itself, thinketh no evil, suffereth long and is kind; always maintaining that sweet simplicity that becomes the followers of Jesus Christ; with meekness and humility advancing their profession, running the race set before them, doing the work assigned them, inviting by daily example to the world without—"this is the way, walk in it." One undying truth was understood long ago—the nations of those that are saved shall walk in the light of the Lord.

The time has come
When each happy home
Unite in fulfilling the law
Written in the heart;
And to such will impart
Grace the careless never saw.

Peace flows like a river,
With thanks to the Giver;
The oil and the wine
Both are divine.

Sarah Hunt.

INTELLIGENCER AND JOURNAL.

Howard M. Jenkins, *Managing Editor.*

ASSOCIATE EDITORS:

Helen G. Longstreth. Louisa J. Roberts.
Rachel W. Hillborn. Lydia H. Hall.

PHILADELPHIA, TWELFTH MONTH 1, 1888.

OUR MANNER OF WORSHIP.

When we thoughtfully consider what it is to assemble for Divine worship and to whom the worship is offered, we can hardly fail to discover how nearly George Fox and his colaborers made practical the teaching of Jesus, in the manner of public worship which they adopted for the society of which they, humanly speaking, were the founders. It required a deep insight and a wisdom that drew its inspiration from the great fountain of spiritual life, to look beyond the forms and ceremonies by which the worship of our Heavenly Father was trammeled, and realize that the "hour" had indeed come, when "they who worship the Father must worship in spirit and in truth." And we cannot over-estimate the faith and courage that enabled them to be true to their convictions while the whole Christian world was without sympathy, and even intolerant towards them.

Let us inquire what is worship? The answer is not far to seek. It is homage, reverently offered, and its origin is traceable to that sense of obligation to the Supreme Being which inheres in the whole human race. But this Being cannot be approached as man approaches his brother-man, nor receive the homage that is offered through outward forms. The old prophets in their times of spiritual illumination called the people away from a dependence upon forms and ceremonies, and Jesus seeing the tendency to this outward, formal service was pointed and severe in his condemnation, charging the worshippers of his day with making long prayers, and being careful to observe the law that they might be seen of men. It was after he had accused the Samaritans of worshiping "that they knew not," in his interview with the woman at the well, that he gave utterance to the great fundamental truth concerning worship which the Christian world has been so slow to adopt and embody in the usage of the Church. "God is a spirit, and they that worship him must worship in spirit and in truth," He made the foundation of all worship. This calls us to gather in our assemblies in silence, for only in the stillness of all that is outward can the soul be made sensible of the presence of the Great Master of Assemblies, and prepared to hear his Inspeaking Voice.

Congregational services, beautiful as they may be made, and the eloquent sermon, full of strong, earnest thoughts of duty and responsibility, cannot supply the requirement of spiritual worship. They are the means adapted to awaken the thoughtless to a sense of the fealty they owe to God, to encourage the seeking ones to continue to ask until the promise is fulfilled, and to incite the faithful to greater diligence in the service of their Divine Master.

But to those whose minds have been turned into the channel of thought that leads to a more spiritual observance of this duty, the coming together with one accord in the place appointed for public worship and there waiting for the manifestation of the Divine Presence, is the highest ideal of true worship; and as the unity in service is felt, there is an overflow from one to another as each heart is open to receive, and, although not a word is spoken, the bread and the water that nourishes the divine life in the soul, will be dispensed. The life of the Church is to be found in the secret communings of its individual members and this as certainly in the congregational capacity as in their private devotions. "It is the Spirit that quickeneth, the flesh profiteth nothing," was the testimony of Jesus; and what an abounding favor that man who through his fleshly desires and instincts, is allied to the grovelling things which perish with the using, may, through the power he has to apprehend and comprehend God and eternity come into union and fellowship with Him, and be a partaker even in this life of the good things that He has in store for them who love Him.

Friends have need to observe diligence in the carrying out of this testimony and to acquaint themselves through study and meditation with the ground upon which it rests, that they may be able to commend it to those who are inquirers and have an intelligent understanding of the obligations that are implied in accepting as a doctrine of the Church, the spirituality of divine worship.

We call attention to the announcement of the Yearly Meeting's Committee (Philadelphia), of an Educational Conference, to be held at Race street Meeting-house on Seventh-day of this week, the 1st of Twelfth month. These conferences have heretofore been found very interesting occasions, the discussions being usually practical, direct, and intelligent.

Greatness is rarely born of the multitude. Individual power is the product of a wide horizon. Inspiration springs from solitude, and the Infinite comes nearer as the finite recedes from the mental vision, only solitude must not be filled with self.—*A. W. u e.*

MARRIAGES.

MERRITT—WILLIS.—At the residence of the bride's parents, Wading River, L. I., Tenth month 17th, 1888, in accordance with the order of the Society of Friends, Jesse Merritt, of Bethpage, L. I., to Pauline, daughter of Charles Willis, of the former place.

DEATHS.

DUELL.—Near Woodstown, N. J., Eleventh month 4th, 1888, Hannah T., wife of Elmer Duell, in her 58th year. She was a valued member of Pilesgrove Monthly Meeting.

In the death of this dear Friend, not only has the home circle sustained a great bereavement, but the meeting of which she was a member, and the First-day school where she took an active part as teacher, until her health gave way, since which time she was always found (health permitting), in the adult class.

During the past few weeks of her life she had much suffering and weakness of body. But she was favored to keep her mind clear, in that undying faith, that our Heavenly Father doeth all things well; and her cheerful countenance bespoke that she was resigned to whatever His will might be. She leaves besides her husband, a son and daughter who feel their loss deeply. Her consistent life should be an incentive unto us to follow her blessed example. J. B

DUNWOODY.—At Newtown Square, Pa., Eleventh month 21st, 1888, J. Penrose Dunwoody. Interment at Friends' ground.

MORF.—In Philadelphia, Eleventh month 21st, 1888, Lydia A., wife of Henry Morf. Interment at Evesham Meeting ground, N. J.

PERRILL.—Eleventh month 9th, 1888, Laura, wife of Alfred Perrill, and daughter of Penrose and Elizabeth Ambler (members of Little Britain Monthly Meeting) passed from earth life after a lingering illness, (consumption), aged 36 years.

In the early part of her sickness she hoped to be restored to health, that she might be a companion to her young husband, and aid in training their little son; and also have loving companionship with parents, brothers, and sisters.

Medical aid and all the tender care of husband, parents, and loved ones were given her; for the past year her mother was her constant nurse, and all was done that was in their power to relieve or stay the disease. But alas! all in vain! When she realized that her end was near she was calmly resigned, and often talked with those around her with strong faith in the Divine Power to soothe and comfort, and give her strength to bear her affliction; frequently expressing her resignation, saying "Oh! Lord, Thy will be done!"

It was a blessed privilege to the writer of this article to be with her and her loved ones the last day and night of her life here. She was so calm and peaceful; said "I am ready and waiting, am not afraid to go, all is peace, I find nothing in the way." Oh, what a blessing to know and feel the Divine Power was there in full measure to comfort all in their sad bereavement. L. M. B.

POWELL.—At Bethpage, L. I., Eleventh month 16th, 1888, Sarah T. Powell, widow of the late Richard S. Powell, in the 86th year of her age; a member of Jericho Monthly Meeting.

STOKES.—At Allegheny City, Pa., Fifth month 19th, 1888, John Lancaster Stokes, son of Henry and Anna P. Stokes, formerly of Rancocas, N. J.

For Friends' Intelligencer and Journal.

A GERMAN CITY.

TWENTY-ONE miles north-west from Leipzig, on the right bank of the Saale, lies the city of Halle. When first I heard the name, a vision of great halls with marble columns, filled my mind; but those who know Halle better, are aware that it gets its name from the deposit of salt in the neighborhood.

The bob-tail horse-car takes us from the station along Leipziger Strasse and past the Round Tower, the chief remnant of the old city walls. Here we cross the New Promenade, which is at the same time an ornament to the city, and a memento of the dismal past, when cities had to have great, ugly, confining walls and narrow, crooked streets. But, I suppose, if it were not for gunpowder, these European cities would still have battlements surrounding them. So the progress of the science of destruction leads the way towards the arts of peace.

And now we pass through one of these winding streets into the old town. In some places scarcely wide enough to allow two vehicles to pass, this main street opens out at the City Hall into the Market. This was the center of Old Halle. Here is the Rathhaus, where the Bürgermeister and the Council met and still meet; and here, in the open space around, where the statue of Handel stands, the peasants and flower-girls came and still come to sell their wares.

Yonder is the Red Tower, the bloody memorial of the executions: the condemned stepped out from its windows upon the scaffold erected in the square. On the west side of the square is the Marketkirche, a strange structure, formed by the union of two churches that formerly stood here; thus it comes to have four towers and two choirs. Some of the cosy apartments in the walls, which look like places for tombs, serve for pews and have windows opening into the body of the church, through which the pious occupants can hear and yet scarcely be seen. Of course those who come to church to show themselves and their clothes, do not rent these pews. If we climb one of the eastern towers, we obtain a good view of Halle and its surroundings. The two towers are connected by a bridge, and here the fire patrol lives, and marches to and fro, watching for fires over the city.

To the northwest, only a couple of squares distant, are the ruins of the Moritzburg, the citadel of Halle. But the view from the west bank of the Saale, opposite the crumbling walls, is the most picturesque. So, wending our way through the clean but narrow streets, in a few minutes we cross one of the arms of the Saale, and looking back, we see rising directly from the water's edge and blackened by the wear of the elements, Moritzburg, presenting a picture fit for the artist's pencil or the dreamer's fancy. For, during the latter part of the Thirty Years' War, Halle and the neighboring parts of Saxony was the fighting ground for the contending armies, and many a siege has Moritzburg sustained. Yonder to the southeast is the field where Graf Tilly yielded his glory to Gustavus Adolphus; and at a little distance further to the west is the field of Lützen, where, in 1632, Gustavus himself fell mortally wounded, but victorious, over his only rival, Wallenstein.

So that even the horrors of the past, the misery endured, and the mistakes committed, are a heritage to succeeding generations not wholly without advantages. The world would not be nearly so interesting nor so dear to us, if it were not for the struggles and failures, mistakes and worriments of the past; for the present and future are full of such trials, and the consolation needed in the midst of these discouragements comes from a contemplation of the past. The angels in heaven do not attract our attention half so much as our fellow-creatures around us, who have lived, suffered, and triumphed in the same difficulties in which we find ourselves.

Leaving Moritzburg and turning into the City Park, we are soon in the full enjoyment of one of the prettiest parts of the famous Saalthal. The river spreads out into half a dozen branches, forming a dozen or more charming islands, called the "Meadows." Here is the favorite promenade of the citizens. At the end of Nightingale Isle is a pontoon bridge across the Saale, and here begin the high banks that give additional beauty to the scene. On the left is a pretty afternoon resort and pavilion with a charming view. Along the river bank stretches the village of Cröllwitz; and there, right opposite are the tower and ruined walls of Giebichenstein. The vines and trees have done their part also to make the dismantled castle beautiful. There are more famous ruins, grander in size and more renowned in story; but Giebichenstein is unrivalled in picturesqueness. The eye has but to turn to the neigeboring "Rocks of Trotha" to remind the beholder of the lines of Eichendorf inscribed on a pillar erected at one of the prettiest points of view in the whole valley:

"Da steht eine Burg über'm Thale
Und schaut in den Strom hinein,
Das ist die fröhliche Saale,
Das ist der Giebichenstein.

"Da hab'ich so oft gestanden,
Es grünten Thäler und Höh'n,
Und seitdem in allen Landen
Sah ich nimmer die Welt so schön."[1]

Crossing the Saale to the right bank again and returning to Halle through the fine wide streets of the new town, we pass along the Old Promenade between the University and the Theater. Frederick I. founded the University of Halle in 1694. Frederick the Wise founded the University of Wittenberg in 1502. At the fall of Napoleon, in 1815, when nearly every thing was being reärranged, these two Universities were united, and the institution now bears the title "The United Fredericks University of Halle-Witten-

[1][These verses may be freely rendered in English as follows.—EDS. INTELLIGENCER AND JOURNAL.]

There looks o'er the valley a castle,
And down at a stream so fine,
'Tis the joyous river Saale,
And turreted Giebichenstein.

There have I stood, O, so often!
'Mid blossoming vale and height,
And since in never a country,
Have I seen this world so bright.

berg." So the present structure, erected in 1834, is the modern representative of the University of Wittenberg, where Luther was professor of theology in the first half of the 16th century.

As we are concerned more with the outward looks of Halle at present, we will not enter the University Building, but proceed down the Old Promenade to Steinstrasse. Here is the Post Office, and as we look down the street towards the Market, the liveliest scenes in Halle present themselves. Here comes a milk wagon drawn by two dogs. Yonder a girl and a dog share the pull together. They are drawing a load of coal. Behind them is a push-cart, loaded with trunks and beddings, and pulled and pushed by three "Dienstmänner." Here comes rumbling along, as if it were the Spirit of Thunder, a great heavy wagon, as large as a freight car, on very small wheels, pulled by two strong horses. This is the kind of conveyance the Germans use in moving household furniture. In front of the Post Office is a stand for "Droschken," and behind in the yard are the yellow package-delivery wagons of the the Parcels Post.

At the corner is the "Hotel zur Stadt Hamburg," and opposite is the office of the Royal Lottery. For the Germans still believe in throwing money away in the hope of gaining a fortune by chance. But in general they seem very well contented with their lot, and proud of their country and its past history. In the schools pains is taken to cultivate the national spirit, and just as American school-books tell us the United States is the greatest nation in the modern world, so the German geographies teach their young learners that "the German Empire is the first land-power in Europe."

HERMAN T. LUKENS.

Halle a. Salle, 10th mo. 29, 1888.

NEWS OF FRIENDS.

DUANESBURGH QUARTERLY MEETING.

THIS was held at Quaker Street, N. Y., on the 17th, 18th, and 19th of Eleventh month. Friends were in attendance from Purchase, Westbury, and Saratoga Quarterly Meetings. The meeting of Ministers and Elders, although small, was one of much interest. Charles M. Robinson, of Chappaqua, spoke with tender feeling, exhorting all to greater diligence in the performance of known duty, and fearful less some one in the little company might be suppressing a gift that was meant to be a help and strength to the whole body. On First-day morning many Friends gathered at ten o'clock to attend the exercises of the First-day school, which was full of interest and a source of profit to all engaged in the work. At the close Philip Dorland, of Saratoga, addressed the school in a few pointed remarks. At 11 o'clock the meeting was nearly all gathered and after a short season of solemn stillness, Philip Dorland bore a lively testimony to the truth of the gospel as held by Friends, claiming that with entire consecration of heart, such as the Father requires, we may become so permeated with his blessed Spirit that we become heirs of God, and joint heirs and co-laborers with Jesus Christ. His discourse throughout was earnest and impressive. Charles Robinson followed in a tender appeal to go down into the depths, and there be willing to put aside every thing that is harmful, that hinders the uprising of the pure life of God in the soul. Then shall we become willing to proclaim, like one of old, "Surely, Salvation is of the Lord!"

On Second-day the meeting was smaller than usual at this time, on account of the bad condition of the roads, several members of the different monthly meetings not being able to be present. Philip Dorland was led to speak at some length on the power and efficiency of prayer,—that all true prayer is a condition of the mind, and that this prayerful condition must be so constantly preserved and dwelt under that the words and actions of our lives shall be but the out-growth—the echo of a prayer. Charles Robinson followed, speaking to our peculiar needs as a Society,—that we are not to look backwards complacently, over work already accomplished, but come with willing hands to take up and carry on the work left by dear ones who have passed from our midst; and let us search deep, and see if it is not mainly through individual unfaithfulness that there has been a falling off in our membership, and so many vacant seats in all our meetings. Not in the way of discouragement, but with loving entreaty he led us to draw very near to the Fountain of all Good, to watch and wait for the little pointings of duty, and a willingness to follow the Divine leadings.

The business of the quarterly meeting followed in harmony and good order, and the meeting closed with a feeling of renewed spiritual strength, and of gratitude for the social commingling which these occasions afford. M. J. H.

THE WILLIAMSON INDUSTRIAL SCHOOL.

ANNOUNCEMENT was made last week of the plans of Isaiah V. Williamson, of this city, who proposes to endow an industrial school for boys, to be erected somewhere near this city. He has selected seven Trustees, Edward Longstreth, William C. Ludwig, Lemuel Coffin, John Wanamaker, John Baird, J. W. Brooks, and Henry C. Townsend, to whom he explained at a meeting on the 24th instant. The endowment is stated to be a very large sum, twelve millions of dollars, ($12,000,000), being mentioned, but it is probable that the work will be begun, and the endowment be fixed later. The institution, it is announced, will be known as the Williamson Free School of Mechanical Trades. It will be devoted to the education of boys in the old-fashioned trades, including carpentering, blacksmithing, printing, and other trades, so that they may be ready to enter upon life as skilled artisans instead of having to struggle for clerkships and other inferior positions.

I. V. Willamson is now over eighty years of age, and he found himself no longer young enough to bear the task of founding and controlling so large an institution, and therefore solicited the assistance of a number of successful business men to act as trustees under his supervision. He was anxious to live to see the plan put into operation, thinking that under his personal oversight it would be surer of successful accomplishment, and wishing to see the result of his plans for the good of the rising generation of young men.

For Friends' Intelligencer and Journal.

OUGHT.

THERE'S a sentinel stationed in every breast
Can neither be bribed nor bought.
He gives us the sharpest of keen unrest
If we disregard his slightest behest;
And he bears (ere this you doubtless have guessed)
The plain little cognomen, "Ought."

No man so uncivilized, heathenish, rude,
So savage, and wild, and untaught,
But this stern little guardian, with power imbued,
Holds a check o'er the nature else all unsubdued;
And, 'though often his teachings appear to be crude,
We must bow to the wisdom of Ought.

Mysterious monitor, tell us we pray
From whence thy authority's brought.
And why thou dost rule in such different way
These vitalized temples of humanized clay,—
And why many things we're forbidden *to-day*
To-morrow are sanctioned by Ought.

For ages philosophers, poets, and seers
The clue to thy nature have sought,—
Though ever eluding their grasp, it appears,
Thou dost pilot us still down earth's highway of years,
While each, 'mid the tumult, the whispering hears
Of his own individual Ought.

Full many the battles, fierce, nameless, and long,
With thee we have silently fought.
Sometimes in the closet, sometimes in the throng;
When the boundr'y seemed lost 'twixt the right and the wrong;
But, 'though weak from the contest, we knew we were strong
When the vict'ry was carried by Ought.

A guide without guile we can trust through all time,
A friend with no treacherous thought.
When the bells of the churches seem all out of chime,
And the creeds of the world are refusing to rhyme,
We can peacefully rest in assurance sublime:
All is well while we do as we ought.

L. W. W.

Newtown, Pa.

LORD KEEP MY MEMORY GREEN.

MY feet approach life's western slope,
Above me bend the arching skies,
Beyond me spreads the realm of hope,
Behind, the land of memory lies,
I know not what the years may bring,
Of dangers wild, or joy serene,
But turning to the east I sing:
"Lord keep my memory green."

Oh! land of winter, and of bloom,
Of singing bird, and moaning pine,
Thy golden light, thy tender gloom,
Thy vales, and mountains all are mine!
The holy loves of other years,
With beckoning hands toward me lean,
And whisper through their falling tears,
"Lord keep my memory green."

Dear memory, whose unclouded gaze,
Can pierce the darkest wilds of space,
I see her morning watch-fires blaze,
I feel her breezes fan my face.
I would not give the light she flings
Across my future landscape scene,
For all the pomp and power of kings.
"Lord keep my memory green."

Let memory near my soul abide,
With eye, and voice to warn, and win,
Till Hope and Memory, side by side,
Shall walk above the tides of sin.
Till from life's western lakes and rills,
The angel lifts the sunset sheen,
And hangs it o'er the eastern hills—
"Lord keep my memory green."

—*James G. Clark.*

WEBSTER AND BENTON: A TOUCHING EPISODE.

A CORRESPONDENT (W. P. T.) sends to the *Local News* of West Chester, Pa.. some matter extracted from Peter Harvey's Reminiscences of Daniel Webster, relating the story of Webster's reconciliation with Thomas H. Benton, after the estrangements of many years, and of a subsequent event of a like character. The details were related to Harvey by Webster himself, and appear in the volume which the former issued some years ago.

"We had," said Webster, "a great many political controversies; we were hardly on bowing terms. For many years we had been members of the same body and passed in and out at the same door without even bowing to each other and without the slightest mutual recognition, and we never had any intercourse except such as was official and where it could not be avoided. There were no social relations between us. At the time of the terrible gun explosion aboard the Princeton during Tyler's administration T. H. Benton and I were on board and he related to me with tears this incident. He said he was standing near the gun in the very best position to see the experiment. The deck of the steamer was crowded and with the scramble for places to witness the discharge of the gun his position was, perhaps, the most favorable on the deck. Suddenly he felt a hand laid on his shoulder and turned. Some one wished to speak to him and he was elbowed out of his place and another person took it, very much to his annoyance. The person who took his place was ex-Governor Gilmer, of Virginia, then Secretary of the Navy. Just at that instant the gun was fired and the explosion took place. Governor Gilmer was killed instantly. Upthur, then Secretary of State, was also killed, as was another man of considerable prominence. Colonel Benton, in relating this circumstance, said: 'It seemed to me, Webster, as if that touch was the hand of the Almighty stretched down there drawing me away from what otherwise would have been instantaneous death. I was merely prostrated on the deck and recovered in a short time. That one circumstance has changed the whole current of my thoughts and life. I feel that I am a different man and I want, in the first place, to be at

peace with all those with whom I have been so sharply at variance, and so I have come to you. Let us bury the hatchet, Webster?' Nothing, I replied, could be more in accordance with my own feelings. We shook hands and agreed to let the past be past, and from that time our intercourse was pleasant and cordial. After that time there was no person in the Senate of the United States of whom I would have asked a favor, any reasonable and proper thing, with more assurance of obtaining it than of T. H. Benton." One day as Webster was seated in his library he was waited upon by John Wilson, a lawyer of St. Louis, between whom and Benton had long existed an opposition so bitter and malignant as to be matter of notoriety. Often in public debates they had abused each other in most virulent terms. Wilson was now a broken down man, prematurely old and wrecked in fortune, and he had determined to emigrate to California, then but recently conquered from Mexico by Fremont, Benton's son-in-law. He had called on Webster to request a letter of recommendation to some one in California, certifying that he was a respectable character and worthy of confidence. The kind feelings of the statesman were awakened, and after thinking over the matter a few minutes he suggested that a letter from Benton to Fremont would be of greater service than anything he could write. What followed shall be told in his own words, as related by his biographer:

"He looked me in the face, half astonished and half inquiringly, as much as to say: Can it be possible that you are ignorant of the relations between Colonel Benton and myself?

"I said: 'I understand what you mean. I am perfectly aware of the past difficulties between you and Col. Benton, and the bitter hostilities that have existed. But I want to say to you that a great change has come over Col. Benton since you knew him. His feelings and sentiments are softened. We are all getting older. Our fiery hot blood is getting cooled and changed. It is hardly worth while for men when they are getting up pretty near the maximum of human life to indulge in these feelings of enmity and ill-will. It is a thing we ought to get rid of. Col. Benton and I have been engaged in a war of words as you and he have, and up to two or three years ago we both went out of the same door for years without so much as saying "Good morning" to one another. Now I do not know a man in the Senate to whom I would go with more certainty of having a favor granted than to Col. Benton. He feels that age is coming upon him, and he is reconciled to many of his most bitter opponents. 'Is thy servant a dog,' replied Wilson, 'that he should do this thing?' I would not have a letter from him. I would not speak to him. I would not be beholden to him for a favor—not to save the life of every member of my family! No sir! The thought of it makes me shudder. I feel indignant at the mention of it. I take a letter from Benton? I' 'Stop, stop!' said I; that is the old man speaking in you. This is not the spirit in which to indulge. I know how you feel.' While he was raving, and protesting, and declaring by all the saints in the calendar his purpose to accept no favor from Col. Benton, I turned around to my desk and addressed a note to Benton something like this:

"Dear Sir: I am well aware of the disputes, personal and political, which have taken place between yourself and the bearer of this note, John Wilson; but the old gentleman is now poor and is going to California and needs a letter of recommendation. I know nobody in California to whom I could address a letter that would be of any service to him. You know everybody and a letter from you would do him a great deal of good. I have assured John Wilson that it will give yourself more pleasure to forget what has passed between yourself and him, and to give him a letter that will do him good, than it will him to receive it. I am going to persuade him to carry you this note and I know you will be glad to see him.

"Wilson got through protesting and I read him the note. Then I said: 'I want you to carry it to Benton.'

"'I won't,' he replied.

"I coaxed and scolded and reasoned and brought every consideration—death, eternity and everything else—to bear, but it seemed to be of no use. Said I 'Wilson, you will regret it.'

"After a while he got a little softness, some tears flowed, and at last I made him promise, rather reluctantly, that he would deliver the note at Col. Benton's door, if he did not do any more. He told me afterwards that it was the bitterest pill he ever swallowed. Col. Benton's house was not far from mine. Wilson took the note, and as he afterwards told me, went up with trembling hands, put the note, with his own card, into the hands of the girl who came to the door, and ran away to his own lodging. He had scarcely been half an hour in his own room, trembling to think what he had done, when a note came from Col. Benton, saying he had the card and note and that Mrs. Benton and himself would have much pleasure in receiving John Wilson at 9 o'clock tomorrow morning. They would wait breakfast for him, and no answer was expected. The idea! said he to himself, that I am going to breakfast with Tom Benton! John Wilson! What will the people say and what shall I say? The thing is not to be thought of. And yet I must. I have delivered the note and sent my card: if I don't go now it will be rude. I wish I had not taken it. It doesn't seem to me as if I could go and sit there at that table. I lay awake that night thinking about it, and in the morning felt as a man might feel who had sentence of death passed upon him and was called upon by the turnkey to partake of his last breakfast. I rose, however, made my toilet, and, after hesitating a great deal, went to Col. Benton's house. My hands trembled as I rang the bell. Instead of the servant the Colonel himself came to the door. He took me cordially by both hands and said: 'Wilson, I am delighted to see you; this is the happiest meeting I have had for twenty years. Give me your hand. Webster has done the kindest thing he ever did in his life.' Leading me directly to the dining-room, he presented me to his wife, Mrs. Benton, and then we sat down to breakfast.

"After inquiring kindly about my family he said: 'You and I Wilson, have been quarreling on the stump for twenty-five years. We have been calling each other hard names, but really with no want of mutual respect and confidence. It has been a mere foolish political fight, and let's wipe it out of mind. All I have said about you I ask your pardon for.' We both cried a little. I asked his pardon and we were good friends. We talked over old matters and spent the morning until twelve o'clock in pleasant conversation.

"Nothing was said of the letter until I was just departing. He turned to his desk and said : 'I have prepared some letters for you to my son-in-law and other friends in California,' and he handed out nine sheets of foolscap.

"It was not a letter, but a ukase, a command, to every person to whom these presents shall come greeting; it was to the effect that whosoever received them must give special attention to the wants of his particular friend, Col. John Wilson, of St. Louis. Everything was to give way to that. He put them into my hands and I thanked him and left."

Webster continued: "Col. Benton afterward came to me and said: 'Webster that was the kindest thing you ever did. God bless you for sending John Wilson to me! This is one troublesome thing off my mind. That was kind, Webster. Let us get these things off our minds as fast as we can; we have not much longer to stay, we have got pretty near the end; we want to go into the presence of our Maker with as little enmity in our hearts as possible.'"

From the Herald of Peace, London.

ISLAM, OF THE SWORD.

One of the principal services rendered by the great cosmopolitan Missionary Congress, which was held in London, in June, 1888, consisted in the discussions which tended to refute the eulogies of Mahommedanism, lately promulgated by Canon Isaac Taylor and others. The array of facts presented by various gentlemen, long resident in Mahommedan regions, and profoundly acquainted with all the aspects of Islamism, sufficed to demolish the superstructure of theoretic credit, too often ascribed to the influence and operation of the system in question.

Islam is a religion founded upon the sword. By the sword it was first promulgated. By the sword it has maintained its sway; and it is essentially and thoroughly an organization relying upon force, and on the elements of fear, terror, and absolute submission. But its history, and especially its present condition, decisively demonstrate that it is lacking in those constructive and elevating influences which are so peculiarly and surpassingly characteristic of Christianity.

The following facts, amongst others, were mentioned by the missionaries and travelers who spoke on this question, at the London Congress.

Islam tends to produce poverty and pauperism wherever it extends. Witness the existing condition of the Turkish Empire, Morocco, Egypt, and Arabia. In these lands trade is in a mere embryonic state of development, compared with other countries. Agriculture utterly languishes. Even the trees are taxed separately. The olive-tree, for example, has a tax placed upon it when it attains the thickness of a man's finger, and years before it becomes valuable as a fruit-producer. If, in these regions, a man discovers a mine, or valuable mineral lode (and there are many such to be found there) he does not dare develop it, or even, in general, let it become known to the authorities, that such a treasure exists upon his estate. For if he did so, it would lead to his ruin. Such a burden of tribute, or exaction, would be placed upon him, in consequence, that it would be impossible for him to develop the mine to the advantage of himself or the community. Hence the vast mineral resources of Mahommedan regions remain, for the most part, undeveloped. Similarly as to the construction of railways, docks, or harbors. The authorities either refuse permission altogether for the development of such works, or they impose most unreasonable demands as the price of a concession, or even for the maintenance of a merely passive action on the part of the Government. Hence the backwardness, the half-civilized, and wretchedly poor condition of the Moslem Empires. What little trade is permitted, is mainly in the hands of foreigners, Jews and Christians, whose nationality and religion exempt them from the control of the Mahommedan authorities. The revenues and resources of the State are kept at an exceedingly low level by the immeasurable stupidity of these Powers. It is only at a few isolated spots, where independent Christian authority prevails, as, for example, in the Lebanon, or in certain towns of Palestine, that even a moderate degree of civilization is secured. Whilst almost every other country of the world has its network of railways, canals, and roads, these are either wholly or largely lacking in Turkey, Asia Minor, Syria, Persia, Arabia, Afghanistan, Beloochistan, and Morocco. It is only during the present year that Constantinople, the capital of the Ottoman Empire, has been touched by a railway.

Yet these are the people, and this is the system which the late Lord Palmerston, in his unpatriotic and unstatesmanlike lack of regard to British interests, upheld, at the cost of hundreds of millions of pounds to the tax-payers and capitalists of England!

In Algiers and Tunis, under the French, and in Egypt, under British interference, some social and commercial progress has been secured. But elsewhere, throughout the vast territories of Islam, poverty, beggary and semi-barbarism prevail. Their races have a great gravity of look and expression. They appear wise to superficial observers. But, as nations, they are so ignorant and practically stupid, that there are scarcely any schools or colleges amongst them, except those which have been established and maintained by foreign missionaries. There is, indeed, a celebrated college in Cairo, but it forms the notable exception to the general rule of Mohommedan ignorance and indifference to learning. In India, also, the presence of rival races compels the resident Mahommedans to put forth some efforts in the line of education. But even there they are far behind the Christians and even the Brahmins, in their attainments.

History shows that wherever the Moslem has reigned, he has acted as the thief and squanderer of other people's wealth, and not as a producer of riches for himself or for others. Tennyson and certain writers of poetic fiction have sung of "the golden prime of good Haroun al Raschid," and of the Caliphs of Bagdad and Cordova, in the days of their early conquests and supremacy. Yes, these could, and did, spend very freely and ostentatiously upon themselves the treasures which industrious Christians and Jews had amassed, and of which they had plundered the latter. But when this wealth was exhausted, what followed? Ruin, squalor, and beggary. And these remain, to this day, wherever the Moslem retains his rule. If the traveler walks round Cairo, or Teheran, or other cities of Islam, he sees ruinous structures, and everywhere the signs of neglect and decay, on the part of the rulers of the country.

Sentimentalists may prate about the bold Bedouin and the "free Arab of the desert;" but what is the condition of these tribes and of their homes? They are like a lot of dirty, squalid gipsies. Their tents are the nests of vermin, where a few cups and pots constitute the furniture. And as a people, they are a set of lying thieves and extortionate beggars. Their women are brought up in degradation and indecency. And it is such females that Mahommedans have for their wives, mothers, and sisters. How essentially degrading, then, is the whole system of polygamous Islam!

The above evils and defects of Islam are but a portion of the intrinsic badness of the fruits of the faith of Mahommed. That faith naturally developes cruelty and vice in its adherents. Mahommed himself, in his later years became notorious for his murders and unbridled licentiousness. Vices which may not be named in public society still flourish, with special development, amongst the races of Islam. Such, and much more, are the permanent and prevalent fruits of that system which has been founded, propogated, nourished, and characterised, by the sword.

The penitentiary system of treating crime cannot exist without prison employment more or less productive. The very purpose of it, namely, to protect society against crime by rescuing criminals from their crimes, so that they may be restored to society sooner or later as serviceable citizens, supporting themselves by their own labor, must utterly fail unless they are trained to industry for the sake of industry.—*Supt. Z. R. Brockway.*

Humerous views of life are well enough as an occasional relaxation. But we are not to find the chief joy and end of life in these accidentally distorted perspectives. Life itself is not a joke.—*S. S. Times.*

A teacher asked a class to write an essay on "The Result of Laziness," and one of the bright but lazy boys in the class handed in as his composition a blank sheet of paper!

HIGHER EDUCATION OF THE NEGROES IN THE SOUTH.

In the North all the great colleges and professional schools are as open to the negro applicant as to any other. He undergoes no different examination. He pays no different term bills. Whether he shall get an advanced education is purely a question of his own wishes, capacity, preparation, and means. What percentage shall go beyond the grammar school or high school is thus decided by the natural action of universal motives. There is no artificial blocking of a negro's opportunity.

In the South, on the contrary, not one of the old Southern colleges or professional schools will to-day admit a negro pupil. The institutions where negroes can attempt the higher education are all of recent origin, and for the most part still dependent on Northern benevolence. The contributors sometimes ask, What is the need of going beyond common school work?

1. The most obvious need is that of providing fit teachers for the tens of thousands of public colored schools in the South. At first these thankfully employed teachers could do little more than read and write, but their requirements have steadily risen. Good work in the public schools will not be assured till they have a perennial supply of teachers who know a great deal more than they are required to teach; while for principals of graded schools in the cities and teachers of high schools and normal schools, men and women of full college education will be increasingly in demand.

2. Thoroughly educated men are needed to take leading positions among negro physicians, lawyers, writers, and especially ministers. For many years the percentage of college-bred men in these callings must be much smaller among the negroes than among whites. The more rapidly it is increased the more rapid and secure will be the advancement of the race.

3. The higher education is needed as a stimulus to the lower. Every individual who has a noble career opened before him by education awakens an ambition for education in all the communities that know him. The presence of advanced classes in a school quickens the minds of all in the lower grades. There are plants that die if the top is destroyed. The life of the whole system of education depends on vigor at the top.

4. The higher education is needed to prevent the danger of a little learning. The charge used to be often made that educated negroes were conceited and arrogant. The charge cannot be maintained against those who are thoroughly educated, nor is it likely to be justified by those who get a partial education in schools where the presence of higher classes suggests continually how much they have not studied

5. The planting of strong institutions of high grade for the negroes was the best way that could have been chosen to win the respect of the Sohthern whites and lead them up to approve of negro education. This appears strikingly in the case of Berea College, Kentucky, against which the opposition was at first peculiarly bitter because it admitted both

white and negro pupils. The school was denounced as a "stench in the nostrils of decent people." Strenuous efforts were made, and sometimes with success, to dissuade white pupils from attendance. But the college kept its grade of instruction fully up to that of any in the State. The high quality of the school triumphed over all opposition. The white pupils continue to be nearly one-half of the whole number. Its faculty are cordially welcomed to membership in the College Association of Kentucky, and have had their full share of the honors of that body.

This general reputation and influence could not have been gained by a school that stopped with the lower grades. To retain such influence the college must grow in equipment as it is growing in numbers. It should not be occasion for surprise, but rather rejoicing, that it is now asking for increased endowment. There is no work more important for the elevation of the negro race and the right adjustment of the relations between the races than to make and keep such a school the leading college in its State.—*Christian Union.*

THE DEATH-RATE OF INFANTS.

It is a startling fact, which meets the student of vital statistics at the outset of his investigations, that from one-third to one-half of all persons born into the world die before reaching the age of five years. Or, to face the terrible reality from another point of view, so great are the dangers of infancy, that a child which has completed its fifth year actually has an expectation of life more than twelve years greater than it had at birth.

The exact proportion of deaths varies greatly in different countries and localities, at different times and under different circumstances. Statistics are of value only in showing average results. In Norway, for example, the proportion dying under five is stated by Dr. Farr to be 204.5 per 1,000 born; while in England it is 338 per 1,000 and in Italy 567 per 1,000. In fifty-one so-called "healthy districts" of England and Wales, according to the same authority, the mortality under five is 175 per 1,000 born, while in the Liverpool district, representing the most unfavorable sanitary conditions, it is 460 per 1,000.

In the different parts of our own country, we find nearly as great a variety as on the continent of Europe. Even in the same latitude, the proportion varies greatly, according as city or country districts are considered. In the State of Vermont, which contains no large cities, and represents essentially a rural population, the number of deaths under five, for the year 1883, was 23.8 per cent. of the whole number of deaths; in the State of Massachusetts, which embraces several large cities within its limits, for the twelve years ending in 1884, it was 34.74 per cent.; and in the city of New York alone, for the seven years ending in 1873, it was exactly 50 per cent. of the entire mortality.—*J. M. French, M. D., in the Popular Science Monthly.*

If man is capable of knowing God, it must be because there is that in him—that in every part of his being —which responds to something in God.—*F. D. Maurice.*

THE CAMEL'S HUMPS.

Structurally, of course, the humps are nothing—mere lumps of fat, collected under a convenient fold of the skin, and utterly unprovided for in the framework of the skeleton. When the animal is at its best and well fed, they are full and plump, standing up on his back firm and upright; but on a long journey they are gradually absorbed to keep up the fires that work the heart and legs, and in the caravan camels which arrive at the coast, the skins hang over, an empty bag, upon the creature's flanks, bearing witness to the scarcity of external food during the course of his long, forced march from the interior. A starved, small camel in this state of health far more closely resembles a Peruvian llama than any one who has only seen the fine, well-kept beasts in European menageries or zoölogical gardens could readily imagine.

But water is even scantier in the desert than food; and against want of water, therefore, the camel has had to provide himself, functionally at least, if not structurally, quite as much as against want of herbage. His stomach has accordingly acquired the power of acting as an internal reservoir, and he can take in as much water at the Bahrs or Wadys, where he rests for a while on his toilsome march, as will supply his needs for four or five days together. There are some differences in this respect, however, between the two chief varieties of the camel. The African kind is most abstemious, and best adapted to sandy deserts; the Bactrian, a product of more varied and better watered country, is larger and stronger, but less patient of hunger and thirst, while at the same time it can manage to subsist and to make its way into somewhat rockier and more rugged country.—*Grant Allen, in the Popular Science Monthly.*

If now we sum up the main points established, we see that to chemistry we owe the notions of the permanence of matter, of the gaseous condition, of the nature of the atmosphere, of combustion and of oxidation, of elements, of composition and decomposition in definite proportions, and of organic synthesis. Without this knowledge, it may well be asked, where would be, not merely our industry, our technology, but our whole modern civilization? Before looking more closely into the practical bearing of the lessons which the world has thus learned from chemical research, we may point out that chemistry more than any other science has taught us the art of experimental inquiry, or, as it might otherwise be called, the systematic interrogation of nature.—*Prof. William Crookes.*

The danger of riches increases with their increase. Abundance serves not as water to quench, but as fuel to augment the fire of covetousness.—*Selected.*

Speak a shade more kindly than the year before
Pray a little oftener, love a little more,
Cling a little closer to the Father's love;
Life below shall liker grow to the life above.
—*Selected.*

HOME.

Two birds within one nest;
Two hearts within one breast;
Two souls within one fair,
Firm league of love and prayer,
Together bound for aye, together blest.

An ear that waits to catch
A hand upon the latch;
A step that hastens its sweet rest to win.
A world of cares without;
A world of strife shut out;
A world of love shut in.

PREVENTION OF ALL INFECTIOUS DISEASES.

The science and practice of medicine and surgery are undergoing a revolution of such magnitude and importance that its limits can hardly be conceived. Looking into the future, in the light of recent discoveries, it does not seem impossible that a time may come when the cause of every infectious disease will be known; when all such diseases will be preventable or easily curable; when protection can be afforded against all diseases, such as scarlet fever, measles, yellow fever, whooping cough, etc., in which one attack secures immunity from subsequent contagion; when, in short, no constitutional disease will be incurable, and such scourges as epidemics will be unknown. These, indeed, may be but a part of what will follow discoveries in bacteriology. The higher the plane of actual knowledge, the more extended is the horizon. What has been accomplished within the past ten years, as regards knowledge of the causes, prevention, and treatment of disease, far transcends what would have been regarded, a quarter of a century ago, as the wildest and most impossible speculation.—*Dr. Austin Flint, in the Forum.*

An important event has recently occurred in India, and one that will have a most favorable bearing upon the social condition of the people of that vast empire. The Princes of Rajpootana have voluntarily abolished throughout their dominions the custom of infant marriages. This custom is one of the saddest and most productive of misery of any prevailing in India, and the present regulation is that in the future no girls shall be married under the age of fourteen and no boy under the age of eighteen, unless, prior to the adoption of this law, a contract of marriage had been entered into. These Princes of Rajpootana hold the highest rank in Hindu society, and apart from the authority, which they have in their own dominions, the example set by them will have wide influence throughout the whole of India.—*Exchange.*

We may give according to our means, and teach what we have learned, but not leave ourselves in the rough, to run about and exert a good influence, nor hurry to the uttermost parts of the earth to teach the heathen what we do not know ourselves.

A zealous soul without meekness is like a ship in a storm, in danger of wreck. A meek soul without zeal is like a ship in a calm, that moves not so fast as it ought.—*Mason.*

NEWS AND OTHER GLEANINGS.

—"The oldest rose bush of which there is any authentic record," says *Garden and Forest*, "is growing against the old church at Heldersheim, in Germany. Eight hundred years ago, it is said, Bishop Hepilo caused a trellis to be erected to support it. The main stem is thicker than a man's body."

—Only four gowns of American silk have been made to date. One of these was given to Mrs. Garfield by the Women's Silk Culture Society, and another was bought by Mrs. Tom Thumb. Mrs. J. T. Higgins, of Middleboro, Mass., is now having such a dress made for herself from material furnished by silk worms of her own raising.

—In Georgia, Judge Lumpkin, of the State courts, has been charged with what appears to be regarded as the heinous crime of appointing a colored man as one of the bailiffs of his court. He therefore published a card in the Atlanta *Constitution* to clear himself, in the course of which he says:

"The truth of the matter is as follows: In Hancock and Warren courts I had heretofore, at the request of the bar, sometimes designated a colored man as bailiff, but with the distinct announcement, and it was thoroughly so understood by everybody, that he was only to act as a servant, and do entirely menial duties, which white gentlemen serving as bailiffs did not care to perform, and by the appointment of the colored man they were relieved therefrom. No one of these colored men ever exercised or assumed to exercise any authority whatever. They simply brought water, made fires, swept the floor, cleaned spittoons, and did other such work about the courthouse. Last week, in my court here, I appointed a colored bailiff to perform the same duties as above set forth, and that is the whole matter."

—In certain London newspapers advertisements of clergymen desiring positions, and *vice versa*, are very common. The following is selected as an example of the more notable ones:

"Wanted, before Advent, unmarried Priest (earnest Evangelical High Churchman), for small country church, the congregation of which is largely composed of men. The six points. Choral services. Open air preaching. Cricket, football, and workingmen's clubs. No mustached or lawn tennis playing priest need apply."

—"Last summer," says the Newark, (N. J.), *Advertiser*, "Benjamin King, of Little Silver, lost a swarm of bees. He tracked them to a bee tree in the woods near by, and a few days ago he cut down the tree to get the honey. The tree had evidently been occupied by bees as a storehouse for their honey for years, for it was hollow for over eight feet below the knot-hole where the bees went in and out, and this cavity was completely filled with honey. Over six pails of honey were taken from the tree."

—"The New Century Guild of Working Women" has its headquarters at 1132 Girard street, Philadelphia. It has classes in dressmaking, cooking, type-writing, book-keeping, and embroidery; also music classes, to which men are admitted. A well appointed gymnasium forms an important feature of the Guild, and its value as a change from the sedentary and monotonous occupations of most workers cannot be over estimated. The rooms of the Guild are open on the first day of the week, and a well-supplied library is always accessible.

—The Australian Government is building a fence of wire netting 8,000 miles long to divide New South Wales and Queensland, in order to keep the jack rabbits out of the latter country. Australia is paying not less than $125,000 per year to keep the pests down in what are known as crown lands. The offer is still kept up of $100,000 to any man who will produce something that will exterminate the pests.—*San Francisco Bulletin.*

—One of the editors of the INTELLIGENCER AND JOURNAL, in a private note from Charleston, S. C., under date of the 24th of Eleventh month, says: "The city looks very queer. Its patched and supported walls tell too plainly of the earthquake's visitation, when as our fireman says, 'We was all Christians,—all praying hard as we could. I even prayed then myself, sir.' "

CURRENT EVENTS.

A SEVERE storm visited the Atlantic coast, from the Capes of the Delaware northward, on the 25th and 26th ults., and great damage was done especially to ships. At the Delaware Breakwater, five vessels were reported wrecked or beached. At Atlantic City the ocean front was badly washed, and many of the smaller buildings erected there were undermined and destroyed. Near Scituate, Mass., a schooner was wrecked, and 15 of her crew were drowned. Many other wrecks are reported from along the New England coast, with some loss of life. The storm is generally remarked as one of the most severe ever known, almost equaling the "blizzard" in Third month last, in some respects.

THE National Exposition at Augusta, Georgia, has now been opened two weeks and the exhibits are completed. The display of the natural resources and industries of the South is very large. Northern manufacturers are also represented.

JOHN BRIGHT continues very ill, and at this writing, (Eleventh month 28th), his recovery is apparently in much doubt.

THE Empress Frederick, of Germany, widow of the lately deceased Emperor, is visiting her mother (Queen Victoria), and the other members of her family in England. She arrived on the 19th.

NOTICES.

*** The Burlington First-day School Union will be held at The Mount, Seventh-day, Twelfth month 8th, at 10.30 a. m. Carriages will meet the morning train from Kinkora, at Juliustown.

Interested friends invited.

WM. WALTON,
SALLIE T. BLACK, } Clerks.

*** The Visiting Committee of Abington First-day School Union expects to visit Plymouth First-day School, at the close of morning meeting on the 2d instant.

CHARLES BOND, Clerk.

*** Philadelphia First-day School Union will hold its next session at Girard Avenue meeting-house on Sixth-day evening, Twelfth month 14th, at 7.30 o'clock. Brief reports with delegates from the several schools, etc., are requested, also class recitations or other exercises. Graded work in First-day schools will claim consideration to be opened by Samuel B. Carr.

Friends are urged to attend and participate.

DAVID L. LUKENS,
SARAH M. HOLCOMB, } Clerks.

*** A Conference on Temperance will be held at Plymouth meeting-house, Twelfth month 2d, under the care of the Committee of Abington Quarterly Meeting. John J. Cornell has promised to be present.

S. C. JAMES, Clerk.

*** Haddonfield Quarterly Meeting's Temperance Committee has appointed a Conference to be held in Friends' meeting-house, Haddonfield, on First-day, Twelfth month 16, at 3 o'clock in the afternoon.

A cordial invitation is extended to all.

WM. C. COLES, Clerk.

*** Friends' Charity Fuel Association will meet this (Seventh-day) evening (Twelfth month, 1), at 8 o'clock in Friends' Parlor, 1520 Race street.

WM. HEACOCK, Clerk.

*** Quarterly meetings in Twelfth month will occur as follows:

3. Prairie Grove, Marietta, Iowa.
6. Salem, Woodbury, N. J.
13. Haddonfield, Haddonfield, N. J.
20. Fishing Creek Half-Year's Meeting, Pa.

*** A Conference of Parents, Teachers, School Committees, and others interested will be held under the care of the Committee on Education of Philadelphia Yearly Meeting of Friends, on Seventh-day, Twelfth month 1st, 1888, at 15th and Race streets, Philadelphia, commencing at 10 o'clock a. m.

Subjects for consideration are: 1st. The Proper Training of Teachers. 2d. Arithmetic.

All interested are invited.

WILLIAM WADE GRISCOM, Clerk.

PUBLISHERS' NOTICES.

*** WE particularly ask that when money is forwarded to *renew* subscriptions, care be taken to give us the name of the person *to whom the paper is now being sent.* Sometimes, instead of this, the name of another member of the same family is given, in which case, the new name not appearing on our list, we suppose it to be a new subscription, and send two papers.

Where it is a *new* subscription, please say so, and this will also to help avoid mistakes.

*** As a definite number of copies of the INTELLIGENCER AND JOURNAL is printed each week, we would suggest to any of our friends who may wish extra numbers of the paper to inform us of the fact previous to the publication containing the particular article wanted, that we may have the required amount of extra numbers printed.

*** Matter intended for insertion in the INTELLIGENCER AND JOURNAL should reach us by Third-day morning, though notices or advertisements relating to affairs of immediate importance *may be* used as late as the morning of Fourth-day. In order to reach our distant subscribers, the paper is now mailed on Fifth day, and must be sent to press at noon of the day preceding.



This powder never varies. A marvel of purity, strength, and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum, or phosphate powders. *Sold only in cans.*

ROYAL BAKING POWDER CO., 106 Wall-st., N. Y.

The Intelligencer and Journal for 1889.

CLUB RATES WITH OTHER PERIODICALS.

THE INTELLIGENCER AND JOURNAL will be sent one year, with any one of the periodicals named below, for the amount stated.

WEEKLIES.

PERIODICAL.	PRICE FOR BOTH.
PHILADELPHIA PRESS, ($1.)	3.35
THE INDEPENDENT, ($3.)	5.15
HARPER'S WEEKLY, ($4.)	5.85
HARPER'S YOUNG PEOPLE, ($2.)	4.10
LITTELL'S LIVING AGE, ($8.)	9.75
THE AMERICAN, ($3.)	5.00
COUNTRY GENTLEMAN, ($2.50)	4.60
CHRISTIAN UNION, ($3.)	5.15
JOURNAL OF EDUCATION, ($2.50.)	4.60

SEMI-MONTHLIES.

GOOD HOUSEKEEPING, ($2.50.)	4.50

MONTHLIES.

SCRIBNER'S MAGAZINE, ($3.)	5.00
THE CENTURY MAGAZINE, ($4.)	6.20
HARPER'S MAGAZINE, ($4.)	5.75
ATLANTIC MONTHLY, ($4.)	5.85
THE STUDENT, ($1.)	3.25
POPULAR SCIENCE MONTHLY, ($5.)	6.75
NORTH AMERICAN REVIEW, ($5.)	6.75
ST. NICHOLAS, ($3.)	5.20
MAGAZINE OF AMERICAN HISTORY, ($5.)	6.60
WIDE AWAKE, ($2.40.)	4.55
BABYHOOD, ($1.50)	3.60
SCATTERED SEEDS, (.50.)	2.85
PHRENOLOGICAL JOURNAL, ($2.)	4.15
VICK'S MAGAZINE, ($1.25.)	3.40
AMERICAN AGRICULTURIST, ($1.50.)	3.60
LIPPINCOTT'S MAGAZINE, ($3.)	4.85
THE FARM JOURNAL, (.50.)	2.75
THE AMERICAN GARDEN, ($2.)	4.00

*** Persons wishing other periodicals than those named above should write us, and we will name prices.

*** Where several periodicals in the list are wanted, find the net price of each, (if ordered through us,) by subtracting $2.50 from the rate given under the heading "price for both."

*** Where our subscribers have already paid up for the INTELLIGENCER AND JOURNAL, or for any reason do not now wish to remit for it, they can have the periodicals above at the net rate and pay for our paper separately.

SAFE INVESTMENTS

Capital, $750,000
Surplus, 400,470

Guarantee Strength, $1,150,470

Record of our **18 YEARS'** business.

16,854	Mortgages negotiated, aggregating	$11,768 818
6,942	" in force, - " - -	6,358,162
9,912	" paid, - " - -	5,410,656
Interest paid aggregating - - - -		3,345,495
Total paid to investors - - - -		8,756,151

We have **3,014 patrons**, to whom we can refer. We do not claim to do the largest, but the **SAFEST** business.

Savings Department for Small Amounts.

Full information furnished by

J.B. WATKINS LAND MORTGAGE CO.,

LAWRENCE, KANSAS; or
New York Mang'r, HENRY DICKINSON, 319 Broadway.

AMOS HILLBORN & CO.,

Furniture, Bedding, Curtains.

PARLOR, DINING ROOM, LIBRARY AND CHAMBER FURNITURE, CURTAINS AND FURNITURE COVERINGS MATTRESSES, BEDS, FEATHERS, SPRINGS, SPRING COTS, ETC., ETC.

No. 1027 Market Street, Philadelphia.

MILK, CREAM, AND BUTTER ALWAYS ON HAND.

LUKENS WEBSTER,

120 S. FIFTEENTH ST.

Butter delivered twice a week to all parts of the city and surrounding country. We are dealing with the most reliable dairies Orders by mail solicited and promptly filled.

LARD OF THE VERY BEST QUALITY A SPECIALTY.

QUEEN & CO. 924 CHESTNUT ST



WILSON JUNIOR PEDIGREE BLACKBERRY,

The largest, best, and most productive Early Blackberry, 3¼ inches around from seed of selected Wilson's Early.



Kieffer Hybrid Pear Trees,
100,000 Peach Trees,
Strawberries, Grapes,
Blackberries, etc., etc.

CATALOGUE WITH COLORED PLATES FREE.

WM. PARRY, PARRY P. O., N. J.

PENNHURST,

TELEPHONE No. 118.

MICHIGAN AVENUE, NEAR THE OCEAN,

JAMES HOOD. *ATLANTIC CITY, N. J.*

ANNOUNCEMENT 1888. *Our Fall Stock of* Ladies Fine Hand Sewed SHOES is unusually well selected, embracing all the desirable styles for fall and winter wear. Ordered work a specialty. SAMUEL DUTCHER,
915 SPRING GARDEN STREET.

CALIFORNIA ORANGE AND RAISIN LAND.
7,400 acres of the finest land in Southern California. Just the place for a colony Will sell as a whole or by sections. 1,600 acres subdivided into 40-acre tracts, for sale to settlers, or would colonize the 9,000 acres. Address
SIGNOR, FERRY & SELOVER, San Diego, Cal.

MONTGOMERY COUNTY MILK.—CONSHOHOCKEN Dairies. Special Attention given to serving families. Office, 603 N. 8th Street, Philadelphia, Pa.
JOSEPH L. JONES.

L. & R. L. TYSON 242 S. ELEVENTH ST. Staple trimmings, knitting and embroidery silks and threads, best yarns and zephyrs, wool and cotton waddings. Materials for Friends' caps. Caps made. Plain sewing and quilting done to order.

WANTED—A COMPETENT PERSON AS companion and caretaker for an elderly woman Friend, and to assist in light housekeeping duties. Address Box 2659 West Chester Pa.

DRESSMAKING (BY A FRIEND) CLOTH suits, silk dresses, wrappers. Also plain dresses. From $5.00 to $12.00. 605 North Twelfth Street.

NOW IS THE TIME TO HAVE THAT PAPER HANGING DONE.
Wall Papers were never cheaper. Observe these prices for new Fall Patterns: Lustres and Mica Papers, 6 cts. roll; Beautiful Gold Papers, 12½ cts.; Felt or Cartridge Paper, 20 cts: Heavy Embossed Golds, 30 cts. Samples sent free to any address in the country.
A. L. DIAMENT & CO
1206 MARKET STREET.

MY SELECTION OF PATTERNS
* * *
FOR THIS SEASON COMPRISES ALL THE LATEST STYLES AND COLORINGS IN MOQUETTE, BRUSSELS, TAPESTRY INGRAIN, AND DAMASK CARPETS. OIL CLOTHS, LIGNUM AND LINOLEUM WINDOW SHADES, MATS, RUGS, ETC., AT THE LOWEST MARKET PRICES.

BIGELOW BRUSSELS.
LOWELL BRUSSELS.
LOWEL INGRAINS
BENJAMIN GREEN,
33 N. SECOND STREET, PHILA.

NEW BOOKS.

POEMS BY HALLIDAY JACKSON.
PORTRAIT AND MEMOIR.
188 Pages. Price, $1.00; by mail, $1.10.

WILLIAM PENN IN AMERICA.
BY WILLIAM J. BUCK.
424 Pages. Price, $2.50.

FRIENDS' BOOK ASSOCIATION,
S. W. Cor. 15th and Race Sts., Philadelphia.

CHAPPAQUA MOUNTAIN INSTITUTE,—
A Boarding School for both sexes under the care of Purchase Quarterly Meeting. The present building is new and much enlarged, and has perfect sanitary arrangements. Excellent corps of instructors. Prepares for Business or College. Healthfully and pleasantly located near the Harlem R. R., one hour from New York city. For catalogue and particulars, address,
SAMUEL C. COLLINS, A. M., Prin.,
Chappaqua Institute, N. Y.

FRIENDS' ACADEMY,
A boarding and day-school for both sexes. Thorough courses preparing for admission to any college, or furnishing a good English education. The next school year will begin Ninth month 11th, 1888. Terms for boarding scholars $150 per school year. The school is under the care of Friends, and is pleasantly located on Long Island, about thirty miles from New York. For catalogue and particulars address,
FREDERICK E. WILLITS, Sec.,
Glen Cove, Long Island, N. Y.

ABINGTON FRIENDS' BOARDING AND DAY SCHOOL,

Near Jenkintown, Pa., North Penn and Bound Brook R. R Ten miles from Philadelphia.

Next school year begins Ninth month 10th, 1888. Courses of study arranged to furnish a thorough English education and to prepare for college.

Board and tuition $145 to $175 per school year. Tuition alone $25 to $55. For further information address,
ARTHUR H. TOMLINSON, Principal,
Or CYNTHIA G. BOSLER, Sec., Jenkintown, Pa.
Shoemakertown, Pa.

SWARTHMORE COLLEGE
OPENS NINTH MONTH ELEVENTH.

Thirty minutes from Broad Street Station, Philadelphia.
Under the care of Friends, but all others admitted.
Full college course for both sexes; Classical, Scientific, and Literary.
Also a Manual Training and a Preparatory School.
Healthful location, large grounds, new and extensive buildings and apparatus.
For Catalogue and full particulars, address
EDWARD H. MAGILL, LL. D., President,
Swarthmore, Penna.

FRIENDS' BOARDING SCHOOL.
NEWTOWN SQUARE, PA.

Terms, $150 to $225 per year.

Apply to HANNA R. CALEY, Principal, address, during vacation), Media, Pa.
Or to
THOMAS P. BARTRAM, Newtown Square, Pa.,
CLEMENT M. BIDDLE, 815 Arch Street, Phila.

LEHIGH AND SCHUYLKILL COAL.
BEST QUALITY. CAREFULLY PREPARED.
AQUILA J. LINVILL, 1244 North Ninth Street.

LYDIA A. MURPHY,
PLAIN and FANCY MILLINER
ESTABLISHED 30 YEARS.
537 FRANKLIN STREET, PHILADELPHIA.
2 doors below Green.)

FRIENDS' INTELLIGENCER AND JOURNAL.

INTELLIGENCER Vol. XLV. No. 49. | PHILADELPHIA, TWELFTH MONTH 8, 1888. | JOURNAL. Vol. XVI. No. 828.

WINGS.

WELL may he sing—the careless bird—
Whose carol o'er the field I heard.
The day is chill and dark to see,
The fitful rain falls drearily,
The bough beneath him rocks and swings,
Yet still he bravely, blithely sings;
For he has wings.

O saddened heart! thou too canst be,
Tho' joy is dying, sorrow-free.
What need to reck the gathering night?
Trust thou to fancy's pinion light,
And when the sullen storms are nigh,
Love can find out a sunnier sky;
For wings have I.

—*George Meason Whicher, in Independent.*

From Friends' Quarterly Examiner (London).

THE GRAVE OF JOHN WOOLMAN.

ANY one who has read the "Life of John Woolman," and finds himself or herself with an hour to spare in the ancient and historic city of York, should ask for the Friends' old burial-ground, Bishophill, and spend a short time in contemplation above the dust of that pure and saintly servant of God. There, against the old brick wall, evidently the same which marked out the burial-ground when he reached York on his Gospel mission in 1772, and laid down his life in the service of his Master, is a plain sandstone slab, with the following half-obliterated inscription:

"Near this Place,
John Woolman, of Mount Holly,
New Jersey, North America,
Died 7th of Tenth Month, 1772,
Aged 52 years."

Not a word of eulogy; no record of his ministerial service; no tribute to the saintliness of his character; no mention of the shaft of death by which he fell. In close companionship with the remains of Lindley Murray, Hannah Murray, and the revered ancestors of the Tuke family,—almost in the heart of the ancient metropolis of the county,—lies the dust of one whose journal so touched Charles Lamb, that once in writing to a friend, he advised him whatever other books he read, to read John Woolman's journal.

The burial-ground, though within the city wall, has originally been in a much more open situation, but the arms of York during the last century have taken within the city proper many of the fields and suburban places. But though it is surrounded by houses, it is none the less a quiet resting-place; and any one who has read the journal in question, cannot fail while standing above his grave, to recall the circumstances of his last mission, and the sweet resignation and trust evinced in his last utterances.

He tells us in his journal, that having been for some time under a religious concern to visit Friends in the northern parts of England, and more particularly in Yorkshire, he obtained a certificate of the unity of his friends, at Burlington Meeting, dated 24th of Third month, 1772, and embarked at Chester, in company with Samuel Emlen, for London. Being a steerage passenger, from a desire to act in the spirit of simplicity, and seeing a good deal of the sailors, he was much shocked by their profanity, pitied their hard lot, thought they were not cared for as they should be, had frequent opportunities with them separately and in company, and condemned in his journal the spirit of avarice which made ship-owners indifferent to the comfort and moral condition of the seamen. After a voyage of rather over a month he arrived in London, attended the Yearly Meeting, and other meetings in Hertford, Warwick, Oxford, Nottingham, York, and Westmoreland, and retraced his steps to York, stating that he did not feel at liberty to appoint meetings so freely as he had done.

Here, at the house of Thomas Priestman, on the 27th of Ninth month, 1772, he was attacked with small-pox, which was of a virulent character, and ran its rapid course in ten days. We are told in a short account of his last illness which prefaces his journal, that he declined at first to see a doctor, signifying that he was wholly resigned to the Lord's will who gave him life; but subsequently, on a young apothecary coming in, he did not object to confer with him and other Friends, and take such remedies as they might consider best, provided "they did not come through defiled hands." In this expression we get a glimpse of his tender conscience, so careful was he not to be a participator in, or consumer of anything which had been slave-grown, or produced in an illegal or oppressive way. This was only in harmony with his previously expressed scruples against wearing dyed garments, "because real cleanness becomes a holy people, but hiding that which is not clean by coloring our garments, appears contrary to the sweetness of sincerity." Another example of his conscientious scruples was his refusal to send his letters in the ordinary way by the mails, or to ride in the stage-coaches, because of the overdriving of the horses, and the hardships of the post-boys. He had heard of the hard driving of the mails before reaching this country, and says he "cautioned Friends in the meeting of ministers and elders in Philadelphia, and in the Yearly Meeting of ministers and elders in

London, not to send letters to him on any common occasion by post. "And though," he continues, "on this account, I may be likely to hear seldomer from my family left behind, yet for righteousness' sake, I am, through Divine favor, made content." This same spirit of resignation was the covering of his mind to the end, for on one occasion when all the remedies seemed unavailing, and the Friend who was attending him asked in great distress, "What shall I do now?" he replied, "Rejoice evermore, and in everything give thanks;" but added a little after, "This is sometimes hard to come at."

Some of his remarks on the near approach of death are very touching. Thus, on one occasion during the night, he said to a young woman who had given him something to drink, "My child, thou seems very kind to me, a poor, helpless creature; the Lord will reward thee for it." Later on he said, as though he apprehended the fatal issue of his disorder, he had long had a view of visiting this nation; and sometime before he came, had a dream in which he saw himself in the northern parts of it, and that the spring of the Gospel was opened in him, much as in the beginning of Friends, such as George Fox and William Dewsbury; and he saw the different states of the people as clear as he had ever seen flowers in a garden; but in his going along he was suddenly stopped, though he could not see for what end; but looking towards home, fell into a flood of tears which waked him. How calm was his frame of mind may be further gathered from his remark to a woman Friend who was attending him, whom he saw weeping after he had given directions about wrapping his corpse. "I would rather thou wouldst guard against weeping for me, my sister. I sorrow not, though I have had some painful conflicts; but now they seem over and matters well settled, and I look at the face of my dear Redeemer, for sweet is his voice, and his countenance is comely." When the power of speech failed him, he made signs for pen and ink, and wrote thus with much difficulty: "I believe my being here is in the wisdom of Christ; I know not as to life or death;" and about a quarter before six on the same morning (the Fourth-day of the week) he expired without sigh, groan, or struggle.

It is satisfactory to know that the piece of ground in question is walled round and kept in good order; the entrance to it is through the cottage of a decent, elderly woman, who is the caretaker. Doubtless, the remains of John Woolman have long since mouldered into dust; doubtless, when we lay these bodies down we shall no more require them; doubtless, time and the exigencies of city life will wrest this quiet burial-ground from our grasp; doubtless, also, there is much of sentiment in the feeling that hallows the spots where our loved ones are laid. But, all the same, the feeling is *there;* and if we believe the inspired declaration, "that the memory of the just is blessed," then the thoughts begotten at the grave of a servant of God, who left a light behind him which reaches us at this later day, bring a quietness and calm to the soul, which comes as a precious balm and antidote to the spirit of unrest so characteristic of the present time.

J. LATCHMORE.

For Friends' Intelligencer and Journal.

WHERE CONSCIENCE LEADS.

How prone we are to attach a definition to a word to suit our relation to circumstances, and many times by so doing we mistake the connection of the true guide, and so blend (it may be unconsciously) the two elements and this mystifies. Thus we see such a varied thought and action, yet all justifying themselves by conscience; when it is really only a self-knowledge, it being an organ of education, the pivot on which the judgment turns according to the forces which govern us. I would not quibble over little things, but would ask all to examine and see to a power which is used in common, and yet separates the judgment and leaves a difference which sometimes is of vital force; and this, too, to the injury of our spiritual welfare. There are many illustrations of this: the account of Paul, where he declared that in all good conscience he was laboring to persecute the Christians; and persecution may come under different circumstances and still be persecution, and we feel conscience to justify us, to the detriment of true advance. It may be under the operation of the letter of the law, like that spoken from Sinai, which guides to bondage; and this letter, no doubt, comes under the spiritual dispensation and often adds a clog to the life of those who are faltering. Then let all be careful that they mar not the work which they are laboring to perpetuate. There are two ways this can be understood; and let all, I repeat, watch! Then the query comes, what is the criterion by which we may know absolutely what is right and wrong? We remember the woman of Samaria said, "Come and see a man which told me all things that ever I did; is not this the Christ?" And when some were doubting as to who Jesus was, whether John the Baptist or Elias, Peter, by an illumination, said: "Thou art the Christ, the son of the Living God;" and many other testimonies by the same power coming from the same great cause.

All of which we must know by experience ere we can have our judgment guided properly. Paul declared to the Corinthians, "no man can say that Jesus is the Lord but by the Holy Ghost." Then the thought requsite for our well-being is to "seek first the kingdom of God and his righteousness," and all things for our benefit will follow. Let us not set up any man for our standard of God's eternal truth, but earnestly and prayerfully seek, that we may find His throne so established in our souls that the seed of the Incorruptible may be brought forth and a plant of Divine intelligence grow to the stature of the true knowledge of good and evil. Every spiritually baptized son and daughter will bear their testimony to the inner conflict brought forth in their minds, to be settled there, and sometimes, too, contrary to their early education; sometimes calling us to do things we had thought we never could do, thus setting aside the commonly accepted conscience as the rule and guide in the high Christian pathway. O, let us, as a body professing the life of Christ in the soul as our type, cease stumbling on the mere letter of our predecessors, and come to God for ourselves and understand what he demands of us; and the life will fully coin-

cide with their lives, in that we will do justly, love mercy, and walk humbly before Him in the beauty of holiness.

Then we will no more check our growth in the higher life by our limited knowledge of His law and call it conscience. We will look farther than our own mere self to see the fruit that may be bitter to the taste of another. I say again, here is a vital thought; let us improve every avenue to that pure spiritual standard, being willing to lay down our natural will for the cause of the Gospel. MARY G. SMITH.

Hoopeston, Ill.

For Friends' Intelligencer and Journal.

GOING TO WASHINGTON.

THE assembling of our national Congress, on the 3d inst., renders the present a suitable time to extend a word of caution to Friends throughout our borders.

It may be laid down as an axiom, that the Congressional lobby is a dangerous place for Friends; and their too frequent appearance there may tend, not only to thwart the objects they have in view, but also to bring reproach upon the Society.

We now have seven yearly meetings, each with its Representative Committee; and when to these are added the Indian committees, the Friends' Philanthropic Union, and the numerous Temperance committees, it may be well for us to consider how great is the liability of overdoing.

Where any of our members are desirous of promoting some good work,—or what they regard as such,—if they would act on their own responsibility in the matter of petitioning, and not do it in the name of the Society of Friends, it would cause less trouble, and would avert what some of us regard as an imminent danger.

In former times Friends were a *marked* people; and the members of the Society, as individuals, carried the mark. In dress, in address, in look, and in manner, they were different from the world's people, and did not become incorporated in the general mass. Now that all these conditions are changed there is much less probability of our influencing others, and much greater liability of our suffering contamination by the intercourse. It is so much easier to adapt ourselves to our surroundings than it is to remain firm in our principles, and to appear eccentric in our practices.

We should also bear in mind that our Representatives, or our Senators, do not represent the Society of Friends alone; but equally with us, and numerically very much greater, are other religious denominations claiming the right to have their petitions presented, and their wishes regarded. With proper deference to all these claims, and with due regard to the fact that Congress is not a sectarian body, nor yet a philanthropic organization, our officials may be subjected to great embarrassment; and under the influence of undue pressure, or of too frequent urging, they are likely to admit what they do not approve, rather than refuse where they might give offense.

As matters now stand, it would seem safer and better, to limit all going to Washington—*as Friends*—to Committees appointed by the Yearly Meeting, or to those delegated by the Representative Committee; and even within these limits, not to move forward except where the concern is weighty, the unity full, and the proposition definite. H. *

Twelfth month 1st, 1888.

NEWS OF FRIENDS.

FAIRFAX QUARTERLY MEETING.

WE were favored to be able to attend Fairfax Quarterly Meeting, which has just been held at Woodlawn, Fairfax Co., Va. This quarterly meeting was established by descendants of William Penn's colonists, who settled here from one hundred to one hundred and fifty years ago. It is the most southern of the five quarterly meetings of Baltimore Yearly Meeting, lying wholly in Virginia, except the indulged meeting in the city of Washington.

The first meetings were founded and the first settlements were made at Goose Creek, Fairfax, Alexandria, and Hopewell,—the last beyond the Blue Ridge mountains. Some settlers came later, with the national government, as clerks and employees, and settled in and about the new capital of the nation, in the year 1800, and from these sprang the interesting meeting at the capital, which though always small, has never failed to be held during the eighty years of its existence on I street in the city of Washington, though for half a century no minister was settled there, and from its walls scarce ever resounded the spoken word.

At the suggestion, and by the efforts of Samuel M. Janney and other members of this quarterly meeting, supplemented by liberal contributions from members of our society in the seven yearly meetings, the valuable lot of ground in the central and best part of the city was improved by a handsome and commodious meeting-house with a school house attached. The school is well conducted by Thomas W. Sidwell, a member of our society, and it is clearly shown that in this city, as in others, the well conducted schools of Friends have no lack of patrons. These facts seem appropriate here, as this field of labor is within the limits of Fairfax Quarterly Meeting. The quarterly meeting maintains circular meetings in all of its monthly meetings, the one at Washington being held the first First-day in Third month next, at the regular hour, eleven o'clock.

Friends of this quarterly meeting can very easily answer the question, "Why do Friends not gain numbers?" When the great sin of African slavery came to be fully realized by Friends, those of them in the South were in great straits. They were obliged to hold slaves, hire them, or emigrate again and seek the free lands of the West. In many instances, the last course was chosen and hundreds of homes were abandoned and their occupants were scattered to the wilds of the West. Yet the four monthly meetings which compose this quarterly meeting, Alexandria, Fairfax, Goose Creek, and Hopewell, have not in the past century and a half, failed to be maintained. Even through the late war, though Friends were subjected to every form of persecution, by neighbors, by soldiers in gray, and by leaders of the rebellion, they maintained their meetings.

Alexandria Monthly Meeting is now held alternately at Woodlawn and Washington, there being but one family at Alexandria, and that one residing in the country. The old meeting-house in the last named city has been sold and the income is applied to the improvement of the other property in use.

The meeting was opened on Seventh-day at three o'clock, by the assembling of the ministers and elders. It was a small assemblage, as might be expected, in view of stormy weather and long distances to travel. On First-day at 10 o'clock Friends promptly assembled, notwithstanding the continuous rain, and soon settled down into a solemn silence. Darlington Hoopes, of Baltimore Quarterly Meeting arose and addressed the meeting and was followed by Jesse Hoge, of Goose Creek Monthly Meeting. Both Friends addressed the gathering which filled the little house, with earnest and appropriate words.

On Second-day Friends assembled again, and the morning hour was occupied with a suitable period of solemn silence, followed by addresses from those who spoke yesterday, and William Williams, of Fairfax Monthly Meeting; after which the partition was let down, and the meetings separately proceeded to attend to the business before them.

Of all those worthy Friends who settled on the estate of George Washington, before the late rebellion, only one, Jemima Ann Walton, is living. She was eighty years of age on the 17th of Eleventh month just passed. She attended meeting each day, and excepting rheumatism is in a pretty good state of health. She is all that remains of the original members of Chalkley Gillingham's colony in Virginia. She is the widow of David Walton who left a precious record. The descendants of the departed worthies now walk the paths their fathers trod and maintain their living testimonies.

Here on the immense estate of George Washington these Friends reside, and here and at Washington are the interesting relics of the warrior, statesman, and farmer. Here is his loved home, above all on earth preferred, now in his memory visited daily by many tourists, rejoicing as they leave the lovely place that the ladies of the Mount Vernon Association are maintaining everything as he left it. Here near the beautiful city which he founded for the Capital of a great country, and which was named in his honor, and here in a pure white marble sarcophagus lies all that remains of his body, and by his side his beloved wife.

I forgot to say in the proper place, that Hugh R. Holmes, of Goose Creek, was clerk, and Warrington Gillingham, of Alexandria Monthly Meeting, assistant clerk for the day, and that Representatives were in attendance from all the Monthly Meetings.

HENRY JANNEY.

Baltimore, 11th month 28, 1888.

BUCKS QUARTERLY MEETING.

Bucks Quarterly Meeting held at Middletown, (now called Langhorne), on the 29th of 11th month, was a large gathering of Friends and friendly people, —the large meeting house being pretty well filled, though not crowded, as it frequently has been. The hour of gathering of the quarterly meeting in this quarter, is not as well observed as would be desirable.

As soon as a comfortable degree of silence obtained, David Newport arose, and spoke at some length. He was followed by Samuel S. Ash, and then Elizabeth Paxson had an opportunity to address a few words to the attentive listeners. All the communications seemed to be gratefully received. David Newport then appeared in supplication, and the meeting for worship closed.

There was no business came up from the monthly meetings, except the answers to the First, Second, and Eighth Queries to claim attention. Some interesting remarks on the state of the Society were made by S. S. Ash, David Newport, and Samuel Swain,—the latter seemed to dwell particularly on the importance of interesting the young people by giving them something to do in the line of humanitarian and philanthropic labor, under the auspices of the monthly meetings. The meeting closed before two o'clock, with the feeling that it had been a satisfactory opportunity. E.

SCRIPTURE LESSON, No. 48.

TWELFTH MONTH 16, 1888.

TOPIC: REVENGE.

GOLDEN TEXT.—"Great men are not always wise."—Job. 32 : 9.

READ Judges 16 : 21-31.

A PERIOD of one hundred and twenty-eight years intervenes between the leadership of Gideon and the death of Samson, during which there were many Judges. The life history of Samson is peculiar. Being dedicated to God before his birth by his pious parents, who failed in no particular to carry out the instructions given them, he seemed to develop a self-will and waywardness that in no way corresponded with his early training. Only to the vows of the Nazarite was he steadfast and faithful. These required entire abstinence from wine and spirituous liquors, by his mother before he was born, and by himself in all his after life, nor was his hair to be cut. The first trouble which he seems to have brought upon his parents was his choice of a wife from among the Philistines. The historians make this an occasion against the Philistines, who by their unfairness towards Samson in the matter of his wife, left him at liberty to seek revenge. This he did, and made a great slaughter. We cannot help feeling regret that one whose birth-record is such a sweet story of parental love and devotion should have displayed in his manhood and later years so little of a noble character. He seems to have been ruled by his impulses, and being a man of great physical powers, he rather trusted to his own ability to deliver himself in times of danger than to God, who had heretofore been the reliance of the leaders of Israel. He was always rushing recklessly into danger, his love for strange women leading him on. Well might his parents have said to him, "Is there never a woman among the daughters of thy brethren, or among all our people, that thou goest to take a wife of the uncircumcised Philistines?" Samson judged Israel twenty years, and his death when it came was a fit ending to his adventurous life.

The Philistines took him and put out his eyes. This

was one of the cruelties practiced upon the kings and great men captured in battle.

The hair of his head began to grow. An indication that his strength would return, or was so understood by the writer of the narrative. There is a lesson for us in this story of Samson: we are shown that it is not doing our best with any exceptional gift or talent that we may have, unless we use it for the highest purpose of which we are capable. Samson, by frittering away his time between dalliance with women not of his own people, and the avenging of petty quarrels, growing out of such association, lost his opportunity to be a leader of his people, and take part in the subjugation of the Philistines and other nations who yet held possession of strongholds in the country, and died a miserable death by his own hands. We cannot have any other feeling than sadness that a life begun under such holy surroundings should end in such a miserable failure.

There have been in history so many examples of men of genius whose moral characters were extremely discreditable, that the words of our Golden Text, "Great men are not always wise," seem as applicable in modern times as they were applicable, no doubt, at the time they were written. In fact, so prone are the world's greatest statesmen, poets, orators, and learned men to become slaves to the baser passions of their natures, that there is a disposition among people of high moral sensibilities to draw a conclusion that the intellectual nature of man is at enmity with his spiritual. Hence, we frequently find among these an application of the words of Jesus, "I thank thee, O Father, Lord of Heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes," to those whose intellectual attainments are great, as though by the mere fact of the culture of their minds, men lessened their opportunity for obtaining Divine wisdom. Well-meaning and good men have thus deprecated the thorough cultivation of the intellect as a matter accompanied with danger to the growth of the spiritual nature. That this is a mistake is conclusively shown by a careful consideration of the subject. While it is lamentably true that men may, by the *exclusive* cultivation of the intellect, dwarf the moral nature, it must be conceded that such dwarfing of the moral being is due to the neglect of its culture, and not to the development of the mental. Just as the over-training of the mental and the neglect of the physical may sap the vital forces of the student, so does such mental over-training weaken the spiritual nature.

But the truly wise man neglects not any part of the heritage the Divine Father has given him to improve, and he who underrates his duty in regard to the best development of his intellect lessens his influence for good in the world, no matter how spiritually gifted he may be. The world's great religious teachers, those who have left the impress of their life's work upon the history of the ages, have been those who were intellectually great as they were spiritually good. We know not what may have been the mental training of Him whose words of wisdom, even in his boyhood, astonished the doctors in the temple, "so that they were amazed at his understanding and his answers," but we may be well assured that a knowledge of human affairs was so combined with his knowledge of the Divine, that he could intelligently discuss all questions propounded by the most learned, as all sacred history shows he could. Rabbis, doctors, lawyers were met by him upon their own intellectual planes, and the most learned men of the present age justly marvel at the wonderful acuteness as well as profundity of his replies to their intended perplexing questions. The lesson for us to-day is, therefore, not that there is danger of getting too much intellectual training, but that there is danger in neglecting the proper culture of any of the good gifts of spirit, mind, or body that our Father in Heaven has endowed us with. If we ever bear in mind that it is not the care or culture of ourselves that harms, but the *neglect*,—the NEGLECT, that is where the harm lies. All error, all wrong-doing, all evil, all failure to fulfill the work our Divine Father would have us do, is the direct result of neglect to attend to our proper work in life.

HEBRON, TO-DAY.

FROM the article in the *Century* entitled "From Sinai to Shechem," written and pictured by Edward L. Wilson, we quote the following: "We found ourselves encroaching upon the land of the Azazimehs, the descendants of Ishmael, and were overwhelmed by a storm of abuse from a delegation of the tribe, who, having sighted us afar off, stood awaiting us at the ford of the river which led up Beersheba way. . . . No day in Petra held more anxiety than this one did; for parting with the mutinous wretches into whose hands we had voluntarily placed ourselves at Akabah, compromising with those who held us prisoners, and arranging with the new comers, required an amount of intolerable yelling and bluster which was more interesting than pleasant. Swords, pistols, clubs, spears, fists, and guns were all used; but nobody was hurt—very much. Even the moon looked troubled by the time we made our departure. If such people infested this region when the spies came this way, it is not so wonderful that they returned to Moses and said, 'We were in our own sight as grasshoppers, and so we were in their sight.' Certainly my long-felt sympathy for Hagar and Ishmael was much shaken by my dealings with their descendants. Nothing could be more lovely, however, than the region reached a day's journey farther north, when in the neighborhood of 'the brook Eshcol.' The land rolls through 'green pastures' and 'beside the still waters.' The wide valleys were clothed with verdure, spotted. with daisies, buttercups, dandelions, poppies white and red, and many other flowers. Large flocks were there, attended by their shepherds; the fellahin were at work, and the women, tall and erect, were everywhere carrying water in jars upon their heads. The fields were protected from the torrents by stone walls such as we saw in the wilderness, and olive groves and vineyards abounded. It was a grateful scene made more so by the resemblance of the gray-sided hills to those of good old Massachusetts. Each vine-

yard of Eshcol was protected by a high stone wall; in every one was a low stone structure which served as the house of the attendant. The roof was the watch-tower, whereupon the watcher spent the day, to keep the birds and the Bedouins away from the fruit. Nestled away down in the valley below lies Hebron, 'in the plains of Mamre.' There, reaching across, is the old camping-ground of the patriarchs, and in the distance, towering above everything else except the surrounding hills, are the minarets of the mosque which covers the cave of Machpelah. Hebron is the oldest town in the world which has maintained a continuous existence. The hills and the valleys alike are clothed with olive groves, orange trees, and vineyards; figs, mulberries, almonds, pomegranates, and vegetables like our own melons and cucumbers also abound. Streams of water run hither and thither and murmur music which gladdens the heart of the weary traveler."

For Friends' Intelligencer and Journal.

CHARLESTON AND VICINITY.

STRANDED for a week or more, by reason of physical weakness, in this historic city of Charleston, the thought presents, that while many of our readers may be familiar with it, many more, like myself, might not be, so by reason of some observation; and through the eyes of two indefatigable sight-seers who are my companions in exile, I will briefly describe it.

Situated in geographical phraseology, at the junction of the Ashley and Cooper rivers, it is very nearly surrounded by water; indeed it is difficult to divest one's self of the idea that we are not on an island. Its close proximity to the ocean gives it the benefit of the sea breezes, the waters of both rivers being salt, though their muddy appearance does not indicate it. This muddiness, however, we are told is characteristic of all southern streams. In railway language we are "only 23 hours from Philadelphia without change of cars," yet the climate is delightful, especially in early spring and late fall; the ground never freezes, though the frost kills such tender vegetation as sweet potatoe tops but the roots remain in the soil until used.

The city surprises us by presenting a somewhat ragged appearance on first sight, till one thinks of the recent earthquake and then we can easily account for the patched and seamy appearance of the walls, and the many piles of bricks looking as if they had done good service in the past. Indeed it is a marvel that it has so soon recovered from such a disastrous visitation.

The streets are well paved and clean, notwithstanding the fact that during the war the very paving stones were used to construct their batteries; the houses of the wealthy are built in true southern style, each one apart from his neighbor with porch and verandah to ensure enjoyment of the distant sea breeze. Some of these dwellings look very old with roofs of tile and walls of brick, the material of which must have crossed the seas in colonial times.

Unlike our northern cities, where private homes and public pleasure grounds would have to yield to business, much of the river front is reserved for promenade, park, and residences. The last with beautiful yards where flowers are still blooming in many colored variety. "Battery Park" has a fine array of live oaks, the shade of which is grateful as are also the seats, where one can rest and look across the water to Fort Sumpter and think of the shock the nation received near twenty-eight years ago, when the first blow was struck which was followed by such sad years that we would be but too glad, could we blot out the memory thereof forever. But these troublous times, the penalty of wrong, have passed into history, and we can but rejoice that so much of good feeling exists between the North and the South. "It had to come," remarked a Southern gentleman and an ex-slaveholder, "and we are glad the days of slavery are over, we would not now have it otherwise. There will never be another sectional war. Our city has prospered since it ended and we cannot afford to lose the millions that we make by our business intercourse with the North." And this is the prevailing sentiment. The chief industry, if we can apply the term, is the phosphate "rock" in which a large amount of Northern capital is profitably invested. Then cotton, of course, does not easily give up its kingship. Fruits and vegetables too claim their share and the wharves present a busy appearance. The negroes are industrious and well behaved, and compare well in respectable appearance with those in our Northern towns.

A ride of some twenty miles in the direction of Aiken brings us to Summerville, a pleasant town right in the heart of the pines, which is gaining quite a reputation as a health resort. It has no hotel, but numerous boarding-houses, the rooms of which upon inquiry were all taken for the winter. There were other houses in a state of preparation for opening later, however. In the business of affording northern invalids comfortable winter homes in the South at a moderate cost, there seem to be an opening for energetic Northern people.

The street in which we located being a leading thoroughfare and called Meeting St., we queried if there was a Friends' Meeting in the city? The reply was "not now but formerly there were many Friends and they still own some property, to see after which, one or two Friends (Orthodox) come annually, but" continued our informant "there is not now one Friend in Charleston." And we could easily imagine how existing conditions long before the war would make a residence here distasteful to any one at all imbued with our doctrine and testimonies. Evangelical churches abound and there is one Unitarian church.

Touching the question of schools, the remark was made, that more money was expended on the education of the blacks than the whites, which might be misleading did we not know they exceeded the whites in numbers in the proportion of four-sevenths to three-sevenths. "Our great need is an increase in our white population" was the observation of a citizen and we could plainly see where the difficulty lies if the black vote is to be allowed to pass unchallenged.

Towards the close of our stay one bright sunny morning we gladly accepted the kind invitation of our host of the Charleston Hotel, to drive to his farm, a distance of six miles from the city. We were anxious to get a nearer view of the country than we could obtain from the car windows. The city is very compact with but scant environs. Crossing the bridge over the Ashley river we come at once upon the country with a few negro homes dotted here and there. Mostly one story cottages on land rented to them where they raise a little cotton, vegetables, etc. Their wants are easily supplied and life does not seem to be burdensome by reason of their ambitions. The soil is well adapted to rice and we could see where a crop of it had been gathered. But it requires skill and means to properly drain and arrange for planting it and so rice fields are not numerous. Our road was through pine woods with much undergrowth, especially of vines and trees full of the pendent gray moss, so striking a feature of this Southern land.

But we were not prepared for such a beautiful sight as met our gaze as we approached this farm of 800 acres, a part only of the original plantation. Here was a broad avenue of live oaks, of immense size, nearly half a mile long, covered with gray moss, leading right up to the steps, which is all that is left of the old mansion of Ashley Hall on the banks of the river. Here is the garden now being restored, with its wealth of trees and shrubs and flowers, here stands the monument to a former owner, the last colonial governor of South Carolina, but the house itself was burned by one of the late owners to prevent its being fired by the Union army. All the surroundings told plainly the story of the life of ease and wealth that had once been passed here. The avenue of oaks had been planted in 1740, and their size and beauty were astonishing. At both ends of what was once a fine lawn were negro cabins, though many had been removed. The present owner takes great pleasure in restoring the grounds, and is building a neat frame cottage for his family to enjoy their winters here. For, strange to say, it is from the Eleventh month to the Fifth month, that they spend in the country, and many families were just now moving out, the city where there is good drainage being the healthy place in summer, only the negroes being able to resist the miasma of the low lands in the hot season. But the winter is very pleasant. Long rows of Camelia Japonica were just coming into blossom, their white wax-like flowers contrasting prettily with their glossy green leaves. The arbors were covered with running roses of which our host gathered for us buds by the handful. His wife was busy planting out her beds of hyacinths. April, we were told, is the month when all nature seems to burst into fullness of bloom, though in every month of the year there are flowers enough to delight the lovers of them.

Our ride back was made most interesting by the strange tales of wealth and poverty told by our host, of which he himself was witness in his 40 years' residence here. "I have passed," he said, "through periods of pestilence and have nursed the sick and the dying in yellow fever; I have passed through the war in a besieged city; I have been here during the earthquake and cyclones, but the worst of all was the war and its after effects. I never want to live to go through the like again. The unwritten stories of the South if they could be gathered would eclipse all the romances."

We leave the city with regret, for its atmosphere is at this season very invigorating, but the ties and associations of home are all-powerful and we prepare joyfully for a return to Philadelphia, or, as the expression fell pleasantly upon our ear from the lips of a Charleston clergyman with whom we conversed, "to the City of the Friends."

L. H. H.

Charleston, Eleventh mo. 26.

THE DANGER OF NOTE GIVING.

The Kennett, Pa., *Advance*, commenting on the failure in business of a young man of that locality, makes these remarks: The failure and flight of —— conveys several useful lessons, but the most potent is that furnished by the fugitive himself, in a letter he has sent back, which we reproduce in another column. In summing up his misfortunes he says, "No more notes for ——; they are the ruination of man." That is the rock upon which nine-tenths of all the local failures are stranded. The ninety-day note business is an abomination and a snare to every man who has to do with it, for it not only gives a man false credit, but it induces extravagant outlays and reckless investments which must sooner or later bring in the sheriff or the assignee. The credit business already overdone, is further extended and multiplied until almost all business is done by note and a cash transaction is a rare occurrence. It seems scarcely necessary to point out the many evils which come from this perversion of trade, which in the end bears equally hard upon the buyer and the seller. Men attend sales and because there is a liberal credit are induced to buy many things they do not absolutely need, and which they do not see their way clear to pay for. The result is an accumulation of obligations which begin to fall due and produce harassment which ultimately ends in ruin. Then the habit of giving notes being once formed it soon becomes chronic, and business becomes hazardous and unsecure; people are led into extravagances, and extravagance and debt too often lead to forgery, as we have seen in many unhappy instances.

Shall I ever forget my early home? Yes, when the flower forgets the sun that warmed it; yes, when the mariner forgets the star that guided him; yes, when love has gone out on the heart's altar, and memory has emptied its urn into forgetfulness—then, home of my childhood, will I forget thee.—*Talmage.*

There may be audible music in heaven; but its chief delight will be in the music of principles in full consenting harmony with the laws of eternal rectitude. There may be visions of loveliness there, but it will be the loveliness of virtue as seen in God, and reflected back in family likeness from all his children.—*Dr. Chalmers.*

INTELLIGENCER AND JOURNAL.

HOWARD M. JENKINS, *Managing Editor.*

ASSOCIATE EDITORS:

HELEN G. LONGSTRETH. LOUISA J. ROBERTS.
RACHEL W. HILLBORN. LYDIA H. HALL.

PHILADELPHIA, TWELFTH MONTH 8, 1888.

CHRISTIAN SERVICE FOR THE YOUNG.

THERE is a large and rapidly increasing element in the Society of Friends that has developed under the influence of the First-day School, which for more than a quarter of a century has been drawing closer and closer the bond of sympathy and fellowship between the older and the younger portions of the Society. There is no more hopeful feature than this in its present outlook, and the main question that concerns the governing power,—the power that is set over the body for its preservation, in the proper exercise of the gifts and graces of the Holy Spirit and the maintenance of peace and concord among the members,—the main, the vital question pressing for answer is, How shall this growing element of young life be utilized that its force and value may conserve the church, and this young life be the recipient of the truest and best in spiritual life that fellowship in the Gospel of Christ has to offer.

A very large proportion of the working force of many of our meetings are the first-fruits of the First-day School effort. Many of these are the heads of families and are worthily holding their places in the home, in the church, and in the broader field of the world's endeavor, but by far the larger part await recognition as workers in the several meetings to which they belong. These need to be taken by the hand and tenderly led along,—to be appointed to such service as will give them experience and prepare the way for fuller and more extended usefulness. The order of our Discipline which calls for the appointment of not less than two persons on every committee, is admirably adapted to this training and if the matter were brought to general notice in the appointing of committees, and one of experience with one just coming into service were named to the joint labor, the beneficent effect would soon be experienced.

But there is a drawback to this process of training which the exigencies of the times make more and more apparent. From the fact that the meetings where the business of the church is transacted are held at a time when the trade and traffic of the world's industry must be conducted, few of the members engaged therein can leave their business without a greater sacrifice in values than their circumstances in life will warrant. Only such as conduct their own business and control their time and those whose condition in life frees them from active participation in trade or business are able regularly to attend meetings held during the week. By far the larger part of the adult members of our meetings in the cities and large towns are on this account cut off from participation in the secular concerns of the body, and this is true of the women as it is of the men though not to the same extent.

In other religious organizations where church work is shared by the whole adult membership, this condition is avoided by holding church and devotional meetings after the work of the day is accomplished. This gives opportunity for every member, not otherwise hindered, to be in his or her place at the hour appointed, and the effect must be beneficent not alone in the increase of interest in the affairs of the church that is awakened, but in the strength and efficiency it gives to the working force of the body. We may learn many helpful lessons from others if we are but willing to recognize the fact that changed conditions require corresponding changes in methods and usages, that the one may adapt itself to the other, and the best results possible be accomplished.

This is constantly taking place in our social and industrial circles, to the benefit of all. Why, we inquire, may not our usefulness as a Church, our efficiency as workers in the field of Christian endeavor, be promoted by similar efforts to meet the needs apparent in our religious affairs. Our helpfulness to one another would thus be promoted, the building up and cementing together of the material that is waiting to be utilized through the interchange and intercourse thus brought about would add strength and stability to the Society. The exalted testimonies it advocates and the simple faith in the Divine indwelling as the one thing needful, that forms the basis of its doctrinal teaching, give it a place in the Christian church not occupied by any other body of religionists, and this should encourage us to utilize our usefulness, while we continue "to hold fast the profession of our faith without wavering," or as the New Version renders it "Let us hold fast the confession of our hope that it waver not, for he is faithful that promised; and let us consider one another to provoke unto love and good works."—Heb. 10 : 23, 24.

WE are asked to call attention to the lecture by Prof. George L. Maris, at St. George's Hall, on the evening of the 11th instant, for the benefit of the Home for Friendless Children, 4011 Aspen street, West Philadelphia.

MARRIAGES.

TROUT—VAIL.—Eleventh month 21st, 1888, at the residence of the bride's parents, Abram P. and Jane D. Vail, of Quakertown, Hunterdon county, N. J., by Friends' ceremony, John D. Trout, son of Jeremiah H. and Sarah Jane Trout, and Laura D. Vail, daughter of Abram R. and Jane D. Vail, all near Quakertown.

DEATHS.

BOGARDUS.—Suddenly, from the effects of a fall, on Eleventh month 22d, 1888, at the residence of her parents, New York City, Bessie, only child of Joseph A. and Elizabeth F. Bogardus, aged 4 years, 1 month, and 11 days.

GARRIGUES.—In Baltimore, suddenly, Eleventh month 19th, 1888, Henry Hill, last surviving son of the late James R. and Elizabeth M. Garrigues, of Philadelphia, aged 48 years, 5 months, 24 days.

PRICE.—In Philadelphia, Eleventh month 27th, 1888, Richard Price, formerly of Gunpowder, Md., in his 74th year.

WILLIAMS.—In Philadelphia, suddenly, Eleventh month 29th, 1888, Charles B. Williams, aged 64 years.

THE LIBRARY.

WILLIAM PENN IN AMERICA: Or an Account of His Life from the Time he received the Grant of Pennsylvania in 1681, until his Final Return to to England. By William J. Buck. Philadelphia: 1888.

The author of this volume, two other of whose works have been noticed in this journal within the last two years, has taken up the subject of William Penn's visits to this country, and has made a very interesting book, containing numerous details not heretofore presented to the general reader.

Penn came first in the autumn of 1682. On the 27th of the 8th month, (October, Old Style), the *Welcome* anchored before New Castle; and on the 16th of 6th month, (August), he left the capes of the Deleware in the *Endeavor*. He came again in the summer of 1699, leaving Cowes in the *Canterbury*, on the 3d of 7th month, (September); and he took his final departure from his Colony on the 3d of 9th month, (November), 1701, in the *Dolmahoy*. W. J. Buck computes his absence from England altogether as four years, four months, and a few days; and his actual stay in this country as about three years and ten and a half months. Within these limits lie a great part of the interesting events connecting him with Pennsylvania, and a grouping of them, and their explanation and elucidation by the aid of the side lights which historical study has made available, is a very good thought, indeed. The voyage of the *Welcome* is itself a picturesque passage of history; that of the *Mayflower*, much as has been said and written about it, has no greater moral or intellectual significance. The meeting with the Indians, the much challenged but impregnable tradition of the great treaty under the Shackamaxon elm, the settlement of the government on its foundations of justice and equality, the coming of the many glad companies of settlers,—the Welsh of the Merions, Pastorius and his associates, the English Pilgrins in many ships,—these alone are enough to form a great theme.

Delving among the papers and documents which had not been available for earlier writers, W. J. Buck has enriched his narrative at many points. Without overloading the text, he quotes too from many letters that illustrate the character of Penn, and sets forth the true features of his great work. Here, for example, is his letter to the owners of the ship *Providence* which had been condemned in the Admiralty Court, under the harsh ruling of Colonel Quarry, who was always a spy upon Penn, and never his friend, and who was sent out, probably, by the British Government for the express purpose of representing its interests and purposes, as distinct from those of the colony. This letter exhibits Penn's disgust at the rapacity and technicality of Quarry's ruling, his own intent to have no complicity in it, and his sincere desire to aid the owners of the vessel to avoid further damage. Under the law one-third of the proceeds of a condemned vessel belonged to him, but he declined it, "denying to accept of it, as thinking it a barbarous case." Another letter to be noted is that written to the Countess of Bellomont, upon the death of her husband,—a rare piece of genuine and sympathetic composition.

The edition of this volume is limited to three hundred copies. It is printed for the author, but Friends' Book Association, 1500 Race St., are his agents for its sale. ($2.50.)

—A volume by Dr. B. Harry Warren, of West Chester, Pa., State Ornithologist, is expected to be issued by the State Printer, at Harrisburg, about the first of next month. It is a "Report on the Birds of Pennsylvania," with special reference to their food habits, and treats of over three hundred different kinds of birds, and of their food materials as ascertained by more than three thousand examinations and a field study of fifteen years. The book is printed at the cost, and by the order of the State, and can hardly fail to be a valuable addition to our authorities upon natural science.

EDUCATIONAL.

CONFERENCE AT RACE STREET.

ON Seventh-day the 1st inst., Race St. Meeting-house was well filled with teachers and others interested in the subject of Education. The first subject for consideration was "The Proper Training of Teachers." Annie Shoemaker, Principal of Girls' Department, Friends' Central School, was the first speaker. She desired to magnify the importance of *character* in teachers. Of the special training for teaching which is obtained in the Normal schools it has been asserted by some of the best instructors that the culture is usually not broad or thorough enough, and that those who desire to prepare themselves for this profession should have the larger opportunities to be had in the colleges and universities. Fitch, in his admirable "Lectures on Teaching," says he believes "it to be demonstrable that some acquaintance with the theory, history, and rules of teaching may often serve to turn one who would be a moderate teacher into a good one, a good one into an accomplished artist, and even those who are least qualified by nature into serviceable helpers."

A large class of those who desire to teach have not the opportunity to profit by the advantages which the Normal School or the College offers but must depend upon observation of the methods of others and their own skill to impart the knowledge which they possess. The most important qualifications of a teacher are not those which can be given by another. Love of children, earnestness of purpose, and consecration form an admirable basis upon which to build. As assistants in large schools, under the eye of a sympathetic principal, ever ready to suggest where improvement can be made in methods, or errors can be avoided, valuable experience may be gained.

The training thus obtained is sometimes the most effective.

A successful teacher must be a student; his knowledge of the subjects which he teaches should be much beyond that which he is required to impart; various authors should be consulted; that the resources from which he draws may be increased, his general reading should contribute to his store, though it should by no means be limited to the needs of his work. The celebrated Dr. Arnold said he read enough to keep his mind in the state of a running stream, which he thought it ought to be if it would form or feed other minds; "for it is ill-drinking out of a pond whose stock of water is merely the remains of the long-past rains of the winter and spring, evaporating and diminishing every successive day of drought."

She had found it most helpful to pursue some study entirely outside of her own work, and under the guidance and direction of an instructor; the change from teacher to pupil is delightful, and the professional intercourse with a cultivated teacher is restful and inspiring. From this comes the advantage of summer schools, now so popular. These are, however, not *always* profitable; at the close of a school year the greatest benefit can often be obtained by complete change and recreation.

She offered encouragement to any who feel a strong inclination toward the profession of teaching, for the difficulties it presents are not insurmountable, the lessons it teaches are among the loftiest; while wise teachers have almost infinite possibilities of power to influence the mind and character of those who come under their control.

Wm. P. Holcomb, Professor of History at Swarthmore College, said that the training of a teacher for his profession was concisely stated by Prof. Payne, of England, to be first, a knowledge of the subject of instruction; second, a knowledge of the nature of the being to be educated; third, a knowledge of the best methods of instruction. The truth of the first statement is self evident. No rule can be laid down for all as to how far they must go in their studies, but teachers should attend as high institutions of learning as their opportunities will permit, to gain a wider knowledge of teachers and their methods, and a greater breadth of culture. In relation to the second statement, teachers through all the ages have studied the minds and dispositions of their pupils, and many have recorded these investigations, which can be very helpful to inexperienced teachers. Many of the best teachers have likewise recorded their methods of instruction in works on teaching, and these writings abound in valuable suggestions and instruction, which if read, will save the inexperienced teacher from many a mistake. There is a great literature of education that is worthy the thoughtful attention of teachers. The writings of such educators as Plato, Aristotle, Locke, Rousseau, Pestalozzi, Horace Mann, and others, will help to broaden the culture of the teacher and make him desirous of elevating his profession.

It is highly desirable that teachers should have had some experience in teaching before entering upon their vocation.

Mary Wright, of the Girls' Normal School, was the next speaker. She said that principles underlie the art of teaching, and that they must be learned and applied. She teaches her class of pupils an elementary lesson in reading, and her teaching is criticised by her class. She thought it very improving to have them go into an ordinary school and observe and talk with the instructor. She has 250 girls under her care.

George L. Maris thought a person who wishes to teach should know it at the age of thirteen, in order that his course of instruction might be broadened and deepened. He would have such students leave college one year before graduation, teach one year, then return to graduate. Edward H. Magill approved of the class of pupil-teachers resolving itself into a class of students with one of the number acting as teacher under the oversight of a teacher competent to correct their errors and give them the best instruction. One advantage of this plan he believed to be that it trained out many candidates who have no fitness for the profession. No methods can be successful if they result in copying; any method to be good must be adapted to the individual and be original. He gave Dr. Francis Gardiner's three necessities for a successful teacher 1. Integrity, character expressed by life. 2. Power of control and tact. 3. Knowledge of subject to be taught.

Aaron B. Ivins would encourage and support the young inexperienced teacher, and teach him to make his methods such as will attract and interest his pupils. Young teachers had come to him and asked if they "ought not to resign," yet some who were almost failures in one school by being changed to another have become very successful. Many of our teachers make no preparation for the studies beforehand, but take the lessons in routine as they come. He thought committees should give teachers an opportunity to visit other schools.

L. J. Roberts wished that our young women would not enter upon the work too young or until they have learned to govern themselves. Elizabeth E. Hart: Some instruction in the mechanical part of school work should be given to a teacher before he takes the responsibility of a class upon himself. Practice in teachers' classes presents the difficulties one at a time. The power of discipline exists in the individual but it is helped by practice. Wm. Wade Griscom wished school committees would see the importance of giving teachers an opportunity to visit other schools.

Henry R. Russell spoke of the very valuable teachers' library on the meeting-house grounds, and of the inestimable value that such works are to him who studies them. He thought there is a tendency to decry method, but principles lie at the base of teaching and they must be known. To thoroughly interest the pupils he believed to be the best method of discipline.

Clement M. Biddle thought that after the teachers have been educated, they should be trained to teach, instead of the children being left to suffer while they were getting their experience. He believed there should be some one with ability to judge of the qualifications of young teachers, and those who would never make teachers, might be encouraged to utilize their talents in some other way.

Brief remarks were made by several others who had themselves been teachers.

After a short recess Arthur H. Tomlinson, of Abington Friends' School, read a paper on Arithmetic, which was thoughtful and original. He was followed by R. P. Leys on the same subject, and a brief discussion was participated in, after the reading of the papers.

The Conference was one of unusual interest, and must have a helpful influeuce upon both the teachers and the committees to whom our schools are entrusted.

NOTES ON INDIANA YEARLY MEETING.

As we did not have, at the time, a detailed report of the proceedings of Indiana Yearly Meeting, (though we have published its minutes of exercises, and the report of the Indian Committee), we make some notes from the pamphlet minutes, recently issued. The meeting convened at Waynesville, Ohio, 10th mo. 1st, and adjourned on the 4th. The representatives were all present but two,—one in each branch. It was decided to hold two sessions a day, at 10 o'clock and 2. In men's meeting, Davis Furness and George R. Thorpe, and in women's meeting, Mary W. Cook and Rachel M. Matthews, were appointed clerks.

A proposition to have a list of the names of all the members of the Yearly Meeting, with the post-office address of each recorded, so the location of any member may be known at any time, was considered and united with; the clerk was directed to inform the quarterly meetings that they will be expected to obtain the above information and report the result to the meeting next year.

The Benevolent Fund of the Yearly Meeting yielded a net income of $461.70, during the past year, which was directed to be divided between the two quarterly meetings. The answers to the Ninth Query disclosed that there are no schools among us under Friends' management. After considering, in joint session, the report of the Indian Committee, an expenditure of $100 for the employment of a matron, and $50 for expenses, was authorized. The sum of $100 was placed at the disposal of the Committee on Philanthropic Labor. The Yearly Meeting's general account showed a balance of $35.31 in the Treasurer's hands, and $400 was directed to be raised.

The statistical report showed the total membership of the Yearly Meeting to be 849 males, 981 females, total 1830. The changes of the year were as follows: Additions by certificate 4, by birth 7, by conviction 33, by correction of enrolment (Miami Monthly Meeting) 13, total 57; losses, by removal 6, by death 40, by dismissal 1, by correction of enrolment 5, by resignation 11, total 64; leaving a net loss of 7 during the year. (It will be noted that this is more than accounted for by the excess of deaths (40) over births (7).

FRIENDS IN NEW YORK CITY.

One of the signs that probably shows the constant gliding of the present into the past and the advance of civilization in this city as much as anything else is the appearance of the Quakers. The Society of Friends, quite numerous here at one time and owning six or seven places of worship, to-day boast only of two meeting-houses, one at the corner of East Fifteenth Street and Rutherford Place and the other at 144 East Twentieth street.

The early history of the Quakers in the Dutch colony of New Amsterdam contains several instances of persecution directed to the exclusion of its members. An old manuscript recounts that in August, 1657, five Quaker preachers landed on Manhattan island. That they did not long remain seems probable from the fact that about the same time two "Quaker maidens" were arrested for holding forth their peculiar doctrines in the streets of the town, and were shipped by the ungallant governor to New England, whence, perhaps, they had come. The first Quaker meeting was held at the call of William Edmundson, in 1672, in the dining-room of an inn. George Fox himself had already visited America, and had preached at Flushing, L. I., in the previous year.

The New York Yearly Meeting of Friends was organized in 1695. In 1696, the first meeting-house of the Society was built. It is supposed to have stood in Crown street (the name of which was changed after the revolution to Liberty) near the old thoroughfare, now extinct, known as Greene street. The plot of ground which it occupied was purchased from one David Lloyd for the sum of £25, whether "York money" or sterling is not stated. Another Quaker meeting-house was built in 1797 in Pearl street, near Chatham, but was torn down in 1829. At what time the first one was abandoned is not known. The second was succeeded by the building at the corner of Hester and Elizabeth streets, now used for offices by a gas-light company, and adjoining which was a well-known seminary belonging to the Society, since removed to the corner of Sixteenth street and Rutherford place, on the plot partly occupied by the meeting-house latest built.

The Society in the meantime had undergone the doctrinal schism of 1827, which left it divided into two branches, the one called simply by the ancient name of Friends, and the other by that of Orthodox Friends, but claiming to be the original sect. The latter were, as a matter of fact, the actual seceders, following the lead of an English preacher named Joseph John Gurney, and the former being left in

possession of all the ecclesiastical property. A third Quaker meeting-house had been built in Rose street, near the old revolutionary prison, but this was abandoned some time about the middle of the present century in consequence of the rapid northward growth of the city. In 1855, not very long afterward, was built the fifth meeting-house in West Twenty-seventh street, near Sixth avenue. For a time, after the sale of the Hester street house and before the one in Rutherford place was completed, it held within its walls both the Quaker congregations then existent in this city.

The plot of ground in Twenty-seventh street was acquired by William H. Macy, the well-known merchant and banker, one of the wealthiest and most influential members of the Society. It consisted of five lots, for which he paid $6,000 apiece. Four of them were purchased from him by the Friends. A fire interrupted the building of the meeting-house, but it did not long delay it, as little damage was caused. This and several other places of worship have, however, been abandoned, since 1870 until today the two mentioned above are the only ones left. —*N. Y. Evening Telegram.*

THE CRUSE THAT FAILETH NOT.

Is thy cruse of comfort wasting? rise and share it with another,
And through all the years of famine it shall serve thee and thy brother.

Love divine will fill thy storehouse, or thy handful still renew;
Scanty fare for one will often make a royal feast for two.

For the heart grows rich in giving, all its wealth is living grain;
Seeds, which mildew in the garner, scattered, fill with gold the plain.

Is thy burden hard and heavy? do thy steps drag wearily?
Help to bear thy brother's burden; God will bear both it and thee.

Numb and weary on the mountains, wouldst thou sleep amidst the snow?
Chafe that frozen form beside thee, and together both shall glow.

Art thou stricken in life's battle? Many wounded round thee moan;
Lavish on their wounds thy balsams, and that balm shall heal thine own.

Is the heart a well left empty? None but God its void can fill;
Nothing but a ceaseless Fountain can its ceaseless longings still.

Is the heart a living power? Self-entwined, its strength sinks low;
It can only live in loving, and by serving love will grow.

—*Eliz. Rundle Charles.*

In the soul, God reveals himself to man. It is the door into the infinite presence, once opened, never shut. Deep questions must be answered by deep thought. As we live from the spirit, so flows the spirit upon us; and the soul becomes the everlasting son, the continual recipient of God.—*Selected.*

POEM BY DR. HOLMES.

The corner-stone of a new public library building was laid in Boston on the 27th ultimo, and Dr. O. W. Holmes read the following poem:

Proudly beneath her glittering dome,
Our three-hilled city greets the morn;
Here Freedom found her virgin home—
The Bethlehem where her babe was born.

The lordly roofs of traffic rise
Amid the smoke of household fires,
High o'er them in the peaceful skies
Faith points to heaven her clustering spires.

Can Freedom breathe if ignorance reign?
Shall Commerce thrive where anarchs rule?
Will faith her half-fledged brood retain
If darkening counsels cloud the school?

Let in the light! from every age
Some gleams of garnered wisdom pour,
And fixed on thought's electric page,
Wait all their radiance to restore.

Let in the light! in diamond mines
Their gems invite the hand that delves.
So learning's treasured jewels shine
Ranged on the alcove's ordered shelves.

From history's scroll the splendor streams,
From science leaps the living ray;
Flashed from the poet's glowing dreams
The opal fires of fancy play.

Let in the light! these windowed walls
Shall brook no shadowing colonnades,
But day shall flood the silent halls
Till o'er yon hills the sunset fades.

Behind the ever-open gate
No pikes shall fence a crumbling throne,
No lackeys cringe, no courtiers wait,—
This palace is the people's own!

Heirs of our narrow-girdled past,
How fair the prospect we survey
Where howled unheard the wintry blast,
And rolled unchecked the storm-swept bay!

These chosen precincts, set apart
For learned toil and holy shrines,
Yield willing homes to every art
That trains, or strengthens, or refines.

Here shall the sceptred mistress reign
Who heeds her lowliest subject's call,
Sovereign of all their vast domain,
The queen, the handmaid of them all.

BLOW, WIND, BLOW!

Now the snow is on the ground,
And the frost is on the glass;
Now the brook in ice is bound
And the great storms rise and pass.
Bring the thick, gray cloud;
Toss the flakes of snow;
Let your voice be hoarse and loud,
And blow, wind, blow!

When our day in school is done
Out we come with you to play.
You are rough, but full of fun,
And we boys have learned your way.

All your cuffs and slaps
Mean no harm, we know;
Try to snatch our coats and caps,
And blow, wind, blow!

You have sent the flowers to bed;
Cut the leaves from off the trees;
From your blast the birds have fled;
Now you do what you may please.
Yes; but by and by
Spring will come, we know.
Spread your clouds, then, wide and high,
And blow, wind, blow!

—*Eudora S. Bumstead, in St. Nicholas.*

A LYRIC.

If any one can tell you
How my song is wrought
And my melodies are caught,
I will give, not sell you,
The secret, if there be one
(For I could never see one),
How my songs are wrought.

Like the blowing of the wind,
Or the flowing of the stream,
Is the music in my mind,
And the voice in my dream,—
Where many things appear,
The dimple, the tear,
And the pageant of the Year,
But nothing that is clear,
At Even and Morn
Where sadness is gladness
And sorrow unforlorn,
For there Song is born.

—*Richard Henry Stoddard, in The Century.*

NEW LIGHT ON A LUNAR MYSTERY.

Every possessor of a telescope knows that among the mountains of the moon there are some to which the name of "shining mountains" seems peculiarly applicable. The most celebrated of these is the huge extinct volcano Aristarchus, the slopes of whose crater possess such extraordinary reflective power that it is visible on the night-side of the moon by virtue of the comparatively faint light received from the earth. Another famous bright mountain on the moon is Proclus, which rears its crest high above the eastern shore of the so-called Crisian Sea. With a telescope I have seen Proclus glittering above the brownish plains surrounding it, in the middle of a summer afternoon, when, to the naked eye, the moon appeared as a faint silvery disk, half blended with the blue of the sky. There are other natural features of the moon's surface which shine with extraordinary brightness, the most conspicuous being the systems of long "rays," radiating from such crater-rings as Tycho and Copernicus.

But in addition to these long-known and easily recognized objects, there have occasionally been seen upon the moon certain bright points, which are even more curious and mysterious than the shining mountains. The earliest observation of this kind appears to have been made by Herschel in 1783. It was repeated by him in 1787, when he did not hesitate to report, in a communication to the Royal Society, that he had discovered three lunar volcanoes in a state of eruption. Astronomers have been considerably puzzled ever since to account for Herschel's statement. Nobody could question the accuracy of his observation, so far as the power of his telescope enabled him to carry it. At the same time, few, if any, especially in recent times, were willing to admit that that prince of telescopists had really seen volcanoes in action upon the moon. The complete absence of any evidence that volcanic activity did not cease upon our satellite ages upon ages ago militated too strongly against Herschel's assertion. The general conclusion finally was, that Herschel had been misled by the extraordinary brightness of some of the shining mountains which I have just described. It remained almost the only serious blot upon Herschel's record as an observer. He had described the appearance of the supposed eruption too carefully to admit any question as to his meaning. And yet, it seemed, a mere tyro in astronomical observation could hardly be deceived in such a manner, much less the most famous astronomer of his time.

But just now new light has been thrown upon the mystery, and it comes from that center of astronomical interest, the Lick Observatory. Prof. Holden believes that he has discovered, if not one of the same objects described by Herschel, a phenomenon of the same kind. It is hardly necessary to say that Prof. Holden has not discovered a lunar volcano in action, but the extraordinary appearance that he has seen sufficiently accounts for Herschel's mistake. It will be best to quote the Lick Observatory director's own words from his letter on the subject to "The Observatory," an English astronomical journal:

"I have never been able to understand how Herschel, the keenest of observers, could have been deceived in this observation until the night of July 15th of this year, when I was looking at the moon with the great telescope. At the southern extremity of the Alps, in the dark portion of the disk, not far from the terminator, I saw an illumination of the crest of a high peak which was extraordinarily and incredibly bright. . . . No part of this illumination seemed less bright than a first-magnitude star, and, taken altogether, it was the brightest object I have ever seen in the sky. It was apparently ten times as bright as neighboring portions of the moon's surface. Its yellow light was tinged in places with the purple due to the secondary spectrum of the objective; and, viewed as a whole, it presented the appearance of a vast conflagration—something quite foreign to the brilliant white of the rest of the moon's surface.

"It would have required no stretch of the imagination to have supposed it to be a tremendous eruption of a range of lunar volcanoes. . . . Observations on this and the succeeding nights showed that it was in fact due to a specially brilliant and favorable illumination of a mountain-ridge near the southern termination of the lunar Alps.

"I have now no doubt that the observation of Sir William Herschel referred to similar appearances."

Prof. Holden then refers to a similar, though less brilliant, display that was witnessed in 1843 by Dr.

Gerling, of Marburg, apparently at the same spot on the moon.

I may add that there are at least two other recorded apparitions of this sort which were seen in that neighborhood, but evidently not in exactly the same place. The first was observed by Schroeter, the German selenographer, in 1783. He saw in the shadow of the great range of the lunar Alps, at the eastern foot of the mountains, a bright point, as brilliant as a fifth-magnitude star, which disappeared after he had watched it for fifteen minutes. Subsequently, when the region where this light appeared had become fully illuminated by the rising sun, Schroeter perceived, where the light had been, a round shadow on the surface of the moon, which was sometimes gray and sometimes black. Nothing more was ever seen of the light, so far as any record informs us, until 1865, when Grover, an English observer, caught sight of it again, under circumstances similar to those of its first apparition, and watched it for half an hour, when it once more disappeared. It should be said that, in the case of Dr. Gerling's observation, referred to by Prof. Holden, a "small, round, isolated, conical mountain" was found in the place where the light had been, on the evening following its appearance. It is altogether probable that the gray or black spot perceived by Schroeter was the shadow of a similar mountain, for it is well known that some of the lunar mountains and hills are hardly visible at all except when lateral illumination indicates their position and form by means of the shadows.

Herschel thought he had seen three active volcanoes. If Prof. Holden's discovery accounts for one of these, it is possible that the observations I have just described may give a clew to the others. The phenomenon seen by Schroeter and Grover was located fifty or sixty miles north of the point where Prof. Holden beheld the extraordinary blaze of light last July, and at a point where the mountains, drawing around a culminating peak, confront with tremendous buttresses the broad level of the Mare Imbrium.

The objection has been made by Messrs. Elger and Williams, two competent English observers, that Herschel's volcanoes can not be identical with the glittering peaks seen by either Holden or Gerling, because the latter were observed close to the line of sunrise, where the morning rays touched them, while the phenomena that attracted Herschel's attention were situated far within that part of the disk where the only light came from the earth. But Prof. Holden does not say that the illumination he witnessed was identical in *place* with those recorded by Herschel, but simply that it was identical in *kind*. Besides, it must be remembered that, if these luminous appearances are due to peculiar angles of reflection, a similar effect must be produced whether the reflecting surfaces are presented to the sunlight or only to the earth-shine. The difference would be simply in the degree of brightness of the phenomena.

But while the discovery with the Lick telescope may account for Herschel's mistake, it does not clear up the mystery of the cause of these extraordinary lights. In every case quoted above, the illumination was evidently very much greater than that of Aristarchus, the most brilliant of the shining mountains. Proctor estimated that the reflective power of Aristarchus must be equal to that of new-fallen snow. But the mountain-crest observed by Prof. Holden blazed with a dazzling brilliancy that it would be difficult to account for except upon the theory that nearly all of the sunlight falling upon it was reflected to the observer's eye. Reflection at a particular angle from vast sheets of ice, as smooth as glass, might be suggested as the cause of such a display, but how could ice be there without water or atmosphere? The suggestion that has been offered to account for the brightness of Aristarchus and the "ray" systems, namely, that they are composed of metallic dikes and masses which, for various reasons, have escaped oxidation, is recalled by the phenomenon in question. Upon that view we might have to assume that these luminous points indicated the existence of tremendous crystallized masses, with polished surfaces, throwing back the glare of the sunshine like mirrors. But then we should not be far from the view set forth in Richard Adams Locke's celebrated "Moon Hoax," that some of the glittering eminences on the moon are nothing less than enormous quarts-crystals, whose dimensions are measured by miles instead of inches!

The fact that the apparitions of extraordinary luminosity are confined to comparatively very small areas, and are visible only for a short time and at long intervals, must be taken as an indication that the reflecting surfaces to which they are due must be of such a nature, and so disposed, that they can reflect the sun's light to us only when presented at a particular angle to our line of sight; just as a piece of looking-glass, exposed to the sun at a distance, suddenly darts a piercing ray when the eye comes within the plane of reflection. That these surfaces are the flanks of mountains is in the highest degree probable, and this but serves to heighten the impression of their extraordinary nature.

The rapid appearances and disappearances, and the long periods of invisibility, are readily accounted for by the various librations of the moon, whereby it presents its disk to us at a continually varying angle, as it swims along in its "squirming orbit," under the conflicting attractions of the sun and the earth.—*G. P. Serviss in Popular Science Monthly.*

When the well is full, let it overflow if it will, and run off naturally, watering whatever dry and barren ground it gets access to. Such natural outflow is the only legitimate influence any soul can have.

This great saying of Christianity, "to die unto sin," remains still the highest theoretical solution of the inner life. Only in *it* is there any peace of conscience; and without *this* peace there is *no* peace.—*Amiel.*

When I was a young man I was sure of everything; but in a few years, finding myself mistaken in a thousand instances, I became not half so sure of most things as before.—*John Wesley.*

THE FIRST SKETCH OF THE EMANCIPATION PROCLAMATION.

The Nicolay and Hay Life of Lincoln in the *Century* gives an account of the first sketch of the Emancipation Proclamation, the original draft being here printed for the first time. A cabinet meeting was held Seventh month 22, 1862; concerning this meeting we quote as follows: "Further conference was had on organizing negro regiments, but Lincoln decided that the moment had not yet arrived when this policy could be safely entered upon. Writes Chase: 'The impression left upon my mind by the whole discussion was, that while the President thought that the organization, equipment, and arming of negroes like other soldiers would be productive of more evil than good, he was not unwilling that commanders should, at their discretion, arm, for purely defensive purposes, slaves coming within their lines.' But on the kindred policy of emancipation the President had reached a decision which appears to have been in advance of the views of his entire Cabinet. Probably greatly to their surprise, he read to them the following draft of a proclamation warning the rebels of the pains and penalties of the Confiscation Act, and while renewing his tender of compensation to loyal States which would adopt gradual abolishment, adding a summary military order, as Commander-in-Chief, declaring free the slaves of all States which might be in rebellion on January 1, 1863. The text of this first draft of the Emancipation Proclamation is here printed for the first time: 'In pursuance of the sixth section of the act of Congress entitled, "An act to suppress insurrection and to punish treason and rebellion, to seize and confiscate property of rebels, and for other purposes," approved July 17, 1862, and which act and the joint resolution explanatory thereof are herewith published, I, Abraham Lincoln, President of the United States, do hereby proclaim to and warn all persons within the contemplation of said sixth section to cease participating in, aiding, countenancing, or abetting the existing rebellion, or any rebellion against the Government of the United States, and to return to their proper allegiance to the United States, on pain of the forfeitures and seizures, as within and by said sixth section provided.

"'And I hereby make known that it is my purpose, upon the next meeting of Congress, to again recommend the adoption of a practical measure for tendering pecuniary aid to the free choice or rejection of any and all States, which may then be recognizing and practically sustaining the authority of the United States, and which may then have voluntarily adopted, or thereafter may voluntarily adopt, gradual abolishment of slavery within such State or States; that the object is to practically restore, thenceforward to be maintained, the constitutional relation between the General Government and each and all the States wherein that relation is now suspended or disturbed; and that for this object the war, as it has been, will be prosecuted. And as a fit and necessary military measure for effecting this object, I, as Commander-in-Chief of the Army and Navy of the United States, do order and declare that on the first day of January in the year of our Lord one thousand eight hundred and sixty-three, all persons held as slaves within any State or States wherein the constitutional authority of the United States shall not then be practically recognized, submitted to, and maintained, shall then, thenceforward, and forever be free.'

"Of the Cabinet proceedings which followed the reading of this momentous document we have unfortunately only very brief memoranda. Every member of the council was, we may infer, bewildered by the magnitude and boldness of the proposal. The sudden consideration of this critical question reveals to us with vividness the difference in mental reach, readiness, and decision between the President and his constitutional advisers. Only two of the number gave the measure their unreserved concurrence, even after discussion. It is strange that one of these was the cautious Attorney-General, the representative of the conservative faction of the slaveholding State of Missouri, and that the member who opposed the measure as a whole, and proposed to achieve the result indirectly through the scattered and divided action of local commanders in military departments, was the anti-slavery Secretary of the Treasury, Mr. Chase, representing perhaps more nearly than any other the abolition faction of the free State of Ohio. All were astonished, except the two to whom it had been mentioned a week before. None of the others had even considered such a step. But from the mind and will of President Lincoln the determination and announcement to his Cabinet came almost as complete in form and certain in intention on that memorable Tuesday of July as when, two months later, it was given to the public, or as officially proclaimed on the succeeding New Year's Day, an irrevocable executive act."

From the Woman's Journal.

WOMEN'S CONGRESS AT DETROIT.

The Sixteenth Annual Congress of the Association for the Advancement of Women was held at Detroit on the 14th, 15th, and 16th of November. The opening address of the President, Julia Ward Howe, dwelt upon the valuable experiences gathered in these yearly assemblages which "bring us together in unity of spirit and in the bond of peace."

Senator Thomas W. Palmer, who, as the avowed advocate of woman suffrage, is honored by Michigan women, welcomed the Congress in a scholarly address. He said:

"There are many practical questions in connection with woman which I trust will receive your attention. Her legal status in the different States; her right to her children; the question of wages; the strange anomaly of the same amount and quality of work done by a woman being paid for at a much less rate than if done by a man; the diffusion of correct ideas of life among young men and young women; of the dignity of labor; of the conduct of life.

"I understand that politics are excluded from your deliberation, but I hope that you will accept, for private consideration, the following suggestion: It is constantly asserted that 'the family is the foun-

dation of the State.' It is a travesty upon words. The family should be the foundation of the State, but under our laws it is the merest nonsense to assert it.

"The advancement of women means the advancement of the race. As our women of to-day are, such will be the men and women of the future. Aside from heredity, the chain that binds the child to virtue is the affection for a mother, which growing years will crystallize into devotion, if her moral virtues will justify or not interrupt the process. You seek to elevate the race by ennobling its mothers."

Miss Calliope A. Kechayia, of Constantinople, told of her educational work. This lady was born in Brusa, Syria, of Greek parents. Her father and mother removed to Athens when she was a child, and there she was most carefully educated. After long effort she started an industrial school for girls in Athens. The school now gives work out and employs in it four hundred women and girls. In 1875, she was sent by the Greek Government to Constantinople in response to a call for a teacher to establish a Greek school for girls in that city. The school is like a normal graded school, beginning with a kindergarten. Miss Kechayia has trained nearly all her own teachers. She leaves her school of 400 pupils in competent hands, while she takes a year of rest to visit America. For years this progressive woman, far in advance of most of her countrywomen in all educational movements, has stood alone; almost single-handed, she has met prejudice, and put down opposition. No woman in all Greece to-day is more honored than she.

Manual training for girls, by Miss Ella C. Lapham, of New York, was a strong argument for the adoption of the system and for making all its departments open to girls as well as boys.

"The very fact of the girl's less physical strength, is the reason for their broader development. Cities that have provided the best advantages in this respect for boys offer nothing to girls. Those cities which do give any training to girls—and there are more than twenty—teach only cookery, sewing principally, and then free-hand and mechanical drawing, designing, cutting and fitting, and in a very few places modelling and wood-carving, and in a very few places some work in carpentry. Sewing and cooking are not the best needed, though at present necessary for all girls for manual training. They do not develop judgment, though they demand it. Less pliable materials, such as wood and metal give better opportunity for care and judgment. Omaha, Denver, Cincinnati, and Toledo teach the girls carpentry. In all these the experiment has been a success. Some kinds of light metal work, in iron, steel, and brass, such as is given jewelers and locksmiths, is admirably adapted to girls. It is their right to have whatever will help them to clearness of perception and to energy of action."

Antoinette Brown Blackwell dealt with the multiple question, "Where is the work of women equal where superior, where inferior to that of men?"

"She said that the question was largely one of opinion. Forty years ago none but a few women thought of having any non-domestic work, while now 3,000,000 women are classified in work. There are 34,000 accountants, clerks, and saleswomen, 275 clergywomen, 75 lawyers in this number. Every industry which requires only average strength, dexterity, and faithfulness can be done as well by women as men. Our reports of work of philanthropies show women superior to men. In delicate works, where quick apprehension and manipulation are required, women are the superiors. A new strain has undeniably been brought into literature by women. Good work is neither masculine or feminine, and in the long years, man must become more the woman, woman more the man."

It is evidence of the growing interest of women in dress-reform that the largest audience of the Congress gathered Friday afternoon to hear Annie Jenness Miller describe the "Correct Dress."

At the evening session Mary F. Eastman, of Massachusetts, presented the "Legal Aspect of the Temperance Question."

The closing paper, "High Life and High Living," was read by Julia Ward Howe. She thought she saw vital dangers in the direction of striving after the customs of "high life."

"Not politically only, but also socially, American life is an advance upon European life. The simple, convenient home is a great improvement upon the mediæval palace. The reverence shown to women, the recognition of their rights, are better than any of the crownings of female ambition, the homage paid to female vanity. It is better for the community to be rich and the individual but moderately endowed with fortune than for individuals to absorb the wealth of the community. It is a glory to us to hold and maintain that there is no majesty like the majesty of character, no crowning like that of public virtue and service. Who would go back from this state of things, to a state in which the strong and cunning should rule, in which to rob the State shall be accounted a glory, to serve her obscurely a vulgar merit!"

Splendor from within! It is the only thing which makes the real and lasting splendor *without*. Trust that inevitable law of self-expression. *Be*, not seem! Be *to* seem! Be beautiful, and you will by and by seem so. Carve the face from within, not dress it from without. Within lies the robing-room, the sculptor's workshop. For whoever would be fairer, illumination must begin in the soul,—the face catches the glow only from that side. It is the spirit's beauty that makes the best face, even for the evening's company; and spirit's beauty is the only beauty that outlasts the work and wear and pain of life. The single prayer worth praying in this connection is that of Socrates, the ugly man: "Ye Gods, grant me to become beautiful in the inner man; and that whatever outward things I have may be in harmony with those within!"—*Gannett.*

What I admire in Columbus, is not his having discovered a world, but his having gone to search for it on the faith of an opinion.—*Turgot.*

LATE AUTUMN IN CALIFORNIA.

A San Francisco newspaper, the *Bulletin*, of a date in Eleventh month, has the following:

The edge of the rainy season is usually indicated by three or four sharp frosts. These have already come. The plank sidewalks in the suburbs were white with frost crystals for several mornings in succession, and the drivers of horse-cars were seen swinging and flapping their hands, making the first signals of winter. The early rain of October started the grass and awakened the buds in many a garden; but they have gone to sleep again. The bouquets of roses which are seen in the shop-windows were not grown out of doors, but in the rose-houses of gardeners. The winter crop of out-of-door roses is not due yet, and will not be until there have been at least two weeks of wet weather. But the honest chrysanthemums come in the autumn, and do not wait for any of the drenching rains of winter. Neither do they bow their heads if the frost comes, but appropriate the crystals as so many diamonds. The gayest flower of November is the chrysanthemum, which wins on color alone but has a perfume hardly more acceptable than onions or garlic. It is not, therefore, to be accepted as a nosegay; in fact, the regulation distance of the nose is three feet from the flower. When the rains come in abundance it will droop and disappear. But until then, it is the autumnal flower of paradise, or would be, if only its perfume matched its color.

Had the rains of October continued during the month, there would have been a wealth of violets, mignonette, crocuses, heliotrope and roses. But nothing would have been gained to compensate for damaged hay and grain, for the lost bloom of grapes and the must and mildew that would have come unbidden to many an orchard and field. The roses will bloom at their best just when the snow is flying in eastern cities, and oranges will be turning to the color of gold when blizzards and gales sweep over all the northern states.

NEWS AND OTHER GLEANINGS.

—The *Christian Advocate*, (Methodist, New York City), has the following paragraph: "It is stated in Philadelphia that after coquetting with worldly ways and fashions for a season the young generation of Friends undergo a reaction and gradually fall into the same ways and the same austere life, even to the plain garb of their grandfathers and grandmothers. This is brought forward as an explanation of the fact that the general attendance upon the Quaker meetings in Philadelphia is not decreasing. We doubt the alleged fact and the explanation. A great many of those who were brought up Friends are now members of the Episcopal Churches in that city. We do not find similar reactions in the Methodist Episcopal Church. When persons give up the customs of their fathers and adopt worldly habits and manners, we find that the great majority of them continue in that course, and that, even if under revival influences there is a temporary reaction, it fails in most cases to reconstruct the life."

—The American Line steamship Indiana was eighteen days in getting from Queenstown to Philadelphia. "Ten hours after she left port," reports the Philadelphia *Times*, "she encountered a storm which raged continuously until she passed the Delaware Capes late on Saturday night. The second day out the captain had fish oil dropped in small quantities into the sea through the pipes leading from the cabin closets. The experiment was so successful that it was continued until after the steamer had passed into the Delaware Breakwater. The oil prevented the waves from breaking over the ship. One of the officers said it was one of the most dangerous trips on the ocean he had ever made, and he believed the vessel's safe arrival was due to a large extent to the free use of fish oil."

—The Joint Committee of the Philadelphia Board of Public Education on Office and Estimates have adopted a resolution approving the proposition that an exhibit of the work done by pupils of the public schools, be sent to the Paris Exposition in 1889, and providing for an application to City Councils for $2,500 to defray the expenses of preparing the exhibit.

—Edward Atkinson, of Boston, besides his well-known work in economic statistics, has devoted some time to the study of scientific methods of cookery. He has invented a cooking-stove, which, it is claimed, operates more easily and economically than the ordinary stove of our kitchens. His apparatus comprises two ovens, one heated by a column of water and one by a column of air, the heat being derived from lamps which burn ordinary kerosene oil. The cost, with this stove, of cooking twenty pounds of bread was one cent's worth of oil; that of roasting thirty pounds of meat did not exceed two cents. Mr. Atkinson has not patented his invention. We notice also that a writer in the *North American Review* says that in the matter of economy the American cook stove of the present day is "a scientific shame." The writer continues: "We probably use every day in the year fifty times the fuel actually needed. Chief among the sources of this waste is the fact that we use cold-blast stoves." The author's idea is that much of the heat that is wasted in such a stove might be utilized in heating fire materials before lighting. Our hot-air blast furnaces date from an invention of Nielson in 1828, and the same principle when applied in the regenerative gas-lamp results in more heat and light with economy of fuel. The invention of a regenerative cooking stove, the author believes, would result in an immense saving of anthracite coal.—*The American.*

—"If pine straw," says the Augusta, (Ga.), *Chronicle*, "becomes as popular in making bagging as wood pulp has in making paper, the pine lands of the South will become gold mines. Thousands of barren acres in Georgia will become immediately valuable. With turpentine, wood pulp, pine straw, and fine timber, the owners of pine barrens will become pine barons sure enough."

—The mule is very rarely sick—not near so often sick as is the horse. Its hoofs are much sounder. It is not so apt to be injured, not being so easily frightened. It will do the same amount of work on two-thirds the amount of food required by the horse. It will eat coarser food. When properly bred and handled it is full as trustworthy and industrious as the horse, and more docile than the horse. The docility and patience of the ass is proverbial. The mule endures exposure better than the horse. It will endure heat better, and I have never been able to perceive that it did not endure cold as well, though the notion that it cannot is general. But there is no good reason why it should not endure the weather of the Northern States. While the mule is most used in warm climates, it is also used in regions where the temperature is full as low as in our Northern States, and there lasts longer than do our horses.—*Country Gentleman.*

—The keeping of money is a harder job than the earning of it. The old adage may not always be true, that any

fool can make money, but only a wise man can save it. Those who save money frequently cannot keep it, for their very thrift frequently becomes blind. There is perhaps no fact so quickly known as an individual's possession of more money than he requires for his living.—*Exchange.*

—Of the fifteen students sent by the government of Siam to receive professional training four are young women.

—The corner-stone has been laid at Nashville, Tennessee, of the Dental department of the Meharry Medical College. This is an interesting step in educational progress, as it is the first dental school in the world for colored pupils.

—Announcement has been made in London of the death of N. M. Prjvalsky, the bold and successful explorer of the wildernesses of Central Asia. Until the expeditions of Prjvalsky began, twelve years ago, the interior of Thibet and the highland region between East Turkestan and India were unknown to civilized man. The present expedition, during the progress of which the explorer died, was the fifth undertaken by him. The specimens collected, it is estimated, amount—including botanical, zoölogical, and geological specimens—to over 30,000. Prjvalsky's account of his fourth journey has just been published. He was an enthusiastic traveler and hunter, and an athletic and companionable man.

—A commission appointed by the French Senate to report upon the subject of utilization of the sewage of Paris for irrigation recently inspected the system now in operation in Berlin. The whole of the closely built portion of that city, containing 1,150,000 inhabitants, is thoroughly sewered, and all waste matters are carried by water to pumping stations from which they are distributed to the irrigation fields. In the first experiments one acre of field was allotted for each 400 inhabitants, but this was found to be insufficient, the land becoming soaked and muddy, and the affluent imperfectly purified. The irrigated fields now comprise about 8,000 acres, and 6,000 remain to be taken into service as the population of the city increases. —*Exchange.*

—A dispatch from Washington announces the issue of the twenty-second volume of the Census of 1880, completing that work. This, it says, was the most elaborate work of the kind ever undertaken in the world. The taking of the Tenth Census was provided for by an act of Congress approved March 3, 1879, appropriating $3,000,000 for the work. President Hayes, on April 1st of that year, appointed Francis A. Walker, a professor of Yale College, Superintendent of the Census, he having been connected with the Ninth Census. General Walker determined to make the census something more than a mere tabulation of the age, nativity, and location of the population of the country, and arranged for a series of special reports upon important topics by special agents. These included many well known persons. The whole report makes a library of 19,304 pages, and cost, exclusive of printing, engraving, and binding, $4,853,350, or 9 63-100 cents per capita of population in 1880, a less relative cost than any similar publication ever issued. The appropriation for printing, engraving, and binding was $1,018,116. A large quantity of data was secured that was not tabulated and published, owing to the exhaustion of the appropriation.

CURRENT EVENTS.

THE Congress of the United States reassembled on the 3d instant, a quorum being present in both Houses. The President's Message was read. It deals with all classes of subjects, as had been customary, and not merely with one, as last year. He recommends discontinuing the coinage of silver dollars. Among the members present in the House was Samuel J. Randall, of Pennsylvania, who was obliged to leave the last session by severe illness.

THE deed of trust from I. V. Williamson to the trustees whom he selected for his new school was executed on the 1st inst., and the Board organized by electing John Baird president. As some statements to the contrary have gone out, it is proper to mention that it makes no discrimination whatever on account of color.

THE President has appointed John G. Enright, of Michigan, to be Assistant Commissioner of Indian Affairs.

THE report of the Postmaster General states that the gross revenue for the year was $52,695,176. The total expenditures were $56,885,403. The estimated deficiency, therefore, is $4,190,227. The total number of post-offices is 57,376, an increase over 1885 of 6,124.

THE domestic war in Hayti between the so-called government established at Port au Prince by General Legitime, and the other faction in the north of the island, continues. Arms for each party have been shipped from New York, and a vessel, the *Haytien Republic*, which took out some for the "rebels" has been seized by the Legitime party.

WILLIAM TAYLOR, the Methodist bishop of Africa, sailed for Europe from New York on the 1st inst. He is returning to his missionary labors after a short sojourn in this country.

NOTICES.

*** A religious meeting will be held at Friends' Home for Children, Fortieth and Aspen streets, West Philadelphia, on First-day, the 9th of Twelfth month, at 3 p. m.

Ministers and all interested are cordially invited to attend.

*** Circular Meeting at Old Kennett meeting-house, Twelfth month 9th, 1888.

At Unionville, the second First-day in First month, 1889.

To convene at 2 o'clock.

*** Lecture by George L. Maris.—An Illustrated Lecture, by Prof. George L. Maris, on the Yellowstone National Park, will be given at St. George's Hall, 13th and Arch streets, on next Third-day evening, the 11th inst., at 8 o'clock, for the benefit of Friends' Home for Children, 4011 Aspen street, West Philadelphia. Prof. Maris has about one hundred fine stereopticon views showing the wonders and beauties of this famous region.

*** Philadelphia First-day School Union will hold its next session at Girard Avenue meeting-house on Sixth-day evening, Twelfth month 14th, at 7.30 o'clock. Brief reports with delegates from the several schools, etc., are requested, also class recitations or other exercises. Graded work in First-day schools will claim consideration to be opened by Samuel B. Carr.

Friends are urged to attend and participate.

DAVID L. LUKENS,
SARAH M. HOLCOMB, } Clerks.

*** Haddonfield Quarterly Meeting's Temperance Committee has appointed a Conference to be held in Friends' meeting-house, Haddonfield, on First-day, Twelfth month 16, at 3 o'clock in the afternoon.

A cordial invitation is extended to all.

WM. C. COLES, Clerk.

*** Quarterly meetings in Twelfth month will occur as follows:

13. Haddonfield, Haddonfield, N. J.
20. Fishing Creek Half-Year's Meeting, Pa.

The use of the INTELLIGENCER AND JOURNAL *as a medium for advertisements will, we think, be found very satisfactory. A careful supervision is exercised, and nothing known to be unworthy is admitted. The paper now goes to about 3300 persons, reaching, say, 15,000 readers, and its size and shape, and the character of its contents give special weight to each advertisement.* ☞ *When our readers answer an advertiser, please mention that they do it upon seeing the advertisement in this paper.* ☜

NEW BOOKS.

POEMS BY HALLIDAY JACKSON.

PORTRAIT AND MEMOIR.

188 Pages. Price, $1.00; by mail, $1.10.

WILLIAM PENN IN AMERICA.

BY WILLIAM J. BUCK.

424 Pages. Price, $2.50.

FRIENDS' BOOK ASSOCIATION,

S. W. Cor. 15th and Race Sts., Philadelphia.

FRIENDS' BOOKS FOR SALE BY FRIENDS' BOOK ASSOCIATION,

S. W. Cor. Fifteenth and Race Streets, Phila.

Barclay's Apology,	.50	.60
Barclay's Catechism,	.25	.29
Life of William Penn. By S. M Janney. Cloth,	1.00	1.13
Paper,	.25	.35
Life of George Fox. By S. M Janney. Cloth,	1.00	1.12
Conversations on Religious Subjects. By S. M. Janney,	.50	.54
Peace Principles Exemplified. By S. M. Janney,	.75	.81
Summary of Christian Doctrines. Paper,	.08	.09
Vital Religion. By S. M. Janney Paper.	.08	.09
History of Friends By S. M. Janney 4 Volumes, Cloth,	4.00	4 50
4 Volumes, Sheep,	4 50	5 00
History of the Separation. By S M Janney. 1 Volume, Cloth,	.60	.70
Memoir of S M Janney,	1 25	1.35
Journal of John Woolman.	.80	.87
" " " Whittier's	1.20	1 35
Journal of John Comly,	2.00	2 20
No Cross, No Crown. By William Penn,	.75	.87
Rise and Progress of Friends. By William Penn,	.25	.28
William Penn's Letter to his Wife and Children. Paper,	.05	.06
Life of James and Lucretia Mott,	1.50	1 65
Autobiography of Benjamin Hallowell,	1 40	1 55
Dr Parrish's Letter.	.05	.06
A Reasonable Faith. By three Friends,	.40	.44
Holy Life. H. Turford,	.20	.23
Old Fashioned Quakerism. By Wm. Pollard,	.40	.44
Rules of Discipline of Philadelphia Yearly Meeting	.35	.41
Life of John Richardson. Cloth,	.35	.41
Life of John Richardson. Sheep,	.50	.56
Christian Baptism. William Dell.	.08	.09
Dymond on War,	.20	.24
Essays, Testimonies of Truth By J Johnson,	.15	.17
Scraps of Thought and Feeling. By J. Johnson,	.30	.35
Scriptural Watchword. J. Johnson,	.50	.55
Treasury of Facts. J. Johnson. Six Volumes,	.60	.65
Friends' Miscellany. J. and I. Comly. Eleven Volumes,	11.00	12.00
George Fox's Works. Eight Vols.,	12.00	
Isaac Pennington's Works,	5.00	
Journal of Elias Hicks,	1.25	1.40
Let ers of Elias Hicks,	.75	.84
Essays on the Views of Friends. By John J. Cornell. Paper,	.10	.12
Flexible Cover,	.15	.17
Dissertation on Christian Ministry. J. Jackson. Paper,	.30	.35
Cloth,	.50	.56
Garnered Treasures from the Poets,	.80	.90
Conversations on the Queries. By H. E. Stockley,	.40	.44
True Peace,	.25	.28
Plain Path,	.25	.28
Journal of Hugh Judge,	1.00	1.05
Life of Isaac T. Hopper,	.80	.97

PENN MUTUAL LIFE INS. CO. of PHILA.

This Company furnishes ALL DESIRABLE FORMS of LIFE and ENDOWMENT INSURANCE at actual NET COST. It is PURELY MUTUAL; has ASSETS of THIRTEEN MILLIONS and a SURPLUS of over TWO AND A HALF MILLIONS. ☞ ITS POLICIES ARE NON-FORFEITABLE AND INCONTESTABLE. ☜

Pres. EDW. M. NEEDLES. Vice Pres. HORATIO S. STEPHENS. Sec. HENRY C. BROWN

THE PROVIDENT LIFE AND TRUST COMPANY OF PHILADELPHIA.

409 CHESTNUT STREET. CAPITAL $1,000,000, FULLY PAID.

INSURES LIVES, GRANTS ANNUITIES, RECEIVES MONEY ON DEPOSIT, ACTS AS EXECUTOR, ADMINISTRATOR, GUARDIAN, TRUSTEE, ASSIGNEE, COMMITTEE, RECEIVER, AGENT, ETC.

All Trust Funds and Investments are kept separate and apart from the Assets of the Company.

President, SAMUEL R. SHIPLEY, Vice-President, T. WISTAR BROWN, Vice-President and Actuary, ASA S. WING, Manager of Insurance Department, JOS. ASHBROOK, Trust Officer, J. ROBERTS FOULKE.

INCORPORATED 1836. CHARTER PERPETUAL. CAPITAL, $500,000. SURPLUS, $1,400,000.

THE GIRARD LIFE INSURANCE, ANNUITY, AND TRUST CO.

OF PHILADELPHIA.

No. 2020 CHESTNUT STREET.

Acts as Executor, Administrator, Guardian, Trustee, Committee, or Receiver, and Receives Deposits on Interest, also Insures Lives, Grants Annuities.

President, EFFINGHAM B. MORRIS.
Vice President and Treasurer, HENRY TATNALL.
Actuary, WM. P. HUSTON.
Assistant Treasurer, WILLIAM N. ELY.
Real Estate Officer, NATHANIEL B. CRENSHAW,
Solicitor, GEORGE TUCKER BISPHAM

PENNHURST,

TELEPHONE No. 118.

MICHIGAN AVENUE, NEAR THE OCEAN,

JAMES HOOD. *ATLANTIC CITY, N. J.*

ANNOUNCEMENT 1888. *Our Fall Stock of* Ladies Fine Hand Sewed SHOES is unusually well selected, embracing all the desirable styles for fall and winter wear. Ordered work a specialty. SAMUEL DUTCHER,
915 SPRING GARDEN STREET.

CALIFORNIA ORANGE AND RAISIN LAND.
7,400 acres of the finest land in Southern California. Just the place for a colony Will sell as a whole or by sections. 1,600 acres subdivided into 40-acre tracts, for sale to settlers, or would colonize the 9,000 acres. Address
SIGNOR, FERRY & SELOVER, San Diego, Cal.

MONTGOMERY COUNTY MILK.—CONSHO- hocken Dairies. Special Attention given to serving families. Office, 603 N. 8th Street, Philadelphia, Pa.
JOSEPH L. JONES.

L. & R. L. TYSON 242 S. ELEVENTH ST.
Staple trimmings, knitting and embroidery silks and threads, best yarns and zephyrs, wool and cotton waddings. Materials for Friends' caps. Caps made. Plain sewing and quilting done to order.

DRESSMAKING (BY A FRIEND) CLOTH suits, silk dresses, wrappers. Also plain dresses. From $5.00 to $12.00. 605 North Twelfth Street.

NOW IS THE TIME TO HAVE THAT PAPER HANGING DONE.

Wall Papers were never cheaper. Observe these prices for new Fall Patterns: Lustres and Mica Papers, 6 cts. roll; Beautiful Gold Papers, 12½ cts.; Felt or Cartridge Paper, 20 cts: Heavy Embossed Golds, 30 cts. Samples sent free to any address in the country.

A. L. DIAMENT & CO
1206 MARKET STREET.

RECEIVED FOR THE APPROACH-
ING SEASON

New Stock of Beavers, Cloths, Cassimeres, etc., to select from and make to measure.

PLAIN AND FASHIONABLE GARMENTS. GUSTAVUS GOLZE, TAILOR,
109 North Tenth Street, Philadelphia, Penna.

LEHIGH AND SCHUYLKILL COAL.

BEST QUALITY. CAREFULLY PREPARED.
AQUILA J. LINVILL, 1244 North Ninth Street.

LYDIA A. MURPHY,
PLAIN and FANCY MILLINER

ESTABLISHED 30 YEARS.

537 FRANKLIN STREET, PHILADELPHIA.
2 doors below Green.)

TEA AND COFFEE.

If $3.00 is sent to me I will send 2lb real good Tea, Black, Green, Japan, or mixed, and 8lb of fine Coffee, roasted. Express charges prepaid in the following states: Pa., New York, New Jersey, Del., Md, Va., W. Va., D. C., Ohio, Ill., Wis., Ind. And I will refund the cost of registered letters when the goods are shipped.

WM. S. INGRAM, 31 N. SECOND ST., PHILADELPHIA, PA. ESTABLISHED 1856.—

CHAPPAQUA MOUNTAIN INSTITUTE,—
A Boarding School for both sexes under the care of Purchase Quarterly Meeting. The present building is new and much enlarged, and has perfect sanitary arrangements. Excellent corps of instructors. Prepares for Business or College. Healthfully and pleasantly located near the Harlem R. R., one hour from New York city. For catalogue and particulars, address,
SAMUEL C. COLLINS, A. M., Prin.,
Chappaqua Institute, N. Y.

FRIENDS' ACADEMY,
A boarding and day-school for both sexes. Thorough courses preparing for admission to any college, or furnishing a good English education. The next school year will begin Ninth month 11th, 1888. Terms for boarding scholars $150 per school year. The school is under the care of Friends, and is pleasantly located on Long Island, about thirty miles from New York. For catalogue and particulars address,
FREDERICK E. WILLITS, Sec.,
Glen Cove, Long Island, N. Y.

ABINGTON FRIENDS' BOARDING AND DAY SCHOOL,

Near Jenkintown, Pa., North Penn and Bound Brook R. R Ten miles from Philadelphia.

Next school year begins Ninth month 10th, 1888. Courses of study arranged to furnish a thorough English education and to prepare for college.

Board and tuition $145 to $175 per school year. Tuition alone $25 to $55. For further information address,
ARTHUR H. TOMLINSON, Principal,
Or CYNTHIA G. BOSLER, Sec., Jenkintown, Pa.
Shoemakertown, Pa.

SWARTHMORE COLLEGE

OPENS NINTH MONTH ELEVENTH.

Thirty minutes from Broad Street Station, Philadelphia.
Under the care of Friends, but all others admitted.
Full college course for both sexes; Classical, Scientific, and Literary.
Also a Manual Training and a Preparatory School.
Healthful location, large grounds, new and extensive buildings and apparatus.
For Catalogue and full particulars, address
EDWARD H. MAGILL, LL. D., President,
Swarthmore, Penna.

FRIENDS' BOARDING SCHOOL.

NEWTOWN SQUARE, PA.

Terms, $150 to $225 per year.

Apply to HANNA R. CALEY, Principal, address, during vacation), Media, Pa.
Or to
THOMAS P. BARTRAM, Newtown Square, Pa.,
CLEMENT M. BIDDLE, 815 Arch Street, Phila.

The use of the INTELLIGENCER AND JOURNAL *as a medium for advertisements will, we think, be found very satisfactory. A careful supervision is exercised and nothing known to be unworthy is admitted. The paper now goes to about 3300 persons, reaching, say, 15,000 readers, and its size and shape, and the character of its contents give special weight to each advertisement.* ☞ *When our readers answer an advertiser, please mention that they do it upon seeing the adveertisment in this paper.* ☜

FRIENDS' INTELLIGENCER AND JOURNAL.

PHILADELPHIA, TWELFTH MONTH 15, 1888.

PUBLISHED WEEKLY BY THE

FRIENDS' INTELLIGENCER ASSOCIATION

(LIMITED.)

TERMS.—PAYABLE IN ADVANCE:

One copy, one year, . . $2.50 | 8 copies, one year, $2.25 each.
Single numbers, . . 5 cents | 15 copies, one year, $2.00 each.

SUBSCRIPTIONS MAY BEGIN AT ANY TIME.

WHEN IT IS DESIRED TO DISCONTINUE, NOTICE MUST BE GIVEN. WE DO NOT "STOP" PAPERS, EXCEPT UPON ORDER OF THE SUBSCRIBER.

OFFICES: 921 ARCH ST., PHILADELPHIA.

ADVERTISING RATES.

For transient advertisements, 10 cents per line, one time; 7½ cents per line each insertion, two times. For longer insertion reduced rates, which will be furnished on application.

REMITTANCES by mail should be in CHECKS, DRAFTS, or POST-OFFICE MONEY ORDERS; the last preferred. Money sent us by mail will be at the risk of the person so sending. ☞Draw checks and money orders to the order of Helen G. Longstreth, Treasurer.

CONTENTS OF THIS ISSUE.

POETRY: IN THE LAST DAYS, ... 785
A FRAGMENT OF HISTORY, ... 785
A GLANCE AT THE INDIAN QUESTION, ... 787
YOUTH AND AGE, ... 789
EFFICACY OF PRAYER, ... 790
SCRIPTURE LESSON NO. 49, ... 790
PRAYER, ... 791
EDITORIAL:
No Cause for Thanksgiving, ... 792
MARRIAGES AND DEATHS, ... 793
THE LIBRARY:
Memorial of Sarah Pugh, ... 793
Poems by Halliday Jackson, ... 793
NEWS OF FRIENDS:
Visit of John J. Cornell, ... 794
Swarthmore College Annual Meeting, ... 795
The Proposed George School, ... 795
THE PRAIRIE WOLF, ... 795
POETRY: The Elixir; Grandma's Boy, ... 796
OUR QUAKER POET, ... 797
TRAINING OF CHILDREN, ... 799
ON MODERN TEACHING, ... 800
DAKOTA AND WASHINGTON TERRITORIES, ... 800
ELEVATION OF THE INDIAN RACE, ... 800
THE WILLIAMSON SCHOOL, ... *v.*
NEWS AND OTHER GLEANINGS, ... *vi.*
CURRENT EVENTS, ... *vi.*
NOTICES, ... *vi.*

Friends' Intelligencer and Journal.

MEMORANDA TO GUIDE FRIENDS WHO SEND CLUB SUBSCRIPTIONS: 1889.

PHILADELPHIA, ELEVENTH MO. 20, 1888.

1. *Rates for the Year 1889.*

Single subscriptions, $2.50 per year.
8 copies, $2.25 each, a year.
15 copies, $2.00 each, a year.

2. *"No Agents."*

We recognize no one as our "Agent," with the single exception of Friends' Book Association, 15th and Race Sts., Philadelphia. Those Friends who get up Clubs for the paper must be regarded as the agents of those subscribing through them. When money reaches our hands we receipt for it ourselves, and no one, (except F. B. A., as above), is authorized to receipt for us.

3. *Concerning Clubs.*

a We desire very much to add *new names* to our list,—both to sustain the paper, in place of older Friends, who are year by year removed by death; and to extend the circle of its usefulness. One object in making Club rates is to aid this *new growth*. We trust Friends sending Clubs *will have some new names*, unless this is clearly not possible.

b. Names and money, for clubs, should be sent to us in *one, two, or at most three*, installments. We can wait till the person getting up the club is ready with the money, but we cannot accept single names and money, (unless for *new subscribers*), at intervals through the year, on account of Club previously reported.

4. *Subscribers' Names.*

When sending clubs, please carefully designate all "new" names; and in renewals, please use the same name as the paper has been coming to. If for any reason the name is changed, please call our attention to this fact, to avoid duplication.

5. *Discontinuances.*

We do *not* discontinue a paper (unless for continued delinquency in payment) without the order of the subscriber. Persons wishing to "stop" *must so notify us.* (With regard to this, we may say that a great majority of the subscribers to the INTELLIGENCER AND JOURNAL, continue from year to year without a break, and that to stop papers as soon as amount paid runs out, would give offense to many, besides making a large increase of work for us at the busiest season of the year. *We never intentionally continue a paper ordered stopped, when it is not in arrears.*)

SWARTHMORE COLLEGE LECTURE COURSE FOR 1888-'89.

SIXTH-DAY EVENING, 2D MONTH 14TH, '89,

MARY A. LIVERMORE,

SUBJECT: "Women of the War."

SIXTH-DAY EVENING, 3D MONTH 15TH, '89,

THOMAS WENTWORTH HIGGINSON,

SUBJECT: "How to Study History."

SIXTH-DAY EVENING, 4TH MONTH 12TH, '89,

SAMUEL PHELPS LELAND,

SUBJECT: "The Factors of Life."

All of these lectures will be free, and the friends of the College are cordially invited to attend.

Trains leave Broad St. Phila., at 6.05 and 6.33 p. m. and leaves Swarthmore, to return at 10.09 p m.

EDWARD H. MAGILL, President.

WESTERN MORTGAGES AND DEBENTURE BONDS GUARANTEED BY THE

TEXAS LOAN AGENCY,

CAPITAL (paid) $300,000. SURPLUS $70,000

DENVER CITY AND FARM MORTGAGES

Negotiated by REEVES & CLEMES, Denver, Col.

SUCCESSORS TO REEVES, ALSOP & CO.

Also KANSAS FARM MORTGAGES

The above are worthy the attention of investors.

CONARD & FORSYTHE, Gen. Agents,

119 South Fourth Street, Phila.

SAMUEL CONARD, Late of Cooper & Conard.
ISAAC FORSYTHE.

SAFE INVESTMENTS

Capital, $750,000
Surplus, 400,470

Guarantee Strength, $1,150,470

Record of our **18 YEARS'** business.

16,854	Mortgages negotiated, aggregating		$11,768 813
6,942	" in force, - " - -		6,358,162
9,912	" paid, - " - -		5,410,656
Interest paid aggregating - - - -			3,345,495
Total paid to investors - - - - -			8,756,151

We have **3,014 patrons**, to whom we can refer. We do not claim to do the largest, but the **SAFEST** business.

Savings Department for Small Amounts.

Full information furnished by

J.B. WATKINS LAND MORTGAGE CO.,

LAWRENCE, KANSAS; or
New York Mang'r, HENRY DICKINSON, 319 Broadway.

AMOS HILLBORN & CO.,

Furniture, Bedding, Curtains.

PARLOR, DINING ROOM, LIBRARY AND CHAMBER FURNITURE, CURTAINS AND FURNITURE COVERINGS MATTRESSES, BEDS, FEATHERS, SPRINGS, SPRING COTS, ETC., ETC.

No. 1027 Market Street, Philadelphia.

RECEIVED FOR THE APPROACHING SEASON

New Stock of Beavers, Cloths, Cassimeres, etc., to select from and make to measure.

PLAIN AND FASHIONABLE GARMENTS. GUSTAVUS GOLZE, TAILOR,

109 North Tenth Street, Philadelphia, Penna.

QUEEN & CO. 924 CHESTNUT ST

SPECTACLES AND EYE GLASSES — COPYRIGHTED — OCULISTS ORDERS FILLED

FOR DRY GOODS

——THE BEST PLACE IS——

STRAWBRIDGE & CLOTHIER'S,

MARKET
EIGHTH
FILBERT
} STREETS.

One of the largest buildings in the city, and the largest Establishment in America devoted exclusively to

DRY GOODS.

The stock includes Silks, Dress Goods, Trimmings, Millinery, Hosiery, and Underwear, Gloves, House-Furnishing Goods, Carpets, Ready-Made Dresses and Wraps, and everything that may be needed either for dress or house-furnishing purposes. It is believed that unusual inducements are offered, as the stock is among the largest to be found in the American market, and the prices are guaranteed to be uniformly as low as elsewhere on similar qualities of goods.

MILK, CREAM, AND BUTTER ALWAYS ON HAND.

LUKENS WEBSTER,

120 S. FIFTEENTH ST.

Butter delivered twice a week to all parts of the city and surrounding country. We are dealing with the most reliable dairies Orders by mail solicited and promptly filled.

LARD OF THE VERY BEST QUALITY A SPECIALTY.

Equitable
MORTGAGE COMPANY.

S. E. Cor. Fourth and Chestnut Streets.

CAPITAL, ...	$2,000,000 00
SURPLUS AND UNDIVIDED PROFITS, . .	115,444.72

SIX PER CENT DEBENTURES,

Secured by first Mortgages held in trust by The American Loan and Trust Company of New York, and further secured by the entire capital and assets of the Equitable Mortgage Company. Amounts $200, $300, $500, $1,000, $5,000, and $10,000.

SIX PER CENT. GUARANTEED FARM MORTGAGES.

FIVE AND SIX PER CENT. SAVINGS CERTIFICATES.

RUNNING FROM THREE MONTHS TO TWO YEARS.

Interest coupons payable semi-annually at our offices or through any Bank. Also

MUNICIPAL BONDS AND OTHER FIRST-CLASS INVESTMENT SECURITIES FOR SALE.

PHILADELPHIA MORTGAGE AND TRUST CO.

Capital, $500,000 (Full paid.)
322 CHESTNUT STREET.

OFFERS SAFE INVESTMENT SECURITIES.

6 AND 7 PER CENT. MORTGAGES *and its own* Five per cent. Real Estate Trust Bonds *secured by special deposit of First Mortgages on Real Estate worth two-and-one-half times the amount of the Mortgage, and the capital of the Company. Collects Rents. Transacts general Trust and Financial Business. All Trust Funds and Investments are kept separate and apart from the assets of the Company. Interest allowed on Deposits.*

BENJAMIN MILLER, President. EDWARD HOOPES, Vice-President. R. T. McCARTER, Jr., Secretary and Treasurer. GEO. JUNKIN, Solicitor

DIRECTORS:

Benjamin Miller, Edward Hoopes, Winthrop Smith, Charles L. Bailey, J. H. Catherwood, Chas. H. Banes, Thos. Woodnutt, Charles Platt, Joseph S. Harris, Charles Huston, Francis B. Reeves, Geo. D. McCreary, Wm. H. Ingham, Lawrence Lewis, Jr Alan Wood, Jr.

PENN MUTUAL LIFE INS. CO. of PHILA.

This Company furnishes ALL DESIRABLE FORMS of LIFE and ENDOWMENT INSURANCE at actual NET COST. It is PURELY MUTUAL; has ASSETS of THIRTEEN MILLIONS and a SURPLUS of over TWO AND A HALF MILLIONS. ☞ ITS POLICIES ARE NON-FORFEITABLE AND INCONTESTABLE. ☜

Pres. EDW. M. NEEDLES. Vice Pres. HORATIO S. STEPHENS. Sec. HENRY C. BROWN

THE PROVIDENT LIFE AND TRUST COMPANY OF PHILADELPHIA.

409 CHESTNUT STREET. CAPITAL $1,000,000, FULLY PAID.

INSURES LIVES, GRANTS ANNUITIES, RECEIVES MONEY ON DEPOSIT, ACTS AS EXECUTOR, ADMINISTRATOR, GUARDIAN, TRUSTEE, ASSIGNEE, COMMITTEE, RECEIVER, AGENT, ETC.

All Trust Funds and Investments are kept separate and apart from the Assets of the Company.

President, SAMUEL R. SHIPLEY, Vice-President, T. WISTAR BROWN, Vice-President and Actuary, ASA S. WING, Manager of Insurance Department, JOS. ASHBROOK, Trust Officer, J. ROBERTS FOULKE.

INCORPORATED 1836. CHARTER PERPETUAL. CAPITAL, $500,000. SURPLUS, $1,400,000.

THE GIRARD
LIFE INSURANCE, ANNUITY, AND TRUST CO.
OF PHILADELPHIA.

No. 2020 CHESTNUT STREET.

Acts as Executor, Administrator, Guardian, Trustee, Committee, or Receiver, and Receives Deposits on Interest, also Insures Lives, Grants Annuities.

President, EFFINGHAM B. MORRIS.
Vice President and Treasurer, HENRY TATNALL.
Actuary, WM. P. HUSTON.
Assistant Treasurer, WILLIAM N. ELY.
Real Estate Officer, NATHANIEL B. CRENSHAW,
Solicitor, GEORGE TUCKER BISPHAM

Embalmer and Funeral Director.

William P. Betts,
UNDERTAKER,
No. 255 S. Fifth St., Phila.

☞ BODIES PRESERVED WITHOUT ICE.

WM. HEACOCK,
UNDERTAKER,
No. 1508 Brown Street,
PHILADELPHIA.

Clement A. Woodnutt,
UNDERTAKER AND EMBALMER,
1226 NORTH FIFTEENTH STREET, PHILA.
CARRIAGES TO HIRE.

WILSON JUNIOR PEDIGREE BLACKBERRY,

The largest, best, and most productive Early Blackberry, 3¼ inches around from seed of selected Wilson's Early.



Kieffer Hybrid Pear Trees,
100,000 Peach Trees,
Strawberries, Grapes,
Blackberries, etc., etc.

CATALOGUE WITH COLORED PLATES FREE.

WM. PARRY, PARRY P. O., N. J.



"The Gladstone."

This is our new Lamp. We offer it with great confidence in its merit. We show, also, the finest line of Rochester and other popular lamps we ever have had.

A. J. WEIDENER,
No. 36 S. Second St.

PENNHURST,

TELEPHONE No. 118.

MICHIGAN AVENUE, NEAR THE OCEAN,

JAMES HOOD. *ATLANTIC CITY, N. J.*

ANNOUNCEMENT 1888. *Our Fall Stock of* Ladies Fine Hand Sewed SHOES is unusually well selected, embracing all the desirable styles for fall and winter wear. Ordered work a specialty. SAMUEL DUTCHER,
915 SPRING GARDEN STREET.

CALIFORNIA ORANGE AND RAISIN LAND. 7,400 acres of the finest land in Southern California. Just the place for a colony. Will sell as a whole or by sections. 1,600 acres subdivided into 40-acre tracts, for sale to settlers, or would colonize the 9,000 acres. Address
SIGNOR, FERRY & SELOVER, San Diego, Cal.

TO RENT—A FIRST-CLASS BOARDING house, all the modern improvements, yard, garden, fruit, etc. Within ten minutes walk of the R. R. Depot.

Call on or address the owner in the house. L. A. SMITH M. D. Newtown, Bucks Co., Pa.

WANTED—A NURSERY GOVERNESS IN Friends' family at Atlantic City, N. J. Address Box 24, Moorestown, N. J.

WANTED—A PRACTICAL YOUNG WOMAN, about thirty, to train as a nurse for a private Sanitorium. Address Dr. ELIZABETH H. CONELY HOWELL, 3404 Spring Garden St., Philadelphia.

FRIENDS' CALENDAR FOR 1889 *IS NOW* ready. The card is similar to that of previous years, but instead of a pad, the daily slips are in the form of a small, neat book, which can be taken off the card and replaced at pleasure, making it convenient for preservation and reference. With each day is given a quotation from Friends' writings. Each calendar is sent in a box, rendering it less liable to be injured in the mails.

Price, 50 cents each, or six for $2.00. Sent by mail, postage paid, on receipt of price.

"Old Westtown."

A delightful volume of reminiscence, narrative, and personal and historical sketches of Westtown Boarding School, contributed, edited, and illustrated entirely by old scholars and teachers. It is of unrivaled interest to everyone who has ever been connected with the institution.

Price, in cloth, $2 00. In half morocco, gilt top (an elegant binding, suitable for a gift), $3 00. Sent by mail, postage paid, on receipt of price.

(Money should be sent by postal-note, money order, or registered letter, not by checks on local banks.)

FERRIS BROS., PUBLISHERS,
S. W. Cor. 6th and Arch Sts., Phila.

WANTED.—A FARMER AND WIFE. HE to take care of a milk-dairy, and of the milking and serving customers, collecting and returning the money; will be helped to milk. She to assist at milking and to take care of churns, buckets, etc.; must come well endorsed for cleanliness, industry, and honesty. Friends preferred. Address Lock Box 24, Norristown, Pa., stating wages expected. House and garden goes with offer. Wanted on 1st of Third month next.

TEA AND COFFEE.

If $3.00 is sent to me I will send 2lb real good Tea, Black, Green, Japan, or mixed, and 8lb of fine Coffee, roasted. Express charges prepaid in the following states: Pa., New York, New Jersey, Del., Md., Va., W. Va., D. C., Ohio, Ill., Wis., Ind. And I will refund the cost of registered letters when the goods are shipped.

WM. S. INGRAM, 31 N. SECOND ST., PHILADELPHIA, PA. ESTABLISHED 1856.—

CHAPPAQUA MOUNTAIN INSTITUTE,— A Boarding School for both sexes under the care of Purchase Quarterly Meeting. The present building is new and much enlarged, and has perfect sanitary arrangements. Excellent corps of instructors. Prepares for Business or College. Healthfully and pleasantly located near the Harlem R. R., one hour from New York city. For catalogue and particulars, address,

SAMUEL C. COLLINS, A. M., Prin.,
Chappaqua Institute, N. Y.

FRIENDS' ACADEMY,

A boarding and day-school for both sexes. Thorough courses preparing for admission to any college, or furnishing a good English education. The next school year will begin Ninth month 11th, 1888. Terms for boarding scholars $150 per school year. The school is under the care of Friends, and is pleasantly located on Long Island, about thirty miles from New York. For catalogue and particulars address,

FREDERICK E. WILLITS, Sec.,
Glen Cove, Long Island, N. Y.

ABINGTON FRIENDS' BOARDING AND DAY SCHOOL,

Near Jenkintown, Pa., North Penn and Bound Brook R. R Ten miles from Philadelphia.

Next school year begins Ninth month 10th, 1888. Courses of study arranged to furnish a thorough English education and to prepare for college.

Board and tuition $145 to $175 per school year. Tuition alone $25 to $55. For further information address,

ARTHUR H. TOMLINSON, Principal,
Or CYNTHIA G. BOSLER, Sec., Jenkintown, Pa.
Shoemakertown, Pa.

SWARTHMORE COLLEGE

OPENS NINTH MONTH ELEVENTH.

Thirty minutes from Broad Street Station, Philadelphia.
Under the care of Friends, but all others admitted.
Full college course for both sexes; Classical, Scientific, and Literary.
Also a Manual Training and a Preparatory School.
Healthful location, large grounds, new and extensive buildings and apparatus.

For Catalogue and full particulars, address
EDWARD H. MAGILL, LL. D., President,
Swarthmore, Penna.

FRIENDS' BOARDING SCHOOL.

NEWTOWN SQUARE, PA.

Terms, $150 to $225 per year.

Apply to HANNA R. CALEY, Principal, address, during vacation), Media, Pa.

Or to
THOMAS P. BARTRAM, Newtown Square, Pa.,
CLEMENT M. BIDDLE, 815 Arch Street, Phila.

MONTGOMERY COUNTY MILK.—CONSHOHOCKEN Dairies. Special Attention given to serving families.

Office, 603 N. 8th Street, Philadelphia, Pa.

JOSEPH L. JONES.

L. & R. L. TYSON 242 *S. ELEVENTH ST.* Staple trimmings, knitting and embroidery silks and threads, best yarns and zephyrs, wool and cotton waddings. Materials for Friends' caps. Caps made. Plain sewing and quilting done to order.

DRESSMAKING (BY A FRIEND) CLOTH suits, silk dresses, wrappers. Also plain dresses. From $5.00 to $12.00. 605 North Twelfth Street.

FRIENDS' INTELLIGENCER AND JOURNAL.

INTELLIGENCER Vol. XLV. No. 50. | PHILADELPHIA, TWELFTH MONTH 15, 1888. | JOURNAL. Vol. XVI. No. 829.

IN THE LAST DAYS.

As we grow old, how softly, slowly close
The doors of sense, and shut us from the world—
Like tender petals of some ling'ring rose
That, of a frosty night have inward curled!

Dim as the figures in a dream now pass
Those glittering shows that stirred our youthful hearts—
Poor, hurrying shadows in a misty glass,
Each but a moment seen ere it departs.

Nor sight, nor sound, nor taste, of earth's delights
Can longer please; these things are past and gone,
The soul will put her quiet house to rights,
And in the upper chamber watch the dawn.

—*James Buckham.*

A FRAGMENT OF HISTORY.[1]

THE present with its new and varied interests is ever crowding upon the past, and many a fragment of history lies almost forgotten upon the library shelves of a generation fast passing away. There has recently come to my notice such a volume, entitled "Exiles in Virginia,"—a journal of Friends banished to Virginia during the War of the Revolution, edited by Thomas Gilpin, and published in the year 1848, in Philadelphia.

Friends, as a society, have believed that war is inconsistent with the Christian character, and have endeavored to live peaceably with all men. Nevertheless, when they felt their own rights or the rights of others were invaded, they did not in times past hesitate to utter to King and Parliament manly and dignified protest against such infringement. Their addresses were made to the King free from any servile compliments; and when they sought redress from Parliament in regard to their religious or civil rights, the bold maintenance of their privileges often gained for them the justice they demanded.

During the ten years of unjust and arbitrary legislation on the part of Great Britain, which at last culminated in the Revolutionary War, Friends joined with others in remonstrating against the Stamp Act and other attempts by the English Parliament to tax the colonies without their consent, as a violation of their colonial rights as well as the common rights of British subjects. They also joined their fellow-citizens of Philadelphia in the non-importation agreement to prevent goods from being imported from England until the offensive enactments were repealed. To this agreement, dated the 25th of Tenth month, 1765, more than fifty members of the Society of Friends signed their names. When all remonstrance failed and recourse was had to arms to settle the difficulties between the mother country and her colonies, Friends, in accordance with their well-known principles, withdrew from participation in the struggle, and felt themselves required as far as possible to keep clear of the spirit of war. Philadelphia Yearly Meeting and its Meeting for Sufferings, at various times by advices to its members encouraged them to a faithful maintenance of their testimony against war, as became a Christian people making a high profession.

In the summer of 1777 Gen. Howe left his headquarters in New York and sailed up Chesapeake Bay for the purpose of attacking Philadelphia from that direction. Landing at Elk river and marching northward, he met and defeated the Americans at Chadd's Ford, on the Brandywine. While these events were taking place, Congress was in session in Philadelphia; also the Legislature of Pennsylvania and the Supreme Executive Council, consisting of twelve members with its president. Congress, by a resolution dated August 25th, 1777, recommended:

"That the executive officers of Pennsylvania and Delaware be requested to cause all persons within the respective States, notoriously disaffected, forthwith to be disarmed and secured until such time as they may be released without injury to the common cause.

"That it be recommended to the Supreme Executive Council of the State of Pennsylvania, to cause diligent search to be made in the houses of all the inhabitants of the city of Philadelphia, who have not manifested their attachment to the American cause, for firearms, swords, bayonets, etc."

There is no evidence that these resolutions were intended for the Society of Friends; but notwithstanding the loyalty which they had previously manifested, the Executive Council proceeded to arrest several of the most respectable citizens of Philadelphia, chiefly members of this Society. The popular feeling was still further inflamed by a spurious paper said to have been found in some baggage taken on Staten Island and sent by General Sullivan to Congress, purporting to have been prepared by "Spanktown Yearly Meeting," and containing information for the British in regard to the movements of the Americans. In the list of persons thus seized, we find names conspicuous in the annals of our Society a century ago, and some of this number were ancestors of Friends whom we have delighted to honor. Among them were James Pemberton, Israel Pemberton, John Pemberton, Owen Jones, John Hunt, Edward Pennington, Thomas Wharton, Miers Fisher,

[1] Read in a Conference held at Race street meeting-house, Twelfth month 2d, 1888.

Thomas Fisher, and Samuel Rowland Fisher. From their journal we take the following account of their arrest:

"A number of persons professing great attachment to the cause of liberty, undertook the arduous office of executing the arbitrary mandates of the President and Council, and called at our houses, demanding of most of us to sign a paper, conceived in the following terms: 'I, ——— do promise not to depart from my dwelling-house, and to be ready to appear on demand of the President and Council of the State of Pennsylvania, and do engage to refrain from doing anything injurious to the United States of North America, by speaking, writing, or otherwise, and from giving intelligence to the Commander of the British forces, or any person whatever, concerning public affairs.'

"Several of us, on seeing the paper to be subscribed to, replied that except going out of our houses, as our various occasions of business had required, we had not infringed at any time upon the requisition demanded; but we could not agree to give up that privilege; on which we were told we must go before the President and Council. Some of us were taken to the Mason's Lodge under a promise of being heard by the Council, who was said to be sitting there; but this was found to be a deception, as they were immediately put under a strong guard and a hearing denied them. Some were brought there without the offer of becoming prisoners in their own houses, but the greater part were treated in the following manner, with some inconsiderable variations.

"Upon reading the paper, we demanded to konw upon what authority they acted—and were answered, 'By virtue of a resolution of Congress, and by orders of Council.' We demanded to see their written orders, which was in general absolutely refused. To some few, who were more pressing, part of a warrant was read; but not one of us was suffered to read or copy the original. We remonstrated against so arbitrary a proceeding, and endeavored to convince them that signing such a paper would be an acknowledgment of guilt, and would subject us to be removed at an hour's warning without knowing the charge against us; and after laying before them the iniquity of the measure, we refused to become voluntary prisoners for supposed offenses, because we knew ourselves innocent of any.

"Some of the persons asserted they had undertaken the business against their inclination, to prevent its being executed by military officers, who would have used more rigor; but this appeared to be only to excuse themselves to us. They refused us a reasonable time to prepare for confinement, and in some instances brought a military force to intimidate us; they entered the houses of John Hunt, John Pemberton, Henry Drinker, Edward Pennington, and William Smith, (broker,) broke their desks, searched them, and carried off private papers, and some printed books, under color of orders for that purpose, which they would not show."

While these Friends were confined in Mason's Lodge they sent repeated remonstrances to Congress and the Executive Council, and they also issued an address to the "Inhabitants of Pennsylvania," stating their causes of grievance in having been illegally deprived of their liberty without a warrant from persons of competent authority, and in having no opportunity given them for a hearing. At length, all protest and remonstrance having failed in their purpose, and orders having been issued to prepare for removal, on the 11th of Ninth month, twenty members of this little company, seventeen of whom were Friends, started from their temporary place of imprisonment under military escort to Reading. Thence they proceeded to Winchester, Va., the place of exile assigned them by the Executive Council. Considerable freedom of action was allowed them during their stay in Virginia, although they found themselves unpopular, being accused of holding correspondence with their friends without showing their letters to proper officers, and of lessening confidence in the value of the Continental paper money.

These conscientious Friends appear to have held their meetings regularly twice each week, and during this period of trial they found comfort and strength in these hours of silent communion, and under the ministration of John Hunt and John Pemberton, two of their number. We can readily understand how often they must have stood in need of consolation and renewal of faith when we consider their great distance from home, the interruption to their business, with no means of support provided for them during their banishment, and their separation from their families, who were exposed to dangers and privations in consequence of the presence of a foreign army in Philadelphia. In this forlorn condition they were cheered by occasional visits from relatives who brought welcome tidings from their families. John Parrish and John James, also, from brotherly interest and regard, made the long and toilsome journey in the winter season to carry to this lonely little band words of love and sympathy. Sorrow, too, came in their midst, and their ranks were thinned by death. Thomas Gilpin and John Hunt departed this life, one in the Second month, the other in the Third month; and far from home and kindred they were consigned by loving friends to their last resting-place in the little grave-yard adjoining Hopewell meeting-house. In the journal John Hunt is spoken of as a dignified Minister of the Gospel, whose gift was eminent, and as one who had labored in it for forty years. He was often favored with great power and demonstration, singularly manifested in their meetings during the time of their sojourn in Winchester. In the account of the last hours of Thomas Gilpin we find this interesting paragraph: "There are many religions in the world, and a variety of forms, which have occasioned great persecutions and the loss of many lives, each contending that they are right; but there is but one true religion, arising from faith in God, and in his son Jesus Christ, and hope in his mercy. A monitor placed in every mind, which if we attend to we cannot err."

The time of release had now arrived, and an order signed by the President and Council of Pennsylvania, came for the return of the exiles. On their homeward journey they stopped on the way in Loudoun

and Fairfax counties, at the hospitable homes of Friends, the names of whose descendants are still familiar in those localities. Through the intercession of a Committee of women composed of near relatives, they were brought to Lancaster, where the Council was then in session, to receive their discharge; and here it was necessary to procure passports from General Washington whose headquarters were at Valley Forge, to pass through the lines in order to reach Philadelphia. At last, after a banishment of eight months from home and friends, with grateful hearts they found themselves once more among their kindred, and were welcomed to their own firesides by beloved friends.

Friends at home had not been idle or indifferent during these trying months. The Yearly Meeting had appointed a committee to wait upon General Washington,and General Howe, Commander-in-Chief of the British Army, to present to them a testimony prepared by the meeting, setting forth the views of Friends. In this testimony they say:

"A number of our friends having been imprisoned and banished, unheard, from their families, under a charge and insinuation that 'they have in their general conduct and conversation evinced a disposition inimical to the cause of America;' and from some publications, intimating that 'there is strong reason to apprehend that these persons maintain a correspondence highly prejudicial to the public safety,' there may be induced a belief that we have in our conduct departed from the peaceable principles which we profess; and apprehending that the minds of some may thereby be misled, for the clearing up of truth, we think it necessary publicly to declare that we are led out of all wars and fightings by the principle of grace and truth in our own minds, by which we are restrained, either as private members of society, or in any of our meetings, from holding a correspondence with either army; but are concerned to spread the testimony of truth and the peaceable doctrines of Christ, to seek the good of all, to keep a conscience void of offence towards God and man, to promote the kingdom of the Messiah, which we pray may come and be experienced in individuals, in kingdoms, and nations, that they may 'beat their swords into ploughshares, and their spears into pruning-hooks, and nation not lift up sword against nation, neither learn war any more.' (Isaiah, 2: 4.) And we deny, in general terms, all changes and insinuations which in any degree clash with this our profession.

"As to a nameless paper lately published, said to be dated at Spanktown Yearly Meeting, and found among the baggage on Staten Island, every person who is acquainted with our style, may be convinced it was never written by any of our meetings, or by any of our friends. Besides, there is no meeting throughout our whole Society of that name, nor was that letter, or any one like it, ever written in any of our meetings since we were a people. We, therefore, solemnly deny the said letter, and wish that those who have assumed a fictitious character to write under, whether with a view to injure us or cover themselves, might find it their place to clear us of this charge by stating the truth.

"As, from the knowledge we share of our banished friends, and the best information we have been able to obtain, we are convinced they have done nothing to forfeit their just right to liberty; we fervently desire that all those who have any hand in sending them into banishment, might weightily consider the tendency of their own conduct, and how contrary it is to the doctrines and example of our Lord and Law-giver, Christ Jesus; and do them that justice which their case requires, by restoring them to their afflicted families and friends; and this, we are well assured, will conduce more to their peace than keeping them in exile.

"We give forth this admonition in the fear of God, not only with a view to the relief of our friends, but also to the real interest of those concerned in their banishment.

"Having been favored to meet to transact the affairs of our Religious Society, which relate to the promotion of the cause of truth and righteousness, we have felt a renewed concern for the good and happiness of mankind in general, and in the love of the Gospel have issued forth this testimony, for the clearing of ourselves and our friends, and the warning of those who, from groundless suspicions and mistaken notions concerning us, may be persuaded to seek our hurt, to the wounding of their own souls and the loss of the community.

"Signed by order and on behalf of the Yearly Meeting.

ISAAC JACKSON, Clerk."

For Friends' Intelligencer and Journal.

A GLANCE AT THE INDIAN QUESTION.

A SUBJECT ever of interest to Friends, and to many others who have hearts to feel, is the Indian question. When U. S. Grant was called to the presidency, he in public expression said, "Let us have Peace." During an administration of eight years, it was shown that the language came from an honest heart and an earnest one, and was not without its meaning, and when Friends responded to his invitation, and delegates from our several yearly meetings were in consultation with him at the White House, in the work of establishing the new "policy" our dear friend, then aged, (and recently departed,) holding his hand, said to him, "President Grant, when the people nominated thee, I feared that thou being so much accustomed to war, would not favor peace." The President, kindly smiling, and retaining her hand said: "Then for that matter I ought to be the very man for the work in which we are engaged. I have seen enough of war to know that peace is best."

Since that time this high policy has been upheld by every administration, though with varying results, and in this especial matter the first duty of Friends is to stand by the Government with good counsel and encouragement.

The latest trouble with the Indians, an account of which was spread before our late Yearly Meeting, and a synopsis published in this paper, is on account of an effort to negotiate for the purchase of the lands of the Sioux nation by the Government, in the Ter-

ritory of Dakota. The Indians could not come to terms with the commissioners appointed for the purpose, and adjourned the negotiations to Washington, where there was another failure, and they have gone to their far-off homes to await the solution of the question.

The Indians under President Grant's plan, sometimes called the "Quaker policy," are peacefully disposed, and in the main contented. This is verified in almost every annual report of the Government departments that bears on the question. There are plenty of good words for their contentment and advancement.

The present Indian population of the whole country is, as near as can be ascertained, two hundred and forty-six thousand. The supposed decrease since 1880 is fifteen thousand, and the census of 1890 will be more accurate than is the custom, in enumerating the race. One fact that gives discontent to the "ruling race" is in this, that the Indians occupy 112,413,440 acres of land, being equivalent to an average of 456 acres of land to each individual. Their domain has about seventy agencies, and comprises as much territory as the nine States of Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Maryland, and Virginia.

Secretary Vilas in his report speaks in high terms of commendation of these wards of the nation. He says the transformation of the will, character, and habits is steadily progressing. They are welcoming education, which for years they firmly opposed, and the schools are being enlarged in number and capacity, and growing in usefulness. Over sixteen thousand of the young are now being taught the English language, together with the ways and habits of civilized life, in as good schools and under as good teachers as may be found in the public schools of Massachusetts or Pennsylvania, (and *they* are good ones, too). Yet forty thousand Indians at school age are unprovided for, leaving yet a wide field open for effort.

Our people who labor at Washington in this work never fail to press upon the government the necessity of providing matrons for the agencies whose duty it shall be to teach and elevate the Indian women,—we might say men, as well, for the influence of suitable persons in that capacity, would elevate the whole mass. In response to these suggestions the Secretary has embodied in his report a request for an appropriation of fifteen thousand dollars to be used for this purpose.

The record of Baltimore Yearly Meeting in handling this great and living philanthrophy, stands very high and the details of their labors would fill many volumes. The volumes are few, and the records of their deeds are scarce, yet a crown of glory is resting on their heads; the black man, the red man, and the poor man's child will remember them in eternity.

In the year 1795, the Indians of the Northwestern Territory sent letters and messengers to Friends of Baltimore for help. Philadelphia Friends assisted Baltimore in sending supplies to their aid, and the two yearly meetings labored jointly in the work, until in 1804, the concern rested so heavily on Friends of Baltimore, that their committee offered to visit the Indians at Fort Wayne where the remnants of the tribes were in camp. Four members of the committee on the Indian concern were willing to undertake the great labor of the journey, and on the 23d of Second month, 1804, they started on horseback, the only mode of conveyance in that day, over mountains, plains, forests, and rivers, with ten inches of snow on the ground and a driving storm in their faces, which increased the depth of the snow by the next day to twenty inches,—the object of their effort seven hundred miles away. In the first day's journey, in crossing a miry glade, one of the horses fell and threw the rider, when, to the surprise of all, neither rider nor horse was the slightest hurt. They continued their journey single file.

The brave soldiers of this little army of love were George Elliott, Gerard T. Hopkins, Joel Wright, and Elisha Tyson,—philanthropists who feared not the face of man. The yearly meeting authorized them to take one or more Friends to remain with the Indians, to teach them to cultivate the soil and raise provisions. They could get but one, Philip Denis, and took him along.

We have gleaned some of these facts from a little book which was compiled from the diary of G. T. Hopkins and kept by him on the journey, the compilation being made by Martha E. Tyson, of Baltimore, and published by T. Elwood Zell, in 1862. It is a story of thrilling interest. The hearts of Friends still go out to the unhappy red man in his many removals and his many broken homes.

One more incident in my recollection occurred forty years ago. The several small tribes of Indians in Western New York got into trouble with land speculators and were about to be removed beyond the Lakes. These Indians had been under the care of the yearly meetings, and were somewhat advanced in civilization. They applied to the committees for help. Philip E. Thomas, chairman of the Baltimore Committee, realized the need of immediate and vigorous action. He went to Washington, then to Albany, (the Legislature of New York being in session), procured the whole procedure to be annulled, and these Indians are still there in possession of the homes of their fathers. They are not known as Indians except by the color of their skins, and are honest, industrious people. These works were not done by our fathers for parade, or for the praise of men, but from the love of the Father, and pity for suffering humanity.

It is my earnest hope that Friends may not lay down this work, for it must be prosecuted to the end if it takes a hundred years. It is the legitimate work of Friends to guard their upward and onward progress, and be always in call. The Government must have our counsel and advice in its commendable work. The forty thousand children whose education claims attention are calling to us. They must be educated, every child.

"For thou, Lord, hast made me glad through thy works; I will triumph in the works of thy hands."

Baltimore, Twelfth month 6. HENRY JANNEY.

YOUTH AND AGE.

One of the improvements which may be noticed in our modern social life is the more frequent companionship between the young and the old. Even the goddess of fashion is beginning to recognize the value of this union in maintaining the dignity of social intercourse, and is laying down stricter rules than formerly to enforce it. But the real necessity of this union between youth and age has a far deeper root than any mere custom or conventionality. It lies in the very nature of man. As he progresses from infancy through childhood, youth, and maturity to old age, the changes through which he passes, though in the main, advancements, are not entirely so. With every gain comes some loss. The trusting helplessness of the infant, appealing to all for tender care, the joyful abandon of the child, the fresh enthusiasm of the youth, the sense of power and confidence of middle life, are all in some degree laid aside as each higher stage is reached. This loss is, of course, intensified in proportion as each class is held aloof from the others. The influence of companionship is greater in its unconscious magnetism than in any direct and intentional effect. The mother with her child aims to do much in forming his tastes, his habits and his character, and her exertions will never be unproductive; but she is compassing more deep and permanent results upon him by the involuntary influence of her continual presence. What she feels and thinks and *is* continually permeates him, and will be a greater factor in his life than any of her teachings can be. So in all human intercourse the unconscious influence is always the greatest, and the very presence of those who are different from ourselves, and have characteristics in which we are deficient, tends in some degree to restore to us a better balance.

Although every age so gradually merges into the next that no definite distinctions can be laid down, there are general features distinguishing youth and age, each of which has its advantages and its disadvantages. The very things which are so lovely and attractive in youth, that men sigh for them in after years, are naturally associated with certain deficiencies which maturer years supply. The delight in simple existence and simple pleasures, that so charms us in the child, fills him so full, that he can accept neither care nor responsibility. The fresh enthusiasm of the youth, that older people sometimes look upon with envy, closes his eyes to real difficulties, and leads him to attempt much that he cannot execute. His vivacity disinclines him for grave counsel; his inexperience leads him into many dangers. On the other hand, the natural desire for repose which distinguishes the latter part of life, is unfavorable for energetic action; long and hard experience impairs the faith in man which is the foundation of human brotherhood; the continual grapple with obstacles cools the ardor which is needed in every enterprise. If the reason is stronger, the enthusiasm is weaker; if sober judgment prevents folly, it also tones down a joyful spirit.

These differences need not be a matter for regret. They are as natural as any of the varieties we behold in the external world. The grand and rugged rocks can never attain the calm and sweet tranquility of the lake below, nor can the peaceful lake emulate the sublimity of the cliff which overhangs it. Yet how beautiful is their union in the landscape! No hint of deficiency strikes us as we see with delight how each fills its place in the harmony of nature. So youth and age need to be united in order to bring out the finest qualities of each and to yield the best results to society. There is hardly a circle of any kind that is not benefited by the presence of both. The very existence of the family depends upon it, and its welfare is always gauged by the closeness of the bonds that exist between the older and the younger members. Wherever they draw off from each other, each finding separate friends and separate interests—where the parents feel the children to be a burden and the children feel their parents a restraint, there the family always loses its prestige and fails in its purpose. So in the social circle, the joy and hilarity of youth is made more sweet and serene by the calmness and dignity of age, while the gravity and thoughtfulness of age is enlivened and warmed by the brightness and earnestness of youth. Any great *purpose* of life is best carried out where both these elements unite. Every business, every reform, every movement in politics, every enterprise for the good of humanity, will be most successfully pursued when youth and age combine in the effort. The heat and vivacity, the enthusiasm and activity natural to youth, are all needful to give to it vitality, while the experience and judgment, the caution and knowledge of riper years, are quite as necessary to guide it into right channels and give it permanence and weight. We may safely say that there is no circle, whether formed for business or pleasure, for present activity or future benefit, that is complete in itself or useful in the highest sense, from which either the young or the old are entirely excluded.

In order, however, for these advantages to be fully realized there must be sympathy and respect between youth and age. That they simply tolerate each other's presence is not enough. Each should be well aware that the other has something to give which cannot be gained elsewhere—that just where one is deficient the other is likely to excel. There is, at present, too little of this appreciation. Something of condescension, not to say a mild contempt, pervades the minds of many of the young as they compare their own boasted excellencies with the supposed weaknesses of the old; and many of the old regard the young with a measure of the same feelings. There is a deference due from youth to age simply as such; but the respectful welcome which we would have each extend to the other is founded on different grounds. It comes from a true sense of the real advantages which each has to offer to the other and which that other needs. The more this sense of obligation is aroused the more respectful and cordial will be the bearing of youth to age, and of age to youth, and the more intimate will their relations become. And these results, while tending to increase the happiness of both, will also insure to society, in the most enduring form, the real value of their several excellences, which can never be brought out in fullness save in combination with each other.—*Phila. Ledger.*

EFFICACY OF PRAYER.

It is taught by many that prayer can have no influence with God, since his laws are irrevocable, his character unchangeable. For finite man to hope for any reply, reward, or effect whatever to follow his feeble petition other than results from his own increased watchfulness, is to expect a change or suspension of those laws,—in other words is to expect a miracle. In all the works of nature, we are told, "there is neither variableness nor shadow of turning." The seed sown springs forth and yields fruit in compliance with inevitable laws. And this is true. But what would it avail to sow, were the earth not warmed and invigorated by the sun? or what effect could the sun produce upon the earth and vegetation, were there not a mutual, unseen influence operating unceasingly to bring to perfection fruits, the products of the combined agencies brought into action?

It is evident that each must perform its part. The sun cannot do the work of man in the preparation of the earth, sowing the seed or keeping it free from weeds; neither man, of the sun, earth, or seed. But, as to the result, neither is independent of the other. "Paul may plant, and Apollos may water; but God giveth the increase."

Precisely so in the moral or religious world. It is not only necessary that the seeds of righteousness and truth be planted in the soul, but that the mind be kept in preparation, softened by love, free from the weeds of evil passions and selfish desires, in order that the unseen spiritual influence of the Sun of Righteousness may penetrate, and by its life-giving, combining powers cause the seed to germinate and bring forth fruit, "some thirty, some sixty, and some an hundred fold."

But how, it is asked, does prayer effect the result? We answer, that as between the earth and sun God has decreed certain conditions to be observed in order to develop earth's products, so between man and man, and man and his Creator, there are conditions to be complied with in order to develop the fruits of mind. First among these, inherent and imperative in man, is desire to reciprocate ideas; and this desire must be the complied with, else would ideas cease, and all communion, all sympathy, all progress come to an end?

From whom, then, we ask, do we inherit this irresistible principle of attraction, and reciprocity? Are we not God's children, and do we not receive our instincts from him in whose image we are made? Or, having created, quickened, and united by his own spirit all mankind, has he severed the electric cord, cut himself aloof, and closed every avenue to communication, to sympathy? Dark and drear is our condition. if it be true that though we thirst for the pure water of life, gushing from a living spring. we may ask indeed, but be permitted to draw only from cisterns,—"broken cisterns that can hold no water."

Rather may we not infer that the sympathy between the earthly parent and child, quickened and strengthened by obedience and love, but rendered powerless by indifference and disobedience, is but a faint type of the connecting responsive tie that unites the child to the heavenly parent; and as love for the earthly parent will seek and receive confidence through some communicative channel, even so toward the heavenly. Aspirations arising from depths of sincere desire and affection will find language, it matters not whether mental or verbal; and the assistance received in answer to petitions for daily bread, for spiritual growth and increased affections, is as real as that received by vegetation from the natural sun, and as dependent upon the condition of the mind as the other is upon that of the earth, as real as the mutual confidence inspired by human sympathies.

Hence, we urge the necessity of prayer, not to change God's laws or purposes, but on the contrary, to bring ourselves into harmony and communion with his spirit, in accordance with his laws. Elements of the same nature will mingle; minds of a similar character will seek companionship, will seek to reciprocate ideas,—the greater combination, the superior spirit, exerting a more powerful influence, but not uninfluenced by the lesser and inferior, as is everywhere demonstrated.

"Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." These are the conditions; and, though our Heavenly Father knoweth what things we have need of before we ask, it changes not the necessity for compliance with his laws, neither supplies the wants, any more than does a knowledge of our temporal needs preclude the necessity of effort on our part to obtain them. In those instances, he has clearly manifested his wisdom and love for man, having decreed his elevation, his redemption from sin and ignorance, through an earnest coöperation with him in providing both for his physical and spiritual welfare.—*E. S., in Christian Register.*

SCRIPTURE LESSON, No. 49.

Twelfth Month 23, 1888.

Topic: FILIAL DEVOTION.

Golden Text.—Whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God.—Ruth 1: 16

Read Ruth 1: 16-22.

The simple story of Ruth and her mother-in-law, Naomi, comes to us in the midst of so much strife and war, as a sweet evangel plucked from the mosaic of the centuries yet to be, when love instead of force shall rule in the hearts of all men. Worthy indeed was this fair daughter of Moab to be the mother, though after many generations, of him whose title was a "saviour," "the prince of peace." We see in this story that marriage with the alien to the house of Israel was not always a disaster. The aged Naomi, in her widowhood and childlessness, found that love and care in the widow of her son, a daughter of Moab, that was very precious to her at this time. It was a famine in the land of Israel that sent this family out of their own country. Famines in those early times were much more formidable disasters than now. The means of transporting the surplus of one country to another, where it was needed, was mostly by caravans; that involved delays and dangers scarcely known to modern traffic. At a very early date com-

munication along the sea-coast was carried on in great barges, rowed by men, and later in similar craft propelled by sails; this, when the winds were adverse, had to be abandoned for the oars. It is easy to be seen that a scarcity of food must have led to many migrations. Word had reached Naomi after a sojourn of ten years, that "the Lord had visited his people in giving them bread;" and her heart yearned to return again to her old home. She encourages her daughters-in-law to return to their own mothers. Orpah, after some hesitation, kisses Naomi, and goes back to her own people. It is Ruth who lingers, and with the loving words of our lesson gives herself wholly and entirely to her mother-in-law, to go with her to her home in Israel.

So the two went until they came to Bethlehem. This seems to have been Naomi's home: here they were received by their friends, the whole city being moved by them.

At the time of the barley harvest. Barley is one of the most important of the cereal grains. It was raised by the Israelites for fodder for horses, and for making into bread by the poorer people. The harvest was gathered in the low portions of Palestine in Third and Fourth months, and in the hilly districts in Fifth month. It is a hardy grain, and the harvest was earlier by three weeks than wheat. This beautiful story of domestic life in the far distant past, bears testimony to the devotion and self sacrifice that has been a link in the chain of family life, outlasting every other tie, and coming down to our own time as pure and fresh as when the Creator first set the solitary in families.

In a well-spent life, old age is the most beautiful season. When the white hair and feeble form frame a face made benign by experience and self-control, the presence of an aged one is almost like a benediction. Youth can have no greater privilege than to be taught by such an one. We can well understand that, however greatly the advantages of mental improvement afforded to the young may exceed the opportunities of their elders, the experience of well-spent years easily places the old people in the position of teachers. The duty of respect to age is therefore clearly apparent, and it is one indication of frivolity when young people ridicule or lightly receive the words of their elders. As old age advances there are often peculiarities developed that sometimes seem amusing, and more often annoying. There is here a powerful lesson for the young. In senility the ruling passions of one's life become most apparent. Being without the restraint of reason, some old people show just what they feel. The loving and kind become more affectionate; the discontented become fretful; the bad-tempered become troublesome. How important that while we are young enough to form habits, and to use our reason to control our actions, and our thoughts as well, we should build our character on the firm foundation. If then, we live to the weakness of extreme age, we shall show to those around us a bright, loving spirit, trusting in the Lord God Jehovah.

We feel that it must have been both love and respect that caused the young girl Ruth to leave her own land and follow the older woman, Naomi. Her feeling toward her mother-in-law made what she felt to be her duty a pleasure also. So it will be with us. When we have the proper feeling of love and respect for our parents and elders, and behave toward them in a dutiful manner, their counsel will be both beneficial and precious to us, and we shall love and enjoy them always, even after the infirmities of age have dimmed their mental powers.

Recently a friend wrote of the death of her father and mother, which occurred near one time: "The loneliness of a home from which both father and mother have been taken, none can know but those who have experienced it. No children were ever blessed with a more faithful, loving mother, and the years of helplessness wherein we have taken such pleasure in ministering to her, have made her peculiarly dear to us all. My father was my all, my companion, my confidant from my earliest years, congenial in every respect, interested in all pertaining to me and my work, and it seems as if I do not know how to be without him." These are the words of an earnest woman, active in the world's work, and it portrays a good daughter as well as good parents. What a place this world would be, if in every family such words could be spoken!

PRAYER.

Do not think it is necessary to pronounce many words. To pray, is to say, "Let Thy will be done;" it is to form a good purpose; it is to raise your heart to God; it is to lament your weakness; it is to sigh at the recollection of your frequent disobedience. This prayer demands neither method, nor science, nor reasoning; it is not necessary to quit one's employment; it is a simple movement of the heart towards its Creator, and a desire that whatever you are doing, you may do it to his glory. The best of all prayers is to act with a pure intention and with a continual reference to the will of God.—*Fenelon.*

The material blessings which lie at the basis of our life reminds us of the Power that has provided for the advent and sustenance of man. "Your Father knoweth what things ye have need of before ye ask him," said Jesus. "We love him," said John, "because he first loved us." Man is not an accident in the world. He is born in the forethought and love of the Infinite Life, and the world has been prepared for his coming. Year by year, it blooms again for his nurture; and from every one who finds any joy in life itself gratitude must radiate to the Source whence that life has issued. It is only the pessimist who can view the bounteous gifts of Providence with cynical disdain. And, when we look at the chief causes of bitterness, dissatisfaction, and misanthropy among men, we shall find that Homer was right when he intimated that the greatest evils that men suffer are those which they bring upon themselves. The larger part of the things which make life hard and unendurable are things which can be righted.—*Selected.*

INTELLIGENCER AND JOURNAL.

HOWARD M. JENKINS, *Managing Editor.*

ASSOCIATE EDITORS:

HELEN G. LONGSTRETH. LOUISA J. ROBERTS.
RACHEL W. HILLBORN. LYDIA H. HALL.

PHILADELPHIA, TWELFTH MONTH 15, 1888.

NO CAUSE FOR THANKFULNESS.

WE have from time to time been reading with painful interest, the discouraging accounts given by correspondents, both in our own and other papers, relative to the condition of the masses of the people in Europe, but none have so profoundly impressed us as the utterances in one of our religious exchanges, of a traveler returning home in time for the recent Thanksgiving Day. We believe firmly in that most ancient testimony of Friends regarding the observance of days, and acknowledge that it should be a superfluity to set aside any *one* day, as every day should find us measuring our blessings and ascribing them to the merciful Giver of all good. Yet we cannot fail to see that advantage may result in the attention of a whole nation being called all at one time to examine if we will, into our causes of thankfulness of spirit, and if this examination tends to the realization of such a melancholy fact, at home or abroad, as that of the existence of human beings so utterly devoid of the joys of living as to have no desire to thank God for life itself, the custom is not without some good. It can at least set us to thinking of the causes that produce such an effect. The writer in question says:

"We are the only nation on the footstool so placed relative to our internal affairs and neighboring lands as to give occasion for a Thanksgiving Day. In my wanderings through Europe, I came upon days of repentance and of sorrow, but no day of Thanksgiving, when it is deemed a bounden duty to praise God and be glad for sure and unfailing mercies. The reason is obvious, when you remember the large classes over there who are always more or less hungry, who have scant covering for the back and poor shelter for the head, and a rayless, hopeless outlook into the future. Where nations stand ready to take each other by the throat across the border, there can be little room for spontaneous emotions of gratitude. Our vexed questions look small and petty in comparison with the great troubles and dangers that menace Europe. The strong powers are armed to the teeth and the weak powers follow the example of the strong as far as they can. Germany is a great military camp, with an iron rule that stifles the thoughts in the soul. You see millions of soldiers glittering in the sun, supported by millions of hinds toiling in the fields, as ignorant and degraded as the beasts among whom they herd in their miserable homes. It is surprising to hear the contemptuous tone in which the so-called better classes in Germany speak of the toilers and producers of the land. You soon begin to suspect that man has no value of himself, and is only worthy to be regarded as human when he wears the garb of a soldier or is decked out with an official badge. . . . .

"Everywhere in Europe we see the poor living on food our artisans of the humblest class would scorn to touch. A walk through an Italian or a French market shows that nothing is common or unclean that has the power of sustaining life. The peasant goes bare and miserable, is pinched with hunger and cold, to sustain vast armies that menace each other along the borders. These frontiers are not invisible geographical lines; they are living barriers, and palpitate with all the fierce passions that divide race from race. They guard the borders, while the toilers work like beasts driven afield to maintain and pay them.

"The necessities of European life spare neither sex nor age, and the rapid increase of population among the most degraded classes has led some of the disciples of Malthus to hail the prospect of a general European war as a means of depleting the pauper millions who do nothing for the world but to perpetuate crime and misery."

A sadder picture than this can hardly be presented, and we are dwelling not upon the condition of "heathen lands" but where advanced civilization flourishes, where the realm of the intellect ranks high, and where for centuries they have boasted of being a Christian people.

Is it any wonder that our religion is sometimes regarded as a failure? And why a failure? Because the sublime teachings of Jesus have been ignored; men and nations acknowledging him as their leader, and straightway by their practices affirming his precepts to be of none account. Professing to believe in his kingdom yet devising false theories regarding his mission among men, thereby misleading them and turning them aside from righteous living, by which, imbued with his spirit, they can only obtain salvation here and hereafter.

And as Friends what can we do? Hold fast to our faith and our testimonies. It is no time now to abandon or even hint at a decadence of a Society of which Emerson said, "they are nearer to the standard set by Jesus than any other." Let us cease to dwell on minor differences of opinion and petty distinctions as to what are now non-essentials, and vigorously present our principles which have their origin in the "Sermon on the Mount," living them out in our daily lives; show that there is a need for our existence as a distinctive religious body and be not content to save only our own fold, but reaching out to point others the way, especially the poor and the weak, that they can have cause to rejoice and thank God for the blessings of life, for "the higher we rise morally and spiritually in the scale of life, the more grateful we shall be for life itself."

MARRIAGES.

PIDGEON—WILLIAMS.—Twelfth month 6th, 1888, under the care of Fairfax Monthly Meeting, Va., at the residence of the bride's father, Lewis Pidgeon, of Wadesville, Clarke county, Va., son of Samuel L. and the late Sarah M. Pidgeon, and Susan T., daughter of William and the late Mary E. Williams, of Waterford, Loudon county, Va.

DEATHS.

BALLENGER.—At the residence of her son-in-law, Jacob Capron, New York city, on Fourth-day, Twelfth month 5th, 1888, Eliza Pearsall Ballenger, in her 89th year; a member of New York Monthly Meeting.

MELLOR.—Eleventh month 30th, 1888, Edward, son of Edward and Deborah Wharton Mellor, in his 11th year.

MERRITT.—At his residence, New York city, on Fifth-day, Twelfth month 6th, 1888, Edward Merritt, formerly of Poughkeepsie, N. Y., in his 72d year.

He was warmly attached to the principles of our Religious Society, and sought to extend a knowledge thereof, as the numerous articles which have in many years appeared in both the JOURNAL and INTELLIGENCER gave evidence.

TOMLINSON.—In Philadelphia, Eleventh month 18th, 1888, Pamela Ambler, daughter of Benjamin and Catharine Tomlinson, aged 3 months.

UPDEGRAFF.—At Colerain, Ohio, Eleventh month 30th, 1888, Sarah Updegraff, in her 80th year; a member of Concord (Ohio), Monthly Meeting.

THE LIBRARY.

MEMORIAL OF SARAH PUGH. A Tribute of Respect from Her Cousins. Philadelphia: J. B. Lippincott Co. 1888.

THIS little book gives only a brief outline of the life of one who, born at the beginning of the present century, was closely associated in sympathy and active service with all the great questions that mark the progress of the age. She was of Quaker parentage, and the distracting agitations which resulted in the division of the Society gave her young life much mental exercise on the subject of religion. Under the date Tenth month, 1828, she wrote: "'Do justly, love mercy, and walk humbly.' In this we agree, and perhaps in little more. Yet is not this sufficient? Men should be judged by actions, not opinions; of this I am more and more convinced. Why, in their judgment of the former, do most agree; in the latter, few? Yes, but ten of us agree that that man's doctrine is unsound, and will lead to bad actions, and it is best to nip the evil in the bud. So man's erring reason has directed him, and to what has it not led? —to the dungeon, the rack, and the *auto-de-fé*. He assumeth the judgment-seat of the Almighty. Even when opinions lead to actions, place the criminal, if possible, in such a situation as to prevent the repetition of the crime; this is all the punishment man has a right to inflict."

For several years she was a successful teacher, only relinquishing her work to others when the advanced age and enfeebled condition of her mother made it necessary to give more time to her care and comfort. She was identified with the anti-slavery movement from the very start, and a co-worker in the effort for the enfranchisement of woman. One can but wish the memorial had been more extended. As we read, we feel assured that a life so true and earnest must have been full to overflowing with incentive and encouragement to other lives; but we are thankful that even so brief a memorial is added to the list of books worthy a place in the library of every family.

For sale at Friends' Book Store, 15th and Race streets; price $1.00.

POEMS BY HALIDAY JACKSON. Friends' Book Association, 15th and Race streets, Philadelphia.

Among the books that we find upon our table is this neat, attractive little volume of poems, prefaced by a brief sketch of the author's useful and most exemplary life. Many of the poems have never appeared in print before; occasionally one has been sent to Friends' INTELLIGENCER AND JOURNAL.

They are mostly commemorative of events of a social or of a national interest, and their chief attraction will be for the large circle of friends who knew and loved the author.

The preface informs the reader that "At the request of near relatives and friends" these poems have been collected and put in this form to preserve the beautiful sentiments therein given for "the children" and many others who were favored with a personal acquaintance with Haliday Jackson.

It is a sweet memorial of a pure and beautiful life, passed amid the quiet scenes of nature, whose varied charms were an open page to his observant mind, from which he was ever ready to draw instruction.

The following poem has been selected from the collection, as appropriate to the present season:

WINTER.

The winter is upon us—stern and cold,
Its chainless blasts sweep through the naked glades
Where late the foliage tipped with hues of gold
And purple, and the intermingled shades
Of red, that gave to autumn's closing hours,
Their parting tear o'er the decaying flowers.

The floral train has left. Naught is seen
Of the bright blooms that deck'd the smiling wood.
The field, the upland, or the meadow green,
Where the bright gentians late in beauty stood!
Those lovely flowers have faded from our view
Till spring and summer suns their life renew.

The closing of the year is drawing nigh;
Fit time for calm reflection, and to dwell
Upon the past, while the swift moments fly,
As monitors, our teachers wise, that tell
How short is life, how soon is its career
Run through its cycle, as each passing year.

The dying autumn wind, it seemed to speak
Of melancholy change—still it hath spread
A calmness o'er the spirit; and even the bleak
November blast an influence may shed
To harmonize our thoughts,—it hath a voice
That bids us in the varied change rejoice.

Though winds may in the elemental strife
Blow keenly, and the newly-fallen snow
The last faint trace of vegetable life
Shroud from our vision, or bedeck the flow
Of rushing-stream or gently-flowing rill,
Winter hath charms that may delight us still.

The snow bird and the winter wren have stayed,
And chirping sparrows round our dwellings steal:
We watch their agile movements; undismayed
About our doors they seek their scanty meal;
Their simple notes of joy seem to proclaim
Presiding Goodness cares for all the same.

Around the evening fireside we throng
With smiling Plenty at our social board,
And pass improvingly the hours along,
With all that books and converse sweet afford;
How should we then recount these blessings given,
Since all our blessings are the gifts of Heaven!

How should we now in our calm moments turn
With thought and feeling to the "sore distressed!"
The suffering poor, who rightfully may earn,
Thro' anxious toil, the comfort and the rest
Too oft, by Luxury and heartless Pride,
Thro' winter's sterner reign to these denied.

How should the helping hand be proffered now,
And the full heart its richer blessings share!
To cheer the sorrowing, soothe the aching brow,
Relieve the child of poverty and care.
If this our mission, then how great our gain!
Nor shed we then the pitying tear in vain.

The Father of all good is ever nigh
Each act of duty to approve and bless,
And wills that all, if earnestly we try
Early te seek Him, and his name confess,
Be gathered, when Life's wintry time is past,
Into His fold of rest and peace at last.

NEWS OF FRIENDS.

VISIT OF JOHN J. CORNELL.

Editors INTELLIGENCER AND JOURNAL:

MANY Friends within the limits of Abington Quarterly Meeting have within the past week considered themselves fortunate in the opportunities they have enjoyed of hearing and conversing with John J. Cornell, of Mendon Centre, New York. At the request of the Women's Committee on Temperance of Abington Quarterly Meeting he consented to leave home and come to this neighborhood, where several large and interesting meetings have been held, at which much good was accomplished for the cause in which he labored.

At Plymouth Meeting on last First-day morning, a very large meeting for worship assembled, at which our Friend spoke to the edification (true spiritual *upbuilding*) of all present. His sermon gave great satisfaction, and favorable comments were general after the meeting. The subject was the need of salvation and the way to obtain it, as illustrated by the interview of the rich young man with Jesus. The two widely differing views of salvation were plainly set forth; the one generally entertained by the so called evangelical bodies, (that it consists in the absolution or pardon of committed sin), was contrasted with the view held generally by the Society of Friends, that it consists rather in the preservation from the committing of sin. Claiming that the highest authority in the Christian church is the spirit of Christ himself, the speaker quoted directly the teachings of Christ on the subject of salvation, and drew many lessons of great value to all his hearers. It was one of the ablest sermons on the subject I have ever read or heard, and in common with many other Friends I feel like expressing my thanks to this gifted servant of Christ for his labor amongst us.

There was a series of Temperance meetings held, all of which were well attended. The first was in the Cold Point Baptist Church on Seventh-day evening, Twelfth month 1st; the second at Plymouth Meeting on First-day afternoon; the next at Ambler on Second-day evening; another at Horsham on Third-day; and the last within the limits of our Quarter on Third-day evening in the Friends Meeting-house at this place; so that Friends will see that we kept our visitor busy during his stay. At these meetings he presented the claims of Constitutional Prohibition as the only right solution of the liquor-traffic problem in a way that could offend none, and made many friends for the cause.

The only regret we have in connection with these meetings is the opposition to them that was found to exist in some quarters, but we trust that with a better understanding of the question and its needs this will entirely disappear. Our quarterly meeting is as yet without a men's committee on Temperance; is it not strange that interested Temperance workers among us are not granted full liberty of action in this line of Christian work? We find no fault with those who do not feel called on to work themselves, but should not others, who do feel such a call to labor, be granted full liberty and opportunity to do what they regard as a Christian duty? With men splendidly gifted going to destruction all around us; with womanhood wronged and childhood hungry, ragged, and uneducated, through an abounding curse, for which they are in no degree responsible and from which they pray for release;—is it not time that all should be doing their utmost to remove the cause of such results? Have we any higher Christian duty?

Norristown, Pa., Twelfth month 5. I. R.

SWARTHMORE COLLEGE ANNUAL MEETING.

THE annual meeting of the stockholders of Swarthmore College was held at 15th and Race Sts., (Philad'a), on the 4th inst., at 2 o'clock. There was about the usual attendance, some of the alumni of the College being present and taking part in the discussion of the proposition (mentioned below) to amend the Constitution. In the election of officers the following were chosen: Clerks, George W. Hancock and Fannie Willets Lowthorp; Treasurer, Robert Biddle; Managers, (for four years), Edward H. Ogden, Eli M. Lamb, Anna M. Hunt, Susan W. Lippincott, Sarah H. Merritt, Clement M. Biddle, Edward Stabler, Jr., and Hannah H. Woodnutt.

The managers presented their annual report, making especial reference to the endowment of the four additional professorships during the year, representing an addition to the endowment fund of $160,000. The report of President Magill was also transmitted to the stockholders. It contained encouraging statements as to the prosperous condition of the institution and enumerated the changes which have been made during the year in the teaching force. These have been reported, from time to time,

as they occurred, in the INTELLIGENCER AND JOURNAL.

The question of the purchase of a tract of land, (about 35 acres), adjacent to the college, from which its water supply is derived, and which is leased at a nominal rent from Isaac H. Clothier, was ordered to be submitted to a stock vote at a special meeting to be held Third month 12th, 1889.

There was an extended and animated discussion of the proposition of which notice had been given a year ago, to amend the constitution so as to provide that managers should be elected by ballot by a stock vote, and that in such stock votes each share shall be entitled to one vote. The recent organization of the Stock Trust Association, which it was stated now controls about 7,200 of the total 20,000 shares, gave special interest to the proposition to adopt stock voting altogether, as it was evident that this change would be a radical one, practically putting the entire control of the corporation in the hands of the Trust. As the constitution now stands, in the choice of officers, and on questions other than the purchase or sale of property, each stockholder has one vote.

Some of the shareholders expressed their grave regret that the change proposed should be considered desirable, and deprecated a narrowing of the circle of those directly interested in the College. As it was now in a very prosperous condition, and had recently received so large an addition to its endowments, it was evident that it had done very well under the old plan, and as the property could not be alienated except by a stock vote, there was no danger in that particular. It was proposed to postpone the vote on the pending proposition to the special meeting in Third month, but after a very full interchange of opinion it was decided to lay it over one year,—until the next annual meeting.

The proposition in full is as follows:

That Article III. of the Constitution be amended so that the clause of that article which now reads:

"The election of Managers shall be by ballot, and votes by proxy shall be received, each stockholder having one vote; and a majority of votes so cast shall determine the election and also other subjects voted upon," shall read as follows:

"The election of Managers shall be by ballot, and votes by proxy shall be received, each share of stock being entitled to one vote; and a majority of votes so cast shall determine the election, and also all other subjects so voted upon."

THE PROPOSED GEORGE SCHOOL.

A MEETING of the (Philadelphia) Yearly Meeting Committee on the proposed George School was held on Sixth-day last, the 7th inst., at 15th and Race Sts. There was nearly a full attendance, and the session continued from 10 o'clock until nearly 2. The subject entrusted to the committee's care received consideration on many important points, but no definite action was taken. The sub-committee on Location reported that about ninety properties had been offered them, in Bucks, Montgomery, Chester, Delaware, Lancaster, and Philadelphia counties. A number of these had been visited and carefully examined, and several would probably answer the purposes in view, but the Committee had formed no conclusions as yet, and did not think it desirable to do so, at present, (as no purchase can be made except by direction of the Yearly Meeting, which will not sit until Fifth month, 1889).

It was informally stated that the funds derived from the George Estate, so far paid over to the Treasurer of the Yearly Meeting, amount, (with interest computed to Fifth month next), to about $150,000. Some small items of real estate, etc., may increase this, within a year or two, to the neighborhood of $175,000. Other than this there are but two items of importance, the $20,000 reserved by order of Court, and the property at Overbrook. A sale of the latter has not yet been made by the executors, and until it is, the amount of the fund must remain uncertain.

The character of the school received extended consideration, especially the proposal that there be connected with the course of study in the ordinary branches of learning an elementary and simple "industrial training,"—so as to educate the hand as well as the head. The best educators everywhere now recognize the great usefulness of this method, regarding it as a help rather than a hindrance to the acquisition of intellectual knowledge. To what extent, and in what manner, the plan can be made practicable in this school will be further carefully considered by a sub-committee which has the matter in charge.

The Committee adjourned to meet at the call of the clerk. It will meet again, no doubt, before the Yearly Meeting, but there will be a disposition to deliberate procedure, until the financial prospect shall be more fully determined.

For Friends' Intelligencer and Journal.

THE PRAIRIE WOLF.

THE *carnivora*, and especially the families represented by our cat and dog, are widely distributed over the globe, and numerous specimens are found in all of the continents except Australia which is notoriously behind the times in the matter of recent types of both plants and animals and which, with her old-fashioned marsupials and her queer stiff vegetation has been able to produce only one species of dog to represent the *carnivora*. But we make excuses for Australia, remembering how at an early stage of her progress she was shut off from that communication and interchange so necessary to the development of both the individual and the class, and turn back to our more normal America for specimens, leaving the jungles of India with their tigers, and the wilds of Africa, that continent so rich in animal life, and coming at last to this fertile, but, alas! rather prosaic and entirely safe spot between the Mississippi and the Missouri rivers in our search for that order of animals of which the bear and the lion are the type. And though we can hardly expect to find in Iowa very large or very fierce examples of the *carnivora*, yet I deem it better to speak whereof I do know and have seen though the field of observation be limited to a country where, even in the days when Indians roamed our prairies and fires swept annually over the regions now covered by corn fields, there was little danger to the traveler from wild beasts.

Yet, though the flesh-eating animals which inhabit this state are generally small and harmless, to man, at least, a list of our *fauna* would include quite a number of the carnivoras.

The family *Musteledae* seems te be best represented. Among its members the weasel and the skunk are quite common, the mink is sometimes found, and the otter occasionally appears near the larger streams.

The *Felidae* are much harder to find, and though old settlers tell thrilling stories of encounters, or rather, escapes from encounters, with the lynx or wild cat it is very rare and will probably entirely disappear in a few years.

The members of the *Canidae* are more common. A few foxes are seen. The large timber wolf, identical with the wolves of Europe and Northern Asia, has never found the prairies a congenial home, but a few may be found skulking in the woods which line the banks of our rivers.

But the most conspicuous as well as the most characteristic member of the dog family in Iowa is the prairie wolf (*Canis latrans*) which ranges the western plains, the basins of the Missouri and Saskatchewan rivers, and extends as far south as Mexico, the name coyote, often applied to it, being derived from the Mexican word for "wolf."

The days of the buffalo are numbered. The deer has become a rare sight. The railroad has sealed the doom of everything foreign to civilization. Even the Indian, because he cannot accomplish in a few years the development which it has taken the white race centuries to achieve, and because he cannot put on civilization as he puts on the white man's clothes, and drink in the spirit of modern progress as he drinks the white man's whiskey, seems doomed to extermination. But the prairie wolf still lingers, though in diminished numbers, apparently better fitted than its companions to survive amid the new environment which the advent of civilization has produced.

On some cold still winter night, when the moonlight bathes the snow covered fields, his short, quick, snapping bark, quite different from the prolonged howl of other wolves, may be heard challenging the dogs of the vicinity, who thereupon set up an answering cry that drives away sleep from the inhabitant of the farm-house, and brings to mind grim tales of blood-thirsty wolves howling around some lone cabin or attacking some belated traveler. But the early riser may see the author of the commotion glide swiftly away in the gray dawn of the winter morning, and no life is lost unless it be that of some unlucky sheep or chicken. The coyote, however, is not fastidious as to his food, and like his Old World cousin, the jackal, regales himself upon the carcass of any dead animal that he can find.

Again, early in the spring, the farmer may find upon some southern hill-slope the burrow of this denizen of his fields, and, with an eye to the bounty paid for their scalps as well as the safety of his barnyard, may invade the home and in spite of the vigorous defense of the small inmates, carry them away in the absence of the parent. A younger brother, with a boy's fondness for pets, tried, a few years ago, to tame seven of these little savages and though the experiment was not carried far enough to base any scientific theories upon it, it did not appear that they took kindly to civilization. Their first impulse on the approach of any member of the family was to hide. They refused to eat in the presence of their captors, but devoured food eagerly when left to themselves.

Though seldem seen in packs, the prairie wolves are often found in pairs and in the fall whole families range together.

They vary less in color than the timber wolf and are of a dirty gray mixed with yellow and dashed with black. The nose is sharp, the tail bushy, and the ears erect.

Like most *carnivora* they are good runners, well-fitted for their active and often precarious life. They avoid the timber and in the open field are more than a match for an ordinary dog.

State Centre, Iowa. ANNA NICHOLS.

"THE ELIXIR."

"ALL may of thee partake;
Nothing can be so mean
Which, with this tincture, 'for Thy sake,'
Will not grow bright and clean.

"A servant, with this clause,
Makes drudgery divine:
Who sweeps a room as for Thy laws
Makes that and the action fine.

"This is the famous stone
That turneth all to gold;
For that which God doth touch and own
Cannot for less be told."

—*George Herbert.*

GRANDMA'S BOY.

"HER little boy grows up so fast,"
Said Grandma, "that, some sunny day,
He'll wake, and be a man, at last,
And wander from her far away.
Oh, then what shall his poor old Grandma do?"
"Don't worry," said he, "I'll take care of you!"

"I fear her boy may soon forget,"
Sighed Grandma, "those who love him here,
And leave them with scarce one regret,
Maybe without one sigh or tear."
A tender look beamed in his eyes of blue;
He whispered: "Grandma, I'll take care of you!"

"But Grandma will be very old,
And only in the way, she fears;"
His chubby arms her neck enfold,
His earnest eyes are full of tears—
"And oft we give the old love for the new!"
"But, Grandma," said he, "I'll take care of you!

"I'll build for you a house so fine;
And you shall have six easy-chairs;
Dozens of servants, when you dine,
And lots of comforts everywhere!"
While Grandma smiled at him, her knitting through,
"Don't fret," said he, "for I'll take care of you!"

Dear Grandma softly shades her eyes—
The sunlight, maybe, makes them weep;
Close to her heart her darlings lies,
Rocked in a calm and gentle sleep,
And kisses fall upon the lips, so true,
That said: "Don't worry; I'll take care of you!"

—*George Cooper, in Independent.*

From Young Hearts, (Boston), Eleventh month, 1888.

OUR FAMOUS QUAKER POET.

BY SAMUEL C. CAPPER.[1]

When Dom Pedro, the Emperor of Brazil, visited Boston some years ago, he caused much disappointment in the higher social circles of the intellectual capital by declining to join any of their reunions, alleging that it was his purpose to study Boston and its people quietly, by and for himself. It became known, however, that there was one man whom his Imperial Majesty desired to meet, and that that man was the poet Whittier. Years before, some thrilling lines of the poet's so deeply impressed the Emperor that he translated them into Portuguese verse and sent an autograph copy of the translation to the poet.

He would go to an entertainment if the author of those lines were present. A lady, a leader of society, was equal to the occasion; she secured the presence of Whittier, and then invited all that Boston possessed of intellectual and famous, to meet the Emperor. Her salons were full. I believe that Emerson and Wendell Phillips and Longfellow were all there. Upon his arrival, without discourtesy, but with great abruptness, Dom Pedro pushed through the crowd of distinguished men and women, declining to speak to any one until after he had been conducted to the farther end of one of the rooms, where the humble-minded and somewhat shy Quaker poet was standing, whom, without a moment's hesitation, he folded in his arms, kissed on both cheeks, and clasped to his heart. To compare a small personage with a great one, I feel myself like Dom Pedro.

* * * * * * *

The chief pleasure I had promised myself in visiting America was to see Whittier; and now as I write at 5 a. m. at his own desk in his little sanctum sanctorum, the wish of a lifetime is realized

Americans are beginning to recognize that in the bard of Amesbury they have the most characteristic, if not the greatest poet that the New World has yet produced. They love and revere, as we all love and revere, Longfellow as one of the sweetest, most melodious, and most cultivated singers that any country or any age has seen; but in Whittier they find their representative poet. From my childhood his poems have been household words to me, and hundreds of his stanzas committed to memory in my youth and early manhood I can repeat now. To me many of them are far more than poetry. They are bound around my heart with the memories of the beloved dead; they have become an integral part of my being.

My readers, will not, therefore, wonder that a thrill of emotion passed through me as after a night on the steamboat from New York, and a short land journey by the shores of Massachusetts Bay, through the sharp, crisp New England air, I drove into the grounds of Oak Knoll, Danvers, where the poet spends half his time.

It is an estate and farm of about eighty-five acres, the property of some cousins of the poet, of whose household he is an essential part.

The house is old-fashioned, and looks out upon intensely characteristic New England scenery. Just below the windows is a green and bosky dell, while slight eminences on either hand are capped with young oaks now glorious in the delicate green of early summer. The grounds stretch away to higher land, where, under the shade of the oaks, the turf is now white with lilies of the valley and gay with columbines. Hither, when at this home, the poet comes every day; it is his favorite haunt.

But my one-horse shay has reached the door of the house, and with my modest luggage I am standing under the veranda.

"Is Mr. Whittier at home?"

"No."

I confess my countenance fell.

"Is it Mr. Capper? Mr. Whittier is fully expecting you, and had arranged to come over here on purpose to receive you. A lady, a niece of his, is very ill, and he does not like to leave Amesbury until she is better; but do come in."

A refreshing New England breakfast, with delicate chicken, rich cream, and rolls, was not unwelcome after my night's journey, and prepared me to enjoy the company of my hostesses, three New England ladies eminently combining the simplicity and the culture for which New England is so famous. One of the three has a daughter, a bright young creature in her teens, who canters over the country on a fleet pony for miles around, and who, after dinner, took me a fine drive at a spanking pace, and then landed me at the station in time for the Amesbury train.

The daughter of the house is a special joy to the poet, and he takes a great interest in her reading and pursuits. During our drive I found she had read Charles Knight's "History of England" through, and I rejoiced to think that the daughters of New England should take pains to master the story of Old England—of their and our mother. "Virgil" she was reading in the original, and "Plutarch's Lives" in English. She thinks the men whose lives are there recorded are not altogether a goodly company. "They were most of them killed by others, or by themselves; if they were living in New England there would be very few of them who did not find their way into our State prison."

The train rapidly whirled me along the thirty miles between Danvers and Amesbury, and I soon reach a neat frame-house where a tall, grave-looking man, with high forehead and long face, welcomes me. I am agreeably surprised to see him so stalwart and erect in spite of his fourscore years.

* * * * * * *

While I was writing the early part of this article, the poet came down about half-past six in the morn-

[1] A prominent English Friend, who lately visited this country.

ing and brought some faggots of wood and lit the fire. He cannot understand why I admire his poetry so much. He says, "Thou knowest"—I cannot reproduce the American Quaker "thee"—"I never had any proper schooling, was only one year at an academy, and know only one language, and that very imperfectly. We literally had no money on our farm when I was a boy, but lived entirely upon what it produced. Still 'Friends' in those days would travel ten miles rather than go to an inn. I remember one winter, when the snow was very deep, William Forster (the father of the late Right Honorable William Edward Forster, of England, and a Quaker preacher) came and spent several days with us. I guess he had rather a bad time, for we were as poor as Job's turkey."

He constantly expressed his wonder that I should know so much of his poetry by heart. "I wonder thou shouldst burden thy memory with all that rhyme. It is not well to have too much of it; better get rid of it as soon as possible. Why, I can't remember any of it. I once went to hear a wonderful orator, and he wound up his speech with a poetical quotation, and I clapped with all my might. Some one touched me on the shoulder and said, 'Do you know who wrote that?' I said, 'No, I don't; but it's good.' It seems I had written it myself. The fault is, I have written far too much. I wish half of it was in the Red Sea."

Much of our conversation I cannot repeat. We talked of mutual friends, living and dead, but most of all of the great hope of another and nobler life when this is over. His faith is simple and strong.

"I know not where His islands lift
Their fronded palms in air,
I only know I cannot drift
Beyond His love and care."

* * * * * * * *

If this article is unworthy, it proves that associations cannot supply a writer's inherent defects, for it was begun on the desk where John Greenleaf Whittier writes, and I finish it at the desk where William Lloyd Garrison wrote.

My friend and host, Mr. Frank J. Garrison, has shown me a file of the *Free Press*, one of the first newspaper ventures of his father, in which in the number for June 8th, 1826, there appeared some verses entitled the "Exile's Departure," signed simply "W., Haverhill, June 1st, 1826."

The young editor—for William Lloyd Garrison was then only about twenty-one—encouraged his anonymous correspondent by the following note: "If 'W.,' at Haverhill, will continue to favor us with pieces as beautiful as the one inserted in our poetical department of to-day we shall esteem it a favor."

He subsequently described how this poem came to him, and his immediate search for the author.

"Going up-stairs to my office one day, I observed a letter lying near the door to my address, which, on opening, I found to contain an original piece of poetry for my paper, the *Free Press*. The ink was very pale, the handwriting very small; and having at that time a horror of newspaper 'original poetry'—which has rather increased than diminished with the lapse of time—my first impulse was to tear it in pieces without reading it, the chances of rejection after its perusal being as ninety-nine to one; but, summoning resolution to read it, I was equally surprised and gratified to find it above mediocrity, and so gave it a place in my journal. As I was anxious to find out the writer, my post-rider—carrier, newsboy—one day divulged the secret, stating that he had dropped the letter in the manner described, and that it was written by a Quaker lad named Whittier, who was daily at work at the shoemaker's bench, with hammer and lapstone, at East Haverhill. Jumping into a vehicle, I lost no time in driving to see the youthful rustic bard, who came into the room with shrinking diffidence, almost unable to speak, and blushing like a maiden. Giving him some words of encouragement, I addressed myself more particularly to his parents, and urged them with great earnestness to grant him every possible facility for the development of his remarkable genius. 'Sir,' replied his father, with an emotion which went home to our bosom like an electric shock, 'poetry will not give him bread!' What could we say? The fate of Chatterton, Otway, and the whole catalogue of those who had perished by neglect rushed upon our memory, and we were silent."

The mischief was done, however, and the youthful poet (whose eldest sister had sent the "Exile's Departure" to the *Free Press* office without his knowledge), having now seen his own verses in print, and received warm encouragement from the editor, contributed thereafter to almost every number of the paper so long as Mr. Garrison retained control of it.

The copy of the *Free Press* containing his first poem was flung to the boy Whittier by the carrier one day while he was helping his uncle Moses repair a stone wall by the roadside, and, stopping for a moment to open and glance at it, he was so dazed and bewildered by seeing his lines in print, that he stared at them without the ability to read.

Again and again, however, he would steal a glance at the paper to assure himself that he had not been mistaken. Subsequently, when Mr. Garrison (accompanied by a friend) sought out his new contributor, the boy was again at work in the field, barefooted, and clad only in shirt, pantaloons, and straw hat; and on being summoned to the house by his sister, he slipped in at the back door in order to put on his shoes and coat before presenting himself shyly and awkwardly to the visitors, whose errand was as yet unknown to him.

By sewing slippers at a shoemaker's bench Whittier earned enough to pay for his tuition at the Haverhill Academy the following spring. The next winter he taught school, and was then enabled to pay for another six months' instruction at the Academy.

I think I cannot do better than close this note with a story which has often since then served me well as a text in addressing young men, and which will be as welcome to admirers of Lowell as to those of Whittier. About four years ago I was talking to Mr. James Russell Lowell, then the American representative at the Court of St. James's about the poet, and told him what a lively letter I had just had from

him, sportive as if from a boy. "Mr. Whittier," remarked the Ambassador, "has led a good, pure life, and I have often observed that men who lead good, pure lives are very apt to be cheerful in their old age. And he has done what many nowadays find it difficult to do—he has retained his faith undimmed and strong in the unseen."

TRAINING OF CHILDREN.

"Train up a child in the way he should go; and when he is old, he will not depart from it."

THE farmer sows his grain in the spring, and although there are uncertainties of season, he feels measurably sure of his harvesting; but there is no such assurance in most parental minds respecting the issue of our sowing seed in youth.

There are parents who are careless and indifferent. They are not in trouble. There are parents who are naturally sanguine and hopeful. They are not in trouble. But the conscientious father, the conscientious mother, are burdened with fear for the future, and certainly they would not be burdened if they believed these words to be absolutely, literally, and always true. I believe they are literally, absolutely, and always true, and that our disbelief of them comes in a large measure out of a misapprehension of them.

This promise, then, is not, in the first place, Govern a child in the way he should go; and when he is old, he will not depart from it. That promise clearly would not be true.

A great many children have been governed in the way they should go, and have straightway departed from it as soon as they got to the point of self-government. No child can be made safe for the future by being surrounded with a cage of laws, prohibitions, restrictions, and regulations in the present. It is not by caging an animal that you can domesticate him. It is not by binding him hand and foot that you can teach him to exercise hands and feet. It is not by law that any child can be safe-guarded for his future life. And the reason of this is evident. Law never does, and never can, in the nature of the case, enter into and lay hold upon the springs and sources of being. Law, at the best, can only regulate conduct; and conduct, regulated to-day by external forces, does not necessarily make character that will sweep and swing through the future in safety.

We send the convicts who have been trained in the paths of idleness and self-indulgence to Sing Sing prison. The young man goes there, and stays there for ten years. He is environed by law. He is compelled to be temperate; he is compelled to be honest; he is compelled to be industrious; he is compelled to work; and yet at the end of that ten years, when he comes out of Sing Sing prison, the statistics make it perfectly clear that the chances are fifty out of a hundred that he will go back into intemperance, back into idleness, back into crime again. Law is not training. Government is not training. The child that is governed in the way he should go may, nevertheless, afterward depart from it.

Nor is this a promise that if we will teach our children in the way they should go, when they are old they will not depart from it. We forget the lessons we have learned. There is no promise that the teaching in the present shall assure the safety of the future.

The child may be taught the catechism and all the lessons of religion, and break away from all the tuitions of his childhood. Teaching is, indeed, important, and more important than government, more important than law; but, after all, teaching only directs, shapes, instructs, educates the intellectual qualities—and something more must be done than that. The very impulses, the very unconscious elements of being, the very roots of the nature itself, must be laid hold upon. It is a great deal more important that we teach our children in the way they should go than that we should govern them in the way they should go.

What the Hebrew writer says is this: "Train up a child in the way he should go; and when he is old he will not depart from it,"—and government is only a means to the training, and teaching is only a means to the training.

Now, training is very different. What is the difference? Let a very simple and commonplace illustration answer that question. I sit down with my boy and undertake to teach him about swimming. I open the book and show him the pictures, and show him how he should stand when he is to make the plunge; I show him how to hold his fingers and his hands, when to open them and when to close them; how he should lie on the water; how he should hold his head; and show the movement of the arms, and all that; I taught him swimming, but I have not trained him. In a very little time he will forget it. Now, I go down with him to the river; I swim for him myself; I point him to the older boys diving and swimming like so many porpoises; I stimulate in him an ambition to be a water-dog himself; then I go into the water with him; I put my hands underneath him; I show him how to use his hands and feet; I support him a little, and inspire courage in him; he makes a splash and dash; he gets the water in his face, his eyes, nose, and mouth; we go on day after day, and week after week; at the end of the summer he learns to swim three or four or a half-dozen strokes; and next spring, when he goes in the water, he makes the half-dozen strokes he has learned; he will never forget it, no matter how old he grows to be. The man of fifty goes on the ice on which he has not stood for twenty-five years, puts the skates on his feet, and dashes off again. He has been trained to skate. Take your child; hold him in a stormy atmosphere, in the atmosphere of life, the comparatively equable atmosphere of his own manhood through all the storms and dangers that stand without; shield him a little; teach him how to meet its perils, and how to face its dangers; how to solve its problems; educate him in the brain, and heart, and impulse; accustom him to the way in which you would have him to walk in the future. If you can do that he will walk that way.

What the Hebraist lays down in this text is the enunciation of an absolute, invariable law of being. Let me try to formulate it a little, thus: Action oft

repeated becomes habit. Habit long continued becomes second nature. That is the universal law of growth. We are to-day what we were accustomed to do yesterday and the day before. Our habits of life build us up and make us what we are.—*Lyman Abbott, in Christian Union.*

ON MODERN TEACHING.

A PROMINENT educater, Dr. Patton, President of Princeton College, at a meeting of the "School Masters Association" held recently in the Pennsylvania University Building, said in substance as follows: He repudiated the popular conception of education, by which that term was made synonymous with mere pumping information into a man. "Nor should we be misled by the etymology," said he, "and consider it only as bringing out what is in a man. All true education must begin with a theistic conception of the world and end in religion. Education is the process involved in the establishment of the relation which a man sustains to his environment. On the one side is the external world, categories, facts; on the other his subjective element.

"To bring these two into relation is the object of education, so that in the light of *a priori* ideas facts shall assume system, and in the light of facts ideas become more full. Why do men send their sons to college? That they may 'get on,' be free from the necessity of physical toil. This is the crude, crass, utilitarian conception of education. In order to escape its baneful influence, we ministers of education go to the other extreme. 'Culture for culture's sake; truth for truth's sake.' This is our motto. 'By making culture the means to an end you degrade it. Knowledge is its own reward.' But after all we do not want a man to be a museum of facts. Knowledge divorced from the ethical conception is worse than ignorance. A man may study chemistry to make dynamite bombs. Expertness in arithmetic may turn out an excellent defaulter. 'Truth for truth's sake' is an aphorism that sounds well, but there is nothing in it. We want truth for the man's sake. It must become part of the man. Culture should not be a man's possession, but a man's identity. This is what Hegel means when he speaks of 'self-realization.' Culture, devoid of the moral element, is no education at all. But join it with the ethical, and the highest potentialities of the human soul are actualized. Viewing education in this light, we need not be apprehensive of drawing the lines between scientific and academic training. They both tend to the same end—the symmetric development of the man in his relation to eternal truths."

Dr. Patton also referred to the need of specialization. "Specialization is bread and butter," said he. "General culture is luxury." Developing his argument on these lines he emphasized the necessity of laying a broad foundation for the educational structure, and beginning with this work in the nursery. He closed his remarks by giving some practical advice as to the division of study in the college course.

THE true Christian will be severe to himself, forbearing to others.—*Selected.*

DAKOTA AND WASHINGTON TERRITORIES.

IN his annual report Secretary Vilas, of the Interior Department, says:

The large area of Dakota Territory and the drift of population westward, combine to render the figures of its increase from about 135,000 in 1880 to over 600,000 as now estimated, apparently unprecedented in a single Territory. Two thirds of the present population are natives, and a majority of the foreign born population is of Scandinavian origin.

During the last fiscal year there have been entered 1,838,142 acres of public land, and title acquired by final proof or otherwise to 1,616,650 acres more. In addition to this the sales of land to settlers by the Northern Pacific Railroad Company and by private owners have been large.

The assessment roll of the Territory aggregates $161,420,974 for 1888, not including railroad property with a valuation of $40,000,000 as it is taxed upon gross earnings. The Governor places the actual wealth of the Territory at $320,000,000 as a moderate estimate.

The population of Washington Territory in 1880 was 66,979; it is now 167,982 at a low estimate, and the Governor believes it is 20,000 above this figure.

The assessed value of the taxable property of the Territory is $84,621,182, a gain of over 65,000,000 durthe past ten years, and of $23,058,000 for the past year, due in part to the addition for the first time of railroad property to the assessment rolls.

ELEVATION OF THE INDIAN RACE.

THE labor for the elevation of the Indian race, to be effectual, must devolve upon earnest, consecrated men and women, who gladly devote their lives to it, and whose high qualification for this service depends upon no mere government appointment. In other words, the religious organizations of the country must continue the noble work which they have so well begun, and upon them the chief burden must rest.

It will be worse than vain for the government to attempt it, without their constant coöperation, and their most efficient aid. A merely secular education, a training of the intellect alone, will not accomplish it. You may swell every expense, you may furnish the best equipped boarding and manual training schools, you may obliterate the Indian vernacular, and substitute for it, in the rising generation of Indians, the most elegant and grammatical English speech, you may teach them agriculture, and all the mechanic arts; your attempts will be forever vain, and worse than vain, unless their moral and spiritual natures are trained to keep pace with the intellectual. This is true of the education of any people, and applies with especial force to the present condition of the Indian.—*Pipe of Peace, (Genoa, Neb.) Indian School.*

Do right, and God's recompense to you will be the power of doing more right. Give, and God's reward to you will be the spirit of giving more. Love, and God will pay you with the capacity of more love, for love is heaven and the spirit of God within you.—*Robertson.*

THE WILLIAMSON SCHOOL.

On Sixth-day last, the 7th instant, the trust deed and plan of the new Williamson School were made public, and I. V. Williamson turned over to the Board of Trustees whom he had named, securities having a par value of $1,596,000, and a market value of $1,901,800. A report in the Philadelphia *Press* says:

These securities, Mr. Williamson provides, are to be divided into two funds. One-fifth of the most salable securities are to constitute a building fund, and may be sold for that purpose. The balance is an endowment fund, and cannot be disposed of. The accretions only are to be used in paying the expenses consequent upon the conducting of the school. Having described the powers of the trustees, and the manner in which the financial affairs of the trust are to be administered, Mr. Williamson provides:

"Out of the moneys received from the principal of the building fund the trustees shall purchase a body of land not exceeding in the aggregate 300 acres, situate in some suburban part of the city of Philadelphia, or in either the counties of Bucks, Delaware, Montgomery, in the State of Pennsylvania, and erect thereon suitable buildings and appurtenances to lodge, board, teach, and instruct as many scholars as, in the opinion of the trustees, the revenue of the endowment fund and other sources of income will provide for: and in addition lodge and board as many other persons, such as officers, superintendents, teachers, instructors, agents, workmen, and servants, as in the opinion of the trustees it may be neccessary or convenient to lodge and board upon the premises, for the purpose of fully carrying out the design I have in view and of completely establishing and successfully maintaining the school herein intended to be founded and endowed; and thereupon out of the said moneys to furnish and fully equip the school with such furniture, stock, materials, machinery, tools, implements, books, plant, and equipment as in the judgment of the trustees may be necessary or convenient for the purpose. I direct that no higher sum than an average of $400 per acre shall be paid for the said land and that the title shall, if possible, be taken without lien or incumbrance of any kind.

"I direct that such land shall be selected as has a good drainage of soil and sub-soil, as lies in an elevated and healthy situation, contiguous or convenient to railway connection with the city of Philadelphia, and particularly that it shall be situated where an abundant supply of good water can at all times be had, and where the drainage and sewerage of the school can be properly and securely carried off and disposed of, so as to avoid the danger of disease resulting from improper or imperfect drainage. I direct that all the principal buildings and erections shall be constructed of stone or brick, and made as nearly fireproof as can properly be done with the amount to be expended upon them.

"I leave to the judgment and discretion of the trustees the character, number, and extent of the said buildings to be erected, but as the great object to be attained is to board, lodge, clothe, educate, and instruct in mechanical trades those who, when arrived at manhood, will be obliged to labor with their hands for their support, I particularly direct that all palatial structures, expensive materials, and elaborate ornamentation or decorations shall be avoided, so that the scholars may not by reason of luxurious or expensive accommodations and surroundings, acquire tastes or habits which may unfit them for their trades in the sphere of life in which their lots are to be cast.

"The ages between which boys may be admitted is given as between 12 and 18 years, and as many as the school will accommodate may be admitted. Preference is given to those born in Philadelphia, and then the claims of Bucks, Montgomery, and Delaware counties, the state of New Jersey and the United States are to be recognized in the order named. Boys admitted into the school must be indentured as apprentices to the trustees for a term of not less than three years but the indenture shall not extend beyond the minority of the scholars. Those admitted must be "able-bodied and healthy young male persons of good moral character." Every scholar will be compelled to learn a good mechanical trade, and every facility is to be provided for his acquirement of it. The taste, capacity, and intelligence of each scholar is to be ascertained and considered before assigning him to any particular trade.

"Among the trades which may be taught are those of baker, blacksmith, bricklayer, butcher, cabinet-maker, car-builder, carpenter, carriage-maker, coppersmith, the crafts of constructing, managing, and repairing electrical appliances and apparatus, foundry-man, gas-fitter, gold-beater, harness-maker, hatter, lock smith, machinist, marble-mason, moulder, painter, paper-hanger, pattern-maker, plasterer, plumber, printer, saddler, shoemaker, steam engineer, slater, stone-cutter, stone-mason, tailor, tiler, tinsmith, turner, wheelwright, and many others. The care and cultivation of the grounds are to be made the means of teaching farming and gardening to those who show a taste in that direction. In addition to this a practical rudimentary education is to be given."

Mr. Williamson especially declares that there shall be no attempt at proselytism among the scholars and no favoritism shown by the trustees to any particular sect or creed. The moral and religious training of the scholars must, however, be looked after and the importance of truth impressed upon the boys. The scholars are to have proper physical training, recreation, and exercise, so that "they may grow up with a sound mind in a sound body." Boarding, lodging, clothing, education, instruction in the trades, and all else are to be free and no charge is allowed to be made any scholar for what he receives. Indentures are to be so drawn that if a boy is incompetent to learn a trade or is guilty of vice or crime he may be expelled. The number of trustees is at all times to be seven and when a vacancy occurs the remaining trustees are to fill it by an election. Any male citizen of Philadelphia, Bucks, Montgomery, or Delaware counties, over 25 years of age, is eligible for election as trustee.

A man's heart deviseth his way, but the Lord directeth his steps.—*Proverbs.*

NEWS AND OTHER GLEANINGS.

—Francis Darwin, son of the late Charles Darwin, has succeeded Dr. Vines as University Reader in Botany, at Cambridge, England.

—Several hundred Indians on the Chippewa Reservation, in Minnesota, were, this year, allowed to vote for the first time under the provisions of the Dawes bill.—*Pipe of Peace.*

—It is said that the oldest rose-bush in the world of which there is authentic record, grows in a churchyard, and against the old church at Heldersheim, Germany. Eight hundred years ago Bishop Hepilo caused a trellis to be built on which it was supported. To-day the main stem is thicker than a man's body.

—In the ninth century, an old beggar from Japan took some tea-seeds and plants back with him to his native land. The Japanese relished the new drink, and built at Osaka a temple to the memory of those who introduced it. This temple is still standing, though now almost seven hundred years old.—*St. Nicholas.*

—Coralie Cohen is claimed by the European Jews as a second Florence Nightingale. She is a Jewish lady, who was an angel of mercy during the late Franco-German war, and passed unharmed among the wounded in the two hostile camps. She is a Knight of the Legion of Honor, and has been elected president of that patriotic body, the Association des Dames Françaises.

—Some men digging in an old road in Lowell, Me., came to a peculiarly reddish spot in which they found three sharp chisels and a gouge, all of stone. They lay pointing one way, and were probably buried there with some warrior of the Penobscot tribe of Indians. Interesting relics of these Indians are constantly being unearthed. There is a point of land on the Penobscot river, opposite Mattawamkeag, where unnumbered spear heads and arrow heads and stone axes have been found; and it is said that on that spot the Penobscots fought a great battle with their old enemies, the Mohawks, utterly routing them, and thus ending a long series of wars for the mastery of the hunting grounds of that country.

—Recent newspaper despatches report the safe arrival of Dr. Nansen and his small party of athletic Danes at Godthaab, on the east coast of Greenland. The expedition just missed, at this point, the vessel leaving for Europe, and probably will not be able to leave until May next. Until that time all detailed accounts of the expedition must be deferred. The party crossed Greenland at what is probably its narrowest part, the route taken being sixty miles south of the one it was originally intended should be followed. Two letters from members of the party have appeared in *Nature*, (London), and record the greatest difficulty experienced in landing from the vessel on the west coast. Some hardship was caused by the cold (—40° to —50° C. in some cases), but the party in general has enjoyed good health.—*The American.*

—The Harvard Annex.—The annual reports of the secretary, Mr. Arthur Gillman, and the treasurer, Miss Alice M. Longfellow, of the "Harvard Annex," for the ninth year have been presented. They show that the spirit of fellowship among the students is growing stronger, and that the operations of the society are being carried forward more satisfactorily than ever before. In numbers the society has prospered more than ever before. It may be added that the students for 1888-89 come from an unusually extensive range. Among them are three from Honolulu, and others from San Francisco, Kentucky, Missouri, Virginia, New York, and Connecticut.—*The Post.*

—We quote the following from an article in regard to the over pressure of the public schools in Prussia: "There will be no more public examinations. Home lessons will not exceed one hour's work for the intermediate classes, and two hours for those in higher stages. Tasks are forbidden, as well as any kind of lessons in the interval between morning and afternoon school. No tasks shall be imposed during the holidays. The pupils shall be required to learn as little as possible in the way of historical dates and mere facts. Drawing lessons are not to be enforced at home. Manual instructions, drawing lessons, and penmanship must never be accompanied by conversational exercises in a foreign language or reading aloud. Pupils must be spared even the physical exercise of carrying too heavy a load of text-books between the school-room and their dwellings."

CURRENT EVENTS.

ONLY two cases of yellow fever have been reported in the limits of Jacksonville within the past 10 days. These were both declared convalescent on the 9th inst. There were no new cases then and no death. The total cases to date number 4,705 and the total deaths 412.

A GEYSER, which is throwing hot mud all over the surrounding prairie, has broken out 60 miles from Yankton, Dakota.

PRESIDENT CLEVELAND has sent to Congress another message, which was read in the House on the 4th inst. The general policy and acts of the administration were reviewed, and the recommendations of the executive departments discussed. The whole is a reäffirmation of the President's general attitude on public questions and does not contain much of interest outside of Congressional circles.

THE great publicity given to all the details of the Whitechapel murders in London has led criminals everywhere to do acts which in some way imitate the fiendish performances of the Whitechapel murderer. Several instances have been reported in the newspapers, the latest of which comes from Farmton, Mass., where a number of murderous assaults have occurred recently.

THE war situation on the Continent of Europe remains without material change. A recent bill passed regarding the Austro-Hungarian army is reported to have caused alarm in France and Russia. The bill reduces the standard of height for conscripts, and many exemptions hitherto in force are done away with. The result will be a great increase in the strength of the army. The navy also has been increased in efficiency.

PRESIDENT LEGITIME, the successful insurrectionist in Hayti, is now in full possession of the Government there. Although an armed cruiser has been despatched to the island to look after the interests of American citizens, it is reported that a vessel, the *Haytien Republic*, owned in New York, has been seized.

ELLEN EWING SHERMAN, wife of General William T. Sherman, died in New York on the 7th inst. She was the daughter of General Thomas Ewing, Ex-Governor of Ohio, and at different times Senator, Representative and Cabinet Officer. The deceased was known for her efforts for the relief of suffering, and was a devoted Roman Catholic.

DOM PEDRO of Brazil has granted important concessions to a syndicate of American and Canadian capitalists for the construction of a system of railroad and steamship lines which will open large tracts of that country for mining and grazing purposes. The present concessions are understood to be the beginning only of a general scheme for industrial development which this enlightened ruler has in mind.

NOTICES.

*** Friends' Mission, Fairmount Avenue and Beach street, Fifth-day evening, Twelfth month 20th, at 8 o'clock. Temperance Address by Dr. H. T. Childs, Dialogues and recitations by "Young Temperance Workers." All are invited.

*** The Western Quarterly Meeting's Temperance Committee will hold a Conference at West Grove meeting-house on First-day, 16th inst., to convene at 2 o'clock p. m. All are invited.

ELLWOOD MICHENER, } Clerks.
ELMA M. PRESTON, }

*** At Unionville, the second First-day in First month, 1889.
To convene at 2 o'clock.

*** Haddonfield Quarterly Meeting's Temperance Committee has appointed a Conference to be held in Friends' meeting-house, Haddonfield, on First-day, Twelfth month 16, at 3 o'clock in the afternoon.
A cordial invitation is extended to all.

WM. C. COLES, Clerk.

*** Quarterly meetings in Twelfth month will occur as follows:
20. Fishing Creek Half-Year's Meeting, Pa.

Association of Friends to Promote the Education of the Colored People of the South.

HOWARD M. JENKINS, Chairman, 921 Arch Street, Phila.
SARAH J. ASH, Secretary, 1717 Vine Street, Phila.
LYDIA A. SCHOFIELD, Correspondent, 1717 Vine St., Phila.
HENRY M. LAING, Treasurer, 30 N. Third St., Phila.

EXECUTIVE COMMITTEE—Edward H. Magill, Swarthmore, Pa.; Sarah H. Peirce, Philadelphia; George L. Maris, West Chester, Pa.; Mary Ann Fulton, Wilmington, Del.; Amos Hillborn, Philadelphia; Alfred Paschall Doylestown, Pa.

WORK OF THE ASSOCIATION.

The work of the Association is chiefly *to raise funds.* These are sent to the support of two schools for colored youth in South Carolina,—the Schofield Normal and Industrial School, at Aikin, and the Mt. Pleasant School, near Charleston, in charge of Abby D. Munro.



This powder never varies. A marvel of purity, strength, and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum, or phosphate powders. *Sold only in cans.*
ROYAL BAKING POWDER CO., 106 Wall-st., N. Y.

GEORGE W. HANCOCK,
REAL ESTATE,
MONEY TO LOAN ON MORTGAGE.

PROMPT ATTENTION GIVEN TO THE COLLECTION OF RENTS AND GENERAL CARE OF PROPERTY.

OFFICES: { No. 717 Walnut Street, Fortieth & Lancaster Avenue.

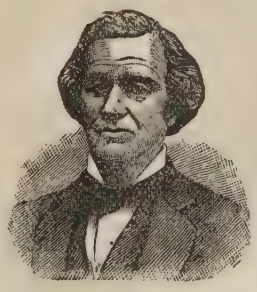
LEHIGH AND SCHUYLKILL COAL.

BEST QUALITY. CAREFULLY PREPARED.
AQUILA J. LINVILL, 1244 North Ninth Street.

MY SELECTION OF PATTERNS
***
FOR THIS SEASON COMPRISES ALL THE LATEST STYLES AND COLORINGS IN MOQUETTE, BRUSSELS, TAPESTRY INGRAIN, AND DAMASK CARPETS. OIL CLOTHS, LIGNUM AND LINOLEUM WINDOW SHADES, MATS, RUGS, ETC., AT THE LOWEST MARKET PRICES.

BIGELOW BRUSSELS.
LOWELL BRUSSELS.
LOWEL INGRAINS

BENJAMIN GREEN,
33 N. SECOND STREET, PHILA.



WM. H. JONES,

The Dealer in **Agricultural Implements, Seeds and Fertilizers.** Removed to **2043** and **2045 Market St.,** Philadelphia, Pa. Cheapest and largest variety. Every conceivable implement of farm use, harness, seeds and fertilizers. It is a curiosity, and of great interest to every utilitarian to see the establishment. If you cannot get here, write for wants. I am in communication with all the Agricultural implement builders in the U. S.

ALWAYS A SPECIAL BARGAIN ROOM.

LYDIA A. MURPHY,
PLAIN and FANCY MILLINER
ESTABLISHED 30 YEARS.
537 FRANKLIN STREET, PHILADELPHIA.
2 doors below Green.)

NOW IS THE TIME TO HAVE THAT PAPER HANGING DONE.

Wall Papers were never cheaper. Observe these prices for new Fall Patterns: Lustres and Mica Papers, 6 cts. roll; Beautiful Gold Papers, 12½ cts.; Felt or Cartridge Paper, 20 cts: Heavy Embossed Golds, 30 cts. Samples sent free to any address in the country.

A. L. DIAMENT & CO
1206 MARKET STREET.

JARVIS-CONKLIN MORTGAGE TRUST COMPANY,

518 WALNUT STREET, PHILADELPHIA.

Capital Paid In, ... $1,500,000

The 10 year 6 per cent Debenture Bonds of this company are secured by a special deposit of First Mortgages, held by the Mercantile Trust Co., of New York, as Trustees, for the security of the bond holders: the mortgages thus held are on property, the cash value of which is two and a-half times the amount of the mortgage. The security is ample.

ADVISORY BOARD OF PHILADELPHIA DIRECTORS

WM. HACKER,
JOHN M. SHRIGLEY,
S. ROBINSON COALE,
CRAIGE LIPPINCOTT,
R. W. CLAY,
WM. P. BEMENT,
JAMES SCHLEICHER,
L. AUSTIN.

E. H. AUSTIN, Manager.

QUEEN & CO. 924 CHESTNUT ST



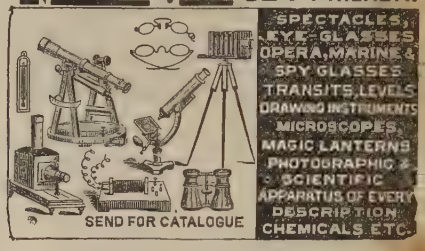
NEW BOOKS.

POEMS BY HALLIDAY JACKSON.
PORTRAIT AND MEMOIR.
188 Pages. Price, $1.00; by mail, $1.10.

WILLIAM PENN IN AMERICA.
BY WILLIAM J. BUCK.
424 Pages. Price, $2.50.

FRIENDS' BOOK ASSOCIATION,
S. W. Cor. 15th and Race Sts., Philadelphia.

QUEEN & CO. 924 CHEST. ST. PHILADA.



RICHARDS & SHOURDS,
CARPENTERS AND BUILDERS.
JOBBING ATTENDED TO.
1125 Sheaff St., first street ab. Race,
PHILADELPHIA, PENNA.
R. RICHARDS, 1541 N. 12th St.
THOMPSON SHOURDS, 2212 Wallace Street.

HENRY C. ELLIS,
HOUSE AND SIGN PAINTING,
112 N. TENTH STREET, PHILADA
Residence, 404 N. 32d St.

CARPETINGS.

THE CHOICEST STYLES OF THE MARKET ALWAYS HERE.

WE carry a full assortment of BIGELOW and LOWELL BODY BRUSSELS, also Lowell Ingrains. These makes are well known to be superior to all others.

A great variety of Smyrna Door-Mats from 50 cents to $1.00. Smyrna Rugs from smallest to largest size, $1.00 up.

The patrons and friends of THOS. C. LIPPINCOTT, recently of 1307 MARKET STREET, will find him here and ready to give all who call his best attention.



CARPETINGS.

WILTONS,	*$1.75*
AXMINSTERS,	*$1.50*
MOQUETTS,	*$1.10 to $1.50*
BODY BRUSSELS,	*90 cts. to $1.35*
TAPESTRY "	*60 to 85 cts.*
INGRAINS,	*40 to 75 cts.*

Cocoa and Napier Mattings. Linoleums and Oil Cloths. Lace Curtains from 90 cents a pair upwards. Window Shades and Curtain Poles.

We furnish a good spring roller shade, made 6 ft. by 3 ft., for 35 cts. each.

THE BEE HIVE CARPET STORE,
JAMES R. THOMPSON,
1220 Market Street, Phiad'a.

S. F. BALDERSTON & SONS,

WALL PAPERS. CEILING DECORATIONS. WINDOW SHADES.

NO. 902 SPRING GARDEN STREET, (One square from 9th and Green Station), PHILADELPHIA.

FRIENDS' INTELLIGENCER AND JOURNAL.

INTELLIGENCER Vol. XLV. No. 51. | PHILADELPHIA, TWELFTH MONTH 22, 1888. | JOURNAL. Vol. XVI. No. 880.

IN THE SHADOW.

As when the valleys all in shadows lie,
And shadowy shapes of fear still haunt the night,
Some mountain peak reflects the coming light
And waiting lips break forth with joyful cry
For gladness, that at last the day is nigh.
So, when some soul that towers afar is bright
The souls that sit in shadow at the sight
Grow sudden glad, to know 'tis light on high!
And when these mountain-towering men can say
"*We* see, though it be hidden from your eyes,"
We can believe in better things to be,
So, though the shadows still obscure our way,
We see the light reflected from the skies
That crown thy brow "O man of Galilee!"—*Selected.*

From "A Reasonable Faith."

FUNDAMENTAL RELIGION.

"The humble, meek, merciful, just, pious, devout souls, are everywhere of one Religion, and when Death has taken off the mask they will know one another, though the diverse liveries they wear here make them strangers."—WILLIAM PENN.

"Happily the bases of Religion are few and solid. They teach men to look up to God as their Father, to Jesus as their Saviour, and to the Spirit of Him who sent His Son to save us, as the Source of Holiness and the Guide to Spiritual Truth. These are really the final and fundamental articles of Christianity."—BISHOP FRASER.

RELIGION, in the only sense in which we here need to recognize the word, presupposes the existence of God. Not, however, necessarily any true and sufficient conception of him, *for the fundamental principles of Religion are based upon the relations and disposition of God towards his creatures*, and not upon any of their imperfect ideas of that relation. So that these principles apply in some sense and degree to all the various phases of religion that have ever obtained among men, to the darkest and most elementary, no less truly than to Christianity itself. Not only are they essentially the same in reference to Socrates and St. Paul, to St. Bernard and Luther, to Jeremy Taylor and George Fox, but also to the millions of mankind in all ages, who, though living under conditions of great moral and mental darkness, can never be severed from this radical relationship to the Creator, nor from his fatherly care. It is doubtless true that

"In even savage bosoms
There are longings, yearnings, strivings
For the good they comprehend not,
That the feeble hands and helpless
Groping blindly in the darkness,
Touch God's right hand in that darkness
And are lifted up, and strengthened."

Because sceptics fail to find God, and idolaters misapprehend him, he does not cease to be their God, nor they his children. Human misconceptions cannot possibly make any difference in his relations to us, however much they may affect our attitude towards him.

We hold, therefore, that no theory of Religion can possibly be satisfactory, which is not broad enough in its range, from extreme elementary simplicity to reasonable completeness, to comprehend all the real God-seeking and truth- and goodness-loving of all mankind—savage and civilized, learned and ignorant, child and man.

Then the grandest fundamental truth with regard to Religion is evidently this: that it is something which God himself inspires and superintends, according to the needs, possibilities, and open-heartedness of each individual. Not the Bible, though its claim to this fundamental position is often insisted upon, but the Author and Revealer of all truth whether found in the Bible or elsewhere, is the sole primary source of all religious light and duty.

We often hear false religions spoken of. It would be better to speak of the falsities with which so many of the religious beliefs of mankind, not excepting Christianity itself, are surrounded and obscured. No system which recognizes the existence of God and the moral responsibility of man is wholly false; and it may be said that no human conception or representation of even Christianity itself, is likely to cover the whole range of Spiritual Truth.

In the history of the human race, religious instincts and yearnings are facts almost universally traceable; and equally general s the recognition in some form or other, of the working of an unseen Divine Intelligence that "makes for Righteousness," and whom it is a duty to serve and obey. We hope, therefore, that the day has passed when any one need hesitate to speak of a "pious Heathen." Thoughtful men everywhere are beginning to recognize that although Spiritual Light and Knowledge are of immense importance, Spiritual Life is the one thing needful. That everywhere and under all circumstances, he that according to his light and opportunities "feareth God and worketh righteousness" is accepted with him.

Therefore we put the desire for Righteousness or Holiness at the very head of the fundamental requisites of Religion. It is a hopeful sign of the times that no modern set of thinkers, religious or secular, Theist or Positivist, will have anything to do with any system that does not place real practical right-doing in the front of its theory. Perhaps we may say

that it is steadily coming to this, that the system which has the greatest power to develop the best human conduct, will be rightly accepted as the truest system. To this test we are content to bring the claims of Christianity.

But one great obstacle to the establishment of this claim comes from within the Christian Church itself, from those who practically rob the word "Righteousness" of its reality, and reduce it to a theological fiction—an "imputedness"! No doubt expressions such as this are constantly used by worthy people, in a special and greatly modified sense. But such terms, in their plain and obvious meaning, would seem to imply that Righteousness consists in the hiding or covering up of sinfulness and wrong-doing by the Holiness of Christ—a being "reckoned" righteous "for Christ's sake!"

Surely this notion, in whatever specious or solemn garb it be clothed, is a fundamental mistake. Free forgiveness is one thing; the reckoning a man to be what he is not is quite another.

We repeat, then, that Holiness—the earnest persistent endeavor after the fulfillment of God's will in thought, word, and deed, made effectual by Divine help,—nothing imputed nor merely "reckoned,"—but the real moral condition, is an essential characteristic of Religion. Nay, more, any religion that can produce this condition in any degree, is *so far* of God; and Christianity we maintain to be the best and truest form of Religion, because it has the greatest power to develop Holiness.

But although it be admitted that Christianity has, broadly speaking, the soundest basis of reason, the best array of facts, and the grandest and happiest experience of mankind on its side, this is not enough. We want to know what is the truest and best conception of Christianity. For a religious system, which in its original simplicity and purity, although still waiting its mature development and application, is true and life-giving, may easily receive a wrong bias, and instead of progressing steadily towards its ultimate perfection, may become so perverted and distorted as to lose much of its beauty and power for good. We believe that no little of the trouble and unsettlement in the religious world, at the present time, is due to the fact that our popular theological and ecclesiastical systems, are inherited from the comparative darkness of the middle ages, rather than from Apostolic times. They abound in subtle and highly elaborated details, many of which are based upon essentially false premises, and we shall practically dispose of not a few of them, if we succeed in discrediting some of the fundamental errors from which they spring. For there are certain broad principles at the very root of Christianity which leave no logical standing for the narrowness and harshness of Calvinism, for the pettiness and unspirituality of Ritualism and Symbolism, for the assumptions of Priestcraft, or for the pretensions of a cold Intellectualism that never reaches the heart.

As regards the right place of the intellect, and the importance of clear and reasonable views in relation to religious faith, Pope is, as usual, superficial and over-dogmatic in his well-known dictum:—

> "For modes of Faith let graceless zealots fight,
> His can't be wrong whose life is in the right."

We may welcome the words as implying that no religion is worth notice that does not develop conscientious and holy living, yet they have helped to popularize the grave error that intellectual Light on matters of Faith is unimportant in procuring lives that are "in the right." We can readily admit that the favor and blessing of God are bestowed upon rightness of purpose and motive, rather than upon rightness of knowledge. We can understand that his estimate of moral desert is based upon the condition of a man's inmost affections rather than upon the degree of his intellectual apprehension of abstract Truth, yet it is no mean deliverance to be freed from serious misconceptions of religion. It is the height not only of mental happiness and attainment, but of spiritual blessing and power, even to approach the Apostolic ambition, "to be filled with the knowledge of God's will in all wisdom and spiritual understanding." Looking however at Truth in this latter, its most practical aspect, as spiritual enlightenment and power, we may say that the seeking process is not exclusively nor even mainly intellectual work. It is not a struggle of dialectics, nor even a mere balancing of probabilities: it is something which has to be spiritually discerned. There is a Chinese proverb which says that "the light of Heaven cannot shine into an inverted bowl;" so we may say that Spiritual Truth cannot effectually enter a closed, unloving, rebellious heart. But of the fundamentals of Religion it may be safely said, that they who humbly and sincerely seek shall find, although they will continue throughout this life to long for fuller assurance and a wider range of vision. It is the old teaching which millions have proved to be sound, that if any man will do God's will, as far as it is revealed to him, he will steadily advance in religious perception and spiritual attainment.

We think that these also are fundamental truths: that life is meant to be educational; that the Great Master deals with us according to our capacities and circumstances, but that from all his scholars he looks for teachableness, obedience, and diligence. With these qualities in patient, persistent exercise, the true seekers after God will come to see him and hear his voice for themselves. They will sit at the feet of Jesus and learn from him, not perhaps any special system of theology so much as a growing sense of God's goodness and love, of the brotherhood of all God's family, and of the duties involved in this relationship; a growing love of Holiness, and conformity to the Divine Will, and so, by a natural and healthy process of gradual attainment, they will be led into all needful Truth, and "the Truth shall make them free."

THE constant aim of Christianity is to unite the sundered link between man and God, and to bring the finite and infinite into a conscious harmony and felt oneness.—*W. F. Evans.*

"THERE is no more certain indication of inward strength than the power of silence."

For Friends' Intelligencer and Journal.

HAPPINESS AND GLOOM.

AN ALLEGORY.

HAPPINESS and Gloom once met by the Sunrise Gate of Nature's Temple, and paused upon the threshold to converse.

Happiness. Good-day, my friend! pray, art thou come to worship?

Gloom. The day to thee! to worship what or whom?
What is't to worship, and why should I so?

Hap. To worship Him who made the heavens and earth,
And thee and me, and all the hearts of men;
Who made the crystal ether, clear and pure,
The joyful sunshine and the happy earth,
The birds, the flowers, the trees, the grass, the dew,
The mountains with their bold-cut granite rocks,
Clothed in the delicate verdure of the spring,
The valleys in whose bosoms nestle homes,
The bubbling, leaping, dancing, glist'ning rills,
The roaring, dashing, deaf'ning cataracts,
The peaceful, glassy, smoothly flowing rivers,—
The great, life-giving, grandly solemn sea.
Canst thou behold these things and worship not?
To worship is to love; and thou should'st love
Because it is the natural, healthy state
Of all created things to love their Source.

Gl. I do not know the source whence I am come;
Then, pray, how can I love it? If I spring
From heav'n I care not; it is naught to me
What power created me, for I am sad.

Hap. Art sad? Is't possible thou canst be sad
With all this joy and beauty 'round about?—
Give me a day and life; I ask no more.

Gl. What if the day be dark and full of storm,
Or chilling with a wild and bitter blast?

Hap. It matters nothing, so it be a day.

Gl. Canst thou be happy under sway of night,
When this thou called beauty doth not show?

Hap. Why, yes! for if I cannot see the sun
Yet still I know 'tis somewhere in the skies;
Some one can see it, and that makes me glad;
Somewhere it shines upon the grass and flowers;
Some eyes behold its brightness, and are pleased.

Gl. Canst thou be joyous under sorrow's reign?

Hap. I know him not; no slave of his am I.

Gl. Thou know'st not sorrow? Then thou art but dull.
He is the friendly shadow of King Death.
Ever he mourns and grieves for what is past,
Or draweth tears from men for present woe.

Hap. Sorrow, the friend and minister of Death?
Not so, indeed. For what is death but change,
A change from life below to life above,
From passing joys to permanent delight,
From earthly pleasure to heav'nly ecstacy?
Why, death is but the Sunrise Temple-Gate
To perfect joy,—the dwelling place of Him
Who made and loved us and His children, men.
Why then should death and sorrrow go together?
Say rather, death and patience, trust, repose.
Once in the earth there walked a Son of man
Who well acquainted was with life and death,
With happiness and sorrow, faith and trust,
Patience and vigilance and love and truth,
With grief and joy, with hunger, thirst, and pain,
With work unceasing for his loved ones' good.
But when death met him face to face, he said:—
"Now for a little while ye see me not;
Again a little while, and ye shall see me.
If then ye loved me, ye would be rejoiced,
Because I go unto the Father!" That
Sounds not as death and sorrow reign together.

Gl. Suppose that pain unspeakable should gain
Possession of thee, would'st be happy still?

Hap. Methinks I could be happy even then.
For what is pain? A messenger of good;
Either it warns me I am doing wrong,
Or else permits me to bear others' woes,
And free them, maybe, from its galling chains.

Gl. It doth appear to me, much of thy joy
Is but the joy of others. How is that?
And how can others' happiness please thee?

Hap. That know I not; I only know, it does.

Gl. Then what if 'round about thee, night and day,
But gloomy faces gathered,—human faces
Joyless and sad, woful and sorrowful;
Could'st thou be happy still, O Happiness?

Hap. Ah! now thou touchest on a tender spot;
For in the joy of others is my life.
And naught so nearly saddens me as that—
To see a human face all woe-distraught;
To see a frowning, corrugated brow,
A gloomy eye, a hard, unhappy mouth,
Where heaven's peace and joy should ever dwell,
To lighten care and chase away despair.
Yet even then, O Gloom! I should not pause
To first consider how I might feel dull,
But with my hope, my strength, my best endeavor,
Put forth my soul to point these gloomy ones
To heaven's sunshine and to heaven's joy;
And in that effort I should find my peace.

Gl. And if they should respond not to thy wish,
But persevere in their unhopeful mood?

Hap. Why, I should try again, and yet again;
And if I found they would not give me ear,
But still persisted in their sullenness,
I could but leave them to th' Eternal One,
Who in His all-wise love will find a way,
Some way, sometime to lift them from despair,
Into the light of His sweet countenance;—
And so I could be happy trusting Him.

Gl. Then what if thou should'st be surrounded quite
By sinful men who love their evil ways,
And loving, cease not to pursue them still;
Could'st thou be happy still, O Happiness?

Hap. While useless grief is sin, 'tis all the same.
If men sin-loving would not hear my voice
I could at last but leave them to th' Almighty.
What means the word if not all-strong-for-good?
Ay! Every heart shall bow and knee shall bend,
And every tongue at last confess Him Lord.
That thought is happiness enough for me.

Gl. Suppose thou hadst a loved and trusted friend,
One whom thy heart held close in its embrace,
From whom a separation would seem death,
And that for some unhappy circumstance
Thou hadst been poisoned to him, or offended
Against thy will his deeply loving soul?
Suppose he met thee with averted eye
Or e'en avoided thee quite altogether.
Could'st thou be happy still, if he were cold?

Hap. Ah! Gloom. Again thou touchest to the quick.
Yet if I had offended wittingly
I would seek ever to atone the wrong,

And find my joy in seeking; and again,
If I had pained, or all unknowingly
Had chilled the pulses of his loving heart,
E'en should I call on heav'n to help me bear
The ache his coldness would implant in me,
And turn away from my own bitter pain
To that Divine Love which doth never fail,
And which must soon o'erwhelm me in its joy.
"Him wilt thou keep in perfect peace," said one,
"Whose mind is stayed on thee, because he trusteth—
"Because he trusteth in thee." I should trust
That even a friend estranged must love me still.
And show it when again a season offered.

Gl. O foolish Happiness, to trust so far!
Then yet suppose that not a single friend
In all earth's borders thou could'st call thine own:—
That every face were cold to thy despair!

Hap. That case, O Gloom! is quite impossible;
For happiness has always many friends,
And must have, while the universe shall hold.
I'm more perplexed with idle worshippers
Who worship rather my external form—
Not understanding that which lies within—
Than I am tossed by fears of friendlessness.

Gl. I, too, have votaries, who worship gloom,
And make their sad religion dark and dull
For my sake; but I do not care for them.

Hap. 'Tis sad that anyone should worship gloom.

Gl. Ah! now I've made thee truly sad at last!

Hap. Ah! so? But I am glad to see thee smile!

Gl. Thou hast subdued me. I must flee away!

Hap. So gloom has fled, and I will enter in
The Sunrise Gate to Nature's temple fair
And worship Him whose love is deepest joy,
Whose truth is golden deeds and peace sublime!

Where was the Gate? Within the temple grand
Happiness had been standing all the time,
And worshipping with all his heart and soul,
Conversing only through the crystal walls
With heavy gloom which could not enter there.

"For the kingdom of heaven is not meat and drink, but righteousness and peace, and joy in the Holy Spirit."

A.

"*IS A NEW RELIGION NEEDED?*"[1]

PHYSICAL science may almost be said to be the child of our century, so fast are its strides forward in our day, so many are the new branches which it is developing, so wholly and entirely are some of these sciences the inventions of our age and the tools by which it pursues its astonishing career of discovery, so vast the empire of knowledge into the possession of which our modern world has entered. The face of the universe has practically changed for man. Geology has opened the secrets of the earth, and given man, for the first time, a knowledge of the globe on which he lives. Biology has given him now a knowledge of the inner world of organic life. So fast has biology moved that the great work of Herbert Spencer, which a decade and a half ago summed our modern knowledge, is already antiquated. To read the story of science for the last fifty years is to read a tale stranger far than the wildest fairy tales which the fancy of man has ever written. Forces which would have dwarfed the genii of romance and made Aladdin's lamp a childish toy are our familiars. The law of evolution stands over all life, the process of human growth, as well as the process of nature's growth. Before this revolution in knowledge and thought, the old intellectual systems are breaking up on every hand. A new universe, with a new man confronting it, forces upon us a new thought of God, of human destiny.

Christianity seems on the surface to be losing its moral grip. This is natural, if true. Becloud the intellectual vision, and the spiritual enthusiasm must flag. To read the pages of the early church fathers is to feel the working of a new enthusiasm, in which we read the secret of the magical triumphs of primitive Christianity. That little infant church changed the customs and manners of venerable civilizations, softening, sweetening, harmonizing the barbaric passions which then prevailed. How sadly different runs the story of the Church to-day as she confronts our mighty civilization, pagan again as of old, and so far from succeeding in changing the customs and manners of this selfish world, accepts, as unavoidable, pagan codes and heathen practices. For some reason or other the fact is that which every student of our civilization knows, that organized Christianity to-day, the church, is not recognized as the leader in social progress which it once was, and that the aspiring souls of men are turning away from it in sadness and despair to seek a new religious enthusiasm from some other master than the carpenter's Son of Nazareth.

Does this betoken the end of religion? On the contrary, turn where one will, he finds to-day in the deepest-thinking and most earnest aspiration of the age a pathetic expression of the consciousness that what is needed is a fresh religious inspiration. Where is this religion to come from? It is not to be made by the patchwork of eclecticism. The world to-day does not want a mosaic of religion, but that truest work of art which is wrought by life. Nor is it something to be made to order. There is no factory for religion out of which a new system can be turned to meet the demand of the spiritual market. August Compte tried his mighty hand at making a brand-new religion, but it has not taken the world long to tire of that manufactured by him. The new religion that is needed does not wait to be discovered by any daring explorer. No dark continent holds it, no island secretes it away from the pathway of commerce, no mountain valley shuts it off from the track of trade, no secret order locks up within its bosom this secret of the ages.

In the deepest sense of the word there can be no new religion. The law of evolution determines the matter for us. The religion of to-day is a growth from the religion of yesterday, and the religion of to-morrow will be a growth from that of to-day. We have the rich results of spiritual aspirations of antiquity embodied in essential Christianity. What is needed now is a fresh growth from the old stock. The pagan renaissance of to-day is a movement against the tides of progress. Centuries ago it was settled in

[1] From an address by Dr. R. Heber Newton, delivered Twelfth month 9, 1888, in New York City.

the conflict of the church with paganism that Christianity was fitted to survive. The traditional popular theology of Protestantism, embodied in the confessions and creeds which date from the Reformation, constitute an outer body of dead or semi-dead matter, a skin, a shell. It is the effort to get rid of this which causes the commotion in the organism to-day. If the effort is successful, the church will find herself free to grow a new outer body of popular theology, within which to conserve her more essential and vital faiths. A few years and this whole body of popular theology will probably have been dropped and left behind.

But what of the inner and more essential faiths of the church? These creeds are elastic, fluent, mystic, and when read in their true historical meaning present us with a form of faith which we are far from having yet outgrown. The thought of God therein shrined is that of the indwelling Deity, the life and soul of all that lives, the fount of all force, the spring of all energy, the intelligence back of law, the will behind force, the heart which throbs in the thrills of human affections. Christianity adds to the essential faith in Jesus Christ as the Master of Life; is there any new knowledge which is rendering this Jesus obsolete, any fresh thought which is making His appeal to the spirit antiquated, any higher life which is enabling the greatest of us to look down upon Him instead of looking up to Him as our fathers looked, with loyal, reverent love! The substance of the teachings of Jesus is embodied in the Sermon on the Mount. Is that so well lived that we need to ask for a higher code of conduct? It did not look so yesterday afternoon in Hempstead Plains, when a posse of policemen were on hand to keep cultured men and fair women from the humane sport of coursing rabbits!

On every hand, throughout our Protestant Christianity, one may see the signs of the coming forth of a new theology, and though the iron bolts be drawn against it, it will creep in through the back windows. Let faith then once more rise strong and free, thinking itself into harmony with the knowledge of our age, and a fresh energy will stream forth from the old faiths, inspiring individual lives, enkindling social enthusiasm, setting free the power in which man shall loom above the horizon of the earth. Many are the signs which to-day prophesy the coming of a new world soul. But we need not take much time speculating concerning this possibility of the future. You and I can find the needed new religion, if we will, in the old faith of the church, freed from the dead body in which it has been so long imprisoned. Let us believe in God and see that we walk as sons of the Most High. Let us believe in immortality, and see that we walk soberly, righteously, and godly. Let us believe in the Master of Life, and with all our hearts follow Him. In these endeavors we shall probably have quite enough for over three score years and ten on earth.

"Remember then, O my soul! the quietude of those in whom Christ governs, and in all thy proceedings feel after it."—*John Woolman.*

For Friends' Intelligencer and Journal.

"*ETERNAL VIGILANCE IS THE PRICE OF LIBERTY.*"

Realizing the full force of this statement, and feeling that there is great need for the guardians of that priceless boon to mankind, "liberty of conscience," to be on the alert, we desire in as few words as possible to call the attention of Friends to a threatened danger.

A bill to regulate the strict observance of the first day of the week as the Sabbath-day, has been introduced into the United States Senate, by Senator Blair, and an effort is also being made to make it compulsory to teach "the principles of the Christian religion" in the public schools. This is to be accomplished by an amendment to the Constitution of the United States the object being to make our nation "a Christian nation" by a union of the church and state.

A petition, signed by a million and a half of names, urging the passage of the bill, has also been presented, and we are informed that the friends of this legislation are exceedingly active in its behalf. It is warmly advocated by men and women of high position and great influence, who, undoubtedly, have the welfare of the human race at heart, but as is so often the case, their zeal has outrun their judgment, and one might almost say, their Christianity; for where the spirit of intoleration is, there the spirit of Christ cannot dwell, neither is it with those who arrogate to themselves infallibility.

There are several religious sects who honestly believe (and who would uphold their belief with their lives), that it is required of them to observe the seventh day as the Sabbath-day. Now, shall these Christians, professing the name of Christ, obey the mandates of self-righteous men who presume to say: "This day shalt thou keep," or shall they obey the "voice" within their own souls?

The advocates of this bill say, "obey this law which we have made," and think by this means to build up a Christian nation.

Will any forced observance of moral law be accepted of God, or accounted unto the doer for righteousness? The Temple was built of free-will offerings only. Can we raise up a nation of Christians by simply compelling an outward semblance of religion?

We might say, there is nothing to prevent any one from keeping the Seventh-day if they want to do so, but we must remember that their pecuniary circumstances may not be such as to permit them to observe *both* days as days of rest.

Again, one might suppose that the clause, "to the disturbance of others," so limited the operation of the law as to render it less harmful; but when we remember the bitter persecution of Friends for acts in themselves quiet and peaceable, we cannot doubt that very many religious fanatics will be very easily disturbed by any observance of the day not strictly in accord with their views.

In regard to the other point, it would at first seem as though we could all unite on a willingness to have the *principles* of the Christian religion taught in the public schools. But who is to decide precisely what

constitutes the essentials of the Christian religion or its principles?

The highest civil tribunal is the Supreme Court. Can that body decide the question so as to satisfy the Catholic and the Protestant, or even the various sects among the latter? An attempt to unite the church and state has always proved disastrous. Turn back the pages of history and we shall find that the bloodiest wars that have stained our annals, were waged in support of religious belief. Recall what the early Friends suffered, comparatively a short time ago, in order to maintain "liberty of conscience."

The spirit of Intolerance is only sleeping. Would we, as Friends, be satisfied to have any body of men decide what our children should be taught as "the Christian religion?" Many of the warmest advocates of these measures utter the most severe denunciations of all religions not in harmony with their own, showing a spirit that would crucify the Christ within their brother's soul, while professing to follow His voice speaking in their own. "Woe unto you, hypocrites!"

It was through the influence of a Friend that liberty of conscience was secured by the Constitution, and they have always stood foremost in the fight when it has been assailed, and we take this means of calling every one to the duty of the hour, reminding one and all that "Eternal vigilance is the price of liberty."

While using every effort to prevent the taking of this step in the wrong direction, we would not be understood as denouncing, personally, the author of the measure or the signers of the petitions or their motives; but even great and good men make very grave mistakes, and it is the duty of each one of us to guard with exceeding care this priceless gift of God unto the children of men, both from the attack of enemies and the harmful abuse of *over-zealous* friends.

No one could be more desirous than we to see the day when Christ shall rule the world, but this proposed step is a retrograde movement, and when one of its supporters would say, "The government has the right to command the consciences of men," it is full time to call a halt.

This is the first step. The second would be to secure the erasure of the word *principles;* and the next, the insertion of the name of that religion holding the balance of power.

Ah, Friends, it would be impossible to fully comprehend the danger until we are caught within its toils.

May our Father in Heaven guide and protect us.

F. M. R.

Richmond, Indiana.

THE harvest of grains and fruits is not more regular or abundant than the yield of human affections, sympathies, fellowships; but here also there are differences of seasons and of soils. We must improve our spiritual husbandry. We must enrich the ground from which good qualities spring. We must expose our inmost life to the quickening sun.—*C. G. Ames.*

For Friends Intelligencer and Journal.

THE CHARACTER OF SAMSON.

To understand correctly the character of a man or woman it is necessary to study it in connection with the age in which he or she lives. So to understand that of Samson it is necessary to study the condition of the people with whom he dwelt. Before his birth we are told, "The children of Israel did evil again in the sight of the Lord; and the Lord delivered them into the hands of the Philistines forty years." After he reached manhood he wished to take a wife from among the Philistines, which grieved his parents, but again we are told they "knew not that it was of the Lord that he sought an occasion against the Philistines." Doing this does not lower his character. Jesus left his parents at one time in childhood when they "sought him sorrowing." Fox grieved his parents in early life by his manner of worship, and because he did not worship with the priests. That Samson was a mighty man is indeed true, and from the Scripture record it appears his whole trust was in the Lord. When he met the lion "The Spirit of the Lord came mightily upon him" so that "he rent the lion as he would have a kid." When he had propounded the riddle, after telling his wife who told the Philistines so that they were able to declare it to Samson, before he avenged himself "the Spirit of the Lord came upon him." His wife was foolish for disclosing her husband's secrets. Her father wronged him by giving his wife to his companion and then the Philistines wronged him again by burning her and her father. He avenged himself for these, and in reply to the men of Judah who came to bind him he said, "As they did unto me, so have I done unto them." This was their law, "an eye for an eye," etc. At that time there had been no prophet to declare, "Vengeance is mine, I will repay."

In nearly every instance that Samson slew the Philistines, we are told that the Spirit of the Lord came upon him. Even at the last his prayer to God was, "remember me, I pray thee, and strengthen me, I pray thee, only this once, O God," and died a martyr. This ending to such a life is most touching. His prayer is so sweet—to remember him "only this once." He believed that God was using him all through his life as an instrument of gigantic strength against the Philistines, and in his last hour his trust did not waver. It was God who had helped him to slay the lion, who had helped him to kill a thousand men with the jaw-bone of an ass, who gave him water to drink when he could find none, who had helped him to break the withes and cords with which the Philistines bound him, and now at the last no one but God could avenge him for his two eyes. What man ever put more trust in God? He was truly a leader of his people of that time, and we are told "he judged Israel twenty years." His life was a complete success. The Lord raised him up to do the things he accomplished. Israel had sinned, and were in the hands of the Philistines, and God wished to show them in their low condition that he was with them. Samson was the very instrument for that work.

W.

RUTH AND NAOMI.

Our Scripture Lesson for this week is based upon that beautiful idyl found in the Book of Ruth. The story relates to the turbulent times when the Judges ruled Israel, which, if we would understand aright, these strongly contrasting, though not conflicting representations, should be allowed to supplement one another.

In the narrative of the Book of Ruth are pictured scenes of peaceful occupation and unaffected piety, showing that while there was much to be reprobated, there was also much to remind us of what we are apt to forget in reading such pages, that no times are so wild but that in them are quiet corners, green oases, all the greener for their surroundings, where life slides on in peaceful isolation from the tumult. Men and women love and work and weep and laugh, the gossips of Bethlehem talk over Naomi's return, Boaz stands among his corn, and no sounds of war disturb them; the blackest times were not so dismal in reality as they look in history. There are clefts in the grim rock, and flowers blowing, sheltered in the clefts. The peaceful pictures of this little book, multiplied many thousand times, have to be set as a background to the lurid pictures of the Book of Judges.

Ruth's passionate burst of tenderness is immortal. It has put into fitting words for all generations the deepest thoughts of loving hearts, and comes to us over all the centuries between as warm and living as when it welled up from that gentle, heroic soul. The two strongest emotions of our nature are blended in it, and each gives a portion of its fervor —love and religion. So closely are they interwoven that it is difficult to allot to each its share in the united stream.

Ruth's great words may suggest the surrender which is the natural language of true love. Her story comes in among all these records of bloodshed and hate, like a bit of calm blue sky among piles of ragged thunder-clouds. Even in these wild times there was still a quiet corner where love could spread his wings. The question has often been asked what the purpose of the Book of Ruth is, and various answers have been given. The genealogical table at the end, showing David's descent from her, the example which it supplies of the reception of a Gentile into Israel, and other reasons for its presence in Scripture, have been alleged, and, no doubt, correctly. But the Bible is a very human book, and surely it would be no unworthy object to enshrine in its pages a picture of the noble working of that human love which makes so much of human life. The hallowing of the family is a distinct purpose of the Old Testament, and the beautiful example which this narrative gives of the elevating influence of domestic affection entitles it to a place therein. Human love should be the parent of all self-sacrificing as of all heroic virtues; and in our homes we do not live in love, as we ought, unless it leads us to the daily exercise of self-suppression and surrender, which is not felt to be loss, but the natural expression of our love, which it would be a crime against it, and a pain to ourselves, to withhold. If Ruth's temper lived in our families, they would be true "houses of God" and "gates of heaven."—*Selected from S. S. Times.*

THE SCRIPTURE LESSONS FOR 1889.

These lessons for the first part of the year 1889, will be upon the record of the life of Jesus, as found in the Gospel of Mark, which deals only with the three years of his active ministry among the people of his nation.

Nothing of either his genealogy or his childhood occupies the mind of this historian, whose object in writing his gospel was clearly to establish the claim of Jesus to be the Messiah,—the Saviour so long hoped for and desired, as resting upon his faithfulness to the Divine life in himself, which made him the light of the world.

What that life enabled him to do, the influence it gave him in the work that he was called to undertake and carry forward, is forcibly set forth, and in such concise language, that one could readily believe this gospel was written for our own time. We realize that he who writes, has himself felt the power of that Divine life and through it has been lifted into the realm of spiritual reality, rather than satisfied to rest in the contemplation of those outward manifestations of power and authority which to the majority of those who heard him gladly were the main evidences of his Messiah-ship.

BANANA FIBRE.

Among the valuable products of the soil now largely suffered to go to waste, according to the United States Consul of San Salvador, is the fibre of the banana. This fibre, which may be divided into threads of silken fineness, extends the length of the body of the tree, which grows without a branch from ten to fifteen feet high, and has a circumference at the base of two and a half to three feet. In Central America, the fibre, with no preparation except drying, is used for shoe-strings, lariats, and cords for all purposes. In its twelve months of existence, the banana tree bears only one bunch of fruit, but from two to four or ten trees spring from the roots of the one that has fallen. At home, the bunch of bananas is worth fifteen cents, and the dead tree nothing, though, if the supply were not inexhaustible, the latter would be worth ten times the value of the fruit to a cordage factory, paper mill, or coffee-sack maker. The banana leaf, with stems of the toughest and finest threads, is from two and a half to three feet wide and ten to fifteen feet long, and serves the native women of San Salvador as an umbrella in the rainy season, a carpet on which to sit, and a bed on which to rest.—*Exchange.*

Every temptation that is resisted, every noble aspiration that is encouraged, every sinful thought that is repressed, every bitter word that is withheld, adds its little item to the impetus of that great movement which is bearing humanity onward toward a richer life and higher character.—*Fiske.*

INTELLIGENCER AND JOURNAL.

HOWARD M. JENKINS, *Managing Editor.*

ASSOCIATE EDITORS:

HELEN G. LONGSTRETH. LOUISA J. ROBERTS.
RACHEL W. HILLBORN. LYDIA H. HALL.

PHILADELPHIA, TWELFTH MONTH 22, 1888.

THE PRESERVATION OF OLD RECORDS.

THERE is a growing sense among us of the value of the records that bear upon the history of the Society in its first establishment in this country. We are beginning to realize, that if we would understand the fullness of the power that enabled those early standard-bearers to trust themselves to the mercy of the waves in a long, tedious journey across the ocean, and the more cruel savages with whom they came to share the discomforts and privations of the new continent, we must find it in the written evidences of their faithfulness to Him who had called them, and to one another in their endeavors to maintain that watchful care over each other, that the holy profession they made so earnestly enjoined. In the same sense that we regard the Hebrew records as the sacred Scriptures of that people from their rise to the dismemberment and dispersion of the nation, we should treasure up as sacred the records that have been made of the Divine dealings, leadings and revealings to our forefathers as recorded in the testimonies preserved by them, through all the vicissitudes of their first coming forth as a distinctive religious body, and continue as one generation succeeds another, each leaving to the one that follows the testimonies of that which was vital and cherished as the word of the Lord to his people then on the stage of action.

It is only as we can put ourselves back through this means, and see with their eyes and hear with their ears, that we can do full justice to very much which was exceeding precious in the past, but which in the progress of the ages has not indeed ceased to be of value, but has become the covering only of the germ of truth, that, but for the shelter and protection it afforded, might have lost its vitality and ceased to grow. The constant unfoldings would not be properly appreciated if all that has preceded were blotted out. We can think of no sadder fate for mankind than what would follow the closing of the book of human experience, and leaving the race to work out its brief span of life with no helpful word from the past,—no helpful word and hopeful aspirations for the future.

Let us cherish these time-worn pages of our religious history; many of them are yet to be found in garrets and among the debris of old homesteads, that have descended to those whose affiliations are no longer with us; some of these doubtless have passed entirely out of the possession of Friends. Be this as it may, the monthly meetings have a duty in this matter that they will do well to consider and, as way opens, gather up such records as are yet uncared for, that all the links in the chain of history of the Society of Friends on this continent may be brought together. Through the Representative committees of the several yearly meetings considerable attention has been given to this subject, but there is yet much to be done before the work is well accomplished.

SECRET SOCIETIES.

AMONG those things which the principles held by Friends disapprove, and which therefore they feel they should discourage and "testify against," are secret societies. In this, as in some other cases, no doubt many persons regard them as unreasonable,—unnecessarily strict and narrow. But a consideration of the subject with any degree of care will very soon convince a candid person that the testimony is not ill founded. What is the reason for men (or women) banding themselves together in secret? Obviously, it must be a reason as against their fellow men and women. The object of secrecy must be to create a bond of union among those who adopt it which does not exist among those not admitted to this secret understanding. It is therefore a body whose interests are made different from those of society in general, and thus directly opposed to the Christian spirit.

In some remarks upon the "Greek letter" secret societies amongst students in college, Dr. McCosh, the late President of Princeton University, says that while some of these had apparently no harmful purpose, he soon found that practically they were exclusive, proscriptive, and in a certain degree lawless. When there were honors to be conferred upon deserving students, these societies sought by their secret influence to get them for their own members, and when there were students under discipline, they upheld them against the faculty. No doubt this is true, and while it is but a minor instance, it gives a clue to the whole matter. What takes place in the boys' secret societies is liable to occur in a greater degree in any organization whose members are pledged to secrecy.

If it should be argued that beneficial organizations, societies for the relief of their needy or afflicted members, are desirable, yet it cannot be said that this object depends upon a secret bond of membership and action. Such work may be carried on, and ought to be just as well carried on, in organiza-

tions making nothing more than a proper privacy in regard to it. If it should be insisted that such societies are not so attractive to the light-minded because of the absence of secrecy, this is an argument which discloses at once the weakness of their foundation. Where the fundamental plan of anything is adjusted to the prejudices, the follies, or the weaknesses of human nature, it must have radical defects. Baits and enticements, lures and temptations, which assail the character of men are all alike dangerous, and wherever it is endeavored to draw them on by such means there is good reason for the consistent Christian to take another path. Even such attractions as are not distinctly immoral, but simply meretricious and empty, can have no call upon him.

MARRIAGES.

ATKINSON—KRUSEN.—At their home, Wrightstown, Bucks county, Pa., Twelfth month 13th, 1888, under the care of Wrightstown Monthly Meeting, Edward Atkinson and Clara A. Krusen.

CLEAVER—GRIFFITH.—In Chicago, Illinois, Tenth month 17th, 1888, Edward H. Cleaver, son of Hannah and the late David Cleaver, of Montgomery county, and Minnie E. Griffith, of Chicago.

SWAYNE—JEFFERIS.—Twelfth month 12th, 1888, by Friends' ceremony, Henry D. Swayne, of Philada., and Mary R. Jefferis, of Romansville, Chester county, Pa.

DEATHS.

ANTRIM.—On Twelfth month 14th, 1888, Hannah A. Antrim, daughter of the late Pindar and Marian B. Antrim, in her 82d year; a member of Spruce Street Monthly Meeting.

BALLENGER.—In New York, Twelfth month 5th, in the 89th year of her age, Eliza P. Ballenger, widow of Edward Ballenger; an interested and life-long member of the Monthly Meeting of Friends of New York. A great lover of Friends, and the principles they profess, and a diligent attender of her meetings, as long as her health permitted; and after she was deprived of this privilege she maintained her interest by constant reading of the current news and movements of Friends as presented through the INTELLIGENCER AND JOURNAL and many Friends' books. J. C.

BLACK.—On Fourth-day, Twelfth month 12th, 1888, Thomas Newbold Black, of near Mansfield Square, N. J., in his 68th year.

COMLY.—In Philadelphia, Twelfth month 8th, 1888, Mary Ann, widow of John Comly, formerly of Upper Dublin, Montgomery county, Pa., in her 77th year.

GILLINGHAM.—In Stockton, Cal., on the evening of Twelfth month 9th, 1888, Charles Augustus Gillingham, son of the late Mahlon Gillingham, of Philadelphia.

GORDON—Twelfth month 13th, 1888, John Gordon, in his 48th year. Interment in Fair Hill, Philadelphia.

GREENE.—At Union Springs, Cayuga county, N. Y., Twelfth month 5th, 1888, Hannah C. Greene, wife of William Greene, in the 92d year of her age; a member of Scipio Monthly Meeting.

HARTLEY.—At her residence, 1803 West Baltimore street, in the city of Baltimore, Twelfth month 11th, 1888, Martha P. Hartley, widow of Elias P. Hartley, in the 65th year of her age; a member of Baltimore Monthly Meeting of Friends. Interment in Friends' burying ground, Ellicott City. Deceased was daughter of Abraham and Evalina Paxson, of Bucks county, Pa.

HUNT.—In Camden, N. J., Twelfth month 13th, 1888, E. Price, son of Benjamin and Esther J. Hunt, in his 54th year.

KOON.—At Union Springs, Cayuga county, N. Y., Ninth month 30th, 1888, Sarah A Koon, wife of Cornelius Koon, aged 82 years; a member of Scipio Monthly Meeting.

MARSHALL.—On the morning of Twelfth month 16th, 1888, Caleb Marshall, in his 83d year; a member of the Monthly Meeting of Friends of Philadelphia.

MERRITT.—In New York, at his late residence, on Fifth-day, 12th month 6th, 1888, of paralysis, Edward Merritt, in his 72d year; an elder and member of Oswego Monthly Meeting. He was a zealous Friend, and earnest in all good works. Temperance and all moral reforms he advocated with his whole heart. He was especially earnest in the dissemination of Friends' literature, and for many years he worked faithfully in the distribution of the paper he most loved—the FRIENDS' INTELLIGENCER—seeking to have it reach distant Friends. Let us trust that the works of the faithful have received their reward.

Twelfth month 12, 1888. A. A. M.

REEVE.—At Camden, N. J., Twelfth month15th, 1888, Sarah Wyatt, widow of Emmor Reeve, in her 62d year. Interment at Salem, N. J., from residence of her brother, R. M. Acton.

SEAL.—On Twelfth month 12th, 1888, Hannah W., wife of Thomas G. Seal, of Mill Creek, Del.; a member of New Garden Monthly Meeting of Friends.

WING.—At Quaker Hill, Dutchess county, N. Y., the 27th of Eleventh month, 1888, David I. Wing, aged 77 years, 8 months, and 5 days.

He was a life-long member and steady attender of Oblong Meeting until it discontinued, a few years since. His illness of about six weeks was borne with Christian fortitude and patience. Of a most kindly nature, he was greatly beloved in the domestic circle, and also by neighbors and friends, to whom he was attached by a long life of pleasant intercourse and hospitable association.

RELIGIOUS SERVICES FOR DEAF MUTES.

THE first House for Worship in America exclusively for Deaf Mutes was opened with appropriate services on the 8th instant. The sermon was delivered orally and translated into the sign language by another minister who is familiar with and accustomed to its use. The text was from Isaiah 56 : 6-7 ; "Also, the strangers that join themselves to Jehovah to minister unto him, and to love the name of Jehovah, even these will I bring to my holy mountain, and make them joyful in my house of prayer." The speaker dwelt upon the fact that even after the coming of the time of which the Apostle declared, "There is neither Jew nor Greek . . . but Christ is all and in all," there seemed to be one class of aliens or strangers who could not "join themselves unto Jehovah to minister unto him." For those who were deaf and dumb before any instruction could be given them, there seemed no hope of spiritual things, and for the reason that knowledge of things divine could not be imparted to them in the very nature of the case. Now this is all changed, and the Divine word

standeth sure. "My house shall be called the house of prayer for *all* nations."

The first public service for Deaf Mutes in Philadelphia, was held at St. Stephen's, Dr. Lucachet being the rector, in Third month, 1859. About fifty were present. Since then much time and thought has been given to the subject, of which the present edifice is the consummation.

The first contribution was twenty-five cents, made by a pupil of the Pennsylvania Institute for the Deaf and Dumb in 1878. Under the will of Catharine Bohlen the fund received five thousand dollars.

C. A. K.

NEWS OF FRIENDS.

WHITE WATER QUARTERLY MEETING.

This quarterly meeting was held at Rush Creek meeting-house, Lincolnville, Indiana, Twelfth mo. 1st. It was the first meeting at this place.

In 1887 it was held at Maple Grove, and it is the intention that the Twelfth month quarter shall hereafter alternate between these two points. The most convenient railroad station is Wabash, where we were met by hospitable friends who took us in carriages to their homes in Lincolnville and vicinity, a distance of about eight or ten miles.

The meeting-house is new, and is very pleasant, and furnished with exceedingly comfortable seats. There were about thirty persons present from other monthly meetings. There being no partition, the business was conducted by the clerk of the men's meeting and the clerk of the women's meeting taking up and minuting, alternately, the subjects as they claimed the attention of each body, which proved to be a very satisfactory arrangement. At four o'clock the members of the Philanthropic Committee who were present held a session which they earnestly invited all Friends to attend. A large gathering assembled, and after appointing a committee to draft a memorial to the Legislature on the subject of selling, giving or furnishing of tobacco to minors, and the disposal of several other matters that claimed attention, the subject of the Blair Sunday bill and the proposed amendment to the constitution was warmly discussed, and it was decided that we as a Society, as well as individually, ought to do all in our power to oppose all legislation tending to curtail "liberty of conscience," or towards religious intolerance. A committee was appointed to have a further care of the subject looking towards the presentation of a memorial from our Yearly Meeting, if after further consideration such a course was deemed necessary.

At 6 o'clock, the hour appointed for the First-day School Quarterly Association, a few minutes were allowed for recess, after which we were favored with a very interesting and instructive intellectual feast. A number of the articles were original, and evinced deep thought and careful preparation. The exercises throughout were rendered with marked ability.

The next morning, the First-day School assembled at the usual hour. There was a large attendance, many of them being young people, and the earnest look on their faces was an inspiration.

Meeting hour found the house again filled beyond its seating capacity, and although many stood throughout the entire time, the interest was unflagging. After vocal supplication, several Friends were favored to hand forth messages of Gospel love.

The record would seem incomplete without some reference to the very pleasant social gatherings at the hospitable homes, and when we were driven to the station on Second-day morning and bade farewell to our kind friends, it was the unanimous feeling that "it was good to have been there."

A Friend.

VILLAGE MATRONS AMONG THE INDIANS.

Editors Intelligencer and Journal:

In looking over several of the reports of the Indian Committees of our late yearly meetings I was struck with the almost uniform expression of regret at the inability to have a village matron appointed and sustained for the purpose of teaching the women the arts of housekeeping and other domestic duties on the various reservations, and more particularly the Santee reserve. Now, with all due deference to my friends, I feel that I must express my dissent from them in this matter, and especially as regards the Santees, for these have been under the care of the Government as well as the Episcopal and Congregational missions, particularly the latter, for more than a generation past, and their work of instruction in school, as well as home duties, has been thorough so far as regards the young. To these alone can we look for much advancement, as it is well known that grown persons are hard to change in their habits of life, and to be thoroughly effectual this ought to be done by their own people and not by the whites. For this reason the influence of the children, when properly instructed, upon their parents will be more efficacious than that of any persons whom we might send among them. I therefore look upon such an expenditure as this would involve as injudicious, and in this opinion I find some at least of those who have had experience among the Indians to fully coincide.

G. S. T.

Genoa. Neb., Twelfth mo. 2.

From The Friend (London) Twelfth month.

THE COLORED PEOPLE OF THE SOUTH.

Doubtless, many Friends have been greatly interested in reading the paper on "The Education of the Colored People of the South," in the Eleventh month's *Friend*, and I am glad it has thus been brought before its readers. It has been my privilege to spend two winters among these people, principally in Virginia and North Carolina, and only those who are intimately acquainted with the South can understand the difficulties they have to encounter. The advances they have made within the twenty-five years since they obtained their freedom are truly surprising, especially in their Church organizations. It is wonderful to see the large congregations which gather in their barn-like places of worship in the woods, with their elders and deacons; though frequently these can hardly read a chapter in the Bible so as to be understood. The winter before last, I

confined my work chiefly to visiting their day and Sabbath schools, and holding religious services with them. As I became more acquainted with this deeply interesting race, I was convinced it was not so much urging to "come to Christ" that they needed, as to be taught and helped forward in the practical results of Christianity; so last winter I encouraged them in the formation of Gospel Temperance Societies, Bands of Hope, Mothers' Meetings, and sewing classes for girls. I was fortunate in being acquainted with one of their teachers, Mrs. Hayden, who during the summer has been superintending the work there organized.

I wish I could picture the country drives we took through the pine woods of Virginia. A friend would generally go with me in a buggy, a high four-wheeled gig, well suited for the soft, sandy soil, and swampy land of that country. We frequently held three meetings in the day, driving first seven or eight miles to a frame house in the woods, where the horse was "hitched up," while we held a meeting or talked to the school children as the case might be. Then we took our lunch as we drove on to the next schoolhouse or church six or eight miles distant, frequently holding the third meeting on the way back; or, when we were near any Friend's house, staying the night, and driving on for other meetings next day. Very few white people, except Friends, will take you in to lodge, if holding meetings with the colored people; so in this thinly populated district we often had long, dark drives through the woods, to get back at night. On one occasion we returned in an ox cart about two o'clock in the morning.

When in North Carolina we were out for twelve days, lodging at different Friends' houses, thus making the tour of the country; but this can only be done where there are members of our Society, and those who engage in this work are far from popular. I made the calculation that last winter I was driven 1,500 miles in Virginia. The public schools in North Carolina are only open three months in the year, so that the education the children get is very meagre. The New York Friends' supplement this in Randolph county by paying the teachers in about fifteen schools for two months, when the school term is over. This is a great help, but it needs increasing a thousandfold.

Then, too, there is a great need of normal schools for training colored teachers. I greatly wish Friends in England and America would come forward and help to extend this work. The people are anxious to learn (though of course there are many careless and thriftless) but need some one to encourage and stimulate them in temperance, morality, and thrift.

I think the few extracts I will now give from letters received during the last few months will show that, if started and put in the way, they are appreciative and desirous of carrying on this work. The first is from a simple colored girl, who has charge of a school in a country part. Her children are, except during the school term, generally engaged picking cotton and peanuts. She has about sixty little curly-headed black-eyed negroes under her care. She began the Temperance work by talking to them about giving up cider and other intoxicating drinks, and through them has reached the parents, so that when I visited the *Oberry* church over a hundred members had joined the temperance society. This church is near the home of our friends John and Deborah Pretlow, and doubtless their influence had told on the people and made them more ready to go forward.

This teacher writes:

"Myself and others are doing what we can, by the help of the Lord, to keep the Temperance work moving on. We still hold our meeting at Oberry every fourth Sunday, and at the Richard Allen Mission every third Sunday afternoon. The Oberry members have done well in helping to spread the work in other churches. All of us have great need to render thanks for the interest you are taking in our poor race. Many a prayer goes to God's throne on your behalf. I have my sewing school every Wednesday afternoon; we have very few grown-up people, but a good many children. After the sewing school closes, we all retire to the church for the sister's prayer-meetings. We have a sister to lead every meeting. The men also come, but are not half as much interested in the prayer-meeting as they are in the temperance work. We have real good meetings every Wednesday, when anybody can get up and speak for the Lord just as they wish. I am so thankful that the Lord has spared my life, that it may be spent in his service. The only true happiness I have found has been in working for him."

* * * * * * *

Mrs. Hayden, a colored teacher in Franklin, Va., writes:

"I am very busy now helping the teachers to get ready for the county examination. Some of the young teachers are fearful they will not pass. I am also engaged sending off young people to schools to be trained as teachers. Five have gone to Hampton school, and four to Petersburg State school. . . . We have appointed a temperance meeting at Mount Olives. I trust you can see we are busy all the time, and I do so much enjoy it, feeling good is being done, and I do so long to see the day when my people will be as well trained as other races. What a blessing if they can be trained morally and religiously! I plainly see their need, but also feel my own inability. Indeed, I am very anxious to go to college again myself, and would go this winter instead of teaching if all things were equal to the occasion. I often think of the many people who have such good chances to be educated, and don't seem to care for it; and, on the other hand, their are so many poor people praying and longing to be educated."

Mills Raiford, a Friend belonging to Corinth Meeting, who is looking after the colonial work in his locality, writes:

"I have been to Ebenezer twice, once to a temperance meeting, which I believe was the most interesting one we have had there yet, and one day I went to their protracted meeting. I just wished thee could have been there; such shouting all over the congregation we have never heard before. I have been to the temperance meeting at Tucker Swamp once lately, a very interesting time; no men, mostly women and children belong to it, who are much in earnest. It is uphill work, especially at Ebenezer, where the Church does not take up the cause as warmly as one could wish. I gave them an earnest little talk urging the importance of their rising up in one solid army against so great an evil, one that the Bible says so much against. have been to the Richard Allen mission again. It does my heart good to go there, they are so much in earnest."

Later on Mills Raiford writes:

"Early on Sabbath morning I went up to Daniel's (a colored man who lives near in a log house where a Sabbath school has lately been established), to give some directions about the school. I tried to teach Daniel, Eliza, and Ada,[1] the 23d Psalm, by getting them to repeat it over to me in concert that they might so be able to teach the children in the afternoon. I do this every First-day morning before our white school begins. Last Seventh-day we had the temperance meeting at Tucker Swamp, then came on a heavy shower of rain and prevented many from going. Nearly every one had a piece to say: several had badges made of blue calico with white letters B. of H. sewed on. I thought it was real nice. Please pray for me that I may ever be kept by the power of God doing all he would have me do for him."

These letters refer to mission efforts carried on in country parts during the summer, when the day schools are closed, and are all new departures. The colored people have considered it part of their privilege as free men to drink, but are not, I think, more addicted to it than the same class in our own country, and it is encouraging to see how they have laid hold of the Temperance work. The mothers' meetings have not prospered so well, as it is difficult to get white people to conduct them. The girls' classes for teaching them to make their own clothes have been more successful, as their colored teachers take charge of them. Mrs. Hayden writes: "The girls are improving in their needlework. I give each girl a little book or tract, and when they come back next week, before giving them another, each one is required to tell me what they read in the last. It is very interesting to hear them tell these pretty little stories. When one fails to tell the story I do not give her any new book, so that makes them very eager to tell. Some good must come out of this work; I shall visit both the other sewing classes soon. I went to Mount Sinai Church on the third Sunday, lectured to the Church, presented seventy-five pledge cards, and got thirty-four new names to the temperance band. They have their officers and are in splendid working order. The sisters' temperance prayer meeting was very good last Friday. I told them that you sent them those nice papers. I use them in my singing class, and in the sisters' prayer meeting. The temperance work in Franklin moves on well."

The following letter is from one of the men who signed the pledge at Franklin:

"Dear Mrs. Allen,—I feel interested because you have been so kind as to leave your beautiful home in the far east, and come here and spend your time and money in trying to Christianize my race of people, and to cause them to stop indulging in King Alcohol, that great soul destroyer. In 1883 and 1884 I was engaged in selling liquors, as a licensed bar-keeper. To-day I belong to the Temperance Society, and am determined to do all the good I can in that direction. I think the Lord must have sent you here, because I never had any idea of signing the pledge in my life, for I never got drunk and I saw no need of signing, until I heard you talk in Cool Spring church. I feel greatly interested in the work, and thank God that he has sent you here to start this great work, and pray that he may bless and send you back among us again this fall."

[1] These are the teachers, and Ada is the only one who can read.

These extracts show that it is a very hopeful field in which to work, and that this long-oppressed people are anxious to rise; but they need help—they need those who will go amongst them and take the initiative, and I fully agree with Howard M. Jenkins that these people are without adequate means of instruction, and that members of our Society are peculiarly fitted to give them that aid and to set before them that practical Christian life which will be so helpful to them. I feel the mission of the Society of Friends is not ended with regard to them; there are difficulties in the way, but with love to God and love to our fellow-creatures, and going forward prayfully and steadfastly, these will be overcome.

"There's only one thing need concern us,
To find just the work which is ours;
And then, having found it, to do it
With all our God-given powers."

Should any Friends feel it "of the Lord" to help in any way, I shall be glad to hear from them.

M. A. Marriage Allen.

1333 *Bolton street, Baltimore, Maryland.*

ONWARD AND UPWARD.

Keep striving! The winners are those who have striven
And fought for the prize that no idler has won;
To the hands of the steadfast alone it is given,
And before it is gained there is work to be done.

Keep climbing! The earnest and steadfast have scaled
The height where the pathway was rough to the feet,
But the faint-hearted faltered, and faltering, failed,
And sank down by the wayside in helpless defeat.

Keep hoping! The clouds hide the sun for a time,
But sooner, or later, they scatter, and flee,
And the path glows like gold, to the toilers who climb
To the heights where men look over landscape and sea.

Keep onward! *right on*, till the prize is attained,
Front the future with courage, and obstacles fall.
By those, and those only, the victory's gained
Who keep faith in themselves, and in God over all.

—*E. E. Rexford.*

THE DAY IS PAST AND GONE.

"The day is past and gone,"
And gentle evening sits upon the hills.
With noiseless feet, the bright hours slipped away;
And from our lives Time claims another day.

"The day is past and gone."
Night draws her purple veil o'er hill and wold.
Whither, O friend, have all thy bright dreams sped?
What thought is sweetest, now the day is dead?

"The day is past and gone."
The silver stars come shining into heaven.
I kneel beside my bed to-night to pray
That God will keep us safe and right alway.

"The day is past and gone."
The tender moon smiles from a quiet sky.
I lay me down, through night's long hours to sleep,
With one last prayer for all that wake and weep.

—*Juliette Coates Harding, in Christian Register.*

AMONG THE DAKOTA SIOUX.

[Gen. S. C. Armstrong, Principal of the School for Indian and Colored Youth at Hampton, Va., prints in the *Southern Workman* for Twelfth month a letter from Dakota, giving many interesting details of a visit to some of the Sioux Indian reservations. We print below part of it.—EDS.]

GRAND RIVER MISSION, Dakota, Sept., 1888.

A THIRTY miles drive brought us here from Standing Rock Agency. . . . The Grand River mission station is under care of the Congregational church, with a native pastor supervised by Rev. Thos. L. Riggs. And here Miss Collins is devoting herself, in her twelfth year of missionary work, to an interesting village of about 60 Indian families. We drove through the settlement, looking into a log house here and there. Personal visitation, like that of Miss Collins, is the best foundation for Indian or any other mission work; nothing so reaches the individual life.

This village is no "camp," she claims. The "camp" is of the past; it meant huddling together in barbarism. Next in their development, says Mr. Riggs, comes the scattering far out on individual claims, necessary to break up tribal life and influence. There may come, he says, a reaction, and they sometimes leave their wheat fields when harvest is over and spend a large part of the year on some river bottom, or in a pleasant neighborhood, where they raise their vegetables. The Indian families in the Grand River settlement occupy about five hundred acres of land; half of them, at least, having their allotments out on the hills or higher plains, where they raise corn and wheat. . . . .

(Cheyenne River Agency.) This is the largest of all the Dakota agencies. Its 3,000 Indians are under charge of Dr. McChesney. Rev. J. B. Harrison, in his "Studies on Indian Reservations," reports at length, and most favorably, on this Agent and his work, and justly rates him as one of the most efficient agents in the Indian service. As they should be, the Indians are scattered to their homes, appearing only on the semi-monthly ration day, when they pour in from their farms and camps far and near, and make the same picturesque effect as at Standing Rock. But picturesqueness in human life is apt to be only one side of a sad picture. Industry and progress are checked by a several days' break up of home life twice a month; and here is another reason for making an end of the ration system. Were farm utensils or cattle on the hoof issued instead of beef, the farmer would not need to leave his home oftener than once every month or two months.

Usually, and rightly, an agency is the last place to see Indians. Around it—aside from the regular employés, mechanics and school children—few are to be found, except some loungers and grumblers. The farmers are scattered many miles away, and long journeys must be taken to see the industrial, hopeful Indian life of to-day.

I made no excursions at Cheyenne river, but spent a quiet Sunday with the Agent and his charming family. Such homes and social atmosphere are an indirect but most valuable influence on the reservation, commanding the respect of all who gain the good fortune to share their hospitality, and a credit to the Administration wise enough to select such efficient officers for the Indian service. Agents McChesney and Anderson (the latter in charge of Crow Creek and Lower Brule agencies) were appointed by Commissioner Atkins; McLaughlin, of Standing Rock, being one of the few agents of the previous Administration retained in office. Should there be a political change from the election in November, all three should be retained in office. There is no greater crime against progress than changing competent and experienced Indian agents and employés under political pressure. Too much of that has already been done, and no little harm has resulted. The ideas of civil service reform are needed, more than anywhere else, in the Indian service.

Then a visit to "St. John's William Welsh Memorial School," where I was impressed, as all are, with the soundness and success of the work carried on for eleven years under Mr. and Mrs. Kinney, who, in all that time, have had only four months' vacation. Forty-one girls, from six to twenty years of age, are thoroughly trained in household duties and English studies; kept in hand till quite proficient, sometimes seven or more years, and then are ripe for usefulness. Personal influence is the power of this school, and the quality of it is rare. The vernacular is strictly excluded; pupils who enter in September are required after Christmas to speak English only, and in two years they get a fair command of it. During the two months' summer vacation, the pupils leave, but return promptly, having done much good in their homes and received little or no harm. All the work is done by the girls under Mrs. Kinney's direction.

Bishop Hare has devoted ten thousand dollars to a richly deserved and much needed new building for this school, which is near completion. It is admirably planned, of commanding appearance, and will make a strong impression indirectly on all this region as well as directly on the pupils. Not only the character of the teachers but their unbroken series of years here, has made this school a power in Indian life. This is the advantage of missionary work. Its teachers, as a rule, hold on and get a "grip," and an experience of untold value.

There is a Government Industrial School for Boys at this agency, of which Mr. G. W. Wroten is principal, assisted by two teachers and other officers. A Miss Cavalier has long held a position here and has been the means of sending a number of students to Hampton. By her letters to the absent and by her wise influence over those who have returned to the reservation, she has done much to hold up the educated Indian youth.

The boys of the Government school cultivate sixty-five acres of land and care for thirty-one cattle besides other stock.

Here and elsewhere I have found the need of an efficient Superintendent of Government Indian Schools, who should visit each one, see that their many needs are met, and give life and encouragement to faithful but inexperienced workers. On every side the questions are asked, "Who will be Superintendent of Indian Schools? Who will be Commissioner?"

Dr. McChesney reports the failure of Indian crops for the last three years, at this agency. The whites have fared no better, and after thorough trial, he believes that the risks of farming are too great to justify further expenditure in that direction. There is plenty of land for grazing; cattle raising is comparatively sure. The Indians are adapted to this business, and Dr. McChesney declares that had Major Swan, of the Army, who over eight years ago had charge of them, remained, they would have been self-supporting by this time.

He believes in pushing the Indian to land in severalty, for which Government surveys not yet made are indispensable; the day of mere allotments is about over; it is random, unprofitable work to scatter Indians on farms that may be badly cut up by the surveys. Until the land question is settled, Indians will move about and not build permanently; for civilization they must be put on to places of their own, and kept there.

Dr. McChesney believes in giving Indians utensils and live stock instead of killed beef, thus encouraging them to self-support. He states that the Cheyenne River Indians get only about one-half as much beef as is issued to those at the other Sioux agencies, making up the rest of their support by their own efforts. Give them a chance to raise their own food, and, in a few years, they will need no aid.

They are now freighting all their supplies from Pierre, forty-five miles distant, and do the general work on the reservation.

Assistant farmers are as much needed in helping them raise stock as in farming. One such helper to every hundred families is the best way to lead them to independence. They need constant supervision and help, as to seed, utensils, stock, and care of crops, and when the crops are ripe the problem of harvesting and threshing is often the most serious of all; the best machinery is required to enable them to compete with white men, and the most of them are unable to buy it. Some supervision will be needed long after they have become citizens and voters. Political and personal independence is a very different thing from ability to take care of themselves. An Act of Congress can give the one, but can only provide the conditions for the other, which only time and patient effort can realize.

Dr. McChesney thinks that white men could do no better than Indians on farms of 160 acres of such land as this. Many have come into this region with money—say $1,000,—and in about three years been glad to get away with nothing. Even on the better land east of the Missouri, a quarter section is not enough to support a farmer, and the majority fail. But he thinks this will be a good country eventually, as Kansas and Nebraska have become. Tree planting is the great idea, which will bring rain and break the force of the terrible dry winds of June and July.

At Crow Creek, where Maj. Anderson is agent, is another Government Industrial School of which I can speak well. It is under Mr. Davidson, whose three class-teachers, one industrial teacher, matron, seamstress, laundress and cook, all work together in an excellent spirit, giving their forty-five boys and forty-three girls a good plain English and practical education. It is arranged on the half-time plan for study and work. The boys cultivate a fine farm of fifty acres.

Driving from Highmore, the railroad station, forty miles across the reservation, I passed the St. Stephen Roman Catholic boarding school, twelve miles from the Agency, where another large building is going up, the gift of the Misses Drexel of Philadelphia.

There is plenty and to spare of good land on this agency, and crops have been good. The Indians number 1,099 in 375 families. Consumption is prevalent and the tribe is slowly decreasing.

But this is recognized as in many ways the most advanced of all the Agencies on the Missouri. The Agency buildings are complete and sightly, and in the center is a large and pretty square planted with trees and shrubs. No other is so attractive and the Indians have had more than the average educational advantages.

Here alone, of all the Dakota reservations, has the Indian land been surveyed; so that, under the allotment act, the majority of the people went directly to their farms, and the patent from government under the Dawes bill will make no practical difference, simply assuring them of their perpetual rights. The delay in the survey at other places has kept the Indians back not a little. Lower Brule has been partly surveyed.

The wheat crops here average one good one in three years, though never a total failure; hay is sure, and vegetables can usually be relied on. Indian enterprise is shown by the fact that this year they bought four self-binding reaping machines, at $150 apiece, two or three clubbing together for the purpose.

While the 1,200 Indians at Lower Brule, thirty-five miles away, get twenty-one head of cattle a week for their beef supply, the 1,000 at Crow Creek get only twelve cattle weekly; the difference is due to the greater push the latter have received, although under the same agent.

This year, with good crops, I am told, fifty families could support themselves, but in less successful years might not be so able to. Still their ration has steadily reduced; only at plowing time it is given in full, for they need it.

Driving through the reserve, I found the best houses of any on the reservations I have visited; they are framed and weatherboarded and have a room below and above. They are the gift of the government, costing about $175 apiece; given according to treaty, for their taking allotments and cultivating the land. The seventeen new houses are lathed and plastered. I failed, to my regret, to study the interiors. But parts of this agency look, to the passing observer, like a settlement of decent white farmers.

In building these houses, government hires, chiefly, Indian carpenters; it also hires Indian teamsters, and, in all its orders, recognizes the right of competent Indians to have employment. The chiefs have rather better houses than the rest.

From Garden and Forest (New York).

CHRYSANTHEMUMS.

The remarkable popularity of the Chrysanthemum in recent years can hardly be classed among those transient floral epidemics, so many of which are on record in the history of horticulture. The rage for Sunflowers and Daisies with many other ephemeral caprices of this sort, died out as suddenly as they arose, not because the flower which chanced to be the prevailing fashion had no merit, but because an exaggerated or fictitious beauty and value were claimed for it. The interest in the Chrysanthemum has had a slow and steady development, and it is based on the genuine worth of the flower. It appears at a time when rivals are few and its blooming period extends over a long season. It ranges through a series of rich, mellow tones of color, and no flower lends itself more readily to the production of decorative effects. In form it has the merit of symmetry without a hint of rigid formality or any chilling suggestion of artificiality, such as characterizes a double Dahlia or a prize Camellia. No other flower equals it in the diversity of form which it assumes within the limits of perfect proportion. Each variety and class of varieties shows such a marked individuality in the shaping and arrangement of its parts, or such a delightful waywardness in the curving and twisting of its florets, that one can examine a hundred flowers and never find the outline of a single one repeated. When it is remembered, too, how much of promise for the future of the Chrysanthemum there is in this free habit of blossoming out into novel and graceful forms, we can rest satisfied that not even the Rose will more surely maintain its position as an established favorite among flowers.

The history of the Chrysanthemum's development from its earlier and more simple garden forms, is most interesting. It will suffice for our present purpose to note that Loudon, in his Cyclopedia published in 1824, speaks of numerous varieties "recently obtained from China," where the flower had long been cultivated. He enumerates forty-four varieties, of which few are now to be found in cultivation. The Large Lilac is one of those which still may be found in old gardens on Long Island and in other parts of this State. Perhaps several of them still survive in old places still further south. Some of them, like the Tasseled Yellow and White, the Yellow Waratah and the Golden Lotus-flowered, would be appreciated now if they could be re-introduced and cultivated under approved modern methods. Samuel Broome, in 1857, published a list of the varieties then growing in the Temple Garden, London, and among them were 184 varieties of what was known as the Chinese Chrysanthemum, eighteen Large-flowered Anemones, 140 Pompons or Liliputs, and thirty Anemone Pompons. Of these, there are found in collections to-day, twenty-five Chinese, eight Chinese Anemones, twenty-one Pompons and ten Anemone Pompons. It is hardly twenty-five years since flowers belonging to the Japanese section were introduced to general notice. It was in 1865 that the *Gardeners' Chronicle* reported that Mr. Veitch had sent home "three very distinct forms, evidently the representatives of many beautiful productions yet unborn." Two of them had peculiar ligulate ray-flowers, all or nearly all of which were drawn out into extremely narrow, sharp terminations, now and then inclined to fork. The third was of quite another kind, close-headed, incurved, with all the florets divided into two irregular and unequal lips. The now famous Grandiflorum was sent by Robert Fortune to John Standish, of Ascot, and shown by him as early as 1862. At the same time were exhibited Laciniatum and Japonicum, the former spoken of as a "distinct Japanese variety of the Chinese Chrysanthemum with white flower-heads composed of fringed tubular petals." The report speaks of the latter as being remarkable for its slender, tubular, curved florets. How all these peculiarities have been intensified since their introduction, and fused together into new combinations, is made plain in any ordinary collection to-day.

Enthusiastic cultivators in this country recognized the value of the Chrysanthemum long ago, but it is scarcely more than seven years since this flower first attained its real popularity here. Mr. H. P. Walcott, in Boston, Mr. W. K. Harris, in Philadelphia, and Mr. John Thorpe, in New York, were most conspicuous in bringing it into public favor. The importation from Japan, by Waterer, of some fifty varieties, in 1883, many of which were most distinct and beautiful, gave a new impulse to hybridizing, and now the new kinds that appear every year are almost numberless. At least 10,000 tried seedlings have been on exhibition for the first time this year. The diversity of form and color displayed is almost infinite, and the various strains have been so intercrossed that the seeds from a single flower-head will often produce examples of the types most widely separated in structure and size, together with intermediate and kindred forms. The strong propensity of the Chrysanthemum to variation has been of great advantage to the originators of new varieties, and, by careful selection, the improvement in color has been as striking as the changes in form. Shades and tints which were unknown in this flower a decade ago are now common. Maroons, crimsons, rose, pink and buff have all become more decided. The markings of parti-colored flowers upon the tips and along the marginal lines have become more distinct, and the production of a scarlet flower is not despaired of by those who have done the most to bring out the newer and formerly unknown shades. It is small wonder, then, that exhibitions devoted exclusively to Chrysanthemums have been held in at least a dozen of our cities this year, while only four years ago Boston, New York and Philadelphia alone had such displays.

No one can prophesy in what direction the next marked improvement in the Chrysanthemum may be looked for; but judging from the past, striking variations from the forms we are now familiar with may be expected. Those who studiously note the development of new seedlings are quick to mark the appearance of slight peculiarities, for these may be the fore-runners of distinct types. For some years the appearance of hair-like growths from the under

side of an occasional floret has been observed, but they were never sufficiently numerous to give any character to the flower. But last year the remarkable variety, Mrs. Alpheus Hardy, which was figured in the first number of this journal, was found in a Japanese importation, and in this each floret was thickly set with these slender growths, giving an entirely new character and expression to the head. Up to a comparatively recent time the section with laciniated florets invariably had small heads, which did not show distinctly this characteristic. Some of the newer varieties of this type have florets three inches long, with four or more bifurcations, and spreading at least to three-quarters of an inch in width. In many cases the florets, for two-thirds of their length from the disc, are tubular, and then branch abruptly into their particular toothed forms. And the disposition of the florets is quite as interesting as their shape. In many cases their arrangement is flat; again they are reflexed; while in others still they are incurved and confused into a globular mass of slender shreds, which often show the upper and lower surface in each floret. But slight modifications of these characters are needed for the origination of a new class of Chrysanthemums as distinct as any heretofore produced.

But whatever the forms with which the Chrysanthemum may be endowed in the future, we may feel sure, from what we know of its inherited tendencies, that the flower will continue to show that freedom and fluent grace of outline which so strongly commend it to the taste of the time.

FRIENDS' MISSION IN ALASKA.

A RECENT issue of *Friends' Review* gives an interesting correspondence from Douglas City, Alaska, where Friends have undertaken missionary work, in connection with the educational effort. They have in prospect the establishing of a Training School.

Under date Tenth mo. 28th, 1888, the correspondent writes: Since selecting a location, isolated from any settlement whatever for it, I wish to describe a little my idea of commencement. I wish to settle upon a tract of land, the amount allowed by the Government for mission purposes (640 acres), and have it legally surveyed two miles long up and down the bay, and one-half mile wide, choosing the centre of the claim near the beach for our mission buildings. After said buildings have been erected and mission in good running order, we will naturally suppose that a few natives will desire to locate near us. Before allowing this we will form a certain code of rules that each person shall agree to abide by, before letting them have any possession or privilege of living thereon. Not allowing any saloon or dance-house to be within its borders or any person to reside there who will drink whisky, gamble, or is in the habit of any other immoral or scandalous habit. By thus forming a settlement we can build up a little town or village with a class wholly of a moral or religious character; other persons addicted to the above named habits, wishing to join us, can do so by abiding by our rules. After a length of time, when we become able, we shall have a provision store in order to get the trade of our own people and also those who prefer patronizing us, by giving them our goods in exchange for their furs, blankets, etc. This is after the plan of Wm. Duncan, the most successful Indian missionary in America. I had recently a very interesting talk with him, showing him my proposed location and its surroundings, and told him the plan I had thought of. He was favorably impressed with it, and gave me some very valuable advice concerning our work, and assured me of his influence in getting an equal support with other like institutions, from the Government, he being now one of the School Board of Education. Our location is within five or six miles of the nearest steamship landing, which is in plain view, and also on the direct route of the S. S. navigation and within one hour's travel of the gold mines on Douglas Island, intervened by the bay or channel, where the natives can get abundance of work and at the same time make their homes within our borders for moral and religious protection and training. At the time William Duncan first started out on this line, he had no idea of ever forming such a large settlement of people; but after he secured his location, a short distance from any settlement or village, the natives saw at once the propriety of such a hedge around them for protection from the evil influences of the immoral class, that they soon came to join him in his little colony, which was allowed them under certain restrictions; and that little colony has grown larger and larger until he has now near 1,000 people, 500 of whom are children of school age. And the natives are still coming in, without his solicitation, from all directions to join him. He now has a steam saw mill, fishery, store, and two small steamboats in his possession, besides his school buildings, which makes his institutions almost self-supporting, and without boasting, he can claim the most noble company of Indians on the American continent, who were a few years ago one of the most atrocious sets of cannibals in the Northwest.

He believes very much in the plan of working by faith, similar to "Müller, of Bristol, England." He denounces the ordinances, and preaches Christ as our only Saviour to his people.

I am varying a little from my subject, but wish to inform Friends a little of the workings of this noble man, simply to illustrate a little of our future plans, the impressions of which I had before I ever came to Alaska. And as we move out in this way, the work seems to widen more and more, and the Lord seems to increase our blessings. Will Friends aid us in this great plan of redeeming mankind? We need your help. We need cheering words. We need your prayers to hold us up in this great work. —*E. W. Weesner.*

P. S. In answer to many inquiries, I will state that money sent us by registered letter, or draft on New York bank, sent in a private letter, reaches us safely so far. The former is preferable.

"I COULD much sooner doubt my senses than my soul. Much sooner doubt the outward and the changing than the eternal and necessary principles within."—*H. H. Thomas.*

INFLUENCE OF TOBACCO SMOKE ON YOUNG CHILDREN.

During my many years of practice, there have been many occasions on which I have found it necessary to warn persons who used tobacco against using it in the sick-room, especially in the lying-in room. I have often known poor men, after coming from work, and also in the early morning, to fill the room where there was an infant only a few days old, with tobacco-smoke; and that some of these children sickened and died from the effects of it I have no doubt. Three years ago I was passing along Green Lane, a street running from Roxborough to Manayunk, when I met a young man proudly carrying a child of but a few months on his shoulder, with the child's face close to his own head. He was smoking, and, as he faced the wind, the smoke was carried back into the child's face. It was Sunday, and himself and wife had apparently just started to visit friends in Manayunk—a very short distance. After I had gotten away from them I reproached myself for not having accosted them and warned them of the child's danger. It is quite probable that before they reach their friends the child was sick; then, if a doctor was sent for, he was doubtless told: "It was quite well when we left home, and we can't tell whatever has made it so sick." Being so very sick, and malaria being so plentiful in that region, the doctor could readily see that it ought to have medicine—some antiseptic or some germicide—and then —well, we may fancy the rest.

I have often, when called to young children, believed that the cause of the sickness was due to the fumes of tobacco; removing them from the cause often soon placed them in safety. And yet that many suffered from that cause, and that it was not recognized as such by me, I have no doubt.—*Dr. Hiram Corson, in Medical and Surgical Reporter.*

RECOVERY OF LONG LOST TAPESTRY.

When Marguerite of France was married to Victor Amadeus of Savoy, she took with her to Italy twenty pieces of the very finest Gobelins tapestry, illustrating classical legends. This tapestry, which was of immense value, disappeared mysteriously when Napoleon invaded Italy, for it had been hidden away in case the French might think proper to carry it off, which they would certainly have done. It had been so carefully concealed, that, after some years, when calm was restored, it was found impossible to discover it, and the two officials who had put it away were both dead. The tapestry had been almost forgotten till recently, when the master of the royal household was making a thorough investigation of the palace at Turin from roof to cellar, and behind some huge chests in a store-room in the highest story, he found a secret chamber, in which was concealed the long lost tapestry, and it had been very little injured by its hundred years of hiding.—*London Truth.*

Character has far more to do with determining history than history has to do with determining character.—*George Macdonald.*

THE LARK'S SURPRISING SONG.

J. G. Wood, in an article on "The Wonders of the Spring," says that the volume of sound produced by the skylark is most wonderful. "The lark ascends until it looks no larger than a midge, and can with difficulty be seen by the unaided eye, and yet every note will be clearly audible to persons who are fully half a mile from the nest over which the bird utters its song. Moreover, it never ceases to sing for a moment, a feat which seems wonderful to us human beings, who find that a song of six or seven minutes in length, though interspersed with rests and pauses, is more than trying. Even a practiced public speaker, though he can pause at the end of each sentence, finds the applause of the audience a very welcome relief. Moreover, the singer and speaker need to use no exertion save exercising their voices. *Yet the bird will pour out a continuous song of nearly twenty minutes in length*, and all the time has to support itself in the air by the constant use of its wings."—*The Swiss Cross.*

NEWS AND OTHER GLEANINGS.

—A recent careful study of methods at Cornell University shows that there is no diminution of effort because of the presence of women in the lecture and class rooms. On the contrary, the women are an incentive to the young men, and the influence of the two sexes in their work is found to be wholesome and helpful.—*Boston Herald.*

—In the laboratories of the University of Jena, Germany, are three female students at work, studying chemistry and physics. All three are Americans,—Martha Sturgis, of Muskegon, Mich., Gertrude Frommholz, of Lowoke, Ark., and Jessa J. Pearson, of Xenia, Ohio.

—The average annual olive oil crop of Syria alone is worth more than two millions of dollars. It is estimated that about two and a half acres of land will support two hundred olive trees, and that these furnish enough income for a small family.

—The smoke-cloud which daily hangs over London is estimated by Prof. Chandler Roberts to contain about 50 tons of solid carbon and 250 tons of carbon in gaseous combinations. The expense of this waste of coal is calculated at $13,000,000 a year, while the smoky atmosphere causes damage to property which Mr. Edwin Chadwick places at $10,000,000 a year.—*Christian Register.*

—Miss Hughes is the Principal of the Training College for Teachers, in Cambridge, England, where the first step has been taken towards founding a course of scientific carpentering. This college is the youngest of all the English women's colleges except Holloway, having been founded in 1885. Miss Hughes is a graduate of Newnham, where she took Moral Science Tripos, Class 1, and History Tripos, Class 2. She is enthusiastic over the result of training in manual dexterity, and says, "We learn to saw equally well with the left or right hand."—*Exchange.*

—Four hundred men are required to take the great *City of New York* across the Atlantic and attend to the wants of her passengers. The engine department claims the attention of 185 of these workers, including 26 assistant engineers, 30 fireman, and 54 coal passers. In the sailing department there are 60 men, and in the passenger department 150 are employed.

—A National Convention of women is to be called in Chicago early in the new year to consider the question of domestic labor. It is proposed to form a national association for the training of servants and elevating them above

their present status, and in order to further the plan a national college is to be established. The Western women, who have been instrumental in holding the first Convention in Chicago, want the college there, but the moving spirit in the undertaking, Mrs. Laura Pancoast, of Harrisonville, N. J., is anxious to locate it in New York. The different States will have local schools and homes for servants, and the association proposes to issue stock and make their enterprise a business one. The Company has been chartered under the laws of Pennsylvania.

—Jerusalem is rapidly growing as a trade centre. One hundred thousand dollars worth of ornamental or useful objects in mother-of-pearl and olive wood are exported to America and Europe every year. Vine cultivation is being extended, and the price of land has risen six-fold within a few years.

—The Law and Order Society of our city justifies its support of the Brooks License Law by publishing the returns of commitments to Moyamensing Prison and the House of Correction during the five months which followed the establishment of the new system. The former number 8,455, a decrease of 5,099 as compared with the same five months of 1887, the latter are 1,823, a decrease of 840. It is said that other cities have shown a similar decrease under their new license laws, but we doubt if in any case it can have been so great as in Philadelphia. The important features of our law are its restrictive and penal clauses, and a great secret of its success has been the strictness of its enforcement by the Board of Judges who sat for the hearing of license applications. They reduced the number of saloons enormously and weeded out most of the lawless dealers. It is satisfactory to know that the same judges have again been designated for this duty.—*The American.*

—If millions upon millions were lavished upon building churches, and as much more in sustaining preachers in them, that would not make New York a Christian city. Perhaps it would scarcely make an impression upon the mighty volume of its wickedness. What is the use of building more churches in places where those already standing are not half filled? No, no! It is not churches that we need, but men. The work to be done is of a sort for which our city pastors in general are wholly unfitted. We say this with no want of respect for them: for they are doing in their own churches a magnificent work, but it is work in another sphere. To go among the masses requires men of another training—we might almost say, of another physique.

CURRENT EVENTS.

REPORTS from Suakin, (Upper Egypt, on the Red Sea), have stated that Stanley, the explorer, with another European, Emin Bey, was in the hands of the Arabs, who demanded as the price of their release that the British troops evacuate Suakin. It is now (18th inst.), stated that the English government officials do not believe the story, so far as it relates to Stanley.

THE French Company, headed by De Lesseps, which has been engaged in cutting the canal across the Isthmus of Panama, has been unable to raise more money, and has practically failed. The work done in the canal is but a small part of what is needed, while the expenditure has far outrun the estimates.

THE New York steamship *Haytien Republic*, which was seized at Port-au-Prince, has been released, and sent home.

Two refugee special trains from Atlanta and other Georgia cities arrived in Jacksonville, Florida, on the 15th inst., and all the regular trains from the North have also been well filled with returning refugees. These have been, in many instance, welcomed back with bands of music. Business is opening up again, and the streets present almost their usual appearance.

A DISPATCH from Paris, on the 16th instant says: "Terrible storms have been raging for three days in the Department of the Eastern Pyrenees, flooding villages and causing wrecks and much loss of life."

IT is reported that over 200 deaths from diphtheria have occurred in the vicinity of Albuquerque, New Mexico, within the past two weeks, and the breaking out of small-pox has caused much additional alarm.



This powder never varies. A marvel of purity, strength, and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum, or phosphate powders. *Sold only in cans.* ROYAL BAKING POWDER CO., 106 Wall-st., N. Y.

NEW BOOKS.

POEMS BY HALLIDAY JACKSON.

PORTRAIT AND MEMOIR.

188 Pages. Price, $1.00; by mail, $1.10.

WILLIAM PENN IN AMERICA.

BY WILLIAM J. BUCK.

424 Pages. Price, $2.50.

FRIENDS' BOOK ASSOCIATION,

S. W. Cor. 15th and Race Sts., Philadelphia.

QUEEN & CO. 924 CHEST. ST. PHILADA.



MILK, CREAM, AND BUTTER ALWAYS ON HAND.

LUKENS WEBSTER,
120 S. FIFTEENTH ST.

Butter delivered twice a week to all parts of the city and surrounding country. We are dealing with the most reliable dairies Orders by mail solicited and promptly filled.

LARD OF THE VERY BEST QUALITY A SPECIALTY.

HENRY C. ELLIS,
HOUSE AND SIGN PAINTING,
112 N. TENTH STREET, PHILADA
Residence, 404 N. 32d St.

LEHIGH AND SCHUYLKILL COAL.
BEST QUALITY. CAREFULLY PREPARED.
AQUILA J. LINVILL, 1244 North Ninth Street.

The Intelligencer and Journal for 1889.

CLUB RATES WITH OTHER PERIODICALS.

THE INTELLIGENCER AND JOURNAL will be sent one year, with any one of the periodicals named below, for the amount stated.

PERIODICAL.	PRICE FOR BOTH.
WEEKLIES.	
PHILADELPHIA PRESS, ($1.)	3.35
THE INDEPENDENT, ($3.)	5.15
HARPER'S WEEKLY, ($4.)	5.85
HARPER'S YOUNG PEOPLE, ($2.)	4.10
LITTELL'S LIVING AGE, ($8.)	9.75
THE AMERICAN, ($3.)	5.00
COUNTRY GENTLEMAN, ($2.50)	4.60
CHRISTIAN UNION, ($3.)	5.15
GARDEN AND FOREST ($4.00.)	5.75
JOURNAL OF EDUCATION, ($2.50.)	4.60
SEMI-MONTHLIES.	
GOOD HOUSEKEEPING, ($2.50.)	4.50
MONTHLIES.	
SCRIBNER'S MAGAZINE, ($3.)	5.00
THE CENTURY MAGAZINE, ($4.)	6.20

PERIODICAL.	PRICE FOR BOTH.
HARPER'S MAGAZINE, ($4.)	5.75
ATLANTIC MONTHLY, ($4.)	5.85
THE STUDENT, ($1.)	3.25
POPULAR SCIENCE MONTHLY, ($5.)	6.75
NORTH AMERICAN REVIEW, ($5.)	6.75
ST. NICHOLAS, ($3.)	5.20
MAGAZINE OF AMERICAN HISTORY, ($5.)	6.60
WIDE AWAKE, ($2.40.)	4.55
BABYHOOD, ($1.50)	3.60
SCATTERED SEEDS, (.50.)	2.85
PHRENOLOGICAL JOURNAL, ($2.)	4.15
VICK'S MAGAZINE, ($1.25.)	3.40
AMERICAN AGRICULTURIST, ($1.50.)	3.60
LIPPINCOTT'S MAGAZINE, ($3.)	4.85
THE FARM JOURNAL, (.50.)	2.75
THE AMERICAN GARDEN, ($2.)	4.00

CARPETINGS.

THE CHOICEST STYLES OF THE MARKET ALWAYS HERE.

WE carry a full assortment of BIGELOW and LOWELL BODY BRUSSELS, also Lowell Ingrains. These makes are well known to be superior to all others.

A great variety of Smyrna Door-Mats from 50 cents to $1.00. Smyrna Rugs from smallest to largest size, $1.00 up.

The patrons and friends of THOS. C. LIPPINCOTT, recently of 1307 MARKET STREET, will find him here and ready to give all who call his best attention.



CARPETINGS.

WILTONS, ... $1.75
AXMINSTERS, ... $1.50
MOQUETTS . . . $1.10 to $1.50
BODY BRUSSELS, 90 cts. to $1.35
TAPESTRY " . . 60 to 85 cts.
INGRAINS, . . . 40 to 75 cts.

Cocoa and Napier Mattings. Linoleums and Oil Cloths. Lace Curtains from 90 cents a pair upwards. Window Shades and Curtain Poles.

We furnish a good spring roller shade, made 6 ft. by 3 ft., for 35 cts. each.

THE BEE HIVE CARPET STORE,
JAMES R. THOMPSON,
1220 Market Street, Phiad'a.

S. F. BALDERSTON & SONS,
WALL PAPERS. CEILING DECORATIONS. WINDOW SHADES.
NO. 902 SPRING GARDEN STREET, (One square from 9th and Green Station), PHILADELPHIA.

PENNHURST,

TELEPHONE No. 118.

MICHIGAN AVENUE, NEAR THE OCEAN,

JAMES HOOD. *ATLANTIC CITY, N. J.*

ANNOUNCEMENT 1888. *Our Fall Stock of* Ladies Fine Hand Sewed SHOES is unusually well selected, embracing all the desirable styles for fall and winter wear. Ordered work a specialty. SAMUEL DUTCHER,
915 SPRING GARDEN STREET.

WANTED—A COMPETENT YOUNG WOMAN to assist with sewing, the care of children, and light household duties. Address Box 230., Moorestown, Burlington Co., N. J.

CALIFORNIA ORANGE AND RAISIN LAND. 7,400 acres of the finest land in Southern California. Just the place for a colony. Will sell as a whole or by sections. 1,600 acres subdivided into 40-acre tracts, for sale to settlers, or would colonize the 9,000 acres. Address
SIGNOR, FERRY & SELOVER, San Diego, Cal.

TO RENT—A FIRST-CLASS BOARDING house, all the modern improvements, yard, garden, fruit, etc. Within ten minutes walk of the R. R. Depot.

Call on or address the owner in the house. L. A. SMITH M. D. Newtown, Buck Co., Pa.

WANTED—A NURSERY GOVERNESS IN Friends' family at Atlantic City, N. J. Address Box 24, Moorestown, N. J.

FRIENDS' CALENDAR FOR 1889 *IS NOW* ready. The card is similar to that of previous years, but instead of a pad, the daily slips are in the form of a small, neat book, which can be taken off the card and replaced at pleasure, making it convenient for preservation and reference. With each day is given a quotation from Friends' writings. Each calendar is sent in a box, rendering it less liable to be injured in the mails.

Price, 50 cents each, or six for $2.00. Sent by mail, postage paid, on receipt of price.

"Old Westtown."

A delightful volume of reminiscence, narrative, and personal and historical sketches of Westtown Boarding School, contributed, edited, and illustrated entirely by old scholars and teachers. It is of unrivaled interest to everyone who has ever been connected with the institution.

Price, in cloth, $2.00. In half morocco, gilt top (an elegant binding, suitable for a gift), $3.00. Sent by mail, postage paid, on receipt of price.

(Money should be sent by postal-note, money order, or registered letter, not by checks on local banks.)

FERRIS BROS., PUBLISHERS,
S. W. Cor. 6th and Arch Sts., Phila.

WANTED.—A FARMER AND WIFE. HE to take care of a milk-dairy, and of the milking and serving customers, collecting and returning the money; will be helped to milk. She to assist at milking and to take care of churns, buckets, etc.; must come well endorsed for cleanliness, industry, and honesty. Friends preferred. Address Lock Box 24, Norristown, Pa., stating wages expected. House and garden goes with offer. Wanted on 1st of Third month next.

TEA AND COFFEE.

If $3.00 is sent to me I will send 2lb real good Tea, Black, Green, Japan, or mixed, and 8lb of fine Coffee, roasted. Express charges prepaid in the following states: Pa., New York, New Jersey, Del., Md., Va., W. Va., D. C., Ohio, Ill., Wis., Ind. And I will refund the cost of registered letters when the goods are shipped.

WM. S. INGRAM, 31 N. SECOND ST., ESTABLISHED
PHILADELPHIA, PA. 1856.—

CHAPPAQUA MOUNTAIN INSTITUTE,— A Boarding School for both sexes under the care of Purchase Quarterly Meeting. The present building is new and much enlarged, and has perfect sanitary arrangements. Excellent corps of instructors. Prepares for Business or College. Healthfully and pleasantly located near the Harlem R. R., one hour from New York city. For catalogue and particulars, address,
SAMUEL C. COLLINS, A. M., Prin.,
Chappaqua Institute, N. Y.

FRIENDS' ACADEMY, A boarding and day-school for both sexes. Thorough courses preparing for admission to any college, or furnishing a good English education. The next school year will begin Ninth month 11th, 1888. Terms for boarding scholars $150 per school year. The school is under the care of Friends, and is pleasantly located on Long Island, about thirty miles from New York. For catalogue and particulars address,
FREDERICK E. WILLITS, Sec.,
Glen Cove, Long Island, N. Y.

ABINGTON FRIENDS' BOARDING AND DAY SCHOOL,

Near Jenkintown, Pa., North Penn and Bound Brook R. R Ten miles from Philadelphia.

Next school year begins Ninth month 10th, 1888. Courses of study arranged to furnish a thorough English education and to prepare for college.

Board and tuition $145 to $175 per school year. Tuition alone $25 to $55. For further information address,
ARTHUR H. TOMLINSON, Principal,
Or CYNTHIA G. BOSLER, Sec., Jenkintown, Pa.
Shoemakertown, Pa.

SWARTHMORE COLLEGE

OPENS NINTH MONTH ELEVENTH.

Thirty minutes from Broad Street Station, Philadelphia.
Under the care of Friends, but all others admitted.
Full college course for both sexes; Classical, Scientific, and Literary.
Also a Manual Training and a Preparatory School.
Healthful location, large grounds, new and extensive buildings and apparatus.
For Catalogue and full particulars, address
EDWARD H. MAGILL, LL. D., President,
Swarthmore, Penna.

FRIENDS' BOARDING SCHOOL.

NEWTOWN SQUARE, PA.

Terms, $150 to $225 per year.

Apply to HANNA R. CALEY, Principal, address, during vacation), Media, Pa.
Or to
THOMAS P. BARTRAM, Newtown Square, Pa.,
CLEMENT M. BIDDLE, 815 Arch Street, Phila.

WANTED—A PRACTICAL YOUNG WOMAN, about thirty, to train as a nurse for a private Sanitorium. Addres Dr. ELIZABETH H. COMLY HOWELL, 3404 Spring Garden St., Philadelphia.

L. & R. L. TYSON 242 *S. ELEVENTH ST.* Staple trimmings, knitting and embroidery silks and threads, best yarns and zephyrs, wool and cotton waddings. Materials for Friends' caps. Caps made. Plain sewing and quilting done to order.

DRESSMAKING (BY A FRIEND) CLOTH suits, silk dresses, wrappers. Also plain dresses. From $5.00 to $12.00. 605 North Twelfth Street.

FRIENDS' INTELLIGENCER AND JOURNAL.

PHILADELPHIA, TWELFTH MONTH 29, 1888.

PUBLISHED WEEKLY BY THE

FRIENDS' INTELLIGENCER ASSOCIATION

(LIMITED.)

TERMS.—PAYABLE IN ADVANCE:

One copy, one year, . . $2.50 | 8 copies, one year, $2.25 each.
Single numbers, . . 5 cents | 15 copies, one year, $2.00 each.

SUBSCRIPTIONS MAY BEGIN AT ANY TIME.

WHEN IT IS DESIRED TO DISCONTINUE, NOTICE MUST BE GIVEN. WE DO NOT "STOP" PAPERS, EXCEPT UPON ORDER OF THE SUBSCRIBER.

OFFICES: 921 ARCH ST., PHILADELPHIA.

ADVERTISING RATES.

For transient advertisements, 10 cents per line, one time; 7½ cents per line each insertion, two times. For longer insertion reduced rates, which will be furnished on application.

REMITTANCES by mail should be in CHECKS, DRAFTS, or POST-OFFICE MONEY ORDERS; the last preferred. Money sent us by mail will be at the risk of the person so sending. ☞Draw checks and money orders to the order of Helen G. Longstreth, Treasurer.

CONTENTS OF THIS ISSUE.

POETRY: To-Day, ... 817
WORK OF THE PHILANTHROPIC UNION, ... 817
THE WORKING CLASSES, ... 819
DEO VOLENTE, (GOD WILLING), ... 821
FOES IN THE HOUSEHOLD, ... 822
THE FIRST-DAY SCHOOL LESSONS FOR 1889: LESSON No 1, . 823
EDITORIALS:
The One Great Remedy for Social Diseases, . . . 824
An Element of Weakness, ... 825
MARRIAGES AND DEATHS, ... 825
FRIENDS' HOME FOR CHILDREN, ... 826
MEETING HOUSES IN NEW YORK CITY, ... 826
POETRY: The Robe of Snow; Between the Lights; Not Lost, 827
ZOOLOGY OF THE BERMUDA ISLANDS, ... 827
TOUCHES OF NATURE, ... 828
ONE AFTERNOON, ... 829
THE YELLOW FEVER IN FLORIDA, ... 830
MISCELLANY: The Dead Sea; The Christian Legends; One Hundred Years Old; 1900 Not a Leap Year; The Old Time New England Mill Girl, ... 831-832
NEWS AND OTHER GLEANINGS. . . . . *v.*
CURRENT EVENTS, ... *v.*
NOTICES, ... *v.*

NOW IS THE TIME TO HAVE THAT PAPER HANGING DONE.

Wall Papers were never cheaper. Observe these prices for new Fall Patterns: Lustres and Mica Papers, 6 cts. roll; Beautiful Gold Papers, 12½ cts.; Felt or Cartridge Paper, 20 cts: Heavy Embossed Golds, 30 cts. Samples sent free to any address in the country.

A. L. DIAMENT & CO
1206 MARKET STREET

WANTED.—A PERSON TO TAKE SOME charge of an invalid and assist with light housework. A Friend preferred. Apply at
4804 CHESTER AVE., WEST PHILAD'A.

WANTED—A NURSERY GOVERNESS IN Friends' family at Atlantic City, N. J. Address Box 24, Moorestown, N. J.

WANTED—A PRACTICAL YOUNG WOMAN, about thirty, to train as a nurse for a private Sanitorium. Addres Dr. ELIZABETH H. COMLY HOWELL, 3404 Spring Garden St., Phi adelphia.

WANTED—A COMPETENT YOUNG WOMAN to assist with sewing, the care of children, and light household duties. Address Box 230., Moorestown, Burlington Co., N. J

Friends' Institute Lectures,

ST. GEORGE'S HALL, 13th and Arch Sts.

Tickets for entire course (7 lectures), . . . $2.00
Single admission, ...50

Course opens Fourth-day, First month 9th, with

"GREENLAND, OR LIFE IN THE FROZEN NORTH,"

BY OLAF KRARER,

a young Esquimaux woman, who appears in native costume. Lectures alternate Fourth-day evenings, as follows:

Adventures in the West Indies, . . . F. A. Ober.
The Development of the House, . . Prof. R. E. Thompson
Social Life in Assyria and Babylonia, 700–500 B. C., ... George A Barton
The Founders of England, ... Prof. F. B. Gummere
Our Country's Dangers, ... Mary A. Woodbridge
The Curiosities of the Law, ... Hampton L. Carson

Tickets at Walmsley's, 1016 Chestnut St, and at the Institute, 1305 Arch St.

PENNSYLVANIA ABOLITION SOCIETY.

A MEETING COMMEMORATIVE OF THE TWENTY-FIFTH ANNIVERSARY OF THE PROCLAMATION OF EMANCIPATION,

Association Hall, 15th and Chestnut Sts.,

Fourth-day, First mo. 2, 1889,

AT 8 P. M.

Among those invited to participate in the exercises, several of whom have already accepted, are John G. Whittier, Frederick Douglass, Rev. I. C. Price, of North Carolina, George W. Cable, Rev. W. H. Furness, Fanny M. Coppin, R. F. Washington, of Alabama, Rev. B. F. Lee, Mrs. Harper, Gen S. C. Armstrong, Robert Purvis, and others

S. F. BALDERSTON & SONS,

WALL PAPERS. CEILING DECORATIONS. WINDOW SHADES.

NO. 902 SPRING GARDEN STREET, (One square from 9th and Green Station), PHILADELPHIA.

CARPETINGS.

THE CHOICEST STYLES OF THE MARKET ALWAYS HERE.

WE carry a full assortment of BIGELOW and LOWELL BODY BRUSSELS, also Lowell Ingrains. These makes are well known to be superior to all others.

A great variety of Smyrna Door-Mats from 50 cents to $1.00. Smyrna Rugs from smallest to largest size, $1.00 up.

The patrons and friends of THOS. C. LIPPINCOTT, recently of 1307 MARKET STREET, will find him here and ready to give all who call his best attention.



CARPETINGS.

WILTONS, ... $1.75
AXMINSTERS, ... $1.50
MOQUETTS . . . $1.10 to $1.50
BODY BRUSSELS, 90 cts. to $1.35
TAPESTRY " . . 60 to 85 cts.
INGRAINS, . . . 40 to 75 cts.

Cocoa and Napier Mattings. Linoleums and Oil Cloths. Lace Curtains from 90 cents a pair upwards. Window Shades and Curtain Poles.

We furnish a good spring roller shade, made 6 ft. by 3 ft., for 35 cts. each.

THE BEE HIVE CARPET STORE,

JAMES R. THOMPSON,

1220 Market Street, Phiad'a.

FRIENDS' BOOKS FOR SALE BY

FRIENDS' BOOK ASSOCIATION,

S. W. Cor. Fifteenth and Race Streets, Phila.

Barclay's Apology,	.50	.60
Barclay's Catechism,	.25	.29
Life of William Penn. By S. M Janney. Cloth,	1.00	1.13
Paper,	.25	.35
Life of George Fox. By S. M. Janney. Cloth,	1.00	1.12
Conversations on Religious Subjects. By S. M. Janney,	.50	.54
Peace Principles Exemplified. By S. M. Janney,	.75	.81
Summary of Christian Doctrines. Paper,	.08	.09
Vital Religion. By S. M. Janney. Paper.	.08	.09
History of Friends By S M. Janney 4 Volumes, Cloth,	4.00	4.50
4 Volumes, Sheep,	4.50	5.00
History of the Separation. By S. M. Janney. 1 Volume, Cloth,	.60	.70
Memoir of S. M Janney,	1.25	1.35
Journal of John Woolman,	.80	.87
" " " Whittier's	1.20	1.35
Journal of John Comly,	2.00	2.20
No Cross, No Crown. By William Penn,	.75	.87
Rise and Progress of Friends. By William Penn,	.25	.28
William Penn's Letter to his Wife and Children. Paper,	.05	.06
Life of James and Lucretia Mott,	1.50	1.65
Autobiography of Benjamin Hallowell,	1.40	1.55
Dr Parrish's Letter.	.05	.06
A Reasonable Faith. By three Friends,	.40	.44
Holy Life. H. Turford,	.20	.23
Old Fashioned Quakerism. By Wm. Pollard,	.40	.44
Rules of Discipline of Philadelphia Yearly Meeting	.35	.41
Life of John Richardson. Cloth,	.35	41
Life of John Richardson. Sheep,	.50	.56
Christian Baptism. William Dell.	.08	.09
Dymond on War,	.20	.24
Essays, Testimonies of Truth. By J Johnson,	.15	.17
Scraps of Thought and Feeling. By J. Johnson,	.80	.35
Scriptural Watchword. J. Johnson.	.50	.55
Treasury of Facts. J. Johnson. Six Volumes,	.60	.65
Friends' Miscellany. J. and I. Comly. Eleven Volumes.	11.00	12.00
George Fox's Works. Eight Vols.,	12.00	
Isaac Pennington's Works,	5.00	
Journal of Elias Hicks,	1.25	1.40
Letters of Elias Hicks,	.75	.84
Essays on the Views of Friends. By John J. Cornell. Paper,	.10	.12
Flexible Cover,	.15	.17
Dissertation on Christian Ministry. J Jackson. Paper,	.30	.35
Cloth,	.50	.56
Garnered Treasures from the Poets,	.80	.90
Conversations on the Queries. By H. E Stockley,	.40	.44
True Peace,	.25	.28
Plain Path,	.25	.28
Journal of Hugh Judge,	1.00	1.05
Life of Isaac T. Hopper,	.80	.97

LYDIA A. MURPHY,

PLAIN and FANCY MILLINER

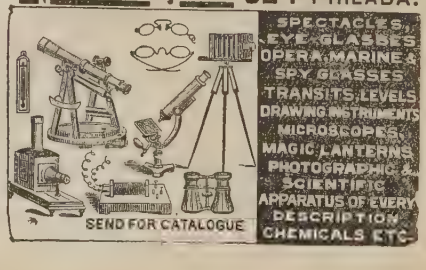
ESTABLISHED 30 YEARS.

537 FRANKLIN STREET, PHILADELPHIA.

2 doors below Green.)

L. & R. L. TYSON 242 S. ELEVENTH ST. Staple trimmings, knitting and embroidery silks and threads, best yarns and zephyrs, wool and cotton waddings. Materials for Friends' caps. Caps made. Plain sewing and quilting done to order.

QUEEN & CO. 924 CHESTNUT PHILADA.



The Intelligencer and Journal for 1889.

CLUB RATES WITH OTHER PERIODICALS.

THE INTELLIGENCER AND JOURNAL will be sent one year, with any one of the periodicals named below, for the amount stated.

PERIODICAL.	PRICE FOR BOTH.
WEEKLIES.	
PHILADELPHIA PRESS, ($1.)	3.35
THE INDEPENDENT, ($3.)	5.15
HARPER'S WEEKLY, ($4.)	5.85
HARPER'S YOUNG PEOPLE, ($2.)	4.10
LITTELL'S LIVING AGE, ($8.)	9.75
THE AMERICAN, ($3.)	5.00
COUNTRY GENTLEMAN, ($2.50)	4.60
CHRISTIAN UNION, ($3.)	5.15
GARDEN AND FOREST ($4.00.)	5.75
JOURNAL OF EDUCATION, ($2.50.)	4.60
SEMI-MONTHLIES.	
GOOD HOUSEKEEPING, ($2.50.)	4.50
MONTHLIES.	
SCRIBNER'S MAGAZINE, ($3.)	5.00
THE CENTURY MAGAZINE, ($4.)	6.20
HARPER'S MAGAZINE, ($4.)	5.75
ATLANTIC MONTHLY, ($4.)	5.85
THE STUDENT, ($1.)	3.25
POPULAR SCIENCE MONTHLY, ($5.)	6.75
NORTH AMERICAN REVIEW, ($5.)	6.75
ST. NICHOLAS, ($3.)	5.20
MAGAZINE OF AMERICAN HISTORY, ($5.)	6.60
WIDE AWAKE, ($2.40.)	4.55
BABYHOOD, ($1.50)	3.60
SCATTERED SEEDS, (.50.)	2.85
PHRENOLOGICAL JOURNAL, ($2.)	4.15
VICK'S MAGAZINE, ($1.25.)	3.40
AMERICAN AGRICULTURIST, ($1.50.)	3.60
LIPPINCOTT'S MAGAZINE, ($3.)	4.85
THE FARM JOURNAL, (.50.)	2.75
THE AMERICAN GARDEN, ($2.)	4.00

*** Persons wishing other periodicals than those named above should write us, and we will name prices.

*** Where several periodicals in the list are wanted, find the net price of each, (if ordered through us,) by subtracting $2.50 from the rate given under the heading "price for both."

*** Where our subscribers have already paid up for the INTELLIGENCER AND JOURNAL, or for any reason do not now wish to remit for it, they can have the periodicals above at the net rate and pay for our paper separately.



WM. H. JONES,

The Dealer in **Agricultural Implements, Seeds and Fertilizers.** Removed to **2043** and **2045 Market St.,** Philadelphia, Pa. Cheapest and largest variety. Every conceivable implement of farm use, harness, seeds and fertilizers. It is a curiosity, and of great interest to every utilitarian to see the establishment. If you cannot get here, write for wants. I am in communication with all the Agricultural implement builders in the U. S.

ALWAYS A SPECIAL BARGAIN ROOM.

SAFE INVESTMENTS

Capital, $750,000
Surplus, 400,470

Guarantee Strength, $1,150,470

Record of our **18 YEARS'** business.

16,854	Mortgages negotiated, aggregating	$11,768 818
6,942	" in force,	6,358,162
9,912	" paid,	5,410,656
	Interest paid aggregating	3,345,495
	Total paid to investors	8,756,151

We have **3,014 patrons,** to whom we can refer. We do not claim to do the largest, but the **SAFEST** business.

Savings Department for Small Amounts.
Full information furnished by

J.B. WATKINS LAND MORTGAGE CO.,
LAWRENCE, KANSAS; or
New York Mang'r, HENRY DICKINSON, 319 Broadway.



"The Gladstone."

This is our new Lamp. We offer it with great confidence in its merit. We show, also, the finest line of Rochester and other popular lamps we ever have had.

A. J. WEIDENER,
No. 36 S. Second St.

NEW BOOKS.

POEMS BY HALLIDAY JACKSON.
PORTRAIT AND MEMOIR.
188 Pages. Price, $1.00; by mail, $1.10.

WILLIAM PENN IN AMERICA.
BY WILLIAM J. BUCK.
424 Pages. Price, $2.50.

FRIENDS' BOOK ASSOCIATION,

S. W. Cor. 15th and Race Sts., Philadelphia.

QUEEN & CO. 924 CHESTNUT ST

SPECTACLES AND EYE GLASSES — OCULISTS' ORDERS FILLED — COPYRIGHTED

PENNHURST,

TELEPHONE No. 118.

MICHIGAN AVENUE, NEAR THE OCEAN,

JAMES HOOD. *ATLANTIC CITY, N. J.*

ANNOUNCEMENT 1888. *Our Fall Stock of* Ladies Fine Hand Sewed SHOES is unusually well selected, embracing all the desirable styles for fall and winter wear. Ordered work a specialty. SAMUEL DUTCHER,
915 SPRING GARDEN STREET.

CALIFORNIA ORANGE AND RAISIN LAND. 7,400 acres of the finest land in Southern California. Just the place for a colony. Will sell as a whole or by sections. 1,600 acres subdivided into 40-acre tracts, for sale to settlers, or would colonize the 9,000 acres. Address
SIGNOR, FERRY & SELOVER, San Diego, Cal.

TO RENT—A FIRST-CLASS BOARDING house, all the modern improvements, yard, garden, fruit, etc. Within ten minutes walk of the R. R. Depot.
Call on or address the owner in the house. L. A. SMITH M. D. Newtown, Buck Co., Pa.

FRIENDS' CALENDAR FOR 1889 *IS NOW* ready. The card is similar to that of previous years, but instead of a pad, the daily slips are in the form of a small, neat book, which can be taken off the card and replaced at pleasure, making it convenient for preservation and reference. With each day is given a quotation from Friends' writings. Each calendar is sent in a box, rendering it less liable to be injured in the mails.
Price, 50 cents each, or six for $2.00. Sent by mail, postage paid, on receipt of price.

"Old Westtown."

A delightful volume of reminiscence, narrative, and personal and historical sketches of Westtown Boarding School, contributed, edited, and illustrated entirely by old scholars and teachers. It is of unrivaled interest to everyone who has ever been connected with the institution.
Price, in cloth, $2.00. In half morocco, gilt top (an elegant binding, suitable for a gift), $3.00. Sent by mail, postage paid, on receipt of price.
(Money should be sent by postal-note, money order, or registered letter, not by checks on local banks.)
FERRIS BROS., PUBLISHERS,
S. W. Cor. 6th and Arch Sts., Phila.

MONTGOMERY COUNTY MILK.—CONSHOHOCKEN DAIRIES. Special Attention given to serving families.
Office, 603 N. 8th Street, Philadelphia, Pa.
JOSEPH L. JONES.

SWARTHMORE COLLEGE LECTURE COURSE FOR 1888-'89.

SIXTH-DAY EVENING, 2D MONTH 14th, '89,
MARY A. LIVERMORE,
SUBJECT: "Women of the War."

SIXTH-DAY EVENING, 3D MONTH 15TH, '89,
THOMAS WENTWORTH HIGGINSON,
SUBJECT: "How to Study History."

SIXTH-DAY EVENING, 4TH MONTH 12TH, '89,
SAMUEL PHELPS LELAND,
SUBJECT: "The Factors of Life."

All of these lectures will be free, and the friends of the College are cordially invited to attend.
Trains leave Broad St. Phila., at 6.05 and 6.33 p. m. and leaves Swarthmore, to return at 10.09 p m.
EDWARD H. MAGILL, President.

CHAPPAQUA MOUNTAIN INSTITUTE,— A Boarding School for both sexes under the care of Purchase Quarterly Meeting. The present building is new and much enlarged, and has perfect sanitary arrangements. Excellent corps of instructors. Prepares for Business or College. Healthfully and pleasantly located near the Harlem R. R., one hour from New York city. For catalogue and particulars, address,
SAMUEL C. COLLINS, A. M., Prin.,
Chappaqua Institute, N. Y.

FRIENDS' ACADEMY,
A boarding and day-school for both sexes. Thorough courses preparing for admission to any college, or furnishing a good English education. The next school year will begin Ninth month 11th, 1888. Terms for boarding scholars $150 per school year. The school is under the care of Friends, and is pleasantly located on Long Island, about thirty miles from New York. For catalogue and particulars address,
FREDERICK E. WILLITS, Sec.,
Glen Cove, Long Island, N. Y.

ABINGTON FRIENDS' BOARDING AND DAY SCHOOL,

Near Jenkintown, Pa., North Penn and Bound Brook R. R Ten miles from Philadelphia.
Next school year begins Ninth month 10th, 1888. Courses of study arranged to furnish a thorough English education and to prepare for college.
Board and tuition $145 to $175 per school year. Tuition alone $25 to $55. For further information address,
ARTHUR H. TOMLINSON, Principal,
Or CYNTHIA G. BOSLER, Sec., Jenkintown, Pa.
Shoemakertown, Pa.

SWARTHMORE COLLEGE

OPENS NINTH MONTH ELEVENTH.

Thirty minutes from Broad Street Station, Philadelphia.
Under the care of Friends, but all others admitted.
Full college course for both sexes; Classical, Scientific, and Literary.
Also a Manual Training and a Preparatory School.
Healthful location, large grounds, new and extensive buildings and apparatus.
For Catalogue and full particulars, address
EDWARD H. MAGILL, LL. D., President,
Swarthmore, Penna.

FRIENDS' BOARDING SCHOOL.

NEWTOWN SQUARE, PA.

Terms, $150 to $225 per year.

Apply to HANNA R. CALEY, Principal, address, during vacation), Media, Pa.
Or to
THOMAS P. BARTRAM, Newtown Square, Pa.,
CLEMENT M. BIDDLE, 815 Arch Street, Phila.

LEHIGH AND SCHUYLKILL COAL.

BEST QUALITY. CAREFULLY PREPARED.
AQUILA J. LINVILL, 1244 North Ninth Street.

TEA AND COFFEE.

If $3.00 is sent to me I will send 2lb real good Tea, Black, Green, Japan, or mixed, and 8lb of fine Coffee, roasted. Express charges prepaid in the following states: Pa., New York, New Jersey, Del., Md., Va., W. Va., D. C., Ohio, Ill., Wis., Ind. And I will refund the cost of registered letters when the goods are shipped.
WM. S. INGRAM, 31 N. SECOND ST., ESTABLISHED
PHILADELPHIA, PA. | 1856.—

FRIENDS' INTELLIGENCER AND JOURNAL.

INTELLIGENCER Vol. XLV. No. 52. } PHILADELPHIA, TWELFTH MONTH 29, 1888. { JOURNAL. Vol. XVI. No. 831.

TO-DAY.

NEW words to speak, new thoughts to hear,
New love to give and take;
Perchance new burdens I may bear
To-day, for love's sweet sake.

New hopes to open in the sun;
New efforts worth the will;
Or tasks, with yesterday begun,
More bravely to fulfil.

Fresh seeds for all the time to be
Are in my hands to sow,
Whereby, for others and for me,
Undreamed-of-fruit may grow.

And if, when eventide shall fall
In shade across my way,
It seems that naught my thoughts recall
But life of every day,—

Yet if each step in shine or shower
Shall be with Thee for guide,
Then blest be every happy hour
That keeps me at Thy side.

—*Anon.*

WORK OF THE PHILANTHROPIC UNION.

Editors INTELLIGENCER AND JOURNAL:

AT the meeting of the Executive Committee of Friends' Union for Philanthropic Labor, held at Waynersville, Ohio, at the time of the late Indiana Yearly Meeting there, the following suggestions in writing were received from members of the Committee who could not be present, and I was appointed to select such of them as might seem of greatest interest and public utility, and forward to you for publication. I am best satisfied, however, and deem my duty will be as well fulfilled in doing so, to forward you the suggestions entire, trusting to your judgment to decide what is worthy of insertion in your paper, and of greatest interest and use to your readers—only remarking now that I find Hannah A. Plummer's suggestion to the "Arbitration Committee" peculiarly sweet and timely, and Aaron M. Powell's communication very readable and instructive.

Your friend,

CLARKSON BUTTERWORTH.

Wilmington, O., Twelfth mo. 20th, 1888.

Hannah A. Plummer.—I wish the Arbitration Committee might do some work in the way of opening the eyes of Friends and others to the wrongfulness of taking sides and creating a partisan spirit. We should attempt to get at the truth and right of a matter in a right spirit, and endeavor to so combine our thought and counsel as to discover the right way of securing a right thing,—keeping out all party spirit or disposition to exult over one another when proven in the wrong. This we must do; govern our own spirit and temper, before we can rightly judge or arbitrate or advance the work of peace.

To the committee on social purity I would suggest the publication, in leaflet form, of Anna Rice Powell's paper, read before the Philanthropic Union in New York in Sixth month, 1888.

Aaron M. Powell.—It has not been practicable, [since the meeting of the Union in N. Y.] for the committee on Social Purity, of which I am chairman, to do more than to work individually as opportunities offer.

On the occasion of a recent visit in Virginia and Maryland, accompanied by my wife, by invitation of interested Friends we addressed meetings of colored people, some of whom were formerly slaves, on the subject of Social Purity. We were much impressed by the statements made to us by these Friends, concerning the urgent need of social purity work among the colored people. Slavery has left to them a special legacy of degradation in the direction of unchastity. If it were possible, it would be most timely and valuable service, could our Philanthropic Union assist in this most important mission field, in behalf of a still unfortunate and much neglected race of people.

Our bill in Congress for the better protection of young girls, and to raise the legal "age of consent," which passed the House at 14 years, has been amended in the Senate, fixing the age at 16, has passed the Senate, and is, I believe, still pending in the care of committees of conference of the two bodies.

Jonathan W. Plummer.—Committee on Arbitration —Suggestions for Yearly Meeting committees.—To keep watchful for proper openings for petitions to State legislatures, and modifications of laws or creation of laws favoring settlement of railroad and other labor strikes, etc., by arbitration.

To Friends in their several meeting localities.—To encourage and aid in the formation of boards of arbitration in factories, stores, and companies where many men are employed, for the purpose of preventing or arbitrating differences. To encourage voluntary and frequent arbitration of neighborhood differences, wherever we have influence, to prevent expensive and irritating laws suits.

Committee on Temperance interests: Suggestions for members in general in each meeting's limits. Continued work in every way that promises good re-

sults and is consistent with our peaceable methods, either alone, or in association with others, individual convincement of the need of total abstinence and legal prohibition in behalf of the young, the weak, and the vicious, being the strong points in the work. Preventive education in schools, First-day and day, and in missions, should have large attention.

Committee on Corrupt Literature.—Suggestions to members in each meeting's limits. Circulation of leaflets furnished by the Union. Instruction and counsel in First-day and day schools, at special times, regarding the effects of evil literature, and creation of bands or companies, pledged against vicious or impure literature, and to use influence to induce others to join in the pledge—care being taken not to include in the prohibition such bright, interesting fiction as may have no improper teaching or thought, simply because it is fiction.

Committee on Prison Reform.—Suggestions for yearly meeting committees and members also.—The usual work in visiting prisons and prisoners, as way opens. Efforts to shut off corrupt literature and introduce that which is good. Wherever practicable evening or day schools in jails where not now existing. Efforts to secure in State prisons and jails a better grade of men for the subordinate positions in immediate oversight of the prisoners. And in all prisons or reformatories where boys of 15 years of age and under, or women, are imprisoned, secure, if possible, women as matrons.

Committee on Dependent Children.—Suggestions to yearly meeting committees. Aid in establishing, sustaining, and improving institutions for this class, wherein school education and education in habits of industry, morality, and good conduct can be given; with a view to passing, as rapidly as is best for the child and family, each child into the care of a good home. So far as practicable, put the public institution upon the cottage or family plan, with central school house, workshop, and play house.

Committee on Tobacco Habit.—Circulate leaflets furnished or approved by the Union. Give instruction through day and First-day schools upon the evil effects of the tobacco habit. Call attention to the occasional serious injury to nervous wives and infant children through inhaling the fumes of tobacco in closed rooms.

Suggestions for the consideration of the executive committee of the Union.—Oversight of all literature sent out by our committees. Aid in supplying leaflets needed, and in preparing such as will give the laws of our several States regarding corrupt literature, social vice, and sale of cigarettes and tobacco to minors. Investigate as to State laws affecting dependent children, reformatories, etc., with a view to bringing each State up to the best standard in these respects, through suitable legislation. Send advice regarding lines of work, methods of work, and guards when coöperating with others in our work, to the sub-committees, and through them to our membership. Advise sub-committees, as per suggestions or otherwise, as the executive committee may deem right, and let each *feel the connection with the Union* through this oversight.

If broader work than is here indicated is concluded upon, requiring an unusually large fund, an approximate estimate of the amount of each yearly meeting's quota being sent to its members of the Union's Executive Committee, I believe an unofficial collection, throughout our membership could be made for several times the sum that the yearly meetings themselves could raise, without complaint.

Mary G. Smith.—My special line of work is the very important one of suppressing impure literature and advancing the social status of thought and action. . . . And I suggest that the Philanthropic Union take some active measures in this behalf, by way of choice literature—either sending out from their body, or recommending some already printed. I would mention some published by the Woman's Temperance Association of Chicago—one on "Literature and Vice," and others,such as "Dress and Vice," "Bad Hygiene *vs.* Virtue," "Pitfalls for our Boys," etc.

James and Rachel W. Whinery.—There is one subject which we hope will receive its due share of attention in your deliberations. That of having matrons appointed to the care of women in all institutions,—charitable, corrective, and reformatory.

Phebe C. Wright.—In alms-houses the men and women should be in separate buildings. There should not be any children over two years of age in alms-houses. Dependent children should be boarded by the overseers of the poor, in families, or in orphan asylums, until good homes are found for them. They should be visited at their homes, or looked after, until they are able to provide for themselves. All men and women in alms-houses who are able to work, should have employment. There should be separate apartments for the sick. There should be religious instruction given by the matron. Card-playing, smoking, and chewing tobacco should be prohibited. Not any [intoxicating] liquors should be used in any way. The buildings should be kept clean, beds and bedding clean and comfortable. There should be plenty of good water for them to do the washing, and facilities for bathing.

Jails. All persons in jails should be employed,—for the men sawing and splitting wood and breaking stone have been done; for women sewing. There should be a school in every jail, good books,and temperance literature. The men and women should have facilities for washing bed clothes, and all their clothing, each keeping his cell neat, white-washed, and in good order. No children should be placed with older criminals; they should be in a reform or industrial school. Card-playing, smoking, and chewing tobacco prohibited.

State Prisons and Penitentiaries. All men should be employed during the day. There should be schools at evening, lectures—and trade schools. The women should be placed in a reformatory, far removed from the prison for the men, and under the care of women. There they should be taught industries, have schools, and careful Religious instruction. There should be indefinite sentences; as they reform they should be placed in good families at $1.50 per week, on trial. If they do not do well they should be returned to

the reformatory. There should be a law in every State, as in Iowa: men and women convicted of *immoral conduct* should be deemed guilty of a penal offense, and they should be sent to reformatories. No public moneys should be used in any sectarian institution.

John William Hutchinson. The only suggestions I have to offer, are, that everything possible should be done to promote Union and coöperative work. The several special committees of the Union should be centers for the general work in their respective fields, particularly so with the committees on Indian affairs, Arbitration, and the Education of the colored people.

THE WORKING CLASSES.

Editors INTELLIGENCER AND JOURNAL:

In the last number of your paper is an editorial notice containing an extract from a religious exchange on the subject of the misery of the masses of the population of Europe. In that extract their condition is attributed to the expense of maintaining the enormous standing armies which now oppress Europe like a nightmare, and to redundant population. This population I ask your leave to discuss; and my interest in it is this: that if the misery of the people abroad is due to standing armies and over-population, we in this country, where there is no standing army to speak of, and no redundant population, need take no precautions to avoid falling into the same condition. Whereas my reflections and observations lead me to the conclusion that we are in danger of evils in some respects greater than those so obvious in Europe.

And *first*, though standing armies are to some extent oppressive to the people, they are not the only or even the principal cause of this poverty. The misery of the lower classes is greater in England than in any other part of Europe, yet in proportion to its population and wealth the military establishment of England is smaller than that of any other European country. The condition of the peasantry in France is better than elsewhere in Europe; yet France has the largest standing army and the most expensive, it being considerably larger than that of Germany and twice as costly. Belgium has a very large army in proportion to its population (100,000 in 6,000,000) and its population is the densest in Europe, or probably in the world, yet there is little actual pauperism. The fact is that in the poorest countries there is enough to make the people comfortable, *if it were well distributed:* in the richest there is not enough, *if it be kept in few hands.*

And there are agencies constantly at work to disturb the equality of distribution. The principal of these is the improvement of "labor-saving machinery," which is immediate in its operation upon the working class. It either dispenses with the human worker entirely, or with his strength, so that a woman or boy may take his place, or with his skill so that every raw laborer becomes his competitor, and lowers his wages. Going through a thoroughly equipped iron works a few days ago, and observing the various processes carried on by some sixty or more hands, I asked the proprietor with wonder: "Where do you get, in this remote place, the hands possessing the variety of skill to perform all those various operations?" "Very few trained workmen are needed," he replied; "I have three or four head men, who have come from the North or abroad; all the rest are taken from the streets, and they can be had in a moment in any number."

It was strikingly said that the "cotton factories of England had whitened the plains of India with the bones of native hand-loom weavers" and the introduction of steam upon the rivers of China was a sentence of death by starvation to hundreds of thousands of boatmen who had theretofore carried on the traffic of those great water-ways. How many teamsters have been superseded by railroads! and the transportation of grain by these from the fertile lands of the interior has affected the cultivation of hundreds of thousands of acres on our seaboard, and impoverished their owners. A modification of the same process is at work in the tendency to consolidation which seems to pervade every branch of industry. Large establishments everywhere swallow up the small ones. In an address, the day before yesterday, at Boston, Charles Francis Adams spoke of the process of consolidation or crystallization which had merged the railroads of two or three hundred miles in lines of five or six thousand, and would soon connect these into lines of twenty thousand miles. Every such operation means the superseding of a certain number of employés, whether they be railroad presidents or blacksmiths.

This tendency is increasing in its operation, and is on the whole not necessarily prejudicial to any part of the community. It would be highly beneficial to all, were its advantages properly distributed; but its first effect is to deprive the laborer of work and reduce him to enforced idleness. The problem what to do with the numbers who have no work, but must and will be fed, is engaging the attention of the best minds in Europe, and in England especially. Why, it is asked, should thousands of acres of good land lie uncultivated when there are thousands of men supported in idleness by the community? Why should people be living in overcrowded hovels, when there are hundreds of thousands of men in the pay of the community doing nothing, who might construct healthy and spacious homes for all? If every able bodied man that is supported by the public were set to some useful work, the face of things would be speedily changed.

There are two branches to the question; one, how to find work for the unemployed; the other, how to ensure to the employed a fair share of the product of their labor. Neither, so far as I know, has yet received a satisfactory solution. But in the second branch some attempts have been made which deserve attention and should incite the benevolent to action. Some employers of labor have voluntarily undertaken to share their profits with their employés, besides paying them wages at current market rates. And then workingmen have formed associations for the purpose of carrying on business enterprises, and becoming their own employers. The first system, (for it has been reduced to a system) is called "Partic

ipation," the second is called "Coöperation." This last has by far the wider vogue. In 1887 one-fourth the cotton manufacture of Great Britain was carried on by Coöperative societies: and France excels Great Britain in manufacturing coöperative companies. Great Britain is ahead, however, in mercantile enterprises or coöperative stores, and Germany in provident societies and the management of savings.

The working of the participatory system, however, displays most interesting features. I have before me a small volume of lectures on the relations between Capital and Labor which cites some instances from a great German work in which hundreds are detailed. One of the earliest to adopt the system was Leclaire, a Parisian house decorator. He began by forming a provident society for his employés and, later, gave them a share of his profits, which, however, went only to increase the common fund, placing to the credit of each workman a share of the profit in proportion to the wages he had earned. His business vastly increased, and a late return showed 1,125 participants earning $200,000 in wages, and receiving $43,000 more as dividends. A very celebrated case is that of Aristide Boucicault, also in Paris. He was born in 1809, a poor boy, and grew up without any education. He was first in the service of a peddler, taking care of his horse and wagon. Then he obtained a place in a Paris shop, and his wonderful abilities soon raised him to a superior position. He obtained some education by studying at odd intervals and especially on journeys when traveling for his house. He then acquired a modest establishment called the "Bon Marche." His sales in 1852 were $90,000; in 1869 they were $4,000,000. He too formed a provident society for his employés and divided among them a share of his profits, but he died in 1877 before his plans were fully under way. He had married early a peasant girl as poor and illiterate as himself, but with a soul as great and disinterested as his own. To her and their only child, a son, he left his business and fortune, but the son died two months after his father. The widow then devoted her life and means to carrying out her husband's plans. She increased her charities and took into partnership ninety-six of her principal employés. Here, 1883, the lecturer leaves us. I am able to supplement his account, for in the fall of 1887 I and my family visited the establishment, which is now one of the shows of Paris, and spent some hours in going over it with an intelligent guide, a clerk, kept I suppose for the purpose. We were told that there were 3,500 males employed; the number of females I did not catch, but they were not so many. The females can, if they choose, board in the establishment, and are required to do so unless they have families. The arrangements for their accommodation and comfort include all that a lady could desire. Among a score of interesting places and things we were shown the stables, where there were 300 fine horses sumptuously lodged, and each one, we were assured, knew his name and would answer to it. Madame Boucicault had died only a few days before our visit. During her life she had given besides dividends $800,000 to the funds of the society which then amounted to $1,500,000, besides enormous sums to other charities. And notwithstanding all this luxury and munificence she left a large fortune. The provisions of her will were not then fully known but it was understood she had left the business to her employés. It was supposed to be worth $4,000,000 of which she held $2,500,000 and the employés the rest. One more case is that of the Paris and Orleans Railway. It began in 1844 to share profits with its employés, and in thirty-six years had distributed among them $12,500,000, besides paying regular and fair wages.

The lecturer says there were then (1883) some fifty such institutions in France, Alsace, and Switzerland, and he advocated the introduction into England, maintaining that ample experience had shown them to be pecuniarily profitable, inasmuch as increased diligence, and more than all the economy and saving disposition fostered by self-interest far more than compensates the outlay in dividends. It is not so certain, however, that the incentive supplied by gratitude and self-interest which moves the impulsive Frenchman and his Celtic kindred would stir the colder nature of the Teutonic races. It may be that these would be content to share their employer's profits without seeking to increase them, in which case the plan would fail to work.

There have, however, been some fine examples in England of the good that can be done by a benevolent employer without pecuniary expense, and even with decided profit to himself. One of the first of these and the most celebrated was the New Lanark enterprise of Robert Owen with his partners Jeremy Benthany and William Allen. Unfortunately Owen later undertook a crusade against the clergy, maintaining business methods to be superior to ecclesiastical as agents in advancing the spiritual condition of the human race, and the enmity so created has rather shadowed the good that might have grown out of his success. For even his detractors admit that he introduced into a depraved community education, sanitary reform, and other civilizing agencies, while others, less revolted by his irreligious notions, represent that under his management health, plenty, and contentment reigned, and drunkenness and unchastity are almost completely banished. There have been many such cases in England, which it is needless to particularize, but I may mention that while in Liverpool last September, I heard equal accounts of a firm of Pease & Co., who carried on extensive works (quarries and stone works) in the county Lancashire, and employed some six thousand workmen, all of whom were said to be well paid and well housed and are every way prosperous, contented, and of excellent character.

Such are the possibilities of just and liberal dealings, securing for the workingman comfort and moral improvement, and for the employer increased gains. It seems to me there is here a field for philanthropic enterprise far more promising than the care of freedmen or Indian. But "distance lends enchantment to the view," or at least it conceals or softens the repulsive surroundings, which one encounters in dealing with poverty and want at first hand. Too often the very poor are mean, untruthful,

and wasteful of the means supplied for their relief, and disgust and contempt alloy the satisfaction which attends the doing of a good action. Hence vast sums are lavished on foreign missions, religious and philanthropic, while vice and want are rampant at home. Perhaps this idea could not be as forcibly put again as it was by Charles Kingsley in a letter to his wife dated from London, October 24, 1849, in which he describes the condition of the cholera regions of Bermondsey, (a district of London.) Hundreds of the people, incredible as it may seem, used the water from the common sewer, for drinking, foul as it was with every form of corruption. "Talk of the horrors of the 'Middle Passage'" cried Kingsley, "O, that one-tenth of the money which has been spent [in suppressing the slave trade] had been spent in buying up these nests of typhus, consumption, and cholera, and rebuilding them into habitations fit,—I do not say for civilized Englishmen . . but for beasts even."

And Kingsley, though a clergyman, was a practical man and did, I should judge, among his parishioners more good to their morals by his active and sound advice and instruction in sanitary and economical matters, than by his preaching, though that was eminently practical also. I have little doubt that eyes properly cleared could find in our own country plenty of people drinking moral sewage and needing a water cart more than the poor people of Bermondsey did.

J. D. McPherson.

Washington, D. C., Dec. 17.

DEO VOLENTE. (*GOD WILLING.*)

Some Christians, in making promises and pledges as to their future action, are in the habit of qualifying these promises and pledges by the words, "*Deo volente.*" This habit has the warrant of Scripture, as well as that of Christian reason. James says:

"Go to now, ye that say to-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain. Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapor that appeareth for a little time, and then vanisheth away. For that ye ought to say, if the Lord will, we shall live, and do this or that."

The inspired penman tells us that we ought to say this as well as think it. We ought to put the thought into words. If we do so, we shall be the more likely to keep the thought in mind. The thought in words would not dishoner or discredit even a legal contract. It would not make the contract illegal, or be out of place.

The fact is that every proposed or promised future action of man is always contingent upon the will of God. It is always true that "in him we live and move and have our being." We are neither self-created nor self-supported. We are as dependent upon God for the continuance of our existence as we are for its original production. No one keeps his heart beating for even one instant. God does this, and not the less so because he does it through what we call a natural law. The natural law is nothing but the result of his will, and, independently of that will, has no existence and no power. What we term second causes are simply divine appointments, and their efficiency depends wholly upon this fact. It is true that "if the Lord will, we shall live, and do this or that," and just as true that if the Lord does not so will, we shall not "live and do this or that." Our existence on earth is always terminable at his pleasure. He holds our breath and life in his own sovereign hand. James was right in asserting our absolute dependence upon God for the continuance of that breath and that life.

Moreover, we can never tell beforehand what will be the divine pleasure on this subject. We know to a certainty that mortality is our final doom in this world at no distant period; but beyond this our knowledge does not extend. God so distributes the providence of death among men as to exclude from them the power to anticipate the event. Human beings die at all periods in this earthly career—in infancy, early childhood, youth, early manhood, matured and fully ripened manhood, incipient old age, and extreme old age. The event, so far as our knowledge is concerned, *may* come at any time, anywhere, and by a great variety of causes, no one of which can we anticipate. Health is no guaranty against death, and age is none. A strong and robust man said to himself: "I was never sick a day in my whole life, and never had occasion to call a doctor." That man was in his grave in less than one week. God meant that we should be ignorant of our own future in this world, and has so constructed our minds and arranged events as to make this a fact. We may say that if this had not happened, then that would not have happened. Very true. But this *has* happened, without our foresight; and hence, the result having come to pass, it is now too late to avoid it.

The lesson to be learned from all this is the one that James commends to us: "If the Lord will, we shall live and do this or that." It is a good lesson for all men, and especially pertinent to the presumers on coming time, whether young or old, who are making large calculations upon what they are going to do in the future, and spending this brief sojourn as if length of days were assured to them; indeed as if the matter of life's continuance were one of their own choice. The language was originally addressed to such presumers. They rush through life's scenes, thoughtless of God, treating him and treating themselves as if the government of this world were in their hands. The things that they ought to do to-day they postpone until to-morrow, quite sure that they will have a to-morrow in which to do them. . . . . *Deo volente* is not stamped upon their practical life. They live as if God had nothing to do with their lives, either as to their continuance, or as to the duties to be performed therein.—*Selected.*

Shun delays, they breed remorse;
Take thy time, while time is leant thee;
Creeping snails have weakest force;
Fly their fault, lest thou repent thee.
Good is best when soonest wrought,
Lingering labor comes to naught.—*Southwell.*

FOES IN THE HOUSEHOLD.

The indifference of many fathers and mothers in the matter of the books read by their children would be incomprehensible if life were not full of similar contradictions and follies. Men work day and night with almost breathless eagerness to make their children physically comfortable; women take up uncomplainingly a cross of self-denial, which often ends in a veritable martyrdom, for the sake of securing something which seems to them to be the happiness of their children; and yet many of these same self-sacrificing fathers and mothers never so much as look at the titles of the books over which the boys and girls are poring as they sit about the evening lamp. It is obvious, of course, that this strange commingling of things so far apart as self-effacement and indifference comes about through ignorance, through failure to understand that peril may be intellectual and spiritual as well as physical; that the mind may be poisoned, the heart corrupted, the life perverted, with any external temptation; that in the midst of comfortable homes, housed from evil companionship, a child's nature may be stained or distorted almost beyond recovery.

The air we breathe and the water we drink may be, and often are, more perilous to us than the possibilities of accident by land or sea. The poisons that lurk in these universal elements are much more destructive of life every year than derailed and burning trains, sinking ships, falling buildings, or the fierce tongues of conflagration. And the peculiarity of the peril lies largely in the fact that its presence is rarely suspected until after the seeds of disease and death have borne indubitable fruit. A better knowledge of sanitary laws is subjecting both air and water to constant and rigid tests; and, having learned how deadly these apparently innocent things may become, we are no longer content to live in a fool's paradise of ignorance. Books, to the children of this day of countless cheap presses, are as common as air and water, and as full of possible peril. It is high time that busy fathers and overworked mothers awoke to the fact that while they are guarding the front door the evil of impurity and untruth may be finding ready access through the back door. It is idle to pour out one's life as a sacrifice to secure the comfort of a child whose mental and spiritual health are being permanently destroyed; better a thousand times let the child suffer some loss of luxury, and take time to look after its mind and heart. Many a father makes himself a slave to business for the sake of a child with whose thoughts and feelings he has as little acquaintance as if the two had never been brought in contact.

No book ought ever to come into a child's hands that has not first been read by the father or mother, or the character of which is not thoroughly understood as matter of trustworthy report. The more intelligent the parent is, the more rigid will be this inspection; he will not be content with the assurance that a book is free from impurity; he will insist that a book be also sound, true, and healthy in tone. Impure books abound; but, fortunately, they wear vice on their very faces, and it is easy to shut the door on them. Peril of a more subtle if of a less deadly kind comes from another quarter, and is often overlooked Hosts of children are reading books to-day which ought to be taken out of their hands because, although good in intention, they are morbid, unhealthy, and untrue in teaching and illustration. There is a great mass of so-called "religious reading" which a wise parent will carefully keep out of the house because of its sentimental, unreal, and essentially untrue presentation of the most serious themes. The puerile materialism of many books which get into Sunday-school libraries is a thing to guard against as one would protect a child from disease. Sound, healthy, noble, natural ideas of religious things are of the utmost moment, and the difficulty of finding them in books for children is one of the most serious perplexities of parenthood. To give a child a true and noble thought of God and its own life, a thought which will deepen with knowledge and widen with experience, without forcing, later on, the painful and dangerous process of doubt and reconstruction, is a duty which no intelligent father and mother will surrender to another. Above all things, keep books which teach religion on a low plane, or present it as a morbid experience, or vulgarize it by familiarity, or falsify it by untrue illustration, off your table and out of your house. An immoral book is not necessarily a shocking book; but it is always an untrue book. There are more immoral books in the hands of children than parents suspect, for the reason that many people confound the substance of immorality with its representations. There are numberless episodes in the Old and New Testaments, and numberless great works of literature, which portray immorality and which are yet profoundly moral, because they exhibit the working out of sin into its inevitable losses and penalties. There are, on the other hand, multitudes of books which do not touch flagrant sin of any sort, but which are both immoral and demoralizing, because they are untrue pictures of life; because they furnish low instead of high motives of action; because they separate actions from their consequences; because they substitute a weak sentimentalism for the health and vigor of deep principles; because they make an easy and magical thing of something which all experience declares to be a very difficult thing, to be attained only by patient and faithful struggle. A story which deals honestly with repulsive sins, and shows how they issue in inevitable misery and degradation, is not a book for children, but at bottom it may be a much more moral work than one in which the hard and fast lines of real life fade out in an atmosphere of sentimentalism. Stories for children of a distinctively religious tendency need especially to be scrutinized with the utmost care, and no book should ever go into a child's hands which substitutes familiarity for reverence, a magical piety for downright faithful living and working, and an abnormal experience for sound, healthy, natural growth.—*Christian Union.*

"Repent, and turn yourselves from all your transgressions, and iniquity shall not be your ruin."—*Ezekiel.*

THE FIRST-DAY SCHOOL LESSONS FOR 1889.

In beginning a new series of Bible Lessons, the Committee in charge of their publication feel an increasing desire that the teachers and others using them should constantly bear in mind that these "Lessons" are only suggestive, the space allotted being too small for any extended elaboration of the subjects treated. It is thought very important for teachers to bring their own thought and research to add to that which can be but an outline of the work proposed.

SCRIPTURE LESSON, No. 1.

First Month 6, 1889.

THE MISSION OF JOHN THE BAPTIST.

Golden Text.—"The voice of one crying in the wilderness, Make ye ready the way of the Lord, make his paths straight."—Mark 1: 3.

Read Mark 1:1-11.

Mark begins his biography of Jesus, with a brief account of the events immediately preceding his appearance as a public teacher, when he was about thirty years old. (Luke 3:23.)

The beginning of the Gospel. The beginning of the ministry of Jesus. The Gospel literally means good tidings and, as used here, has reference to the preaching of John, the account of which immediately follows, and is the beginning of the good news or announcement that the Messiah, whose coming the Jewish people had so long been expecting, was indeed among them, to bless and save.

Jesus Christ the Son of God. The title Son of God was used doubtless to call attention to what was written and to impress the reader with the importance of the history. It was one of the many titles by which Jesus was designated during his lifetime, and by the Apostles after he was taken from them. He was also called the "Son of Man"—the "Beloved Son"—the "Saviour,"—all bearing testimony to the Divine life in him, as well as to his human nature, which he shared with all men. He was called "Jesus," for it was he who should "save his people from their sins." (Matt. 1: 21.) He was called "Christ," because in him was manifested the fullness of the Divine Spirit, which enabled him to work the works of God, "to do always the things that are pleasing to him." (John 8: 29.)

As it was written. The coming of a Messiah had been foretold by the Hebrew prophets, and, as is here quoted, that he should be preceded by a herald, as was usual in the case of kings or great men, whom a nation wished to honor when they came among them. The prophets who spoke of his coming were Isaiah 40: 3; Malachi 3: 1.

John the Baptist—was the son of Zachariah and Elizabeth, both "righteous before God, walking in all the commandments and ordinances of the Lord blameless." Zachariah belonged to the priestly order, and John was his only child. The brief history given of John shows him to have been a man of great force of character, simple in his habits and very abstemious. He preached not himself, nor any doctrine of his own, but called those who came to him to the one greater than himself.

The Wilderness. That portion of the country that lay along the Jordan, to the east of Jerusalem, not destitute of towns and cities, but comparatively unsettled.

Jesus came from Nazareth. After John had been for some time preaching of him who was to be made known to the people as the Messiah, and baptizing all who repented of their evil ways, Jesus came also, not that he was a sinner and needed to repent, or to be baptized, but that he might in this way come before the people, and be recognized as the one of whom John had testified. Baptism had been practiced in the Jewish church, and was not a new ordinance introduced by John.

The Spirit as a Dove. The Divine Spirit gave a radiance to the countenance of Jesus, that was comparable to a dove,—the emblem of love, purity, and gentleness, and of all those graces of the Holy Spirit, that made him the "well beloved son."

If we follow in his footsteps we shall know of the opening of the heavens above us, and the annointing spirit descending with the comforting assurance of our Heavenly Father's favor.

The Divine Father has given to every one of us a message to deliver to all those about us. Those who live most truly and nobly proclaim their messages to the world by their lives—not by any special words they may say. Many people slight the Divine message, or give it to their fellow-men in such an obscure and imperfect way that it is not easily understood. Others give it clearly and consistently to the best of their ability.

A messenger should be swift, fearless and trustworthy. Into the care of one who has these qualities God gives his most precious messages for mankind. It would not be safe nor wise to trust such a commission to an indolent, timid, or careless person. To each one of us is a message intrusted, which can be truly delivered only by our devoting ourselves, body, mind, and soul, to the sweet duty of fulfilling our Father's will.

People are often afraid to obey the will of God made known to them by the "still, small voice" within the heart. They fear to throw themselves unreservedly into his care, or to submit to his guidance. They fear to trust him,—to rely upon truth and kindness, thinking that deceit and selfishness are safe for them. They fear to lose some pleasure they have heretofore enjoyed, not knowing the truth, that for everything we give up for his sake, he gives us back tenfold. "His service is perfect freedom." There is nothing in the whole world as safe as truth and kindness.

If all mankind should trust God, and joyfully fulfill his commissions, carry his messages faithfully to others by being always kind and faithful, his kingdom would indeed have come.

"Spirituality does not pretend to define God, but it loves him. It does not understand perfectly, prayer, but it prays."—*David Swing.*

"What glimpses we have of the truth when we have been even a little faithful."

INTELLIGENCER AND JOURNAL.

HOWARD M. JENKINS, *Managing Editor.*

ASSOCIATE EDITORS:

HELEN G. LONGSTRETH. LOUISA J. ROBERTS.
RACHEL W. HILLBORN. LYDIA H. HALL.

PHILADELPHIA, TWELFTH MONTH 29, 1888.

THE ONE GREAT REMEDY FOR SOCIAL DISEASES.

OUR friend John D. McPherson is deeply interested, as his letters from Europe have shown, and as he expressly says in a private note before us, in the problem of social conditions,—the common welfare of the people. In his article elsewhere printed in this issue, he returns to the discussion, and in opening points out the error of ascribing to one or two influences the general conditions of society,—as, for example, regarding the wretchedness of the European peasantry as entirely due to the maintenance in their respective countries of great standing armies. Such errors are very liable to be made, and they vitiate no small part of the writing and speaking on sociological subjects. It is frequently assumed, in the discussion of the temperance reform, that if all the money expended in drink could be withheld from that use, society would at once be reformed and made prosperous, whereas, until all influences combine to put cleanness in the place of degradation, and virtue in place of vice, there will be leaks like the drink waste,—if not for one thing, then for some other. There must be a great inward change, a grand influence comparable to chemical, not mechanical, forces, in order to elevate and purify mankind.

Such an inward force is Christianity. Not as a matter of creed only, but of that which rests upon belief, and comes out of it. As in chemistry, elements the most diverse and opposed, acids that singly would corrode and destroy, are harmonized by a simple controlling element, so in life there is the entire possibility that every sin and savagery may be melted by the inward solvent of Christian influence. Whoever truly consents to the divine order, as exemplified in the Christian ethics, is ready for use in the great system where good shall fully take the place of evil.

It is to such a controlling element that we conceive our correspondent is looking. His letters have not generally gone beyond a statement of the existing diseases: he has not undertaken to point out remedies. But he says, in the private note already alluded to, that he believes the Friends ought to be a great and useful agency of social betterment. "I verily believe," he says, "they have more influence for good than any other people, and more wisdom in choosing methods to do good."

Any consideration of the influence which Friends have exerted goes very soon to the secret of their original strength. This is the simplicity of their life. In that lay the power which they applied to social conditions. In that lies the vital spark of their opportunity for influence, now. Friends have testified against the very things which produce the evils which our correspondent describes,—luxury on the one hand, and misery on the other. Nobody doubts that if the rules which Jesus set forth could be literally applied they would make all life serene and beautiful, and it is because the early Friends strove towards these rules, earnestly and sincerely, that they exerted a real power for real good. It is easy to see that it must be a millennial condition when the Christian ethics are completely established, and that we are yet very far away from that, but this does not lessen the need of making them our ideal, and using every practical means to direct life toward them. Upon the conception of this duty it was that the Friends built, and their fabric is good, to-day, just so far as it stands plumb and true on that foundation. They condemn inordinate ambition, they condemn extravagance and excess, they condemn selfishness and greed. Their rule lies within the limit of "true moderation." And in the other direction, they are willing to live simply, to avoid waste, to apply to good use all that is committed to their charge.

We do not doubt that whatever betterment of social disorders may be realized in this country or elsewhere must come from the application of principles like these. But it must be a practical, a real, a positive application,—not one of mere sentiment, and involving no individual sacrifice. It must be a rule of life which will keep to "true moderation" and simplicity. It will reject the allurements of that meretricious civilization, in which "taste" stands for truth, "style" for sincerity, and "polish" for quality. The drift of the world has been too much toward those luxuries of life which are essentially pagan, and which have characterized, in all the experiences of mankind, the decay of virtuous society. The charms and beauties of life may not be forbidden fruits, but they are forbidden certainly in their excess, and when they are enjoyed as the result of systems which by unequal distribution create at the other extreme a sad body of human misery.

There is no panacea of human invention which will cure diseases of the social body. It is, as we have been trying to explain, a divine medicine that is required. The process of cure will be from within, not from without. It will be chemical, not mechanical. It will harmonize, not assail. It will use, not de-

stroy. It will bring order out of chaos, employing the same elements. And as an agency in its behalf we believe the organization of the Friends is valuable, because it is simple and sincere, and because it rests upon a foundation containing so many of the essentials of Christian truth.

AN ELEMENT OF WEAKNESS.

THERE is a beauty and true dignity in *order* that cannot be set aside by any plea for freedom of action, for we are free only when we are "a law unto ourselves" and such freedom will lead us to observe rules and regulations that are deemed needful for the good of the whole. As a Society we feel that Friends are now suffering in many places from the non-application of a rule or custom regulating the order of our meetings for worship, in not having the raised seats, or "preachers' gallery" as it is sometimes termed, more generally occupied. From all of our meetings, time, in its onward course, has gradually removed our standard bearers, taken them to a well-earned rest, and many of their seats are still left vacant.

It is a profitable thing sometimes to dwell upon the past, and recall with reverence those who have so endeared it to us, yet it is neither wise, nor is it just to the living, to keep up a perpetual reminder of what we have lost, by permitting their vacant places to remain unfilled. The effect upon old and young is depressing, and some of the latter reason that it is but a question of time when all will be gone, forgetting that were all loyal there would be sons to follow the fathers, and daughters to take the place of the mothers not necessarily in the same family relation, but in the church. There are those fitted and who would be willing to come forward were the subject properly presented to them.

Especially let those who fill official positions, such as elder or overseer, assume with the position the place and standing that is theirs, for the sake of good order and discipline. Particularly is this desirable in those meetings where the First-day Schools have increased the attendance of the young, these needing the observing eye and the grave deportment as examples before them in the hour devoted to social worship. Not that there is disorder; on the contrary, there is much to admire in the reverential attitude of the young, but there is a fitness in a precedence and respect being given to those advancing in age and experience, as well as to the hoary heads and those of venerable appearance. Monthly meetings should be watchful that the official positions are kept well filled by those who are able to be in their places at meeting, and increase the number if need be, so that the aged and experienced ones, who from physical inability are necessarily often absent, shall not be so missed. Do you say there are not those ready to fill up the ranks? If the preparing hand of the church is laid upon them who can tell what the response will be? The spirit life of many a one has been touched and fairly leaped to its work when aroused by a duty being laid upon it.

We believe in the very general reviewing of all religious faiths there will be a gathering to and quickening in our own; let us be ready with our house set in order to welcome all to that broad faith in the Divine indwelling that has for so long been our guiding light, directing us to the Master whose rules of action as revealed through the Sermon on the Mount, still far outstrips any other leader; and to follow him is to be led in the way of love and peace.

MARRIAGES.

BYCRAFT—ZAVITZ.—At the residence of the bride's parents, Lobo, Ont., Twelfth month 12th, 1888, under the care of Norwich Monthly Meeting, John E. Bycraft, of Barnsley, Yorkshire, Eng., and Mary E. Zavitz, daughter of Geo. O., and Anna S. Zavitz.

DEATHS.

ALLEN.—At their residence, Germantown, suddenly, Twelfth month 20th, 1888, Emma Deacon, wife of N. Penrose Allen, also her infant daughter; members of the Monthly Meeting of Friends held at Green street.

BRINTON.—At Aikin, S. C.,where she was sojourning on account of her health, Twelfth month 18th, 1888, Hannah S., youngest daughter of George F. and Mary E. L. Brinton; a member of the Monthly Meeting of Friends of Philadelphia.

COMLY.—At her residence, West Philadelphia, Fourth-day morning, Twelfth month 19th, 1888, Elizabeth P., widow of the late Dr. Isaac Comly, and daughter of the late Cyrus and Ruth Peirce; a member of the Monthly Meeting of Friends of Philadelphia.

GARWOOD.—At his late residence, near Newtown Square, Pa., Twelfth month 18th, 1888, Allen Garwood, Sr.

HAVILAND.—At Purchase, West Chester county, N. Y., on Seventh-day, Twelfth month 8th,1888, David Haviland, in the 68th year of his age; a member of Purchase Monthly Meeting.

POPE.—At Baltimore, Md., on 22d of the Eleventh month, 1888, Sarah R. Pope, widow of David S. Pope, in the 85th year of her age; an elder of Baltimore Monthly Meeting.

THOMAS.—At his residence, Riverton, N. J., Twelfth month 20th, 1888, William S. Thomas, in his 82d year.

THOMPSON.—Twelfth month 15th, 1888, Sarah Thompson, in her 89th year; a member of Abington Monthly Meeting, Pa.

ALL truly wise thoughts have been thought already thousands of times; but, to make them truly ours, we must think them truly over again honestly, till they take root in our personal experience.—*Goethe.*

"ONE'S character can not be essentially injured except by one's own act."

FRIENDS' HOME FOR CHILDREN.

Among the excellent institutions of our city that are doing good work in a small way, the Friends' Home for Children deserves favorable notice. The name seems in some degree a misnomer, as it is non-sectarian in its work and no Friends' children are found among its inmates.

It was started seven years ago, and was the outgrowth of a recognized want which had not been fully met by any home or charity then existing. The work at first was conducted by Friends who had been instrumental in starting a parlor meeting in the vicinity of Fair Hill, and the schoolroom of the Home was one of the places in which the meetings were held, until the meeting-house erected on the Fair Hill grounds was ready for occupancy.

The Home "provides shelter and secures good private homes for orphans, neglected, and destitute children." It is, as has been said, entirely non-sectarian, although the management is still in the hands of Friends and Friendly people, the present matron being a member of the Society. The first building occupied, not being well adapted to the purposes of the institution, a larger house with ample grounds was secured at 4011 Aspen street, between Brown street and Fairmount Avenue, West Philadelphia.

From the last annual report we learn that in the early part of the present year the property now occupied was purchased at a cost of $14,000, $7,000 of which was a gift from Catharine D. Wentz, the owner. Seventy-four children have been cared for during the past year. Of these thirty-two remain in the Home, fourteen have been indentured, two adopted, two placed in permanent homes, several are out on trial, and twelve have been returned to their parents. The children placed out in private homes are visited at least once a year, and frequent intercourse by letter is maintained.

A teacher is employed and instruction given in the rudiments of common school education, while "the industrial part is not forgotten." The school averages about twenty-five. Religious meetings are held once in every month; ministers of all denominations, and all others interested in the welfare of neglected children are cordially invited to attend. A First-day school is also held, except during the Seventh and Eighth months.

A visit to the Home will well repay any one who feels an interest in work for the class of children collected there, many of whom but for the excellent care they receive might be found among the ignorant and depraved, whose future is without promise, and it commends itself to the charitable among us, in that it is so nearly under the management of Friends.

L. J. R.

"I pray to Christ most, and yet it is really God whom I address,—the Christ part of God—not his justice, but the mercy and love that also dwell in Him."—*M. W.*

"Great is the difference between a man's being frightened at, and humbled for his sins."—*Fuller.*

MEETING-HOUSES IN NEW YORK CITY.

Editors Intelligencer and Journal:

I was very much interested in the article in the Intelligencer and Journal relative to the New York meeting-houses, (copied from a New York city paper), but consider it to some extent misleading. At no time were there more than four houses, and the whole number built by the Society was seven. (The Orthodox built three,—Henry street, Orchard street, and 20th street,—the last alone remains.) In my early childhood with my father I attended Liberty street Meeting and recollect well when it was sold to Grant Thorburn for his florist and seed store. There had been a burying-ground surrounding it. The wooden supports of the gallery when he sold the property were used by him at Astoria for supports of a piazza, where they may be yet. I used also to attend at the Pearl St. meeting-house, as I was a scholar at the school attached to that house. I was unacquainted with the direction from my father's home, and was told to "go down Pine street till I came to a common on the corner" and that would be Pearl street. The teacher in that school was Phebe Johnson, whom no doubt many of your readers will recollect.

I was also at the opening meeting of Rose street when there was somewhat of a fright caused by some slight settling of the floor and a cracking of wood, which I believe was caused by the cap of a column crushing. I was at the last meeting in this house and had always attended meeting there. It is saddening to think of that meeting, which in those days was so largely attended.

Hester street was too far away for my attendance but at yearly meeting it was used for the men's meeting, as Rose street was for the women. Downing street was the next built where I frequently was in attendance in 1842, and this was closed when that on 27th street was opened. But 27th street was always a small meeting, as the new 15th street meeting was a more central house for the Friends.

The Orthodox house was built in Henry street as a temporary meeting and was so arranged that it might be converted into two dwellings when they had decided to build a more suitable house, which they did in Orchard street. Now, we have in New York only the 15th street meeting, but in Brooklyn the Schermerhorn street meeting is the more largely attended.

As some of your readers may not know that old cannons were frequently used as a defense for warding off carts when turning into the narrower streets, and the one spoken of on Pearl street was a memorable one to me, I may add that the last one planted for this purpose was by my father, who procured it from the Corporation Yard to ward off the stages then just started to run to Greenwich Village. A memorable one is still in existence, but now used as a newel post for the office building, No. 55 Broadway, corner of Tinpot alley, being the corner it used to protect from vehicles. (The building was the old Douglass family mansion, which the daughter would not alter or sell during her life; from its condition it had the reputation of a haunted house.) Thousands

now pass it daily, very few of whom ever give it a passing thought; but to me it is a reminder of early days and inhabitants, who now are mostly forgotten.

Brooklyn, L. I. S. W.

For Friends' Intelligencer and Journal.

THE ROBE OF SNOW.

THE Earth, one day, at eventide,
When past was all her bloom and pride,
Thus o'er the changes moaned and sighed,
"Alas! my beauty all is flown;
From every tree the leaves are blown;
Gone are the sweet birds I have known;
Dark hang the clouds each sad, long day;
The moaning winds the branches sway,
Reproachful words they seem to say."
As faster fell the night's dark cloud,
Again she sighed and moaned aloud,
"A few short moons ago my robes were green,
Now nought but bare brown leaves are seen,
And when the moon peeps out with her pale gleam,
No beauty greets from me her gracious beam,
He who controls all space is hard and cold;
Gone is the faith in Him I once did hold."

But lo! when dawn broke on her discontent,
The fury of the storm was spent,
And a white robe from heaven was sent,
A covering of pure and spotless snow,
With countless diamonds sparkling so
It seemed a bit of heaven below,
And from the blue above the angels sang
Until the mighty arch with echoes rang,
"Have faith in Him who is the King of Praise,
And he will ever guard thy joyous days."

Thus Earth the meek and lowly lesson learned
By Faith in Him alone rewards are earned.

A. H.

BETWEEN THE LIGHTS.

A LITTLE pause in life, while daylight lingers
Between the sunset and the pale moonrise,
When daily labor slips from weary fingers,
And soft gray shadows veil the aching eyes.

Old perfumes wander back from fields of clover
Seen in the light of suns that long have set;
Beloved ones, whose earthly toil is over,
Draw near, as if they lived among us yet.

Old voices call me, through the dusk returning,
I hear the echoes of departed feet;—
And then I ask, with vain and troubled yearning,
What is the charm that makes old things so sweet?

Must the old joys be evermore withholden?
Even their memory keeps me pure and true;
And yet, from out Jerusalem the Golden
God speaketh, saying, "I make all things new."

"Father," I cry, "the old must still be nearer;
Stifle my love, or give me back the past!
Give me the fair old earth, whose paths are dearer
Than all Thy shining streets, and mansions vast."

Peace, peace,—the Lord of earth and heaven knoweth
The human soul in all its heat and strife;
Out of His throne no stream of Lethe floweth,
But the clear river of eternal life.

He giveth life, ay, life in all its sweetness,
Old loves, old sunny scenes will he restore;
Only the curse of sin and incompleteness
Shall taint thine earth and vex thine heart no more.

Serve Him in daily work and earnest living,
And faith shall lift thee to His sunlit heights;
Then shall a psalm of gladness and thanksgiving
Fill the calm hour that comes between the lights.

—*Sarah Doudney, in Sunday Magazine.*

NOT LOST.

WHERE are the countless crystals, so perfect and so bright
That robed in softest ermine the winter day and night?
Not lost; For life to many a root,
They rise again in flowers and fruit.

Where are the mighty forests and giant ferns of old,
That in primeval silence, strange leaf and frond unrolled?
Not lost; For now they shine and blaze,
The light and warmth of winter days.

Where are the early lessons, the teachings of our youth,
The countless words forgotten, of knowledge and of truth?
Not lost; For they are living still
As power to *think*, and *do*, and *will*.

Where are the seeds we scatter, with weak and trembling hand
Beside the gloomy waters, or on the arid land?
Not lost; For after many days,
Our prayer and toil shall turn to praise.

Where are the days of sorrow, and lonely hours of pain,
When works are interrupted, or planned, or willed in vain?
Not lost; it is the thorniest shoot,
That bears the Master's sweetest fruit.

Where, where are all God's lessons, his teachings dark and bright?
Not lost, but only hidden, till in Eternal light,
We see, whilst at his feet we fall
The reasons and results of all.

—F. R. HAVERGAL.

ZOOLOGY OF THE BERMUDA ISLANDS.

IN the last number of the *Proceedings* of the Academy of Natural Sciences, Philadelphia, Prof. Angelo Heilprin contributes his first paper upon the zoölogy of the Bermuda Islands. The visit was made by the professor during the past summer, in company with a class of students from the Academy. He says:

"But little systematic work, other than that in the department of ornithology, ichthyology, and botany, had hitherto been done in this remarkably interesting and typically oceanic, island group, and it was thought that a more critical survey might bring out facts of general interest to the zoölogical student, and throw some additional light upon the intricate subject of zoögeography. In the results obtained I have not been disappointed. The exuberance of animal life has yielded much that has proved to be new to the systematist, while certain remarkable peculiarities in the distribution of a number of well-known types of animals open up vistas in geographical distribution which appear to me at present to recede into darkness, and, perhaps, tend to draw only more closely the veil over this mysterious subject.

"Much of my time was devoted to an examina-

tion of geological features, and, indeed, the special object of the journey was to ascertain, in the light of more recent inquiry, what evidence could be obtained from the Bermudas bearing upon the question of the growth and development of coral islands. The substance of my observations in this field will be presented in a future paper. Only a portion of the zoölogical results is here published, inasmuch as additional material in certain departments, intended to fill in gaps in the inquiry, has been promised by local collectors.

"The specimens noted or described in the following pages were mainly obtained through dredgings, which were carried on as well in the outer water as in the smaller interior sounds and lagoons. As might have been anticipated the greatest profusion of animal life was found on the edge of the growing reef itself, the shoals surrounding the cluster of rocks on the northern barrier known as the North Rock. The wealth of forms occurring here almost transcends belief; unfortunately, the combination of limited time at our command and the state of the weather prevented more than a cursory examination of this locality, which is made comfortable for collecting and wading during a partial exposure above water of some three hours. All the dredgings were confined to depth within 16 fathoms, which also represents the greatest sounding made by us in the lagoons.

"The true stone corals of the Bermudas are comprised, as far as we now know, in some twenty-five species, the greater number of which are represented by identical forms in the Bahaman or West Indian seas. The genera thus far indicated are *Oculina, Mycedium, Astræa, Siderastræa, Porites, Isophyllia, Mæandrina,* and *Diploria.* The genius *Madrepora,* one of the commonest of the Bahaman and Floridian corals, appears to be absent. On the south and east side of the island group the outer margin of the growing reef, largely covered by a serpuline and vermetus growth, approaches to within a few hundred feet of the shore, where it breaks the inflowing surf into a white crest. Within the line of these breakers the depth of water is in places as much as ten or twelve fathoms. The brain coral (*Diploria*) and various gorgonians develop here in great profusion, the huge yellow masses of the former appearing almost everywhere at depths of from ten to twenty feet. Vast growths of millepore also cover the shallower bottoms, presenting in the ensemble a wonderful garden of animal development. This profusion of coral growth is, however, surpassed on the north side, where the reef recedes to a distance of some eight or nine miles from the island-shores, enclosing an extensive body of water whose depth is in general about eight or ten fathoms, and more rarely twelve fathoms. Much the same coral growth is indicated here as on the south side, the large brain corals preponderating by their masses. While, probably, the greatest profusion of animal life is really met with on the actual edge of the growing reef, this does not appear to be the case with the corals themselves. At any rate I was unable to satisfy myself that there was any marked difference to be observed between the marginal growth and that which extends gradually backward from the margin into deep water. Indeed, as far as the brain-corals themselves are concerned, it appeared to me that their largest masses were to be found some distance within the bounding reef and consequently beyond the breaking action of the surf. This condition is again shown in the comparatively quiet and sheltered waters of Castle Harbor, where portions of the platform-bottom may be said to constitute one almost connected mosaic of huge *Diplorias.*

"In so far, therefore, the Bermudas differ from the greater number of Coral islands, in which, as is commonly stated, there is a marked deficiency in the coral growth within the bounding area, and an equally marked luxuriance on the crest and outer slope of the reef. In most places the largest corals do not come nearer than a foot or two feet of the surface of the water, the massive brain corals rarely appearing in water of less depth than five or six feet. But in the shallows off the North Rock we found *Porites astræoides* almost at the surface in low water, and just off the entrance to Harrington Sound, on the north shore *Siderastræa galaxea* was covered by only about two inches of water.

"The borders of Harrington Sound are largely overgrown with species of *Isophyllia,* which likewise approach to within a short distance of the surface. In the greater depths of the sound we found only *Oculina,* down to ten fathoms, the dredge net being frequently caught and reversed by their ramose stems; beyond ten fathoms the dredge usually came up empty."

TOUCHES OF NATURE.[1]

In the Abbott collection of Egyptian antiquities, in possession of the New York Historical Society, is a bundle of wax tablets, looking not unlike school-boys' slates of our day. They were the tablets (serving the same purposes with modern slates) of the school-boys in an Egyptian school in the Ptolemaic period. How they came to be placed in a tomb we have not time now to conjecture. Perhaps they were an offering to a dead schoolmate. They are the record of many interesting things; but I am writing now about the perpetuation of records of little things; of small thoughts, trifling and unimportant mental actions. One of the boys had a copy, a line of Greek, set by the master across the top of the tablet. (Young readers may need to be told that the tablet was wood, covered with a black waxen composition, in which the boy could make marks with a sharp stick, like a pencil; and he could erase a mark by smoothing down the wax with the blunt or flattened end of his stick.)

This boy had worked along just as modern boys work in their copy-books. Probably he got to be weary. At all events he came to a point, as many a boy has done, when the pencil would go wrong in spite of him. He misspelled a word. He carefully erased it, smoothing down the wax, wrote it again, and it was again wrong. He smoothed the wax and wrote the word once more, and once more his wearied brain and his pencil went wrong. What did he do? Just what you, my boy, might have done, I

[1] Wm. C. Prime, L.L. D., in New York *Journal of Commerce.*

fancy. Some of you would exclaim "Confoundit!" Some boys in the up country might say "Darn it!" The small Egyptian not only said, but with his pencil scratched a Greek word (*phthazesthe*, it seems to be) which means just about what one means who says "Deuce take it!" And there it is to-day, the record of a school-boy's little quarrel with his own perverse brain, in the days before Cleopatra was born.

Many years ago, before crowds of travelers went to Egpyt, there was (and I doubtt no there still is) away up among the Theban hills, in a ravine once crowded with temples and sculptured monuments, one tomb which the Arab resurrectionists for many years had used as a convenient place for breakiog up mummies found in other tombs. In the course of years this tomb, consisting of two rock-hewn chambers in the side of the mountain, had become filled to within a few feet of the ceiling with fragments of mummies and masses of mummy cloth. I have, from time to time, spent hours in overhauling this accumulation, chiefly for the purpose of finding specimens of the cloth of ancient Egypt. Here I once found an old garment, a linen shirt, of coarse fabric and much worn. It had belonged to a poor man. How it came to be part of his burial dress could only be conjectured. As I first saw it in the dim light coming in from the top of the doorway, I was about to throw it down as worthless, when my eye fell on something which seemed to be an interesting relic of a poor man's home and home surroundings. A thin place in the old shirt, where, indeed, it had once given way entirely, was carefully darned with coarse thread. You can read the record in what way you please. To me, it made the Egyptian hut of the ancient ages to have very close similarity, in some respects, with the modern home of a poor man, in which you have doubtless seen, as I often have, the wife mending the ragged clothes of her husband.

Let me tell of one more little record which speaks of personal affections. If I have told of it before it will do no harm to repeat the story. I once opened an Egyptian coffin which contained the body of a woman who had lived somewhere about 1300 or 1400 B. C. The body was enveloped in the usual way, with linen bands. Wound around the head, and trailing down on the chest, was a wreath of leaves and flowers. It was simply made. Splinters of palm branch formed a continuous cord. The fresh green leaf of some Egyptian plant, a pointed leaf, was folded over this cord, point to stem, and pinned with a splinter through the folded leaf. Another leaf was folded and pinned, lapping a little over the first one. Then another and another; so that the cord, more than two yards long, was covered with a continuous row of folded leaves, the points hanging downward. At the place where each leaf lapped over the next one was pinned a flower, making thus a row of flowers all along the wreath. All this was dead now, and leaves and flowers alike were of a dark brown color. When I was a boy, in the up country, I have a thousand times make baskets in which to gather raspberries and blackberries in just this way, by pinning leaves together with splinters, stiffening the rim by folding the points of the leaves over a flexible stem. In younger days I can remember making wreaths closely like the Egyptian wreath, on which dandelions were pinned like great buttons.

I handed some of the brown flowers of the Egyptian wreath to that eminent and lamented man, whom many readers of this remember with warm affection, Dr. John Torrey, not telling him where I obtained them. He examined them and found them to be the immortelle, the flower now in universal use for funeral wreaths in Europe and America. "They were the driest flowers I ever examined," he said; "where did they come from?"

Here was a flower which thirty centuries ago expressed, in the symbolism of flowers, the same thought which it still expresses, the thought of immortality. The wreath itself was eloquent of love, for none but loving hands had woven it for the forehead of the dead woman, sister, mother, which?

From The Swarthmore Phœnix.

ONE AFTERNOON.

"So you have all come to talk with me about books, to-day," said our Professor as we gathered around him in his study one holiday afternoon.

"Did you ever consider what an advantage it would be to society and to people in general if their conversation were more upon this subject of books, and less about themselves and one another? Suppose one of you meets a stranges, why not, instead of commenting upon the state of the atmosphere, turn the conversation toward the realm of books. Here, perchance, you may find many mutual friends, and a conversation which might otherwise have been dull and commonplace, becomes thoroughly interesting and instructive. Moreover, you have gained an insight into the thoughts and feelings of your companion. For if a man's opinion of the world is a confession of character, surely his opinion of books and authors is no less so. But in your conversation, wherever you are, make no pretension to more knowledge than you really possess, for I think it is an old Persian proverb which says, 'A wise man knows an ignorant man, because he has been ignorant himself; but the ignorant cannot recognize the wise, because he has never been wise.'"

"But Professor," interrupted the youngest of our company, who knew well our good Instructor's habit of wandering from his subject, "will you please tell us how much and what sort of reading we college students ought to do?"

"Well, my young friend," replied the Professor with one of his kindly looks, "your question is one which has been agitating the minds of some of our wisest men, and I am almost inclined to think that each student must answer it for himself, to suit his own individual case. Not that you may not gain many valuable aids to your decision from consulting the experience of older minds. Perhaps you have been reading in our periodicals of recent date the articles written by some of our leading literary men upon the books which have helped them. There, you no doubt found widely different views as to what particular books young people should read,

but in all cases did you not observe that it was the few books which were read, remembered, and *thought about* that helped the most? It does not matter so much what we read and how we read as what we think and how we think it."

"I think you said the other day that you did not approve of our reading much in magizines and newspapers. Please tell us why, Professor," suggested one of our incessant readers.

"Young people, especially students, are apt to read merely for entertainment and pleasure, and consequently read anything that chances to come in their way. Few things weaken the memory more than light and miscellaneous reading. For this reason I would especially discourage the promiscuous and constant perusal of newspapers and magazines. After reading for hours, you will most likely find that you have only a confused mixture of ideas and vague images. You read without the intention of remembering, just for mere pleasure or recreation, but every time you thus crowd the memory you weaken its powers and lose your control over it. This reminds me of what Petrarch says, 'We ought to regard books as we do sweetmeats, not wholly to aim at the pleasantest, but chiefly to respect the wholesomest, not forbidding either, but approving the latter most.'

"Now you wish to know how much you should read? The habit of constant reading is a commendable one, and through it lies the only sure way to learning, the only means of becoming acquainted and familiar with the thoughts and feelings of the wise men who lived in ages past. The student who considers attentively the writings of a powerful mind, is made to feel that he can and will make his mark in the world. The speeches of Hamlet, in Shakespeare; the voice of the orator from the Senate, the words of wisdom from the pulpit, and above all the overwhelming torrent of clear thought, in burning language, which the masters of ancient times poured forth will rouse the soul, and call all your powers into action. Furthermore, by thus bringing your mind under the direction of another mind, you have not only your thoughts, but your mode of expression influenced. You soon learn to know how a strong, a nervous, or a beautiful writer expresses himself. Suppose you spend a fortnight reading productions from the pen of Johnson, do you not find yourself in your writing unconsciously catching his dignified step and gait? Be as careful not to read a book which would vitiate your style, as you would be not to associate with those who would corrupt your manners.

"All distinguished men have been given to the habit of constant reading. It is told of Plutarch that he felt unhappy if at some time during the day he did not read or write. One of his friends out of anxiety for his health once begged him to lend him tho key of his library. Plutarch reluctantly complied with the request. His friend locked the library and forbade him to read anything for ten days.

"The poet consented, but the first day seemed longer than a year, the second found him with a raging headache, and by the third day he was in such a fever, that his friend, touched by the situation, restored the key, and with it health and spirits. By constant reading I do not mean rapid reading. Some one who has a deep insight into the nature of man, says that he never felt afraid to meet a man who had a large library. It is the man who has but few books, and who thinks much, whose mind is best furnished for intellectual operations. If a student would improve by his reading, he must be very deliberate. The careful reader makes the clear thinker, and the clear thinker the exact writer. The ancients had a certain advantage over us in the fewness of their books. 'They had no catechism but the creation, needed no study but reflection, and read no books but the volume of the world.' Then, a book to be owned must be copied with a pen, and he who thus transcribed a book for the sake of possessing it, would have a pretty good idea of its contents. What a wide difference between their age and ours! We might be greatly benefited by taking to heart the old Latin maxim, '*Aliud enim est scire, aliud sapere.*'"

Suddenly the Professor paused. Silence reigned supreme for several seconds, then thanking our kind friend for his words of practical wisdom, we said "adieu."

THE YELLOW FEVER IN FLORIDA.

At the recent annual meeting of the Medical Society of Virginia, Surgeon-General Hamilton, of the Marine Hospital Service, gave briefly an account of the epidemic of yellow fever in Florida. The first case appeared in Key West, last year, in the family of one Baker, who kept a restaurant, who received and stored the household effects of a family from Havana, in rooms above his restaurant. The Baker family died of the disease and the fever rapidly became epidemic.

It was introduced into Tampa by a family of Italians, named Yurk, fruit dealers. When they were taken down it was impossible to learn where they were infected, but it has since been shown that disregarding the strict quarantine instituted against Key West, they had been engaged in smuggling goods from that place and among other articles blankets were brought from the infected city, used on the journey, and introduced the disease into Tampa. Although denied, the fever lingered in Tampa all winter. From Tampa the disease spread to Plant City, Manatee, and other places and it is now believed that the fever was in Jacksonville as early as February.

A man from Jacksonville introduced the fever into Decatur, Ala., he being admitted because traveling upon a ticket from some other place. In Gainesville and Fernandina the fever was brought by baseball players who went to Jacksonville before the fever was declared epidemic and then returned to these cities. He reported that only one death had occurred at Camp Perry, and that the experience there had shown that five days was the period of incubation. Persons coming to the camp and not developing the disease in five days, were free from danger. He further claimed that if the first cases in

Tampa had been reported that there would probably have been no epidemic and that the fever had become epidemic in Jacksonville at the time the "*first case*" was acknowledged.

THE DEAD SEA.

This mysterious lake, sunk thirteen hundred feet below the surface of the Mediterranean, and buried far below our line of vision, is walled, rather than bounded, by parallel lines of precipice on either side, rising almost sheer from two thousand to four thousand feet. For an extent of forty miles on the west side, from Jericho to Jebel Usdum, only two or three precipitous and dangerous passes afford an access to its shore. On the east side there is but one track available for a baggage animal along the whole extent of the lake; and on neither side is it possible for horses or camels to follow the shore, excepting on the southern half of the west and on the northern half of the east side. To reach the Moab of Israelitish history from Judah, the only route was to descend the cliff of Hazziz over Engedi, and skirt the lifeless and waterless shore of the lake for twenty miles to the salt mountain of Jebel Usdum; then cross the dreary salt plain which forms its southern boundary for twenty miles; and then follow the east shore up to the pass which leads through narrow defiles for three thousand feet up to Kir Moab, the modern Kerabd. The approach from northern Palestine was less difficult, being from the fords of Jordan above Jericho, down the plain of Shittim, and for nearly twenty miles by a narrow rock-strewn track along the sea-shore to the mouth of the Arnon, from which a few steep paths, hardly practicable for mules, led up to the highland plateau of Moab.—*S. S. Times.*

THE CHRISTMAS LEGENDS.

Leonard W. Bacon (Orthodox Congregationalist), writes to the *Sunday School Times* condemning the acceptance of the legendary matter associated with Christmas. His view of the case is partly expressed in the following paragraph:

How many of those who are taught to sing of "the kings of Orient" and their symbolical gifts, in which they declare their belief of vicarious atonement and the divinity of Christ, are going, by and by—when they come to find out that this is all wholly without foundation, that there were no kings at all, and not even any wise men, but only foolish and ignorant men, and no star that was visible to any one but an astrologer—how many are going to rush to the conclusion that the whole gospel of the incarnation is part of the same "old wives' fable?" No danger, do you say? There is always danger, both to the teacher and to the taught in tampering with falsehood. But this is a time when the danger is peculiarly grave. Among those critical questions that begin in the investigations of laborious Christian scholars, and find their way thence to the libraries of thoughtful men, and are then caught up by malignant cavilers and scattered abroad to disturb the faith of many, there are none more serious than those which affect the story of the nativity of Jesus Christ. The coming generation have got to face as difficult a discussion, on this point, as the Church has ever known. Is it a good preparative for this trial to saturate their young minds with the falsehoods of a mediæval superstition?

ONE HUNDRED YEARS OLD.

A newspaper paragraph dated at Wheeling, West Virginia, says: A remarkable old lady is Mrs. Rebecca McGirr, now living at Clover Hill, in the adjoining county of Washington, Pennsylvania. "Aunt Beckie," as she is familiarly called by those who know her, was born in Cumberland Valley, on the Conococheague Creek, on Oct. 16, 1788, and now, after the lapse of 100 years, still lives, with the bloom of health upon her cheeks, and is bright and lively as the average woman a generation less in age. She belongs to the Society of Friends, and is an unwavering follower of Elias Hicks.

"Aunt Beckie" has been twice married. Her first husband was Isaac Griffith, whom she wedded in 1809, and to whom she bore one child. Her husband died in 1811, and in 1818 she married William McGirr, who spent a long lifetime as a preacher among the Friends. To them were born four children, and of these a son and a daughter still live, with their venerable mother, both looking, to the casual visitor, more aged than she.

"Aunt Beckie's" memory is clear, and she can recite many stirring but now forgotten incidents of her youth and early life. Think what a panorama unrolls before this ancient dame as she looks back over a hundred years of what General Garfield called "a century crowded with peril and crowned with triumph." She has seen Washington, and heard the hurrahs of all the campaigns of all the Presidents. She has seen the Indian living near her on the waters of the Monongahela, she has visited on Pennsylvania soil the wigwams of the Mohawks, Mingoes, and Delawares, eaten venison with them, and looked out on the streams while they glided by in their bark canoes. She remembers the war of 1812 very distinctly, and with her own hands fed the hungry soldiers. She has seen Pittsburg grow from a small frontier trading post to be a city of 200,000 inhabitants, and watched the expansion of the American population from 3,000,000 to 60,000,000.

"Aunt Beckie" seems good for half a dozen years of life, and looks forward to the celebration of her 105th birthday with confidence.

1900 *NOT A LEAP YEAR.*

The following explains why the year 1900 will not be counted among leap years: The year is 365 days 5 hours and 49 minutes long; 11 minutes are taken every year to make the year 365¼ days long, and every fourth year we have an extra day. This was Julius Cæsar's arrangement.

Where do these 11 minutes come from? They come from the future, and are paid by omitting leap year every 100 years. But if leap year is omitted regularly every 100th year, in the course of 400 years it is found that the 11 minutes taken each year will not only have been paid back, but that a whole day

will have been given up. So Pope Gregory XIII., who improved on Cæsar's calendar in 1582, decreed that every centurial year divisible by four should be a leap year after all. So we borrow 11 minutes each year, more than paying our borrowings back by omitting three leap years in three centurial years, and square matters by having a leap year in the fourth centurial year.

Pope Gregory's arrangement is so exact, and the borrowing and paying back balance so closely, that we borrow more than we pay back to the extent of only one day in 3,866 years.—*Yonkers Statesman.*

THE OLD TIME NEW ENGLAND MILL GIRL.

When, at the beginning of the century, the cotton business arose, it afforded the girls of New England the first opportunity to find occupation outside their homes sufficiently important to affect the destiny of any large number of them. They rushed into the new opening, not dreaming that they were precipitating their sex into the maelstrom of modern industry, or that they were merely the advance guard of a great army of female workers, whose disadvantageous attitude towards economic forces is one of the most fruitful sources of suffering in our social body. It was not the stupid girls who, in that early day, broke away from the monotony of farm life, or the still worse helplessness of existence with parents too poor to be farmers. It was the bright, eager young women, who went to the mills to earn money, and free themselves from the semi-servitude engendered by dependence on relatives. The story has often been told of the Lowell factory girls who published a paper, and in time settled to no meaner avocation than that of author or social reformer. There are legends also of a generation of Yankee mill girls who sent to Preston S. Brooks the suggested tribute of thirty pieces of silver, after his assault upon Charles Sumner. But the careers concerning which these stories are related belong to a late period in the history of the Americans' connection with the manual part of cotton manufacture, and some of them were exceptionally striking. Still, such incidents indicate something which it is important to understand, and that is that the nice girls of New England for many years became mill operatives. Of course I do not mean that such labor was ever aristocratic, but that it possessed a certain social sanction which it does not now command. A consideration of the average fortunes of the native help leads to the same conclusion. The mill girl had worldly superiors then as the dressmaker, the typewriter, the telegraph operator, the common-school teacher, has now, but she was from exactly the same stock, and was herself just the same sort of girl, as are the ones who now follow these different vocations. She maintained her dignity while in the mill, and if she left it before she grew old it was because she wanted to leave it,—usually because some man wisely wanted to marry her. Her marriage was generally sensible, and sometimes brilliant. In studying the traditions of the whole period, one finds occasional hints of that romance which attaches to all history, as amid the homely details one catches now and then a glimpse of ideal beauty, and comes upon the trace of some girl whose loveliness attracted a fate quite different from that of her village comrades. It is happily due to the purity of New England ethics that this fate is more often found to be joyful than sad.

I suppose it would be impossible to obtain statistics which would tell us much either of the life of the Americans who were operatives, or of the after fate of their descendants. But every person who has been long familiar with the native residents in the older manufacturing towns is necessarily acquainted with many family histories, which reveal the essential features of that former time, when factories were small, and owners and workers were often not only neighbors, but friends. They were all subjected to the ancient New England village tradition of substantial equality. They were of one blood, they held to one religion, and called each other very generally by their Christian names. "Of that early time," writes a lady now more than eighty years old, "I have many recollections, when the wife of Mr. S—— met the wives of overseers not only in her church work or at prayer-meetings, but in social equality."—*Lillie B. Chace Wyman in Atlantic Monthly.*

THE DRESS OF JESUS.

Leaning upon what contemporary Hebrew literature tells us respecting the religious garb of the Jews, Professor Stapfer endeavors to picture to himself what sort of dress Christ habitually wore.

"He had neither the fine linen nor the sumptuous raiment of those who live in kings' houses; neither had he a long, flowing robe like the scribes and Pharisees. Upon his head he must always have worn the turban, the national head-gear, used alike by rich and poor. Painters make a mistake when they represent Christ bare-headed. Every one wore the head covered. The turban he wore was probably white; it was fastened under the chin by a cord, and at the side fell down to the shoulders and over the tunic. Under his turban he wore his hair rather long, and his beard uncut. His tunic, the underneath vesture, was of one piece without seam; it was therefore of some value, and had probably been given him by one of those women who 'ministered to him of their substance.' Over this he wore the *talith* loose and flowing; this mantle was not white, for we are told it became white during the transfiguration—then it was not so before. It was not red, for that was only the military color; it is possible that it was blue, for blue was then very common; or it may have been simply white with brown stripes. In any case, Jesus had the four corners of this mantle, the *tsitsith* 'tufts,' the blue or white fringes placed at the four corners as commanded by law (Numb. xv. 37, 38; Deut. xxii. 12). He wore sandals on his feet, as we learn from John the Baptist; and when he was traveling, going from place to place, he doubtless wore a girdle round the loins and carried a stick in his hand. His apostles accompanied him wearing the same garb. At a little distance came some women: 'Mary, that was called Magdalene: Joanna the wife of Chuza, Herod's steward: Susanna, and many others.'"